

sion is exceedingly to be wished, and this would not interfere with the more fixed and regular studies in Systematic Theology, and Church History.

Access to the Professor for consultation on books and studies, was largely enjoyed; and the meetings for prayer and conference were very agreeable.

CHURCH HISTORY CLASS.

The class of Church History was attended by sixteen regularly matriculated students of the second year in Theology, together with four of the third, or last year, who voluntarily attended the lectures.

During the first two or three weeks of the Session, Dr. Burns having been detained in Scotland longer than was counted on, Dr. Willis took charge of the class in the way of introductory miscellaneous exercises.

From the beginning of Nov. to the middle of April, four lectures on so many days, were delivered to the students weekly, and in addition, a separate hour was regularly appropriated to examination on the Lectures of the week. Each regular student was required to take notes of the lectures, and on these they were examined; together with occasional written questions dictated by the Professor.

The course embraced three parts.—In the first, miscellaneous lectures were delivered on History in general, ancient and modern, in the form of a chronological chart; on the uses of the study of History in general, and of Ecclesiastical in particular, with practical directions, and a sketch of the chief Ecclesiastical Historians, ancient and modern.

Part Second was devoted to a short retrospect of the Old Testament History, together with the connection between the Old Testament and the New; the preparation made for the setting up of the Gospel Kingdom; the state of the world at Christ's coming; the ministry of John the Baptist; the life and and public ministry of the Lord Jesus; and the first planting of the Church, as recorded in the Acts of the Apostles.

This department also, contained an examination of modern theories, regarding the origin of the four evangelical narratives, and their supposed mythical character.

Part Third embraced the history of the Christian Church from the destruction of Jerusalem down to the present day. This was the leading part of the course, and its principal features were the rapid progress of the Gospel, with

examination of Gibbon's views on that subject, the constitution and character of the primitive church, the persecutions to which it was subjected; the Gnostic, Arian, and Pelagian controversies; the leading general Councils; the anti-christian apostacy; Mohamedanism; the Crusades; the two witnesses in the wilderness; revival of letters; the Reformation; sketches of the Reformed and Lutheran Churches, with their characteristic differences; as also of the Latin and Greek Churches at various periods; The Council of Trent, and the Popish controversies; the questions agitated in the Protestant Churches; the Synod of Dort, the Westminster Assembly, the headship of Christ over the Church, and over the nations, and the present aspect of the Christian world.

References to books were frequent, and the students were allowed time to enter them in their notes for consultation, as most of the authorities quoted were to be found in the library.

In the course of the Session, twenty lectures and homilies were criticized by the Professor, and delivered with acceptance.

The class exhibited great variety in talent and attainment, but the attendance of all was regular, and the majority gave manifest evidence of great diligence and eminent success.

The private meetings of Professor and Students for conference and prayer were frequent, and most agreeable.

PROFESSOR YOUNG'S CLASS.

The number of students attending the class of Exegetical Theology under the superintendence of Professor Young, last year, was 20. The book of the prophet Micah was read in the original, by the students, and afterwards expounded in order by the Professor. In connection with this part of the course, lectures were delivered, explaining minutely the principles of interpretation applicable to the writings of the Old Testament Prophets. A portion of the Epistle to the Ephesians was also expounded in the class. No special text book was used in the study of the book of Micah, but the students were required to read, and submit to examinations upon Hodge's Commentary on the Ephesians. The number of students attending the senior Philosophy class was 3, and the number attending the junior Philosophy class 5. In the former of these classes, a course of lectures was delivered on