

relegate it to a corner. We are apt to read it in a perfunctory sort of way—just to satisfy our conscience ; to have that

“ . . . peace above all earthly dignities,
A still and quiet conscience.”

And I suppose we should be thankful, if, even in this regard,

“ . . . conscience does make cowards of us all,”

and urge us to the performance of a duty. The Bible is the book, above all others, of which we as students of Theology, should labor to be masters. It is true we can undertake no task greater, and we shall find ourselves led off into innumerable by-paths of knowledge, for there is no study that is so many-sided and that touches men and things at so many points. We are not called to be mechanical engineers, and therefore our knowledge of Dynamics and Hydraulics may be somewhat meagre. We are not called to be medical practitioners, and so need not feel bad if our knowledge of Anatomy and Histology may lack profundity—although the more we know of these the better—but we *are* called to be ministers of the New Testament and to rightly divide the Word of Truth, and it should be our aim to be workmen that need not to be ashamed. Not only is it to be “a lamp unto our feet and a light unto our path,” it is also to be a sword which, as warriors, we are to wield on the field of battle, in defense of truth and for the destruction of error. The Bible is the great thesaurus of Theology, and Theology is pre-eminently our science, and we are expected to be at home in it.

4. It remains for me to speak of the method of acquisition.

Wisely has it been said, there is no royal road to learning, and the vast extension of scientific knowledge and discovery in our day has but served to lend additional meaning to the saying. The same road is open to us that all the great and learned of the ages have trod. It is not a race-course, regularly laid out and carefully graded. It is rather a devious pathway with much to cheer and something to discourage :