

Professor Warriner reports: Through the good providence of God I have again been enabled to at least attempt the double work of pastor and professor, and to prosecute it without the loss of a day through ill health.

The classes have been conducted through a number of closely related subjects, all having to do with Exegesis and Biblical Literature.

One course dealt with the development of the New Testament Canon, and another with the sources and principles of New Testament criticism.

In New Testament Exegesis, the Gospel of John, the Acts of the Apostles, and the Epistles to the Romans and Hebrews have been examined, specially as to their authorship, their composition and doctrinal teaching. Selected passages have also been read, and were minutely studied in the original Greek.

The books of the Old Testament that have been studied are Proverbs, the Psalms, Amos and Isaiah. The prophets were, as far as time permitted, viewed in their historic relations, and their bearing on the religious life and thought of the times considered.

Proverbs and the Psalms were also analysed, with a view to determining their date and authorship, their literary character and religious teaching.

Special passages in all these books were also more minutely studied in the original Hebrew.

In the junior year a special class for beginners in Greek, was also held for an hour a week as usual.

The seniors were also introduced to the study of the Pentateuchal question. This course included a history of the development of the analytical school of higher criticism, and a statement of its present position in regard not only to the literature of the Old Testament, but also to the whole religious life of Israel, together with a comparison of this school of critics, with such records of the religious and ethical life of Israel, as are contained in the histories and prophets.

It is evident that in the time at our disposal, we can do but little more than open the eyes of the students to the present position of Old Testament criticism, and endeavor to guide them in their own personal investigations, so that they shall neither be afraid of any truth, however new or strange it may be, nor be captivated by any error, no matter how plausibly it may be presented.

In conclusion, I would again, as on former occasions, bear

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