

work going on within Knox's College, which might be interesting to your readers. You have already correctly reported the number in attendance, which is highly encouraging. In all such Institutions, the numbers ebb and flow; and Colleges and Halls may be found in this city and elsewhere, not only stationary, but retrogressive, some one year, as compared with preceding years. It is gratifying to observe, that our average roll is rather exceeded than diminished during the present winter, while the Church has received so considerable an accession to its preachers, draughted off from us since last session. And during no winter have the professors and tutors worked more harmoniously, or the young men applied themselves to their studies more diligently; and though, as we are only in the first term of the session, we may not say more successfully, yet I augur well of the result, when the time comes. It will not be doubted that the primary Professor has enough of employment on his hands, in having three Professorships invested in his proper person—Theology, (systematic,) Biblical Criticism, Church History: but our esteemed friend, lately appointed as his associate, has a still larger encyclopædia of study and tuition, within which to walk his daily round; and I have had pleasure in witnessing the spirit and energy with which he cultivates his department. I have occasionally looked in upon him, and his classes, as also on the more elementary classes, under the charge of our excellent preparatory tutor, Rev. J. Laing; and I have seen, in both departments, all the signs of industry and enthusiasm on the part both of teachers and pupils.

The hours of Mr. Young's classes and my own are so arranged, that the students may avail themselves not only of the prolections of their immediate Professor, but of those of the other: accordingly, I have the younger Theologians attending along with the senior, in the Church History class, twice a week; and several of the senior students take advantage of Mr. Young's philosophy—their time admitting of their attendance only as hearers; but a few also attend his senior Hebrew as pupils out and out—especially some individual students, who had enjoyed fewer opportunities than others of perfecting themselves in this branch of knowledge, before joining our Seminary. Such intercommunion of the classes, at certain hours, is found to work happily. And, in addition to this sort of intercommunion, we have a monthly season of general rallying of all the classes of the College, on a certain Saturday, which we call the penultimate one; for exercises of devotion, and practical counsels pertaining to pastoral duty, or to the spirit and character becoming students. Some of the classes meet every day of the week, others on alternate days only—an arrangement by which a greater variety of studies can be embraced by the same students, than if we required a daily attendance at each. For instance, the Church History class meets twice a week: The Senior Theology four times: The Biblical Criticism twice: The Pastoral Theology twice. The ministers who have gone forth from our Hall, will know what I mean, when I say, that we keep up our fortnightly pulpit readings—a sort of Elocution Ex-

ercise—on Monday afternoons—the alternate Mondays being required for Pastoral Theology, to which, besides, we give the only Saturday hour. The senior students also meet with me twice a week for Latin Theological reading: our own Collectanea supplying us with most appropriate matter, from the profound pages of Augustine and Calvin. We have already, this season, perused the valuable treatise of the former—"do gratia," fitted so well to guard the student against Pelagian error—and are in course of perusing Calvin's masterly discussion of the Popish Confessional. Our Text-book, in the Senior Theology, I may say, is the Confession of Faith. That is, we refer to it day by day, and have a fortnightly exercise at one of the Theological hours, on its definitions and proofs of doctrine. Occasional reference is made to Hill's system and others. "Horne" is our Text-book in Biblical Criticism, in which department, and the kindred one of hermeneutics, I also give occasional lectures. Thursday is still our students' discourse day; and when a blank or spare hour occurs, we usefully exercise on methods—applying our powers of synthesis and analysis to scripture texts. This "logic of Theology" I have always found to interest the students exceedingly; and I was myself agreeably surprised to hear one of our preachers say, that the texts dissected during his three years' attendance, amounted to more than a hundred. This is a good stock to begin with—and it is an advantage which few were wont to carry forth from Colleges and Halls far older than ours.

It may gratify some of our ministers to know, that part of the Theological system has engaged in this season. After some review of last year's course, on the Nature of Redemption, we took up the benefits flowing from justification, adoption, &c., and proceeded to the decalogue, in which we have advanced as far as the Fifth Commandment. I propose, before the close of the Session, God enabling us, to overtake the whole of the remaining part of the system, including the topics of the Sacraments and Church Government. Under these heads, as well as in the Church History Course, we have frequent opportunities of setting forth the truth, and vindicating it, in contrast with Popish and other errors; piloting the students' way between the Scylla and Charybdis of Arminian and Hyper-Calvinistic, Erastian and Voluntary extremes. I should not forget, in this birds'-eye view of our Evangelistic laboratory, that the Greek and Hebrew Scriptures have a share of every week's study in the Senior Theology Class, besides the instructions in these languages, as such, given in the preparatory classes. Our arrangements are not perfect; yet I can hardly conceive an allotment of hours more thoroughly advantageous for all the ends of our Institution. But, it is time I should stop, ere I go into "the little folly" of boasting. I am, yours, truly,

M. WILLIS.

THE BIBLE.

No. I.

Without all controversy, the Bible is the most remarkable book in the world. It merits

the name of Him who is its Alpha and Omega—"Wonderful!" It is "Wonderful" in its Origin. It has "God for its Author." He is Light, and this sure word of prophecy is a "light shining in a dark place," reflecting the brightness of his glory. It is wonderful in its Matter. Truths the most sublime are expressed in language the most simple. God is manifest. The perfections of his character and the principles of his government shine forth. The way of reconciliation is marked out. Life and immortality are brought to light. Man is portrayed in his fourfold state:—The inmate of Paradise—an exile from it—a candidate for a better—and its actual occupant. The things unseen and eternal are unveiled—so that an intelligent child of six can speak with confidence on points respecting which Socrates or Plato could merely hazard a conjecture.

It is "wonderful" in its bulk. It stretches over a wider space of time, and embraces an infinitely more extensive range of topics than any human production. History, prophecy, poetry, philosophy—the very substance of all mysteries and all knowledge meet here. We have the history of the world for more than 4,000 years, and that history carried forward upon the prophetic page till the consummation of all things. We have *Biographies* (some of them very minute) of the most illustrious worthies who shone as stars in the upper firmament. In the shape of *doctrine* and *duty* we have line upon line and precept upon precept. As for *Poetry*, what devotee of the modern Muse can rival the scraphic strains of Isaiah—the magnificent effusions of Job, and some of the minor Prophets—the glowing imagery of Solomon—or the grave, sweet, melody of the Singer of Israel? Taking into account the stretch of time and the multiplicity of topics, we might have thought, that even the world itself could not have contained the books that would have been written. And yet the whole is compressed into a volume we can carry about with us without the slightest inconvenience. This "ocean of knowledge we can hold in the hollow of our hand."

It is "wonderful" in its agreement. Though embracing such a lengthened interval of time and catalogue of subjects—and coming from thirty human hands, moving at periods and places remote from each other—there is substantial harmony throughout all its parts. There are many members, and yet but one body. There are diversities of operations, but it is the same Spirit. There is unity in the midst of variety—a unity resembling the system of the universe, the smallest wheels of whose machinery never come into collision—resembling a musical instrument with every chord beating in unison, and every note in tune.

It is "wonderful" in its adaptation. The Bible is a book exactly suited to man's mental and moral nature—to every order of talent, rank of society, and description of temper and taste. There is no void it cannot fill—no sore it cannot bind—no sorrow it cannot alleviate—no disease it cannot cure. There is not a mind whose loftiest soarings it cannot gratify—a heart whose profoundest depths it cannot fathom—a soul whose burning thirst it cannot slake. It contains truths adapted to the meanest capacity, and opens up fields over which the mightiest intellects may unceasingly expatiate—ways so plain that a fool may not err therein, and, at the same time, "great deeps" into which the angels desire to look.

It is "wonderful" in its preservation. Change is stamped on everything human. We all do fade as a leaf. Our fathers, where are they? Empires have risen, flourished and decayed. Multitudes of human writings have perished; and, those of any antiquity, which have descended to us, have done so in a mutilated form. But the Bible is complete, just as it came from the hand and lip of Him who is invisible. For its correctness we have the am-