

ical and exegetical study of the bible, and conditioned by it, is the study of *Systematic Theology*, in which the biblical materials are compared, classified, and an effort made to elaborate them into a complete and coherent system of thought, the parts of which are carefully studied in their mutual relations. This knowledge of the doctrines of scripture as a whole, and in their inter-relations, is indispensable if the preacher would be in the best sense instructive, and exert an abiding influence over his hearers. *Church History* acquaints the student with the history of christianity from the beginning, through its fluctuations of triumph and defeat, of truth and error, and especially with the history of doctrine—the knowledge of which is so important to the due appreciation of the greater doctrines of the faith. *Apologetics* acquaints the student with the leading anti-christian systems of thought atheism, materialism, positivism, secularism, and pantheism—and with the rational defences with which christianity meets these systems. *Polemics* familiarizes the student with those matters of controversy which divide the christian denominations, and with those views and arguments which are supposed to justify his own denominational standing. Homiletics introduces him to the literature of the pulpit, expounds to him the essential principles of effective preaching, and disciplines him in the most practical way in the art of sermonizing. Pastoral Theology involves the discussion of all those extra-pulpit duties which fall to the pastor's lot, and those extra-pulpit relations in which he stands to his people, and to the life of men generally. Church Polity involves the discussion of the church, in its fundamental conception, its officers, its ordinances, its discipline, its work.

Such is a brief sketch of the subjects dealt with, and of the fields entered, if not fully explored, during a three years course in the theological seminary. The reading that must be done is extensive, but better than all the reading is the thorough-going discussion of these subjects whereby the depths are illuminated, their difficulties located, and their mutual relations made plain.

Can anyone doubt that—other things being equal—the student who takes in the advantages of such a course before entering permanently upon his life work, starts with an immense advantage over his fellow who contents himself simply with the course in arts? If it be said that an arts graduate ought to be able successfully to master theology in private—perhaps so. But what is he likely to know of the range