

original tongues. And as to the course in Systematic Theology, no one thinks of undervaluing that. We must have a system of Theology, and if we may so speak, we shall have either a systematic or an unsystematic one. The former is to be preferred, and is necessary, if we would make a duly balanced and well-proportioned presentation of revealed truth.

The aim of a Biblical chair would not be to supplant any, but to supplement all of these. The vivid sketch of the history of the Christian Church creates a thirst for a fuller and clearer knowledge of that divine revelation which gave reality and permanence to her existence, and inspired her propagators and defenders. In our introduction we enter the threshold of Biblical study, only to kindle the desire to enter the temple itself that we may gaze upon its beauty and the symmetry of its structure. In our exegesis we sink the shaft, only to find we have discovered a mine of unsearchable riches and inexhaustible resources. "More to be desired than gold, yea much fine gold." "More precious than rubies, and all that thou canst desire are not to be compared unto her." And what could be better calculated as a foundation for building up an unbiased system of theology, and for the most intelligent reception of the presentation of such a system, than a thorough knowledge of the Bible itself.

It will perhaps be necessary to state more definitely what would be expected from a Biblical chair. It would certainly not be simply pious talks upon Biblical themes. It would be a study at once, scholarly, comprehensive, and spiritual of the entire book. The object would be, not so much a classification, as a survey of Biblical truths; not to frame a system of theology, but at the same time would fulfil an essential condition to that end. It would be to listen to, rather than to state what the Bible has to say to us. The aim would be to gain such a knowledge of Bible and contemporary history, so far as this is possible from archæological materials,—from monuments and tablets, and all other sources,—as would give the historical setting of the Bible story. (We are not overlooking the interesting sketch of Bible history given in the first year theology. That is excellent so far as it goes. And perhaps it was a remark by the lecturer in this subject, that suggested this paper.) It would be to place the Bible student in the historical circumstances of each writer to catch his spirit, and comprehend his purpose. It would mean a more or less detailed study of each book or epistle, an examination of its structure and contents in order to gain a general view of the design and scope of the whole, its relation to other books or epistles, and the whole scheme of revelation. In short, the aim