

though the presbyterian worship was considerably extended, it was without the accompanying advantages of the presbyterian discipline, under a duly organized government. But now there is, in entire conformity to the model in the mother country, and fully recognised by the mother church, a Synod composed of several large presbyteries, harmoniously operating towards the fulfilment of all the ends of a christian church. The clergy in their separate and respective spheres, with zeal and fidelity, and in their union, exercising a wholesome discipline, combating error, watching over the interests of education, and exerting themselves to the uttermost towards rendering the services of their church co extensive with the wants of their countrymen. And, with a view to this latter object, in the defect of an adequate supply of preachers from Scotland, they come forward with a proposal for the establishment of a seminary, for raising up native preachers.

It is obvious that this proposal is of a most important nature, and deserving of all countenance and support, if conducted upon sound and enlightened principles, with a reasonable prospect of success. The committee have often urged upon the people of Scotland, the duty of contributing liberally towards sending out well qualified ministers of the gospel to Canada, upon the ground that not only were the individual interests of those among whom they might labor concerned, but that the future character of a territory, whose resources were only beginning to be developed, must, in a great measure be determined by the impress given to the present age. And it is obvious that the argument holds much more strongly in regard to a seminary for the training up of ministers. Such an institution solidly based upon scriptural principles, sufficiently furnished with means for its effective operation and conducted by holy and highly gifted men could not fail by incorporating itself with the habits of the people, to exercise a powerful influence in the formation of the national character, it might be expected to raise up from age to age a sufficient number of ministers of religion, and in the very principles of its foundation, it would stand forth as a witness for the truth from generation to generation.

It is carefully to be observed however that agreeably to the principle so clearly laid down by the Fathers of the Reformation in Scotland and fully recognised by the committee, that the claims of the institution upon the support of the church of Scotland must depend upon its constitution and upon the character and qualifications of its professors. And if the proposed seminary is not to afford means for a full initiation into the various branches of theological science, it would in every respect be better that its establishment should not at all be attempted. The efficiency of the institution must depend upon its embracing by its constitution all the departments of the science of theology, and exacting an attendance upon the

prelections on these subjects for an adequate period; and upon its presenting means that may secure the services of men eminently qualified for the important duties of professors.—The first two depend upon the constitution being framed by individuals competent for the task from their knowledge of the science of divinity in all its extent, and from their acquaintance with the practical partitions made in communicating a knowledge of the science in the Universities where theology has been cultivated with greatest success. The third must in a great measure depend at least in the first instance—upon the endowments for the different chairs.

It is necessary that the committee should have full and satisfactory information in regard to each of these particulars before taking any active measures towards forwarding the design. In regard to the first two particulars, no definite information has as yet reached the committee. There can be little doubt however from the character of the promoters of the scheme, that provision is intended to be made for a full course of theological training and that regular attendance for a sufficient period will be exacted. It appears to the committee that considering the limited number of students likely to attend in the first instance, a commencement may safely be made with only two professors—as various branches may be successfully taught by a separate course of examinations (rendered easy by the small number of students) upon standard works already published. This distribution of the great heads of the vast subject of divinity may in some measure depend upon the character and habits of the individuals appointed as professors—but it would be desirable that some of the greater lines at least defining the limits of the different courses should be determined. And upon all these subjects it would be requisite that a correspondence should be opened with the Commission of the Synod, that the committee may be in possession of such information as may prove satisfactory to them and to their constituents before proceeding farther in the matter.

In regard to the endowments it appears to the committee, that the salary of the different professors (as nothing for a considerable time can arise from fees) should be such as to present an inducement for the acceptance not merely of the ministers within the bounds of the Synod, but also to individuals in this country, who from their talents and learning and general character, might look forward to high preferment in Scotland. The sum of £5000 is mentioned by the Synod as the amount proposed for each. Of the adequacy of this sum the committee are without sufficient information to enable them to form an opinion, and this also may form a topic for correspondence.

Provided that it be ascertained that £5000 is a sufficient endowment for a theological professorship, and that the committee receive sat-