

III. The history of the work of redemption under various dispensations, as exhibited in the Old Testament, historically, typically, and prophetically, with a view of the leading events during the period which elapsed, from the close of the canon of the Old Testament to the coming of Christ.

IV. A condensed view of Jewish antiquities, with a special respect to the typical character of the Mosaic economy; and notices of the MS S. of the Old Testament Scriptures.

V. Examination of the theories of Eichhorn, DeWette, Strauss, and others, regarding the history of our blessed Saviour, and analysis of the Acts of the Apostles.

VI. The history of the New Testament Church, from the day of Pentecost down to the era of Constantine.

EVIDENCE CLASS.

I. Sketches of various theories of infidelity ancient and modern—chiefly the latter—as embracing Atheism, Pantheism, and Development theories—and the different forms of Deism as at present in vogue.

II. The existence, attributes, and government of God—argument a priori of Dr. Clarke—argument of DesCartes, estimate of the argument in regard to clearness and conclusiveness. Argument from Design—replies to objections by Lord Bacon, DesCartes, Hume and others—Illustrations from works of God—from mind—from adaptations—from succession of events.—Development theory—Geology—argument from *Conscience*.

IV. Evidences of revelation—possibility—necessity and probability of revelation—objections of Newman and others as to the *mode* of revelation.—Miracles—Prophecy—Rapid Propagation of the Gospel—Internal Evidence—undesignated coincidences.

Genuineness—Authenticity—Inspiration of the Sacred books—Replies to popular objections.

TEXT BOOKS USED.

Butler's Analogy; Paley's Evidences; Whately's Works on Evidence.

Examination weekly on four Lectures on Evidences—and in Church History on three.

Four Essays written during the Session by Students, and freely criticised.

No written Essays on Church History, but written examinations—attendance regular.

REPORT OF SENIOR THEOLOGY CLASS IN KNOX COLLEGE.

Dr. Willis conducted the Students of the 2nd and 3rd (or last) Theological years in the de-

partments of Systematic, Biblical, Critical, and Pastoral Theology. The students were classed together in the prosecution of studies common to both, except that in the early part of the session, a separate hour was given, weekly, to the object of initiating the students of 2nd year in the elementary principles of Criticism and Hermeneutics, already gone over by their associates of the 3rd or last year.

In the systematic course the students of both years were, after some recapitulatory exercises on the part of the Seniors, carried over the concluding part of the course, which is occupied with questions on Church Government. Being a subject in some respects detailed and independent, it was competent to both classes of students alike to deal with it. Thereafter, the commencement of the doctrinal course was reverted to, and as much of the system overtaken as brought us on nearly to the part of the course at which the recapitulation in the earlier part of the session began. The prelections and examinations included the subject of the canon and inspiration, the Being and attributes of God—the Creation and Fall of Man—the covenant of works in its relation to the covenant of Redemption—the Person and Natures of Christ—the Divinity of the Holy Spirit—the Atonement, &c.

In this class Dr. Hill's system of Theology was taken as a class book, with frequent reference to the Confession of Faith however, for the sake of its singularly accurate statements and definitions.

A part of Calvin was also read, viz., that which is comprehended in the Latin Collectanea (one of our own proper Class Books).—The subject of Calvin's discussion is Repentance and Confession—(refutation of Papist views). In the Biblical Criticism Class, Horne was used as a class book; and considerable portions of it exercised on—especially selections from those parts respecting the manuscripts and versions and the rules of interpretation. In this class the reading of the Greek Text (and occasionally of the Hebrew Bible) was a frequent exercises; the plan preferred being to read such portions as tended to throw light on the questions treated of at the time in the systematic course. In this way the critical analysis of texts came to the aid of our doctrinal expositions.

In the Pastoral Class also a part of the New Testament was read—especially the Epistles of Timothy, but these readings were alternated with lectures on the various duties of the Pastoral office.