

department of Apologetics, and is presupposed in Systematic Theology.

Possessing such a revelation, it is natural and reasonable for us to endeavour to ascertain the truths which it teaches, and to arrange them in their proper order, according to their internal relation and real connection. And if the truths of Scripture form a unity, it is right that we should present them in their harmony and consistency. This is the aim of Systematic Theology. It seeks to gather the facts and teachings of Scripture, and arrange them in their natural order and relation to each other as parts of one great system of truth. And when these teachings are examined, they are found to fall under the somewhat familiar but not very easily exhausted categories of "what man is to believe concerning God, and what duty God requires of man."

Systematic Theology claims to be an *inductive* science. It is by the Baconian method alone that a reliable Systematic Theology can be reached. The physicist gathers his facts from the book of nature, the theologian from the book of revelation, but both should follow the same inductive method. Each must lay aside preconceived opinions and theories, and learn God's system. The one is the minister and interpreter of nature; the other is the minister and interpreter of God's word. Theology is true and wholesome in proportion as it is scriptural.

The human mind is so constituted that it cannot avoid arranging, in systematic order, facts which it accepts as true. We cannot help considering the relation which one fact or truth sustains to another in Scripture. We cannot think of salvation without embracing in our view the ruin to which man is represented as exposed. It is impossible to consider the person and the work of Christ entirely apart. No human intellect is so constituted that it can believe that a mere man can accomplish the work which may be reasonably ascribed to the God-man. The views which we embrace in reference to the purposes of God, necessarily lead to very definite conclusions in respect to many of the most important questions bearing on man's salvation. The views held on free will and grace, mutually determine each other.

No one who *thinks*, can fail to form for himself a more or less