

entirely possible that a Samson with no better equipment than "the jawbone of an ass" might still work havoc in the enemies' camp. But surely the phalanx of modern evils demands a more perfect armour, if the issue is to be in favor of truth and right.

The most live problems in our church to-day arise out of the Old and New Testaments. So vital are they that they find expression in current literature which claim no pretension of religion, nor allegiance to any religious body. In such journals and magazines the learned professions and laity alike first make the acquaintance of these epoch-making problems. What shall be the result if they find them not in our pulpits? Without a knowledge of the fundamentals can men incite within themselves sufficient interest in these questions to extract the kernel from the husk and mediate it to others in a form both palatable and digestible?

We are all aware that in modern thought there is a shifting of emphasis and change in our conception of scripture. But this very change necessitates, on the part of those who would "rightly divide the word of truth," an intimate knowledge of the original soil from which our scriptures sprang. The lack of such knowledge may not seriously hinder the abnormal few, but for the rank and file it is an essential part of the equipment if the restless spirit of the age is to be safely piloted and spared the bitter experience and disappointment of mistaking a sargasso sea for a terra firma. Before passing from the stage of activity, nations, like individuals, contribute their mite to the upward and onward march of civilization toward the ideal humane goal. Greece has contributed a philosophy of life. The Hebrews have bequeathed a religion. In both of which they have fathomed the deepest depths and soared to the highest heights of our humanity, and touched the most sacred and sensitive cords of the human heart. Surely it is not assuming too much to say that it is the desire of all earnest and conscientious men to work their way back to these elemental principles, back to the fountain head, whether it be to Plato, Socrates, Isaiah, Jeremiah, Paul or Christ.

One cannot fail to note the peculiar, nay even the inconsistent attitude of many toward these two subjects. They contend that successful and efficient work resulting from a knowledge of Greek and Hebrew demands not only an intimate acquaintance