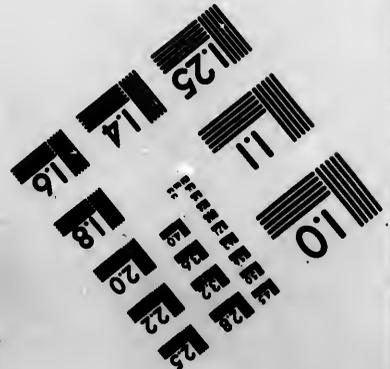
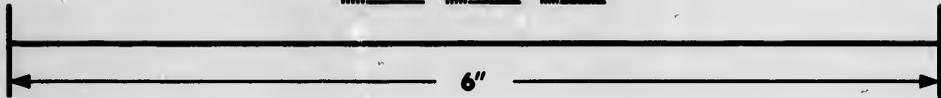
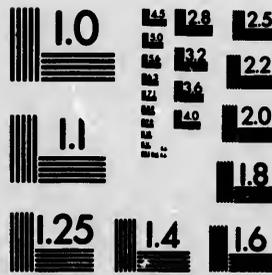


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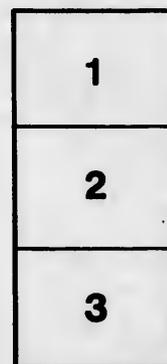
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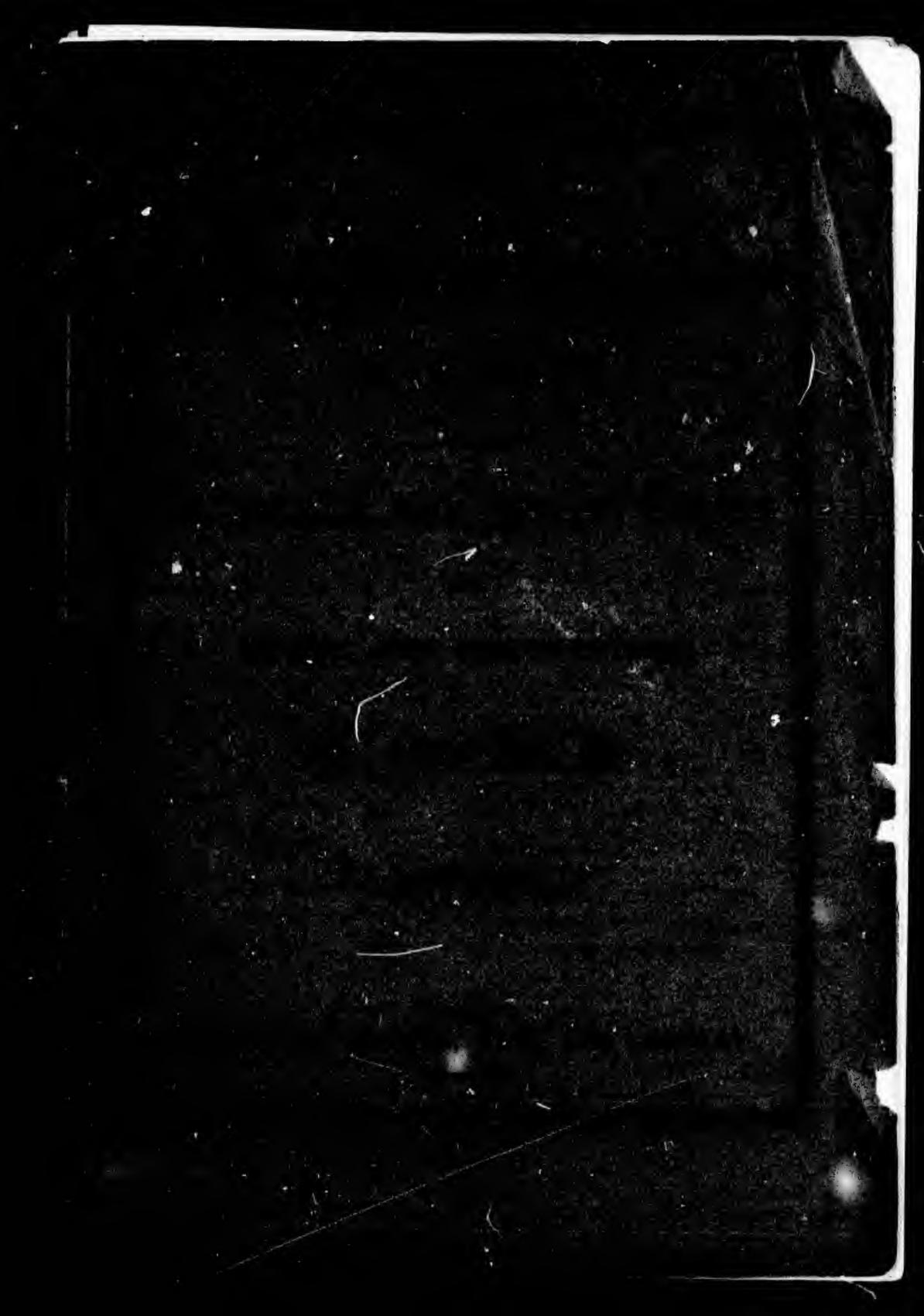
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Homiletics and Pastoral Theology—Rev. S. J. Boddy, M.A.
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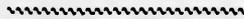
Systematic Theology—Rev. James P. Sheraton, B. A.

* *Hebrew*—Professor Hirschfelder.

Tutor in Classics—

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* [that 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 (*iepeis*).

"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."—*Lightfoot, Bishop of Durham.*

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 McIlvaine.*

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 Admission.

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 Junior 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.

The subjects for Junior Matriculation for the year of 1882 are :

CLASSICS.

XENOPHON, *Anabasis*, B. I.

HOMER, *Iliad*, B. VI.

CÆSAR, *Bellum Britannicum*. (B. G. IV., c. 20-36 ; B. V., c. 8-23.)

CICERO, *Pro Archia*.

VIRGIL, *Æneid*, B. II. vv. 1-317.

OVID, *Heroides*, *Epistles* V., XIII.

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 Deserted Village" and "The Task," Book III.

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.

Every candidate is required to have a good knowledge of the English Bible and of the Book of Common Prayer.

Intending candidates are requested to send in their names and testimonials, if possible, 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 theological 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 two terms:—

1. Michaelmas Term—from October 1st to December 23rd (inclusive).
2. Easter Term—from January 7th to May 25th (inclusive).

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 Easter 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.

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 Rev. the Principal.

I. Biblical History and Exegesis.

Pass.—General introduction to Old and New Testaments. Principles of Interpretation. Old Testament History up to the conquest of the

Holy Land, with Geography and Antiquities. Typology. Critical Study of the four Gospels. Gospel History.

Honour.—Stanley Leathes' Structure of the Old Testament. Gospel according to St. Mark. 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 Rev. Septimus Jones, M.A.

III. Apologetics.

Pass.—Butler's Analogy.

Honour.—Horæ Paulinæ ; Mozley on Miracles.

By Professor Hirschfelder.

IV. Hebrew.

Pass.—Grammar to the end of Irregular Verbs (Gesenius) ; 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. J. S. Stone, B.D.

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 Rev. the Principal.

I. Biblical Exegesis and Interpretation.

Pass.—Old Testament.—Old Testament History continued. Exegesis of selected portions of Psalms, with special reference to Messianic Prophecy.

New Testament.—Critical reading of the Acts, with the history of the Apostolic Church; Exegesis of the Epistle to the Romans.

Honour.—Critical reading of Joshua and Judges, with references to Hebrew and Septuagint. Gospel according to St. Matthew and Epistle to the Galatians.

II. Systematic Theology.

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

By Rev. Septimus Jones, M. A.

III. Apologetics.

Pass.—Theism or Agnosticism by Brownlow Maitland; Paley's Evidences Part I, and Natural Theology (in part); Shaw on Positivism.

Honour.—Blunt's Coincidences.

Row's Moral Teaching of New Testament; Christlieb's Modern Doubt and Christian Belief.

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

IV. Homiletics and Pastoral Theology.

By Rev. J. S. Stone, B. D.

V. Ecclesiastical History and Polity.

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

Honour.—Canon Robertson's History, 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 and Structure of Prophecy; Selected Portions of the Prophets.

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

Honour.—First Book of Samuel, and prophecies of Jonah and Joel, in Hebrew and Septuagint. Epistles to the Galatians, Ephesians and Colossians.

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.—Bishop Lightfoot on the Christian Ministry ; Litton's Church of Christ ; Bishop O'Brien's Nature and Effects of Faith.

By Rev. Septimus Jones, M.A.

III. Apologetics.

Pass.—Rawlinson's Historical Illustrations ; Row's Reasons for Believing in Christianity ; Lectures on Modern Forms of Infidelity.

Honour.—Row's Bampton Lectures ; Rawlinson's Historical Evidences.

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

IV. Homiletics and Pastoral Theology.

By Rev. J. S. Stone, B.D.

V. Ecclesiastical History and Polity.

Pass.—Butler's Ecclesiastical History from 13th Century ; Ecclesiastical Polity, in Lectures.

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. There shall 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.

XI. Through the kind liberality of some gentlemen interested in the Divinity School, a number of other prizes have been awarded each year. See the prize list, pages 21, 22.

Text Books.*Biblical Greek—*

- Scrivener's or Alford's Greek Testament.
 The Septuagint.
 Green's Handbook to the Grammar of the Greek Testament.
 Conybeare and Howson's Life and Epistles of St. Paul.
 *Winer's and Buttmann's Greek Testament Grammars.
 Vaughan's edition of Romans.
 *Lightfoot's and Ellicott's Commentaries on the Pauline Epistles ;

Biblical History, Literature &c.—

- Angus' Handbook.
 Smith's Old and New Testament Histories.
 Westcott's Bible in the Church.
 *Westcott's History of the Canon.
 *Westcott's Introduction to the History of the Gospels.

Ecclesiastical History and Church Polity—

- Butler's Ecclesiastical History.
 Smith's Manuals of Ecclesiastical History.
 Jewel's Apology.
 Hooker's Works.
 Hardwick's History of the Middle Ages and History of the Reformation.
 *Robertson's History of the Christian Church.
 *Short's History of the Church of England.
 *Perry's History of the Church of England.
 *Bingham's Antiquities.
 *Jacob's Ecclesiastical Polity of N. T.
 *Hatch's Bampton Lectures.

Systematic Theology—

- Van Oosterzee's Dogmatics.
 Boulton on the Thirty-nine Articles.

Browne on the Thirty-nine Articles.

Pearson on the Creed.

*Van Oosterzee's Theology of the N. T.

*Bishop O'Brien on the Nature and Effects of Faith.

*Lightfoot's Christian Ministry.

*Dean Goode on Baptism and Orders.

*Litton's Church of Christ.

*Mozley's Review of the Baptismal Controversy.

*Liddon's Bampton Lectures.

Homiletics and Pastoral Theology—

Van Oosterzee's Practical Theology.

*Shedd's Homiletics.

*Bridges' Christian Ministry.

Apologetics—

Butler's Analogy.

Paley's *Horæ Paulinæ*.

Row's Reasons for Believing in Christianity.

Paley's Evidences ; Paley's Natural Theology.

Rawlinson's Historical Illustrations.

Rawlinson's Historical Evidences of the Old Testament.

Row's Moral Teaching of the New Testament.

Theism or Agnosticism, by Brownlow Maitland.

*Farrar's Critical History of Free Thought.

*Row's Bampton Lectures.

*Blunt's Undesigned Coincidences.

*Christlieb's Modern Doubt and Christian Belief.

*Mozley on Miracles.

Liturgics—

Butler on Common Prayer.

Proctor " "

*Blakeney " "

*Whitehead " "

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

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., M.A.	1880
BRYAN, Rev. B	"
DOBBS, Rev. O. G., M.A.....	"
KERR, Rev. F. W., M.A.....	"
*ALMON, H. L. A	1881
BRYDGES, R. L	"
JONES, S. Weston	"
MARSH, C. H.....	"
SIBBALD, E.....	"

* Only partially completed course.

Students for 1881-82.

SENIOR CLASS.

CRISP, J. O., B.A., Halifax, N.S.
 DANIEL, E., B.A., St. John, N.B.
 DU VERNET, F. H., Clarenceville, Que.
 HAGUE, Dyson, M. A., Montreal, Que.
 LINDSAY, John, Woodstock, Ont.

INTERMEDIATE CLASS.

JAMES, C. J., B.A., Toronto, Ont.
 WEBBER, E. N., Hamilton, Ont.
 WRONG, G. M., Aylmer, Ont.

JUNIOR CLASS.

ARDILL, James, Kingston, Ont.
 ARMITAGE, W. J., Lucan, Ont.
 CAMPBELL, W., Wiarton, Ont.
 FRENCH, W. H., Coldwater, Ont.
 GAVILLER, G. H., Beeton, Ont.
 HARRIS, R., Kingston, Jamaica.
 KENNEDY, Allan P., Jamaica.
 MURPHY, Arthur, Rosemont, Ont.
 LEWIS, J. Toronto, Ont.

Prizemen for 1881.

Dogmatics.—Senior, S. Weston Jones ; intermediate, Dyson Hague
 M. A. ; junior, G. M. Wrong.

Greek Testament.—Senior, S. Weston Jones ; junior, 1. E. Daniel,
 B.A. ; 2. J. O. Crisp, B.A.

Homiletics.—E. Sibbald.

Old Testament History.—Dyson Hague, M.A.

Hebrew.—E. Daniel, B.A. (University College Prize).

Apologetics.—Senior, E. Sibbald ; junior, Dyson Hague, M.A.

Ecclesiastical History.—Senior, R. L. Brydges ; junior, Dyson Hague, M.A.

Honourable Mention for Conscientious Diligence.—C. H. Marsh, R. L. Brydges.

General Preparatory Work.—1. W. J. Armitage ; 2. W. H. French and G. H. Gaviller.

The following gentlemen took honours in Hebrew at the University College, Toronto examinations.

Honours in Hebrew.—1st Class : 3rd year ; S. Weston Jones. 2nd year, E. Daniel, B.A., C. H. Marsh. 1st year, G. M. Wrong, J. O. Crisp, B.A., E. N. Webber.

2nd Class : 2nd year, John Lindsay, E. Sibbald.

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