

ciples of the faith cannot be questioned may lead to the like assumption with regard to many propositions which are only private opinion. And then again there is another form of the evil—the preaching of mere doctrine without showing its bearing upon life and practice. Archdeacon Hare truly remarked: “As art for mere art’s sake ends in depraved taste, so mere theology ends in depraved religion.” And Bishop Carpenter says that whilst we shall be in earnest in maintaining principles, we must strive to make them principles of life.

(2) *Intellectualism.* Here also is a snare. The preacher must be a student, given to reading and to thought. And here there are many temptations—not merely to dwell on the theoretical aspects of religious truth, but to be led aside into ingenious speculations. The best way to avoid this error is to keep in view the aim of his work, and to consider the natural effects of his methods.

(3) *Officialism.* This is the magnifying of the preacher’s office in the wrong way. We shall see that there is a right way—a way by which the office may be commended before God and man. But he “brings his office into contempt who presumes on his official position to claim respect for his absurdities, and who delights to throw into ludicrous prominence his little brief authority. The truth is that egotism easily creeps under the cassock; and a clergyman may make himself and his position the centre of his thoughts. He may judge everything by its bearing on his office and authority. But if he does so, he will find that his office is dishonoured, and his authority will be flung to the winds. Happier is he who keeps in mind the end of the ministry, and thinks of himself as the servant of God, set for the help of the world. He will remember that his work is to win men to righteousness and to God. All his thoughts will revolve round this centre. All events will be measured by reference to this object. Self will be less and less; God will be more and more; and his joy will be in any labour, necessity, or distress, which will make righteousness and the love of God known and obeyed by men.”

ii. The Bishop next bids the preacher realize his authority, and this in various ways:

(1) Realize that it is bestowed upon you for a purpose. It is for edification. It is not the preacher’s business to fling out denunciations or hurl anathemas. We must have compassion on the ignorant, and those who are out of the way. And then make it real by using all power and patience in the doing of the work, so that it shall not be necessary for the preacher to assert his authority. It will be conceded by the hearer. “When authority is formally and ostentatiously claimed, it is as often as not denied. On the other hand, when authority has once been won by having made itself real, it is admitted without being claimed.”

(2) *Knowledge of men* is indispensable for the work of the preacher. “He is a poor fisherman who has not studied in some sort the ways and habits of the fish he seeks. He is a poor parson who does not understand something of human nature.” In a general way this is gained by years and experience; although one man often has more insight than another. Great preachers, like Chrysostom,

have generally possessed a profound knowledge of human nature. Only he who knows men can speak to men. Such knowledge may be acquired in two ways: (1) by books; (2) by study of men.

(1) *By study of books.* First the Bible, then Church History and Theology: but also general history, biographies, poets and dramatists. “Sophocles, Terence, Shakespeare, Moliere, Goethe, may be our helpers in this study.” There are very few men who have much knowledge without being students of books.

(2) *By study of men.* A great portrait painter says that the way to paint a good portrait was to understand the man he was going to paint. And the preacher should “understand man and men.” He should know humanity and he should know his own people. These two kinds of knowledge will go together. And one starting point will be found in the *knowledge of self*. When Massillon was asked where he had obtained his

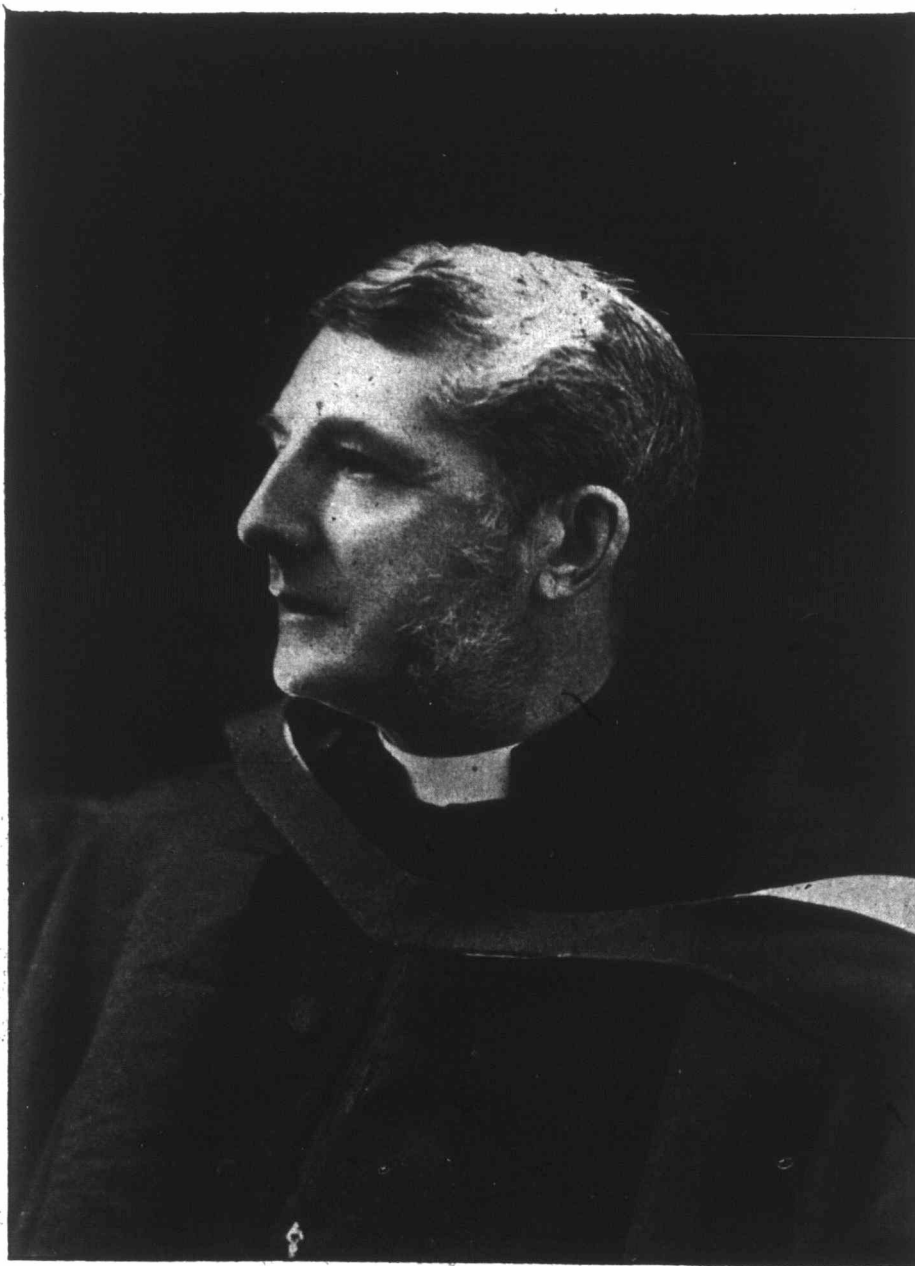
simple men, you will have no reason to doubt the power of God in the nineteenth century.”

VERY REV. JAMES CARMICHAEL, M.A., D.C.L.,
DEAN OF MONTREAL, ETC.

Tradition says that Dean Carmichael, Canon Dumoulin and Bishop Sullivan came to Canada together, and the dates of ordination show some such synchronism. The Dean is second son of the late James Carmichael, Clerk of the Crown for the County of Tipperary. Mr. Carmichael was ordained by the Bishop of Huron (1859), and during his ministry in that Diocese he built three churches. His next appointment was to St. George’s, Montreal (1868), where for ten years he laboured in association with Dean Bond: In 1878, Rev. Mr. Carmichael accepted the rectorship of the Church of the Ascension, Hamilton, Ont., and just then, by the resignation of the Metropolitan, Dean Bond became Bishop of Montreal, and in 1882 Dr. Sullivan, his successor at St. George’s, accepted the arduous post of Bishop of Algoma. On his promotion, Mr. Carmichael was called to the charge; and his zeal and eloquence have greatly aided in the extension and practical power of the Church. By the advancement of Dean Baldwin to the Bishopric of Huron (1883), the Deanery of Montreal became vacant. “The Dean of Montreal ranks first among the Presbyters of the Diocese, and he is the Bishop’s representative, and chairman of the Synod, in case of the Bishop’s absence or death.” “We have known Dean Carmichael for many years (continues Bishop Bond in his Synodical charge, 1884), and we value him as well for his talent and energy, as for his integrity, zeal, and piety. Whatever may be the influence of the Bishop, his rights are few. In return for affectionate sympathy, real labour, and unswerving loyalty on the part of his clergy, the Bishop has nothing to bestow beyond rank without emolument. What therefore may seem to some mere titles of little import become, from force of circumstances, marks of the Bishop’s esteem, confidence, and respect.”

Three years ago, Dean Carmichael was chosen Prolocutor of Provincial Synod, and in 1893, at the first session of the General Synod of the whole Dominion of Canada, held in Toronto, he also received the appointment of Prolocutor, so that at present he holds the double position of Prolocutor to both Synods. Dean Carmichael took a prominent part in the effort to obtain Degree-conferring power in Divinity for Theological Colleges, an effort meant to benefit the Colleges, and also to heal differences that existed between the Colleges and the Church Universities. This effort, since freely acknowledged to be beneficial to the Church as a whole, is

now a *fait-accomplé*. Montreal being the Metropolitan city, surely deserves a Deanery somewhat commensurate with its ecclesiastical distinction: Dean Carmichael is thus not only Dean of the Cathedral, but also acts as Chairman of the Deanery of Montreal, a district which comprises thirty parishes and missions. In relation to Church extension, Dean Carmichael has long held a prominent place: St. George’s Y.M.C.A. has for a long term of years furnished active, earnest, and pious workers, who have set on foot mission services in the suburbs which have ultimately built up into permanent parishes, e. g., St. Jude’s, St. Matthias’, St. Simon’s, deserve special mention. The Dean’s talents as a lecturer have in past years frequently been given to further any benevolent object, and as a lecturer to men and young men he has achieved marked success. The offertories of St. George’s congregation during the past twelve years have greatly increased: “The envelope system has the great advantage over the house to house collection of being presented in the Church, at the time of wor-



THE VERY REV. DEAN CARMICHAEL, D.C.L., MONTREAL.

knowledge of human nature, he answered: “By the knowledge of myself.” The Bishop then insists upon the preacher dealing with the conscience and the heart. “Truth without tenderness misses the mark. Remember St. Augustine’s precept, ‘magis monendo quam minando,’ by admonition rather than by threatening.”

iii. There is only one thing more: *Have faith in your message.* He points out the danger peculiarly present in these days. “Under the plausible plea of new methods, all sorts of doubtful expedients are tried. The man having no message from God to give, essays desperate, perhaps undignified, methods of filling his church. He will engage distinguished soloists. He will approximate his methods as nearly as may be to those of a music hall. The idea of worship recedes into the background.” But this is in England! “If you will but preach simple Christ to