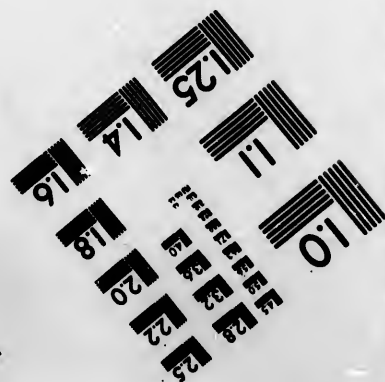
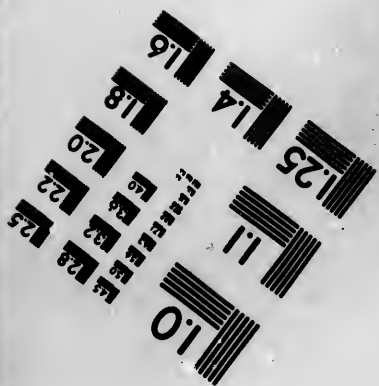
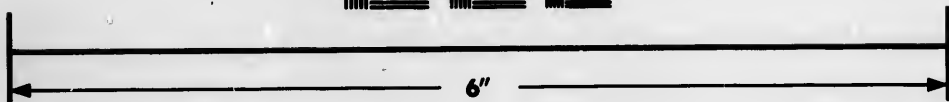
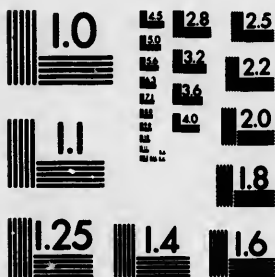


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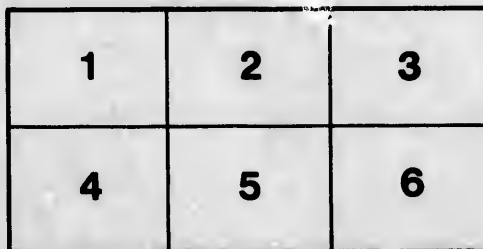
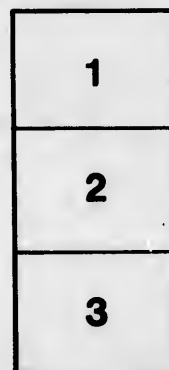
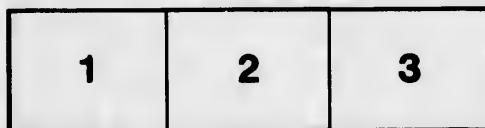
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OF TORONTO.

CALENDAR, COURSE OF STUDY,

AND

RULES AND REGULATIONS,

1880-1881



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Tutor in Classics—Rev. F. W. Kerr, B.A.

Elocution—Richard Lewis, Esq.

*The lectures in Hebrew are given at University College.



The Protestant Episcopal Divinity School of Toronto is intended to provide for the training of theological students in accordance with the principles of the Reformation, as embodied in the Articles of the Church of England, and thus to send forth men called of the Holy Ghost to preach the Gospel; men of Evangelical Faith, of sound churchmanship, and of genuine Catholic spirit; men who know and love and will proclaim the simple truths of the Gospel, and are determined, with St. Paul, to know NOTHING BUT CHRIST AND HIM CRUCIFIED.

THE DISTINCTIVE PRINCIPLES of this School, which will be insisted upon in the instructions given, are—

1. **The Bible, the Sole Rule of Faith**; in opposition to the error that would make the Bible and tradition the *joint* rule of faith.

“Holy Scripture containeth all things necessary to salvation, so that *whatsoever is not read therein, nor may be proved thereby*, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.”—*Article VI.*

2. **Justification by Faith in Christ alone**; in opposition to the sacramentarian system.

“We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith; and not for our own works or deservings. Wherefore, that *we are justified by faith only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.”—*Article XI.*

"The Sacraments were not ordained of Christ to be gazed upon, or to be carried about; but that we should duly use them. And in *such only as worthily receive the same* [this is with 'a lively and steadfast faith in Christ our Saviour,'—*Communion Service*] *they have a wholesome effect or operation; but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith.*"—*Article XXV.*

3. The Sole and Exclusive Priesthood of Jesus Christ; in opposition to the sacerdotal assumption which would convert Christ's ministers into an order of sacrificing and mediating priests (*lepis*).

"The only priests under the Gospel, denominated as such in the New Testament, are the saints, the members of the Christian Brotherhood. As individuals, all Christians are priests alike." "The most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."—*Canon Lightfoot, Lady Margaret Professor of Divinity at Cambridge.*

Comp. Hooker, B. V. c. LXXVIII.

"The word *Priest*, as used in the Prayer Book, is *synonymous* with, and is but a *contraction* of, the word *Presbyter.*"—*Bishop McIlwaine.*

4. The real presence of Christ by faith in the hearts of worthy recipients of the Holy Communion; in opposition to the figment of His presence corporally or spiritually on the communion table, under the form of bread and wine, after the consecration of the elements.

"No adoration is intended, or ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporal presence of Christ's natural Flesh and Blood.....the natural Body and Blood of our Saviour. Christ are in Heaven and not here."—(*Note at end of Communion Service.*)

"If a man.....by any other just impediment do not receive the sacrament of Christ's Body and Blood, the Curate shall instruct him that if

he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."—(*Rubric in Communion of the Sick.*)

"The Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is faith."—*Article XXVIII.*

5. The Church of Christ is "the Holy Catholic Church."—(*Creed.*) "The Holy Church Universal."—(*Prayer for Church Militant and Litany.*) "The mystical body of Christ, which is the blessed company of all faithful people."—*Communion Service.*

"The true Church is an universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner-stone."—*Homily for Whitsunday.*

"Before all sermons, lectures, and homilies, the preachers and ministers shall move the people to join with them in prayer in this form or to this effect, as briefly and conveniently as they may: Ye shall pray for Christ's Holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland."—*Canon XV.*

6. "The visible Church (visibilis ecclesia) of Christ is a congregation of faithful men, in which the *pure word of God is preached*, and the *sacraments be duly ministered* according to Christ's obedience, in all those things that *of necessity are requisite* to the same."—*Article XIX.*

7. An Historical Episcopate, traceable to apostolic direction, as conducive to the *well-being* but *not necessary to the being* of the Church;

in opposition to the dogma of a tactual succession, "a fiction," asserts Dean Alford, "of which I find in the New Testament no trace."

Upon these *Fundamental Truths* Evangelical Churchmen and the Sacerdotalists are now at issue.

Qualifications for Admittance.

All candidates may, at the discretion of the Council, be admitted to this school who shall produce satisfactory evidence of moral and religious character, and of such disposition and habits as may render them apt and meet to exercise the ministry in the Church of England.

Every candidate for admittance, if not a graduate of some university, is required to pass the Matriculation Examination of the University of Toronto.

The attention of candidates who are not ready to take this examination is called to the section below on the Preparatory Year.

These subjects for the year 1881 are :

CLASSICS.

XENOPHON, *Anabasis*, B. V.

HOMER, *Iliad*, B. IV.

CICERO, in *Catalinam*, II, III, and IV.

OVID, *Fasti*, B. I., vv. 1-300.

VIRGIL, *Æneid*, B. I., vv. 1-304.

Translation from English into Latin Prose.

Paper on Latin Grammar, on which special stress will be laid.

MATHEMATICS.

Arithmetic.

Algebra, to the end of Quadratic Equations.

EUCLID, Bb. I., II., III.

ENGLISH.

A paper on English Grammar.

Composition.

Critical Analysis of "The Lady of the Lake," with special reference to Cantos V. and VI.

HISTORY AND GEOGRAPHY.

English History, from William III. to George III., inclusive.

Roman History, from the commencement of the Second Punic War to the death of Augustus.

Greek History, from the Persian to the Peloponnesian Wars, both inclusive.

Ancient Geography, Greece, Italy, and Asia Minor.

Modern Geography, North America and Europe.

Intending candidates are requested to send in their names and testimonials, not later than the 12th of September, to the Principal, 9 North St., Toronto.

Every student shall, at his entrance, subscribe his name to the following declaration, in a book to be kept for this purpose :—

"We, the subscribers, students in the Protestant Episcopal Divinity School of Toronto, do each solemnly promise, in reliance upon Divine grace, that we will, during our connection with this school, faithfully obey the laws thereof, and diligently prosecute the studies and perform the duties which, according to the rules of the institution, may be required of us ; and, furthermore, that we will uniformly cultivate religious and moral dispositions and habits, and by every means endeavour to promote the good reputation and best interests of the School."

Preparatory Year.

There is also in connection with the regular school-course a Preparatory Year. It is intended for those who wish to enter the school, but are not ready to take the Matriculation Examination, and tuition is given

in the subjects for that examination. All such candidates for admission, who shall have satisfied the Council as described above, can enter the school as Probationers and have the benefit of this Preparatory course previously to offering themselves at the Matriculation Examination in the following year.

The conditions requisite to entrance on this Preparatory Year are an acquaintance with the rudiments of Greek and Latin Grammar, and English Composition.

The Keeping of Terms.

The full course of study occupies three years, each year comprising three terms :—

1. Michaelmas Term—from October 1st to December 15th (inclusive).
2. Lent Term—from January 10th to Friday before Good Friday.
3. Easter Term—from Easter Tuesday to June 10th.

There are three classes. The students who enter the first year compose the *Junior Class*; those advanced into the second year, the *Intermediate Class*; those advanced into the third year, the *Senior Class*.

Every student entitled to it shall receive at the end of the term, from each instructor whose lectures he attended, a certificate of his having been regular in his attendance, and of his having passed all his examinations with success.

No student who has absented himself more than twice from the lectures of any professor without permission or a satisfactory excuse, shall receive from him a certificate.

An examination shall be held at the end of Michaelmas and Lent Terms in the studies of the term, and at the end of Easter Term in the studies of the year.

No student can be advanced to the studies of a succeeding term or year until he has passed the examinations and obtained the certificates for the preceding term or year.

A student may, at the discretion of the Faculty, be examined at the close of the midsummer vacation, in any subject in which he failed at the close of the Easter Term.

Every student who passes through the whole course of study prescribed, and sustains all the required examinations to the satisfaction of the Faculty, will receive a certificate setting forth his standing, sealed with the seal of the school, and signed by the Principal and Instructors.

The Course of Study.

The course of study consists of *Pass* and *Honour* subjects in order to provide for the requirements of two classes of students, Graduates and Non-Graduates.

Graduates, and all others whose preparatory studies have been sufficiently advanced, are expected to take the full course.

Non-Graduates, especially those whose preparatory training has been defective, are not required to take the *Honour* course ; but in addition to the *Pass* course, they are required to attend such lectures at the University of Toronto as from time to time are designated by the Faculty.

N.B.—In some of the Honour subjects lectures are given, but in others, books are prescribed, upon which examination will be held at the end of each term and year.

First Year.

By the Principal.

I. Biblical History and Criticism.

Pass.—Old and New Testament History, with Smith's Manuals ; Biblical Geography and Antiquities. Textual Criticism. History of versions,

&c. General introduction to Old and New Testaments. Principles of Interpretation. Critical Study of the four Gospels.

Honour.—Westcott's Introduction to the Study of the Gospels.

II. Systematic Theology.

Pass.—Nature and History of Dogmatics ; Nature and Extent of the Canon ; The Rule of Faith and Sufficiency of Scripture.

Honour.—Van Oosterzee's Theology of the New Testament.

By Professor Hirschfelder.

III. Hebrew.

Pass.—Grammar to the end of the Irregular Verbs ; Genesis, chaps. i. to v. inclusive ; Psalms i. to v. inclusive ; Outlines of the History of the Hebrew Language and Literature to the Christian Era.

Honour.—Genesis, chaps. vi., vii., viii. ; Psalms vi., vii., viii.

By Rev. S. J. Boddy, M.A.

IV. Homiletics.

By Rev. J. S. Stone.

V. Ecclesiastical History and Liturgics.

Pass.—History of First Ten Centuries, with Smith's Student's Ecclesiastical History, vol. I. ; History of the Book of Common Prayer, with Proctor.

Honour.—Canon Robertson's History, as far as A.D. 1100.

Second Year.

By the Principal.

I. Biblical Exegesis and Interpretation.

Pass.—Old Testament.—Introduction to Old Testament, continued Exegesis of select portions of Pentateuch and Psalms, with special reference to Messianic Prophecy; Typology.

New Testament.—Critical reading of portions of the Acts, with the history of the Apostolic Church; Exegesis of the Romans and some minor epistles.

Honour.—Select portions of Old Testament and Epistles.

II. Systematic Theology.

Pass.—Anthropology: the nature and sin of man; Theology: the nature and character of God; Christology: the Person of Christ.

Honour.—Pearson on the Creed and Liddon's Bampton Lectures.

By Rev. Septimus Jones, M.A.

III. Apologetics.

Pass.—Titcomb's Cautions for Doubters; Paley's Evidences and Natural Theology.

Honour.—Blunt's Coincidences.

By Rev. S. J. Boddy, M.A.

IV. Homiletics and Pastoral Theology.

By Rev. J. S. Stone.

V. Ecclesiastical History and Polity.

Pass.—Hardwicke's Middle Ages; Hardwicke's Reformation; Hooker's Fifth Book.

Honour.—Canon Robertson's XI. to XVI. Centuries.

By Professor Hirschfelder.

VI. Hebrew.

Pass.—Grammar, continued to the end of Syntax; Genesis, chaps. xxxviii. xxxix. xl. ; Psalms x. to xx. inclusive; Spirit and Characteristics of Hebrew Poetry (Hirschfelder's).

Honour.—Genesis, chap. xxix. ; Psalms xxi. to xxv. inclusive; Literary History of the Principal Hebrew Writers after the Christian Era.

Third Year.

By the Principal.

I. Biblical Exegesis and Interpretation.

Pass.—*Old Testament.*—Course of second year continued; Nature of Prophecy; Select portions of the Prophets.

New Testament.—Course of second year continued; Pastoral and general Epistles.

Honour.—Select portions of Prophets and Epistles.

II. Systematic Theology.

Pass.—Soteriology, the Way of Salvation ; Ecclesiology, the Nature of the Church and the Sacraments ; Eschatology, the Last Things and the Second Advent.

Honour.—McIlvaine's Righteousness by Faith ; Litton's Church of Christ ; and Bishop O'Brien's Nature and Effects of Faith.

By Rev. Septimus Jones, M.A.

III. Apologetics.

Pass.—Rawlinson's Historical Evidences ; Butler's Analogy ; Lectures on Modern Forms of Infidelity.

Honour.—Mozley on Miracles ; Row's Bampton Lectures.

By Rev. S. J. Boddy, M.A.

IV. Homiletics and Pastoral Theology.

By Rev. J. S. Stone.

V. Ecclesiastical History and Polity.

Pass.—Perry's History of the Church of England ; Short's History of the Church of England.

Honour.—Jewel's Apology ; Hardwicke's History of the Thirty-nine Articles.

By Professor Hirschfelder.

VI. Hebrew and Chaldee.

Pass.—Hebrew : Psalms xl, cxxxiii., cxxxvii. ; Isaiah, chaps. iv., vii., xiv., lii., liii.

Honour.—Chaldee: Grammar (Winer's); Daniel, chaps. ii., iii.; History of the Chaldee Language and Literature.

Exhibitions, Scholarships, and Prizes.

The following rules and conditions, with which all applicants for Exhibitions and Scholarships are required to comply, have been adopted:—

I. The applicant for aid should be able to satisfy the Council that he is moved to enter upon study for the Ministry by the genuine love of Christ and of men.

II. The applicant is expected to be in hearty and practical sympathy with Evangelical Truth as opposed to the errors of Sacerdotalism on the one hand, and of Rationalism on the other. The Committee feel that for applicants to accept their aid with other views and feelings, would be as dishonest in them, as it would be for the Committee to use for some different purpose the money entrusted to them for Evangelical Education.

III. The applicant is required to bring testimonials from two clergymen and two laymen, stating that, in their judgment, he is a suitable person to receive aid from the Board in preparing for the Sacred Ministry; and also that without such aid he is unable to pursue his studies.

IV. The applicant is requested to state:—

1. His full name.
2. Date and place of birth.
3. Present residence.
4. Name and residence of parents.
5. Schools or Colleges which he has attended.
6. Employments that he has followed.
7. The present condition of his health, as certified by a duly licensed physician.

8. Whether he is specially liable to any disease.
9. Whether he is an habitual communicant.
10. Name of his Clergyman and Parish Church.
11. That his *views* and *sympathies* are in harmony with the Distinctive principles of the School, as herein set forth.

V. Applicants who satisfy the Council in regard to the above conditions shall be eligible for an exhibition not exceeding \$120, tenable for one year, and renewable at the discretion of the Council. The Exhibition shall be payable at the end of each term.

VI. The beneficiary is expected to place himself under the pastoral care of a clergyman who is in hearty and practical sympathy with the principles of the Divinity School as herein set forth, and to work in his parish.

VII. The beneficiary is expected to make diligent and faithful preparation for the ministry, abandoning, as far as may be, all studies, cares and pleasures that might hinder him therein.

VIII. In the event of the beneficiary abandoning his studies before entering the Ministry, he will be required to refund the amount appropriated and paid for his support.

IX. Applicants for Exhibitions must communicate with the Principal personally, or by letter, and, if possible, before September 12th.

X. A scholarship of \$25 shall be awarded annually in each class to the Student obtaining the highest number of marks.

XI. There shall also be awarded annually three prizes in books to the value of \$20 each, namely—one in the Junior Class for the greatest proficiency in Greek Testament Exegesis; one in the Intermediate Class for the greatest proficiency in Systematic Theology; and one in the Senior Class for the greatest proficiency in Hebrew and Old Testament Exegesis.

XII. Through the kind liberality of several gentlemen interested in the Divinity School, a number of other prizes have been awarded each year. See the prize list, pages 19, 20.

Text Books.*Biblical Greek—*

Scrivener's, Theill's or Alford's Greek Testament.

Vaughan's edition of Romans.

*Lightfoot's and Ellicott's Commentaries on the Pauline Epistles;
Conybeare and Howson's Life and Epistles of St. Paul.

Green's Handbook to the Grammar of the Greek Testament.

*Winer's and Bultman's Greek Testament Grammars.

Biblical History, Literature, &c.—

Angus' Handbook.

*Westcott's Introduction to the History of the Gospels.

*Westcott's History of the Canon.

Smith's Old and New Testament Histories.

Westcott's Bible in the Church.

Ecclesiastical History and Church Polity—

Smith's Manuals of Ecclesiastical History.

Jewel's Apology.

*Robertson's History of the Christian Church.

Short's History of the Church of England.

Perry's History of the Church of England.

Hooker's Works.

Hardwick's History of the Middle Ages and History of the Reformation.

*Litton's Church of Christ.

*Bingham's Antiquities.

*Lightfoot's Christian Ministry.

*Jacob's Ecclesiastical Polity of N. T.

Systematic Theology—

*Pearson on the Creed.

*Liddon's Bampton Lectures.

Boulton on the Thirty-nine Articles.

- *Mozley's Review of the Baptismal Controversy.
- *Dean Goode on Baptism and Orders.
- *Browne on the Thirty-nine Articles.
- Van Oosterzee's Dogmatics.
- *Van Oosterzee's Theology of the N. T.
- *Bishop McIlvaine's Righteousness of Faith.

Homiletics and Pastoral Theology—

- Van Oosterzee's Practical Theology.
- *Shed's Homiletics.
- *Bridge's Christian Ministry.

Apologetics—

- Butler's Analogy.
- Titcomb's Caution for Doubters.
- Paley's Horæ Paulinæ.
- *Row's Bampton Lectures.
- *Blunt's Undesigned Coincidences.
- Paley's Evidences ; Paley's Natural Theology.
- *Christlieb's Modern Doubt and Christian Belief.
- *Mozley on Miracles.
- Rawlinson's Historical Evidences of the Old Testament.
- *Farrar's Critical History of Free Thought.
- *McCosh on the Divine Government.

Liturgics—

- Blakeney on Common Prayer.
- Whitehead.
- Procter.

* The books marked thus are Honour Books, or recommended for private study.

N. B.—The Text Books can be obtained at the book-stores of Messrs. Hart & Rawlinson, and Messrs. Willing & Williamson, King Street, Toronto.

Rules and Regulations.

1. Every student is required to present himself punctually at the opening of the term.
2. Each Instructor shall note all absences from his class exercises ; and when any student has been absent more than twice, without permission or satisfactory excuse, during any one Session, he shall be cited before the Faculty.
3. For any necessary absence during Term-time, previous permission from the Principal must be obtained.
4. During each Session the Faculty shall hold monthly meetings at which the progress and conduct of the students shall be reported.
5. A report shall be presented from time to time by the Faculty to the Council on applications for admissions, and candidates for exhibitions, etc.

Expenses.

Very comfortable board and lodging is provided at the price of \$4 a week. Tuition is FREE. Expenses are therefore very light.

Opportunities for intellectual improvement and Christian fellowship and very many advantages, not attainable elsewhere, are accessible to the students.

Graduates.

BALL, Rev. C. W., B.A	1880
BRYAN, Rev. B.....	"
DOBBS, Rev. O. G., M.A.....	"
KERR, Rev. F. W., B.A.....	"

Students for 1880-81.

ALMON, H. L. A., St. John, N. B.
 BRYDGES, R. L., London, Ont.
 CHAPMAN, A. W., Toronto, Ont.

DANIEL, E., B.A., St. John, N. B.
 DE MATTOS, C., Toronto, Ont.
 DU VERNET, F. H., Clarenceville, Que.
 HAGUE, D., B.A., Montreal, Que.
 JONES, S. W., Toronto, Ont.
 LINDSAY, JOHN, Woodstock, Ont.
 MARSH, C. H., Clarksburg, Ont.
 SIBBALD, E., Toronto, Ont.
 WEBBER, E. N., Hamilton, Ont.

Prizemen.

General Proficiency—Third Year.—1, (scholarship), BRYAN, Rev. B. ;
 2, DOBBS, Rev. O. G., M.A.
 Second Year.—1, JONES, S. W. (scholarship), 2, SIBBALD, E.
 First Year.—WEBBER, E. N.
Greek Testament Exegesis.—KERR, Rev. F. W. ; DU VERNET, F. H. ;
 JONES, S. W.
Old Testament History and Introduction.—JONES, S. W. ; BRYDGES,
 R. L.
Apologetics.—1, BRYAN, Rev. B. ; 2, MARSH, C. H.
Ecclesiastical History.—1, CHAPMAN, A. W. ; 2, JONES, S. W. ; 3,
 SIBBALD, E.
Homiletics.—1, JONES, S. W. ; 2, MARSH, C. H.
Elocution.—JONES, S. W.
 * *Sermon Prize*.—KERR, Rev. F. W., B.A.

Prizemen for 1878-79.

Scholarship for general proficiency in 2nd year, B. BRYAN, London.
 Second Prize for general proficiency in 2nd year, C. MARSH, Clarks-
 burg.
 Scholarship for general proficiency in 1st year, WESTON JONES,
 Toronto.
 Second prize for general proficiency in 1st year. E. SIBBALD, Toronto.

* This Prize was given by the Rev. W. S. RAINSFORD.

Greek Testament Exegesis, 2nd year, F. DU VERNET, Clarenceville, Que. ; 1st year, WESTON JONES.

Systematic Theology, 2nd year, B. BRYAN ; 1st year, W. JONES.

Ecclesiastical History and Polity, 2nd year, OGILVIE W. DOBBS, M.A., Kingston ; 1st year, WESTON JONES.

Homiletics, C. BALL, B.A., Toronto.

Apologetics, 2nd year, B. BRYAN ; 1st year W. JONES.

Old Testament History, R. BRYDGES, London.

Reading of the Liturgy, OGILVIE DOBBS, M.A.

Hebrew, University College Prize, Mr. DU VERNET. He was bracketted with Mr. NESS. The class consisted of forty students. Mr. DU VERNET and Mr. WESTON JONES both took first-class honours in Hebrew, the former obtaining 420 marks out of 439. Mr. A. W. CHAPMAN and Mr. H. L. ALMON took second-class honours in Hebrew.

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