

ance and sanction. Nor can we contemplate without a lively, though painful interest, the fierce and bloody persecutions to which the first professors were, for a series of ages subjected, and the noble heroism with which they were enabled by Divine grace to encounter death, in its most appalling forms, rather than deny the name of Jesus. It is instructive, too, to trace from the beginning the course of error in the church, and to observe how Gnosticism, and other delusions, mingled themselves with the pure doctrines of the Saviour and the Apostles, and produced another gospel than that of Jesus Christ.

In our other department, the critical reading of the Scriptures, I propose this season to endeavour to bring under review the chief facts recorded in the gospels, especially those relating directly to Jesus Christ. It seems desirable that, during our four years course, we should read at least the doctrinal portions of what are called the theological Epistles—to the Romans, the Galatians and the Hebrews; and besides that, there is perhaps nothing so important as the inspired narrative of the birth, life, death, resurrection and ascension of our blessed Redeemer. Our subject of reading in Greek this year, then, will be more extensive than usual, which will render it impossible for us to examine all the words and phrases that occur, with our wonted minuteness. But, though I continue to hold that a small portion of scripture thoroughly examined is far more fitted to be useful, than a larger portion cursorily and superficially passed over, yet it is evident that the narrative writing in the gospels by no means requires the same strict and close inspection as the subtle doctrinal discussions of the apostle Paul; and to at least a portion of the students, probably the more copious reading may be both more interesting and more instructive than our usual mode of procedure. I am anxious to require the purchase of as few books as possible. But it is almost impracticable to make any progress in the critical reading of the New Testament without a Lexicon devoted to that subject. Robinson's is most readily procured, and is exceedingly valuable. A Concordance also is of great utility, and that which I would recommend is the Englishman's Greek Concordance of the New Testament. It is as complete and correct as any I know, and being in the vernacular tongue, it is more easily consulted, even by a good scholar, than if in the original. A critical commentary also would manifestly be very desirable. Works of this class are to a minister, like tools to an artizan; and if judiciously chosen they would serve for life. Economy in expenditure must, of course, be observed, but how much better is it to devote what can be afforded to articles of this kind than to inferior and ephemeral productions! In Hebrew, on which we shall not enter till after the Christmas recess, we shall read a few chapters of Genesis, and afterwards some selected portions from other parts of the Bible. The Grammar and Lexicon I would recommend to beginners, are those used in University College—the works of Gesenius. Along with the passages in Hebrew, we shall read the corresponding portions of the Septuagint.

To this critical reading of the word of God, I attach the very highest