

cussions on many of the topics, and yet so as to advance in the latter portion of the session on ulterior heads of doctrine.

The close of the session overtook us, having entered on the Decalogue, and expatiated prettily on the Sacraments. In this class, which met four times each week, the exercises were Lectures and Examinations, with frequent reference to Hill's Theology, also to the Confession of Faith. An occasional hour was given to the reading of Latin Theology, chiefly from Augustine and Calvin.

In the Pastoral Theology, instructions were given in the various parts of the Pastoral Practice, these being alternated with the reading of the Greek Testament, from which the second Epistle to the Corinthians was chosen this year, as peculiarly fraught with matter suggestive of fitting rules for the spirit and conduct of Ministers, in the example of the Apostle Paul.

In the Biblical Criticism Class, which occupied, twice a week, one of the two hours usually employed by Dr. Willis, the text book was, as before, Horne's Introduction. Very considerable portions of that work were brought under view, not only as matter of reading and examination, but in the way of applying the rules of Criticism and interpretation to the solution of more difficult passages of Scripture. The juniors as well as seniors were made acquainted with manuscripts and versions, and took part with equal ability in the Greek and Hebrew reading. A considerable portion of the Gospel of John, and various portions of the Epistles were read critically. The passages of the Hebrew Bible were generally chosen with adaptation to the topics in course of discussion at the time, in the systematic course, and thus the exercises of the two classes were made mutually helpful to, and illustrative of one another.

The discourses of the seniors alone fell to be heard by Dr. Willis, being the popular sermon and Exegesis. Several vacant hours were given to Homiletics, especially the application of logic to the construction of methods on divisions of Texts.

Dr. Willis can report very regular attendance by the most of the students. A few missed not one hour of the session, and in general, excuses for absence were proffered, even before asked. He was pleased with the serious attention given to the devotional exercises, in which the students took part with the Professor, though for the most part the class was opened and closed by himself.

It is not inappropriate to Dr. Willis' Department of the report, to record the monthly spe-

cial devotional meeting, at which all the classes of the College, and the various Professors, were present. It is believed these meetings were found edifying and refreshing.

DR. BURNS' CLASSES.—EVIDENCE CLASS.

The number of students in this, the first class of the Department of Theology, would have been eight, but one was kept back by bad health, and another accepted of a literary appointment, which required him to leave in the end of January. The number in regular and full attendance was six, and their names are entered on a paper apart.

Dr. Burns having been kept longer in Scotland than was expected, Professor Young, in addition to his own duties, taught the class for the first two or three weeks.

During the session, four lectures on so many days weekly were given, and an additional hour each week for examination on the lectures. The examinations proceeded on the notes of each student, and written questions were occasionally given out. The leading particulars of each prelection were usually dictated to the students, and time given for taking them down, after which they were read by each, and corrected or commented on by the Professors.

The course embraced lectures on evidence at large, and that of testimony in particular, the varied modes adopted by Clarke, Des Cartes, and others in proving the existence of God by *a priori* reasoning, the different departments of the proof for the being, attributes, providence, and moral government of God, from evidence of design in the universe; the necessity and antecedent probabilities of a revelation from heaven; evidence for christianity, internal, and experimental; evidence from miracles, Prophecy, rapid and successful propagation, and from monuments which remain; the genuineness, authenticity and inspiration of the Sacred Books, with replies to objections. The text books used were Butler's Analogy, Paley, and the small compends by Bishop Porteous and Archbishop Whately.

The present phases of infidelity were much dwelt on, and various practical suggestions were from time to time given, with reference to books.

The students attended with commendable regularity, and the only bar in the way of higher attainments than that actually made, seemed to be the want of preliminary mental training, and a little more of the habit of English composition. Their attendance for a second Ses-