

attention to be given to Hebrew. It is felt that, in the discussion of these critical themes, the minister who has not at least a fair knowledge of it, must be largely at the mercy of the man who has such a knowledge. More than half the time devoted to class-room work, in almost every seminary on this continent, is spent on Hebrew and Greek exegesis, and the department of philology subsidiary to these. A more thorough drill in Hebrew than was general twenty years ago, is now the rule everywhere, and through improved elementary text-books of its grammar, a more rational and thorough method of instruction is pursued. Grammatical knowledge is made scientific by the exposition of the origin of the forms of the language, as these have been learned from the comparative study of the Semitic languages. In most of the larger seminaries, elementary and advanced classes in Syriac, Arabic, Samaritan, Ethiopic and Assyrian, are provided among the elective studies, for the purpose of furnishing the student with a wider knowledge of the principles of Semitic grammar, and of bringing before him the primitive meaning of many Hebrew roots, whose equivalents are found in these cognate tongues. In the advanced course in Assyrian the transliteration and translation of printed texts, of photographs, and of real stone or clay tablets, are prominent features.

BIBLICAL THEOLOGY.

Biblical Theology, one of the youngest members of the theological family, is now receiving considerable attention on this continent. There are chairs for teaching it only, in Princeton, Union and McCormick, among Presbyterian seminaries; in Yale, Chicago, Hartford and Andover, among Congregational colleges; and in Crozer and Hillsdale, among Baptist institutions. Courses which closely correspond to it, are found in the curriculum of the General Theological Seminary, and in the Divinity School of the Protestant Episcopal Church. It is one of the most attractive features of the summer session in Manitoba College, and it forms an important part of the new curriculum proposed for Knox College, Toronto. Biblical Theology does not, like Systematic Theology, begin with the confessional truths, or formulated dogmas of the Church, and then go to the Scriptures for proof texts, gathered, sometimes, without any regard to their author, or their place in the development of revelation. And further, if Systematic Theology be "the science of the relation of God to the the universe," as it was lately defined by an eminent authority, then it cannot be wholly the child of revelation. It must include elements derived from other sources. Biblical Theology comes to the Scriptures without any prepossession whatever, to see what they contain. Its object is purely expository. Its aim is critically to ascertain, and accurately to exhibit, in an organic and histori-