

which the colleges are connected, are true churches of Christ, and their ministers true ministers of the one Master; and further, that there is a large common ground in theology underlying denominational differences. Could these indisputable positions be candidly accepted, and I, for one, hope that it may soon be so, then upon this simple basis we could have, first, the Theological Colleges constituting the Theological Faculty of the University; secondly, the University fixing the academic standard for theological degrees and itself conferring the degrees, for they are academic and not ecclesiastical distinctions; thirdly, in certain departments of theological study, the establishment of chairs common to all the colleges, or the utilization of existing chairs for this purpose.

Doubtless many will regard these suggestions as chimerical in the extreme. But they have all been discussed as both practicable and desirable by enlightened thinkers in connection with our different colleges. The University of Manitoba has embodied in its constitution the first and, to a large extent, the second of these suggestions. I know of no difficulty in the way which could not be overcome by sanctified common-sense and a profound consciousness of the underlying harmony both in the subjects taught and in those who teach them, the unity of truth linking science to religion, and the unity of life binding together Christian Churches and Christian Schools of Theology.

But, turning away from this wider view of the relation of the University to Theology, and the splendid possibilities of this relationship, let me now say a few words as to the relation of the Faculty of Arts to the study of Theology. Whatever can be said as to the advantages of a liberal education preparatory to any profession may be urged with ten fold force with reference to the preparation for the Christian Ministry. The pursuits of the ministry require at all times and under all circumstances the fullest intellectual equipment, and the best attainable mental training and discipline. But I think that the characteristics of the age in which we live specially enhance this necessity. A discursive, inquisitive, and restless age requires plainness and power in the presentation of truth, such as cannot be furnished by a shallow and illogical mind. A protean and educated infidelity must be met by men of thorough scholarship, as well as of fervent piety. An ignorant ministry falls into contempt, from which it vainly attempts to extricate itself by the ingenuity of its novel expedients to secure popularity, or by the boldness of its assumptions of ecclesiastical prerogative.

This necessity for an educated and scholarly ministry must be maintained without abating one iota from the still more peremptory necessity for Divine training and illumination, without which the highest attainments of scholarship can never penetrate into the possession of the wisdom from above, and without prejudice to the splendid achievements of the exceptional men whose gifts have at least partially compensated for the lack of that patient preparation which is for ordinary men a necessity, and for all an invaluable augmentation of power and usefulness.

Let the theological student, then, if possible, take the complete course in Arts. But as there are a number of options permitted to him, which of these will be most useful? In making this decision, it seems to me that he ought to bear in mind two important points. First, what the theological student requires is, to a large extent, just what every student requires. This is in the main true as to the kind of knowledge he ought to acquire; it is much more the case in relation to the discipline under which he places himself, and this is, after all, the more important of the two objects of his University course. Secondly, for the ordinary student, what is now unfortunately called the "pass course" is the best course, for it gives the most complete, all-round and suitable training for all those who have no special gifts. It is to be most earnestly desired that the University Senate will soon complete the measure which has been so long under consideration. Then the change of name from "Pass" to "General Course" will relieve this valuable discipline from the opprobrium now unjustly associated with it, and the ranking of those who take it in grades, according to their standing

will stimulate those who take it by a proper recognition of the diligent.

But there are many cases in which a special or honour course is more desirable. Either they have a strong bent and bias towards one department of study, and, as a home philosopher once said, "Blessed is the boy that has a bent;" or they intend to devote themselves specially to some particular department of theological study. For Theology is not one science, but many; and different liberal studies have special affinities with various theological studies. If the theological student has a defined purpose as to what department of theological study he intends to devote his chief energies, it will be advisable that he select that special honour course which most directly bears upon it, so that throughout his entire course both in Arts and Theology one increasing purpose may run.

Does the student expect to devote himself to the department of Dogmatics, or of Apologetics, or of Ethics, then let him take in preparation the course of Mental and Moral Science. Systematic Theology is the ripest product of philosophic thought exercised upon the subject matter of revelation; in it "the highest faith and the wisest philosophy are united." Reason discusses and harmonizes the facts of revelation, appropriated by the consciousness. If false philosophy is a deadly foe to all truth, revealed and natural, true philosophy is its faithful handmaid and interpreter. Reason must be exercised over the problems of faith. In the fact that we need and are ever seeking for the reconciliation of faith and philosophy, lies the origin and necessity of Dogmatic and Apologetic Theology. He that devotes himself to these profound studies must be conversant with the methods and speculations, the conflicts and victories of philosophy.

There are other students by whom the department of Classics ought to be preferred. If a student intends to take up the vast and fruitful field of the Exegesis of the Greek Testament, the basis of all theology, let him give himself to the Classics. If he would pursue exhaustively the study of the Greek versions and especially the Septuagint, or if he would become an adept in patristic literature, he will need the preparation of the Classics. If he hopes to make the history of the Christian Church his chief pursuit, it is a question whether he should take up Classics with a large infusion of Moderns, especially History; or whether it would not be more desirable to take up the Department of Moderns with additional classical subjects.

In any case we ought not to take a mere utilitarian view of classical study. Far beyond the value of the knowledge acquired, is the mental discipline and training. And in the case of Greek, especially, there is, with the discipline, an impulse and an inspiration which make it one of the most effective factors in the highest culture. The divine choice of it as the providentially prepared vehicle of the Supreme Revelation ought to be to us a significant proof of its value and fertility, as the most efficient instrument of human thought, and the richest repository of the treasures of genius.

The recently organized tripos of Oriental Literature in the University furnishes the student who intends to take up the study of the History and Exegesis of the Old Testament, with efficient means of preparation for his work. The homogeneousness of the work in the Arts and Theological faculties is here very complete. In regard to this department an intense and growing interest prevails at this time upon two accounts; first, because of the accessions it has received through recent researches in the East; and secondly, because it is yearly becoming more evident that the ceaseless conflict between faith and unbelief is now to be fought out on this field. The rationalism of Germany, which has been the unwilling instrument of invaluable service in the cause of New Testament criticism and in the verification of the Gospels and Epistles, has now shifted its ground, and seeks to find in the Old Testament the flaws and weaknesses its fiercest scrutiny failed to establish in the New. Here await the well-equipped scholar new and fascinating fields of research in which he may be privileged to do yeoman