

lation, which, in these last days, God hath given to us by His Son.

Then when this has been done, a safe—because an intelligent and true foundation—has been laid for the study of

SYSTEMATIC THEOLOGY ;

which is simply a gathering together, and an arranging in logical order of the scattered and "divers portions" of truth. It is the gathering together of the ripe fruits of all other studies ; so that they may be held in the mind in their proper order and proportion, and be most available for practical use. Then when the Bible has been thus studied in itself, it remains to be studied in its various applications to human life.

HISTORIC THEOLOGY,

is the study of the doctrines of the Bible as they have been understood and dogmatically expressed, by the church, throughout the centuries. Church history is the study of those same doctrines, as they have become incarnate, more or less perfectly, in the organic life of the church. Apologetics is the study of the Bible in relation to the objections of its opponents. Sacred rhetoric and homiletics treat of the Bible as the inspiration and substance of the preacher's sermons ; while pastoral theology is designed to teach him how to apply the principles of the Bible to the spiritual necessities of men, as these are met with by him in his daily intercourse with them, as their spiritual leader and guide.

I do not mean to say that we are able with our present staff, to cover all this ground ; but we do as much of it as is possible in the circumstances ; and we do it as well as we can. Some day we hope through the generosity of the friends of the College, to do all this and more. At present, we cover, or shall from this time onward, cover most of this ground. But I have described these studies, especially to show, how, in our theological department, the Bible is really the centre of all our operations ; and no branch of study is placed in the curriculum, unless it is felt to be necessary to an intelligent, and full, and practical knowledge of the word of God. So that when men say the Bible itself, is not sufficiently studied in our theological colleges, you will see that in these important particulars the charge is not true.

And yet, as I said before, I must admit that the charge is in some sense true. The fact is, that the colleges have acted on the assumption that the men who present themselves to be educated for the work of the ministry, do not need to be informed as to the simple facts of the Bible ; but know these already, having learned them by previous personal study, and practical Christian work. It was thought that no man would come to College who was not already a devout and successful

student of the Bible, and knew how to study it. So the time—the all too-limited time—at the disposal of the theological professor, has been given to those studies in which it was thought men were most deficient, and in which they most needed that kind of help which the professor could best give. But teachers in theological seminaries are beginning to find that they have been acting on assumptions nor altogether correct. The men that come up are not, save in exceptional circumstances, so well grounded in scripture truth as they thought ; nor do they manifest that aptitude for the study of the Bible as has been supposed.

And so something more of this neglected work must find a place in the College. I think the colleges have presumed too much, and more than they have had any right to do in the circumstances. A man may have the natural ability in every respect, and the grace of God in his heart, to make a successful minister, and yet he may not have had time or opportunity to inform his mind with Bible facts, or train himself in the wisest methods of Bible study. Indeed it is perhaps not too much to say that it is possible for a man to be in the ministry all his life, and yet not know how to study his Bible in a rational way.

Now I think that there is a great and fruitful field for work ; and I am glad that it falls to my lot to cultivate this field. Not because I feel myself fit for the task, but simply because I love it. To me there is no joy comparable to the joy of finding out how to get near to the very heart of the Bible. As I tell the students, I am only a student myself ; and can only give to them what I find. But as it is, this keeps me happily busy.

This has been, in some measure, my work during the past four years, as I have come up to Montreal to give special courses of lectures on biblical literature. We have brought our Bibles into the classes, and studied them, not simply in the light of the original text, but also, and chiefly, as they stand before us in the English version. We have sought to find out what the Book has to say for itself, and have felt that we have been well repaid for our labors.

This work will now be enlarged, as my labors will cover the courses on the Canon and Criticism (both Lower and Higher), the examination of the text, and of the Bible as the literature of a life ; the life of God in men, as that grew throughout successive ages.

We have also been able, under the new arrangement, for the first time, to classify our students according to their collegiate years ; so that the studies being also graduated in logical order, the men will advance intelligently from year to year. This means more lectures for the professors, and less for the individual student ; but it also means much more successful and happy work than the old