

means a *word* in the grammatical sense, but rather the thing referred to—not the formal part.” The Greek equivalent of *words* would be the plural of either *rama* or *epos*. Dr. Lange remarks on this passage: “We are not to suppose that any actual dictation of the language is intended, but only an operation of the Spirit upon the mind, which strongly pervades and controls even the speech and modes of exhibition—in short, a simple discourse which proceeds directly from a heart possessed by the Spirit of God.”

But we must not be led away from the point at issue. Christ and His apostles, with the Hebrew text at hand, prefer to use the diverse Septuagint or the Aramaic. They make no reference to any original writing as any better. The common mind asks this question: Is not a method of dealing with Scripture which was satisfactory to the founders of the Church in teaching religious doctrine good enough for us who sit at their feet as learners? And what the alleged necessity of vexing the modern Church with another theory which is fraught with such logical and scriptural difficulties that it is, perhaps, the most prolific source of sceptical suggestions?

III.—MODERN EVANGELISTIC MOVEMENTS; THEIR INFLUENCE ON THE ORGANIC LIFE OF THE CHURCH.

BY ARTHUR T. PIERSON, D.D., PHILADELPHIA, PA.

CICERO's favorite maxim was that every orator should at an early stage of his address make himself to be understood by his auditor, and thus come with the hearer upon a common ground. We think the same principle obtains between a writer and his readers. And so we begin by a definition of terms. Of course it is understood that evangelism is nothing more nor less than the proclamation of good tidings. An evangelistic movement, therefore, is a movement which has the spreading of Gospel good news as its great object. We are not, then, discussing edification, but evangelization.

There are certain peculiarities of the modern evangelistic movements which ought to be kept at the front in the discussion of this subject. First, there is a distinct class of professed evangelists now working in connection with our organized church life. This class is somewhat numerous, and somewhat varied in the character of those who assume these functions. Many of these evangelists are not educated men. They have never been through colleges or theological schools, they have never been ordained by Methodist Conference, Baptist Association, Presbytery, or Congregational body. Sometimes they are not responsible men, in the sense that they have no regular ecclesiastical connection, and they are not infrequently peculiar and erratic, to say the least. In writing thus we do not mean to intimate that there are not among them many men of true education,