

Pupils at the academy pay for their own board and education. Students in the College pay for their board, and, with the exception of an annual fee for the library, they have heretofore received their education gratuitously. This may not always be the case for the Literary and Philosophical classes at least, but for the present no one as yet has even suggested the exaction of fees. The time, no doubt, will come, when fees should be paid for those classes, and perhaps, also, for the Theological classes; but it does not seem to us that that time has yet come. It will surely be admitted by all, that some sacrifice is made on the part of a parent. Suppose a farmer, when he gives up his son to study for the Ministry, and when the emoluments of the Ministry are contrasted with those that accrue from the secular professions, it cannot be said that the sacrifice is made for worldly aggrandizement—that a contrast, we do not say, as to real dignity, or honour, or usefulness—but simply as to outward estate, between most of our Ministers and the humblest functionaries of the legal profession. Our noble-minded youths then, who give themselves to the service of Christ's kingdom in its present state of depression, are to be encouraged in their aspirations after the highest attainable amount of scholarship, by which, through the Divine blessing, their labours may be most effective. And so the Church may well, in the present state of the country, at least afford them teachers in Theology, and the branches connected with it, or subordinate to it. Now, our present general collections are principally for the support of the teachers in the College.

Those who preside over the College have, as may be expected in a work so great and so good, their own trials and difficulties,—for when was any undertaking for God carried on in this world without difficulties. But they have also their own consolations—consolations in the work itself, and consolations in the sympathies of those who are at a distance from them, and are in their several stations fellow-workers with them. One esteemed brother, whose letter has just been put into our hands, after intimating the abundant liberality of some of his people to the College, and expressing his deep sympathies in the difficulties attendant on the administration of it, thus expresses himself:—"Were the College destroyed, the hope of the Church would be gone; but I cannot think that the Lord will permit such a thing. Ho may humbles, and we should be humbled, from pride and boasting, but he will not crush us to the earth. I have no fears for our young, but rising and most important institution—none whatever. The Lord has, and he shall yet bless it. It is the only institution in the country in which I have perfect confidence. I hope to live to see my — sons in it, preparing for the glorious work of preaching the everlasting Gospel. My ardent wish is that all the — should be engaged in the work of saving souls."

Our esteemed brother will excuse our making free with his letter. We sincerely hope that every member of the Synod will accord with its sentiments, and show a like substantial interest in the prosperity of the College.

All men, you kings themselves, and those who are in authority, are to be prayed for: they need our prayers, for they have many difficulties to encounter, many snares to which their exalted stations expose them.

ADDRESS DELIVERED AT THE OPENING OF THE SESSION OF KNOX'S COLLEGE, 20th OCT., 1847, BY REV. RALPH ROBB, OF HAMILTON.

(Concluded.)

The analogy holds in reference to the system of revealed truth. An error in one doctrine, if followed to its logical results, will affect every other truth in the system, and lead to the bringing in of another gospel than that which God reveals to us in his word. Hence the importance of guarding against the admission of errors in reference to any of the truths of the gospel: for rest assured, that if error be followed to its legitimate consequences, it will ultimately affect our views of all the other truths in the system. This has been shown in the example which we have already given.

But while we are to draw our information directly from the sacred fountain, yet from the connection subsisting between all the parts of divine truth, an accurate knowledge of one part of the system will greatly assist our inquiries, and guide us to a correct view of every other part of it. Hence the importance of studying deeply and being well grounded in the great fundamental doctrines of the bible, such as the doctrine of the Trinity—the Atonement—the distinction between the law and the gospel, or the covenant of works and the covenant of grace—what statements of divine truth belong to the one and what to the other—the law as a covenant, and the law as a rule—what the law says to them that are under it, and the relationship in which it stands to those that are under grace—justification and sanctification—the distinctions between them, and the relation in which they stand to one another. When these points are well understood, and seen in their relationship to one another, the mind will be well fortified against the admission of error in regard to other doctrines.

We may refer you to the experience of Luther, as affording a striking illustration of the connection and harmony of divine truth. His soul, at one period of his history, was enveloped in all the gross darkness of Popish delusion. It pleased God, by his Holy Spirit, to convince him of sin, and of the total corruption of his nature. He then saw that all the rites and austerities, and watchings, and penances of popery could do nothing for his salvation. He felt that he was a guilty sinner, and that the law of God condemned him as such; and that this was a condition which his prayers, his fastings, his self-inflicted tortures, all the indulgences and pardons which prelates or pope could bestow, could neither alter nor amend. By the teaching of the word and Spirit, his mind was opened to the reception of the great doctrine of justification by faith in the righteousness of Christ, without the works of the law; and he felt that this was just what his soul required,—that there could be no other way of salvation for him. With him it was no vague theory,—no matter of mere speculation,—but a question of life and death. He clung to it for eternal life. He examined and studied it in all its bearings. His whole soul became imbued with this one glorious truth. It was food and clothing to his spirit. He made it a test wherby to try the indulgences, the pardons, the penances, the numeraries and pretensions of Rome; and by faith in this truth he achieved the Reformation in Germany.—What was the character of that reformation?—Were its leading doctrines in harmony with the scriptures? It pleased God, much about the same time, to raise up instruments for the accomplishment of a similar work in Switzerland. There Popery fell prostrate, like Dagon in his own temple, before the ark of the covenant of the Lord. The leader in this great movement was Zwingli, who reached the truth by a different path from that of Luther. He took the word of God for his rule; he upheld its sufficiency and supremacy in opposition to all the claims of Popery. He would admit nothing into the church which that word did not sanction; and taking it as a light unto his feet and a lamp unto his path, by the help of God, the Reformation was achieved in Switzerland. And while that reformation, as might have been expected, was most thorough, and in more entire accordance with the bible than the Protestantism of Germany, yet it is

refreshing to find, that in all the great leading truths there is a beautiful agreement between the systems of Luther and Zwingli. The same truths that were plainly announced to Zwingli by the direct teaching of the word, were discovered by Luther very much in the way of deduction, from the one glorious truth he had been taught. We do not mean, however, to say that Luther did not study the bible; he read it with much care and prayer; he translated it into his native German; he expounded it to his hearers; and his writings in defence and illustration of it, especially his Commentary on the Epistle to the Galatians, continue to demonstrate how well he had been taught, and how deeply he had studied the scriptures.

It will be advantageous for the student of theology to make himself well acquainted with the productions of the best authors who have treated of this subject; and I would especially recommend to your careful attention the productions of some of the theologians of the olden times,—such authors as Calvin, Turretine, and Witsius, men of deep thought, cultivated intellect, and profound sanctified erudition. In reference to the last of the authors mentioned, I beg leave to quote the beautiful and elegant recommendation of his works by Hervey, in his *Theron and Aspasio*:—"The Economy of the Covenants, written by Witsius, is a body of divinity, in its method so well digested; in its doctrines so truly evangelical; and (what is not very usual with our systematic writers) in its language so refined and elegant; in its manner so affectionate and animating, that I would recommend it to every student in divinity. I would not scruple to risk all my reputation upon the merits of this performance; and I cannot but lament it, as one of my greatest losses, that I was not sooner acquainted with this most excellent author, all whose works have such a delicacy of composition, and such a sweet savour of holiness, that I know not any comparison more proper to represent their true character than the golden pot, which had manna, and was outwardly bright with burnished gold—inwardly rich with heavenly food."

Above all, study the bible; examine it for yourselves; prove all things by it, and hold fast that which is good. Let the word of God dwell in you richly, in all wisdom and spiritual understanding. Read it with much prayer for the teaching of the Spirit, and with special application of its truths to your own souls. Live upon that food yourselves, which as stewards of the mysteries of God, you hope to be employed in dividing out to others.

Divinity may be studied without this, and with much the same feelings with which we would study any other science, and that too with great avidity, giving full exercise to all the intellectual powers. In this way a man may become a profound theologian, and yet be no true Christian; for although his understanding has been informed, his heart remains unaffected by the truth. Others, again, may read the bible and feed upon its detached truths and statements and promises, without ever being able to comprehend anything like a system of theology. This, we apprehend, is the case with many Christians of the present day, good and holy men,—who, like poor Joseph, are not able to understand anything about the nature or exercises of faith, but who know and believe this truth—that Jesus Christ came into the world to save sinners; but who, from the want of a more extensive knowledge of the things of God, are in great danger of being misled by specious error. Now, what we desiderate especially in our students and ministers is the combination of these two characters,—the highest exercise of the intellect in reference to the truths of God, combined with the most ardent and humble devotion of spirit. The clearness of the intellectual perceptions will not cool, but rather render more ardent the devotion of the soul; and, rest assured, that the fire of true devotion will never render the eye of the intellect more dim, but more clear and penetrating, in the perception of truth; and by enlisting all the faculties of the soul in the service of God, they will be mutually invigorated. It is the province of the Spirit to enlighten and to sanctify—to sanctify through the truth—to give light by the extension of the word. The more a man knows of the things of God, provided