

the enlightenment of the understanding, and the regulation of the will, without light and grace from on high.

"The whole course will be wound up with a few lectures on the moral constitution of man in which Butler, Abercrombie, and Chalmers, will be our chosen guides, concluding with an outline and estimate of Natural Theology, in the last of the practical branches on which it will be possible to enter during the present session; these lectures to be supplemented and their deficiencies as far as possible supplied, by prescribing to the students the private reading in *schools*, or in certain specified portions, of Reid, Stewart, Brown, Butler, Abercrombie, Chalmers, accompanied with suitable classical exercises, and the preparation of essays and outlines in writing, in the several classes."

In the Divinity Hall Lectures, Dr. Burns gave a few introductory Lectures on the general subject of theological inquiry—the Baconian system of induction as applied to the investigation of religious truth—and the various systems of morals as tried by the standard of the Christian Revelation. He then gave, in succession, twenty-five Lectures on the general principles and evidences of Natural Theology, and the doctrines of Revelation regarding the character, perfections, and government of God—the Trinity of persons in the Godhead—the Divinity of Christ and of the Holy Spirit—the fall of man, and the scheme of mediation through the righteousness, atonement, and intercession of the Great Redeemer.

Mr. Rintoul, for the greater part of the Session, gave a Lecture once a week on Biblical criticism. The following are the heads of the Lectures:

The claims of the Hebrew language on the study of Theological students, (introductory to Hebrew course)—the importance of Biblical Science, and the preparatives to its successful culture—the structure and contents of the Bible, vincty of its subordinate authors, and classification of its books—the Hebrew language and affiliated or kindred dialects—Hebrew alphabet, points, &c.—sources of interpretation of Hebrew—limited range of language—Hebrew Poetry—diversities of style in different Books of Scripture—dialect of Greek Testament—illustration of Leusden's classification of Hebrews—M. S. S. of Hebrew Bible—state of Hebrew text—on the critical and doctrinal study of the Scriptures proper for students of Theology, (concluding Lecture.)

Dr. Willis, of Glasgow, sent out from the Free Church of Scotland, expressly with the view of assisting in the Theological Department, arrived in Toronto soon after the opening of the Session, but, with the concurrence of the committee, he yielded to the many urgent demands made on him for missionary labours in various quarters, and did not commence the work of stated instruction until after the middle of the Session. His labours were abundant, and were alike prized by the committee and the students themselves. Many Essays and Discourses, some of them of great length, were given in by the students, both as class exercises and in the competition for bursaries and prizes. These were examined and criticised by Dr. Willis. His own Lectures investigated and discussed the profounder themes of systematic theology.

We regret that, for want of a fuller outline of his Lectures, we can only state, generally, that after two introductory Lectures on the Canon of Scripture, he lectured on the Person and work of the Mediator—His offices of Prophet, Priest, and King—the atonement, in its necessity, reality, special destination and efficacy—electing grace viewed in connexion with the freeness of the offer of the Gospel—the work of the Holy Spirit, especially as it relates to union and communion with Christ.

Dr. Willis also gave one or more lectures on the distinguishing features of Presbyterian Church Government.

In addition to the exercises properly scholastic, and the daily devotional exercises, in which the students took a part, a meeting of all the students was held every Saturday, Dr. Burns and occasionally the other Professors presiding, for prayer and the practical reading and explanation

of the Word of God. This was found to be refreshing, both by Professors and students.

Nor would your committee omit to notice, in this estimate of the advantages enjoyed by the students, the visits from the Deputies of the Free Church of Scotland.

The Rev. Mr. Somerville, of Anderson, amongst his abundant labours when in Toronto, in September, 1815, gave a powerful address to the students at the time in the Seminary, or residing in the city. The Rev. Mr. Robb, of Halifax, gave them an able Lecture on the Atonement. The Rev. James Hogg gave an address on preparation for the Ministry, and the Rev. William Burns met with them repeatedly, expounding different portions of the Word and praying with them.

Not fewer than ten of the students were employed, during the winter, as catechists, in supplying religious ordinances on the Lord's Day to stations around Toronto. Each of these went out, on an average, almost every alternate Sabbath during the Session. The aid to the missionary cause thus obtained was highly important. A goodly number of stations, which must otherwise have been left almost entirely destitute of public ordinances, were supplied with them with considerable regularity, and, we have good reason to think to the profit of many souls. The Professors and the committee alike were zealous of calling students too soon into such employment, or of engaging them too much in it, yet it is believed that no material interruption to the studies of those so employed was the result.

Only a very few of the students, during last Session, were entirely dependent for support on the committee; almost all of them, from private resources, or the proceeds of their labours as teachers or catechists, during summer, were more or less able to support themselves. A considerable sum was contributed by friends in the church, in various quarters, for bursaries. These the committee held out as rewards for diligence in study, and as the compensation for their own general, such also was the distribution of them—the comparative merits of the competitor being marked as far as was practicable by the amount of the bursary.

The Colonial Committee of the General Assembly of the Free Church of Scotland, and Isaac Buchanan, Esq., have been the most liberal contributors to the Bursary Fund. This benevolent gentleman has given a substantial proof of his affection to our church, and of his desire to promote a well-instructed ministry, by funding £500. Two-thirds of the interest of this sum are to be appropriated annually to two bursaries, each amounting to £10, and the remaining third to the ordinary expenditure of the College. To these bursary endowments, Mr. Buchanan has judiciously affixed the names of two of the most illustrious names in the ecclesiastical and literary history of Scotland—John Knox and George Buchanan. The bursary bearing the latter name being destined to reward eminence in classical learning.

On the recommendation of the Professors, prizes, consisting of Books, were distributed in each class to the more eminent students. These, excepting for special Essays whose merits were judged of by the Professors themselves, were given on the votes of the students in each separate class.

The Session closed on Thursday, the second day of April. That day and the two preceding were devoted to the examination of the students on the studies pursued by them in their several classes, and the result was highly gratifying—suggesting reasons at once for gratitude to the Great Head of the Church for what he is doing for us towards raising up spiritual labourers, and for hope and encouragement for the advancement and perpetuity of his work amongst us. As the immediate result of the examinations, three students were certified to have completed their collegiate course, and to be admissible to trials for license. Four were placed on the list of catechists—and the arrangements for the whole,

during summer, recommended or sanctioned by committee, are as follows:

- 3 to study for license, and act in the interim as catechists, of whom two to be in Hamilton Presbytery, and one in Toronto Presbytery.
- 2 catechists in Hamilton Presbytery.
- 4 catechists in Toronto and occasionally by other Presbyteries.
- 2 catechists, Montreal Presbytery.
- 2 teaching, Toronto Presbytery.
- 3 catechists and studying in Toronto.
- 2 studying in Toronto (not catechists)
- 4 gone to reside with friends.

The work of instruction has been prosecuted by Mr. Dixon, with scarcely any interval, since the close of the Winter Session. Several matriculated students have been in attendance, while others are availing themselves of his instructions, who may yet probably offer themselves as students for the Ministry, but they have not been examined by the committee.

SUGGESTIONS AND RECOMMENDATIONS.

Thus far the historical part of the Report. The committee would now respectfully tender to the Synod various suggestions and recommendations towards the enlargement of the College, and the giving it greater efficiency and permanence. Heretofore our operations may be said to have been mainly tentative, and the blessing of God on our endeavours, such as they have been, equally with the increasing demand for spiritual labourers, demands of us that we go forward.

Your committee do not profess to determine what should be the precise number of Professors in the Institution in order to its full efficiency: they believe that it will grow with the growth of the church, and so its foundations should be made for a large superstructure. In the meantime, it may be enough to carry forward the Institution, according to our resources, and the number of our students, and, what the number of students now urgently require, we trust resources will not be wanting to provide for, viz., an additional Professor.

The Synod are under no moral obligations to the congregation of Knox's Church—obligations which we recommend should be directly acknowledged—for their consenting so readily to an arrangement by which so large a portion of their minister's time (amounting to at least one-third) is devoted to the concerns of the College. In the infancy of all churches, the union of the offices of the pastor and doctor or teacher of Theology has been found to be unavoidable; and the circumstances of our church are certainly not such as to require us to dispense with the combining of these offices.

Your committee believe, however, that in addition to all the time and attention which Dr. Burns can give to the Seminary, that another Professor of Divinity is indispensably required to do full justice to the various departments of Theological science—one who should be at liberty to devote his whole time to the care of the students, and who would share the work of instruction with Dr. Burns, as Primarius Professor, according to some well understood arrangement to be sanctioned by the committee.

The committee recommend that the Synod use immediate efforts for procuring such a Professor, so as that, if practicable, he might enter on his duties at the commencement of next Winter Session.

Your committee are inclined to think, that even with the addition of one Professor, however variously gifted, there may still be a need of assistance in some of the departments of the course—such as one or two ministers might render for some six or eight weeks during the Winter Session.

The committee believe that the time has now come, when the Synod must contemplate the providing suitable edifices for the College. The valuable property, in the form of a Library, that is in process of being accumulated, and the accommodation required for teaching a variety of classes, two or three of which meet at the same