

iting them as a system, the Bible must still be our authority. There may here be required a number of links and a sustained course of reasoning, but unless the connection is either directly asserted or clearly deduced from direct assertions, it is of no authoritative force. From overlooking this Mr. Mansell, in his *Limits of Religious Thought*, has wholly mistaken the authority and province of dogmatic theology, and has represented the method of theology as though it were the same with the methods of Rationalistic speculation.

It is again urged that Theology having formed its system, views all religious truths in the light of that system. This is so far true, we cannot help using ascertained truths to aid us in our study of God's Word, nor is it desirable that we should. But still we must come to God's Word, not in the spirit of those who seek to get their own preconceived notions strengthened, but simply that we may learn what is the mind of God. Exegetical theology is essential to systematic theology, in as much as our theology rests its authority on what God says in his word; and a creed or system is not to overrule the grammatical interpretation of the ascertained text. On the other hand, no one is competent to deal with the sacred writings properly who is not familiar with the bearings of the lines of thought on the unity of the whole revealed will of God. We need not dwell on the connection between systematic theology and apologetics as this has already occupied much of our attention, but we would state that an exact and thorough study of the word of God is the best preparation for the defence of the Bible; every advance we make in the knowledge of God's will, will fortify our faith, and enable us successfully to defend it and to seek the conviction of others.

Finally, the evangelical system of religious truth is intensely practical. Even at the risk of going beyond the special office entrusted to me, and merging the argument of the lecture into the message of the sermon, I must protest against a mere blind acquiescence in a traditional belief, against substituting the intellectual apprehension of a system, and the perception of its internal unity and coherence, for that living faith of which Christ the Saviour is the true end and object, and of which the Holy Ghost is the only efficient agent. Only by knowing