

the important labours of the Biblical Critic," says a learned author already cited, "are directed to this very purpose, of putting the modern reader (so far as possible,) into the position of the ancient reader. Doctrinal interpretation should not, cannot, commence until the language, with all its essential properties, is brought under our familiar cognizance. If there be any usage of words, any principle of construction, any special sense of terms, the knowledge of which is important to an exact grammatical rendering of the sacred text, the utmost diligence should be employed in fixing beyond doubt the rule with its exceptions. When erudition has done its utmost on such occasions, it has done nothing more than bring our modern mind into contact with the mind of the writer."—*Natural History of Fanaticism.*

It is known to more than one whom I this day address, that these sentiments have long been mine, although I could not express them in such elegant and forcible language as this learned and most acute author has done. And give me leave earnestly to entreat Students of Theology, and my younger brethren in the Ministry, to endeavour to acquire an accurate knowledge of at least the original language of the New Testament, and if they should have opportunity, to add to that some acquaintance with the Hebrew, the advantage and pleasure which they would derive from this study would soon more than compensate for the trouble and irksomeness of the acquisition. There is one doctrine of a very important nature, upon which the Church of England is generally thought to differ from that of the establishment of the Sister Kingdom, viz. the doctrine of Election and Predestination. This is usually called Calvinism, although it was taught by St. Augustine many centuries ago, and is said to have been maintained in all its rigour by some of the Roman Schoolmen previous to the Reformation. It is however remarkable, that the Greek Commentators on the New Testament, who most certainly must have known the import of the original terms made use of by Saint Paul, and the other inspired writers, much better than can be done by the most accomplished scholars of modern times, make no mention of this doctrine. Calvin, the great restorer of the doctrine in modern times, was, says Hooker, "the wisest and most learned man that ever belonged to the reformed Church of France." The preface to his Institutes, addressed to Francis I. as an apology for the Reformers, has attracted the admiration of succeeding ages. The whole of his Institutes