

any ungentlemanly or ungrateful reflections upon him who so efficiently occupies that chair? Far from it, we venture to assure him that most of his classes are not sufficiently disciplined to appreciate his fine linguistic criticisms, and it is too bad to have them wasted. There are a few who have a liking for languages; and as we think it should be an optional, not an imperative, course, they are welcome to prosecute their exceedingly valuable specialty as far as they please.

It is true that these languages, especially the Greek have subtle and versatile forms of expression; but pedantry may exaggerate even this fine feature. It is indeed a question whether there is so immense a difference between the expressive power of the Greek and the English. But whether there is or not, it does not altogether affect the question. Those who can enjoy these niceties and who can glean profit from them, may apply to them; but let those persons whose powers are different not be compelled to undergo the refined drudgery.

If the students do not study the originals, an objector asks: what is there to do in the class? We reply: very much! There is to be acquired a faculty of correct exposition, of catching the governing thought of a passage as distinct from the adjuncts, of throwing the result of that analysis into a popular and effective form. Because Scripture was not given as a sort of plaything for disputation, it is to uplift character. There is also the "historical setting" of a passage to be discovered, and this will imply some historical research. A Bible class—not as it is sometimes understood—conducted on strictly inductive principles, would be a very useful method of spending an hour in a class-room; and if this system was thoroughly carried out, there would be less sting in the satire sometimes flung wrongly against theological colleges that students have learnt much about the Bible but are not learning the Bible itself.

The closing meeting of the series was held in Old St. Andrew's Church in the evening. The ground floor was crowded but the gallery was thinly filled. The College Glee Club formed the choir, and the graduating class ranged themselves along the front pews. Punctually at eight o'clock Dr. Caven with Dr. Patton, Dr. Gregg, Dr. Maclaren, Dr. Reid, Rev. Mr. Milligan and Rev. H. M. Parsons, ascended to the pulpit. The meeting was opened by singing the 100th Psalm. Rev. Mr. Milligan read a chapter. Dr. Patton offered up prayer. Dr. Gregg then came forward to address the graduating class. He selected those exhortations which the aged apostle Paul had urged upon the youthful Timothy and Titus—and he could have chosen no words more befitting the occasion. He advised the class while keeping abreast of the age, by carefully mastering the best modern literature, not to ignore those great works which have worn out cavil and have outlasted countless volumes, the standard productions of Jonathan Edwards, whom Robert Hall called the "greatest of the sons of men"; the "Fourfold State" of Boston; Alleine's "Alarm to the Unconverted," and Wm. Guthrie's writings. The venerable professor, whose grey hairs lent authority and experience to his utterances, strongly urged the graduates to refrain from introducing topics of a scientific nature into the pulpit. His deepening conviction was that themes of an apologetic nature should be very seldom and very cautiously handled. Theirs was a positive duty: to preach the doctrines that Paul and Peter preached. The greatest security against this negative style of sermonizing, that was rather popular, was to be a proficient both in the theology of Paul and in the best science. Those who are