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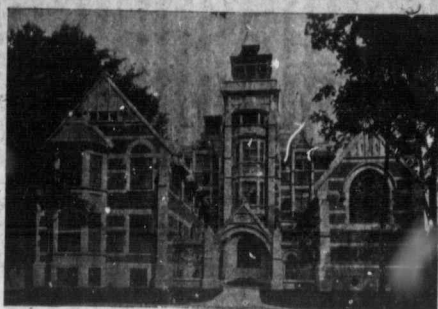
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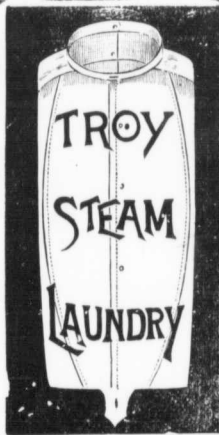
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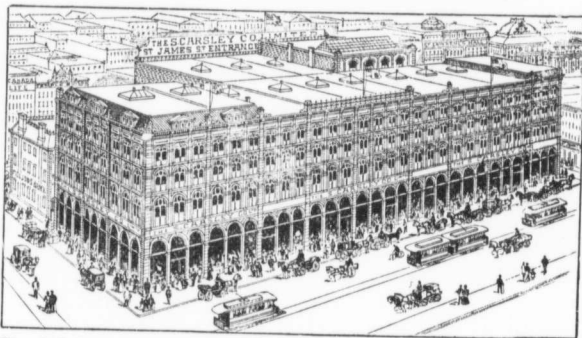
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Editorial

A HAPPY CHRISTMAS AND A BRIGHT NEW YEAR TO ALL OUR READERS. Christmas Day itself has already gone by ; but the Season with all its blessed memories and helpful inspirations is still with us. May we all carry the spirit of Christmas through the coming year, and then for each will this beautiful time-old wish have its fulfilment.

But what harsh discord fills the air at this Anniversary of the Birth of the Prince of Peace,

“ Men at war with men, hear not
The words of peace they bring :—
Oh ! listen now, ye men of strife,
And hear the Angels sing—
Peace on the earth, good will to men
From Heaven's all-glorious King.”

We can do little more than pray and trust that the end may soon come ; that the cause of righteousness and justice may triumph ; that the will of God may be done.

What new meaning and force many of the petitions of our incomparable Liturgy take from the events we follow with so much anxiety,



"Give peace in our time, O Lord."

"Defend us in all assaults of our enemies."

"O Lord arise, help us and deliver us."

"From our enemies defend us, O Christ."

"That it may please Thee to give to all Nations Unity, peace, and concord."

All the terrible consequences of war are foreseen and provided for,

"That it may please Thee to succour, help and comfort all that are in danger, necessity, and tribulation,—to preserve all that travel by land or by water,—to show Thy pity upon all prisoners and captives,—to provide for the fatherless children, and widows.

Even unpreparedness, and foolish over confidence are already confessed, and the consequences deprecated,

"We have left undone those things which we ought to have done."

"Turn from us all those evils that we most righteously have deserved."

We by no means object to the preparation and use of special Collects at such an emergency, but do any of us realize the wealth of petition provided for us already in the familiar—but not yet well-known,—Book of Common Prayer.

As we glance at the Church in the old country we are pleased to see that in many cases the spirit of law and order prevails, though we have yet unfortunately to deplore Un-Canonical, and Un-English, and Un-Catholic opposition to Bishops, enough to remind us that our prayers are still needed.

A few days after this is in our Reader's hands the Diocesan Synod will be in Session,—one other subject for earnest prayer not unmingled with Thanksgiving. Deo gratias reddimus for the peaceful and prosperous work of another year, and for the preservation of our Bishop in health and safety. We ask the presence of God the Holy Spirit in all our deliberations and counsels, to "direct, control, suggest", that the peace of God may guard our hearts and thoughts in Christ Jesus.

SUNDAY SCHOOL TEACHER'S PREPARATION.

Before entering directly upon the subject of this paper, it will be well to take in general view an outline of the task before the Sunday School teacher. This outline is not intended to serve anything else than as an introduction to the more particular part of our study, viz:—What preparation is a Teacher bound to give to the work which he has undertaken?

The first thing that naturally interests a teacher is—Who are the pupils that I am to instruct? We reply—Chiefly the poor. In our city parishes the great majority of children who attend our S. S. are of the poorer class. Very often these children come from illiterate homes. Into their monotonous lives there never comes the joy of literary culture. Things that are aesthetic are set aside in the struggle for existence. Things that are elevating are often forgotten for those that are necessary, while things that are religious are passed over as valueless.

Picture to yourselves a child from such a home. To him the S. S. must seem a different world from that in which he daily moves. He is accustomed to vulgarity, uncleanness and cruelty. The sights that daily meet his eyes are not such as tend to refinement. Often a low standard of morality, a coarse idea of kindness, a poor method of comfort surround him. From week's end to week's end he hears the name of God only in vulgar profanity. Day after day passes with no more elevating influence about him than that which is conveyed by a heavy hand or a shrewish tongue. The love that surrounds him is of a very careless nature and has never possessed the brightness that attracts. The grim poverty that pinches his tender body is a thousand-fold enhanced by the most abject improvidence, and infinitely embittered by evil tempers that are the result of hardship, or by the cruelty that often accompanies disappointment. Family prayer, family sympathy, and one might almost say family unity are foreign to his experience.

Such a child has entered the world hampered—all his surroundings tend downwards. Physically, mentally, morally, spiritually he is handicapped.

Such is one extreme of our S. S. population. (God grant that they be few in such unhappy circumstances.) The other extreme is also represented. Side by side with the unfortunate son of the alley way and the hovel, there is the child of the sunlit, comfortable home. To this latter every form of culture has been offered; music, painting, literature, games of every description have been taxed to their utmost to give him joy. In the midst of comfort and luxury he has lived a king. The cultivating goddess of love has smiled over his infant cradle and followed him all through life. Every wish is gratified, every need provided for, every thought and anxiety is extended to his welfare. Heaven has surrounded him in infancy.

These too are types—to these the Gospel message is to be brought. These children so different in their ideas are to be taught the unsearchable riches of Jesus. To one the stories of heaven are like fairy tales—too good to be true, too bright to have reality: to the other they are matters of no great marvel for his own nursery is a miniature heaven. And yet each has the same urgent need of the Gospel—in each must there be awakened a love of God.

Between these two extremes there is another class—having neither poverty nor richness—Unsullied by the darkness of the one, unhardened by the glamour of the other. Here likewise is the “seed of the kingdom” to be sown that it may bear fruit unto life eternal.

From this general survey, we have brought before us two important truths: viz.

1. The great responsibility of teaching. The teacher is taking the message of Salvation to souls that are in dire need of such enlightenment, and taking it at an impressionable age. Under God, that instruction is for the the Eternal destiny of the one taught. Hence the teacher, for the short hour at his disposal, is moulding character, shaping choice, drawing out decision. He is as it were seeking to win trophies to be placed at the feet of the King of Kings.

Under God, Eternal destinies are in the teacher's care—how careful should he be that his responsibility is fulfilled to the best of his ability.

But if the Responsibility is great—the possibility of teaching is no less great. Children are impressionable, what they are taught can never be wholly obliterated from their minds. The good thoughts given them of God will accompany them thro' life—accompany them to places of temptation and infamy—accompany thro' long years of sin and negligence of God, and perchance at last may bring them to repentance. Or back into godless homes they may with childish eagerness carry the truths they have learned, and there among thoughtless companions fulfil the word that is written "a little child shall lead them".

Or who shall not say that those "words of life" learned in childhood may have the highest effect to the destruction of sin and make the recipient a centre of good influence wherever his lot in life may be cast. The possibilities are great—be not discouraged. They that turn many to righteousness shall shine as the stars for ever and ever.

Having thus emphasized the responsibility and possibility of teaching, the practical bearing of this paper shall be—How is this urgent responsibility to be best fulfilled? How is this possibility (so far-reaching in its effects) to be attained? The answer to these questions is:—The responsibility of teaching is to be fulfilled, and its possibility attained by preparation on the part of the teacher. Preparation is the weapon with which we are to fight the battle of God—preparation the armour by which we are protected from defeat.

In dealing with this subject of preparation I do not claim to set before you anything that is new, but simply to offer to you, in a systematized form, a few old thoughts that have frequently come before you in your S. S. work.

For convenience let us divide the work of preparation into two main branches. For want of better terms we shall call these:—I, Practical preparation; II, Spiritual preparation. The one so frequently merges into the other that it may at times be difficult to draw the line of distinction.

I. Practical preparation.

We are dealing with all sorts and conditions of pupils. Some are thoughtful and sincere, others are thoughtless and careless, but to all we are bringing one important message viz.—The love of God for his children. We have to teach them of God, of Sin, of Heaven, of Redemption through Christ. Surely the first practical preparation that the teacher should strive to possess is an accurate knowledge of the English Bible. You are teaching pupils about God. In the Bible is the only revelation that God has made of himself. I have been careful to say that there should be an accurate knowledge of the Bible. A mere general knowledge of the salient texts that deal with Salvation is not sufficient—a systematic knowledge gained by patient study is necessary. Both old and New Testaments are necessary. The great truths and facts of the New Testament are but the wholesome fruits that have been developed and refined on the tree of the Old Testament. A knowledge of both is necessary for these two parts of God's word are both complementary and supplementary to each other. The Bible is moreover the History of God's dealing with man. The lives depicted in it are representative of lives in all time. Before you in your classes are children having the same thoughts, same passions, same weaknesses, same temptations, same spiritual longings as they had whose biographies are told in God's word. Where can you get better illustrations of God's dealing with our needs, with our longings, with our difficulties. Your pupil asks a question that has puzzled him. Your Bible knowledge stands you in service. As an answer you put your finger on an exact instance in Holy Scripture. Thus, you say, God dealt with Saul when he sinned, thus He blessed David for obedience, thus Jesus answered one whose difficulties were precisely the same as your difficulties.

Of course such an accurate knowledge only comes with time and through constant use. The best book that I know of to help in the acquisition of such knowledge is "Pinnock's Analyses of the Old and New Testament." They are a little old fashioned but as analyses of Bible History they have never been surpassed. Let me urge upon you the advisability of your possessing these books and reading your Bibles under the valuable aid that they supply. In them the whole Bible is systematized and while they are concise they are at the same

time through. This work is not explanatory but merely analytic—an admirable aid to systematic study.

In addition to Pinnock let me also say a good word for the "Oxford Helps" which are bound with the Modern Teacher's Bible. These helps are full of explanations regarding oriental customs, history, geography, coins, weights, measures, hours of the day and many other peculiarities that puzzle our western minds.

Add to the Pinnock and the Oxford Helps the newly published Pictorial Bible and you will be thoroughly equipped with aids to Bible knowledge. Use these thoroughly and systematically, and you will be surprised at the help they afford.

2. In addition to a systematic knowledge of Bible History the teacher should be thoroughly conversant with the Church Catechism. The Church Catechism is at once the shortest and simplest compendium of systematic Theology. In it you have an admirable summing up of our religious and moral duties, a clear account of the Church's teaching on the Sacraments, as well as a thorough setting forth of the Lord's Prayer. However, simply to have the Catechism committed verbatim to memory is hardly sufficient for a thorough understanding of the same. Some guide-book is necessary to develop its spiritual truths and to enforce the nature of its teaching. Such a guide will be found in "Maclear's Class Book of the Catechism of the Church of England." This little work is admirably arranged and replete with a wealth of scriptural references and illustrations. It ought to be thoroughly studied by every S. S. teacher.

3. After this general preparation of which I have spoken, the teacher's duty is to gain a good knowledge of the particular lesson to be taught. The setting of this lesson in the midst of Bible History, the general facts that surround and are contained in the lesson itself, a clear knowledge of the difficult passages and references should be clearly studied out. When this study has been satisfactorily accomplished, the teacher should strive to deduce from the portion of Scripture the practical lessons that it teaches for our guidance in daily life. These practical lessons should be illustrated by all that is striking and attractive in things that children understand. The Old Testament, the New Testament, the every day occurrences of

our lives may be used to strengthen the teachings that you have discovered. Above all things be practical and concrete and do not let your lesson be deadened by dryness. In order that your lesson may be thoroughly prepared it is an admirable safeguard to write out an analysis of how you are going to teach it. Have a book for this purpose in which you carefully sketch out lesson after lesson : Such a method will ensure thoroughness and will relieve your teaching of confusion.

Of course all this is work and hard work at that. It takes time and thought and self denial, but remember that your lesson is just as important to your pupils as a clergyman's sermon is to his congregation—the green spot in a week's oasis, which offers refreshment to the wearied, pleasure to the unhappy and hope to the discouraged.

But this study of Bible, Catechism and particular lesson does not exhaust the teacher's practical preparation. Added to these there should be a personal knowledge of pupils and their surroundings. Personal knowledge gives you their needs, teaches you their weaknesses and thus puts it in your hands to minister to those needs and supply strength for these weaknesses. Here is veritable service—a service that may be irksome and tiring but yet one that is rich in opening opportunities for usefulness. Know your pupils, know them in their homes and their surroundings. Strive to see life from their centre by entering into a knowledge of their circumstances, and striving to comprehend the nature of their temptations. This work may be hard work and trying. The places you visit, and the confusion you mingle in may make your head and your heart ache but

It is the way the master went
Should not the servant tread it still?

Such then is our practical preparation. It may be summarized under four imperative headings.

1. Know your Bible.
2. “ “ Catechism.
3. “ “ Particular lesson.
4. “ “ Pupils in their homes.

II. And now leaving the Practical Preparation let me pass to that other necessity in teaching—a necessity which we are sometimes

prone to overlook, viz. Spiritual preparation. All is not done when we have gained a head knowledge of Bible, and doctrine and lesson and pupils. Such practical preparation should have a spiritual foundation.

1. Spiritual preparation means personal religious conviction. It is only the servant of God that can do God's work. There should be a constancy of belief, a living faith, a practical example of Christianity. This religious conviction is the life that gives reality to our message; the fire that ignites the brain; the love that gives earnestness and constancy to our zeal. Without this religious conviction a teacher is like a ship without rudder; like an engine without steam; like a sun without light.

Without religious conviction the teacher is sure to be useless—as idle as a painted ship upon a painted ocean. Without religious conviction he is worse than useless—he is even misleading—a blind guide seeking to lead the blind. He leads them to error and destruction.

2. Again this spiritual aspect of teaching demands prayerful preparation of the Lesson and of Self. Be Spirit taught. There is a knowledge that comes not from study, or from commentaries, or from lesson helps—a knowledge that is breathed into the soul by God the Holy Ghost. Seek that knowledge which is the result of daily communion with God himself. Use all the helps possible, but do not forget that God can open our hearts to the reception of his spiritual truths, and that after all the best Commentator on Holy Scripture is the Spirit of God. Far be it from me to belittle intellectual application and earnest mental preparation, but let all be done in prayerful reliance upon God and you will find Holy Scripture assuming new meanings, deeper lessons, more attractive truths. "God is his own interpreter" and the faithful soul that prays to be taught of Him need not despair.

3. Again it is not only the lesson that needs the preparation of prayer, but likewise self is to be prepared upon one's knees. There is a conviction that does not come from study; a power that no intellectual application can produce: an earnestness that is not begotten by methods of nature. Conviction, power, earnestness are the gifts of

Him who says "If ye shall ask anything in my name I will give it to you." The secret place of power is with God. The secret place of usefulness is in his companionship, and the more real our communion with God the greater our effect upon those whom we would teach.

What is it that makes the soldier? Is it drill and discipline, and uniform and weapons? Only very partially. It is courageous patriotism that makes the truest warrior. The drill and the discipline and all the other preparations for war are but accessories to the Spirit of patriotism that burns strong and warm within.

What is it that makes the successful teacher?— is it learning or training in teaching methods and practice? No, it is a spirit touched through prayer with the love of God, it is a soul made earnest and powerful by the Spirit of the Most High, it is a heart that beats strong in responsive love to him who gave Himself for us—it is a human character that daily offers itself for renewal and strengthening at the throne of Grace. How well the Hymn writer has expressed this need:—

Lord speak to me that I may speak
 In living echoes of Thy tone
 As Thou hast sought so *let me seek*
 Thy erring children lost and lone.

O teach me Lord, that I may teach
 The precious things Thou dost impart;
 And wing my words, that they may reach
 The hidden depths of many a heart.

Regarding this spiritual preparation let me offer a final suggestion. Let there be not only a prayerful preparation of the lesson and of yourself but also prepare your class by prayer before you attempt to teach the words of life. Bring them one by one before God in prayer. Tell God of them and ask Him to prepare the soil upon which you are to sow the seed. Thus having a prepared soil, a prepared seed and a prepared sower there may grow up the stalwart grain which "will bring forth, some thirty, some sixty and some even a hundred fold."

Nothing has been said in this paper regarding natural adaptability for the task of teaching; nothing regarding the deficiencies that should make one hesitate to undertake this good work. There are, no doubt, many whom nature seems to have made for such usefulness, and others who by defect of speech, or education, or position, are unable to enter this field of labour. But let none be discouraged. God has given to each his talents and from each he demands an adequate use of the same. After all we are but witnesses while results remain with God: we are but sowers of the seed, God gives the increase.

Let us see to it that we witness a good confession—that we are burning with zeal for the cause which we champion: leave conviction with God.

Let us see to it that we plant with care, and water that which we plant with the utmost faithfulness; remember that God alone can give the fruition.

Let us watch and pray and labour in humility, acknowledging ourselves as unprofitable servants—leaving all—all our work and anxiety and even our discouragements in the omnipotent hands of the Most High.

O. W. HOWARD.

THE FUNCTIONS AND LIMITATIONS OF "THE BISHOP."

The writer on the Function of the "Deacon" can put his finger on the passage of Scripture which records the creation of the order of Deacon by the Apostles, and he can also point out from the Acts the functions which this order performed. So also in connection with the order of "Presbyter", it is a well recognised office explicitly mentioned in the New Testament. The writers on these two offices can then compare the functions as laid down in our Ordinal, and the scripturalness thereof be readily established.

But in the case of the "Bishop" the matter is a little more intricate. There is no express mention of the institution of this order. It is the Apostolic order which occupies our attention in the New Testament. Where, then, has this order of "Bishop" come from? And

what are its functions? These are legitimate questions. If we can answer them, we can then proceed to examine our Ordinal and see how far it corresponds with Scripture.

I am presuming that the subject is *not*, what are the functions of a "Bishop" as we find him to-day, but, what are the functions exercised from the earliest times (or in New Testament times) and therefore, as it were, inherently belonging to the office.

Our 23rd Article speaks of "men who have public authority given them in the congregation to call and send ministers into the Lord's vineyard." This points to a distinct *source* of Orders. How far does this accord with New Testament teaching? I might state here, that I have written out all the passages in the New Testament bearing on the Ministry, so that I may be able to have before me, as I write, the exact words of Holy Scripture. I would state further that although I have these words before me in extract form, I have not made use of them without a careful endeavour to weigh their several contexts. This examination of the New Testament binds me to the clear conviction that the article quoted above is in accord with God's Word: The Apostles were the "men who had public authority given them to call and send ministers into the Lord's vineyard," in other words, they are the Source of Orders in the New Testament.

The Source of the Ministry is not in the Congregation unless we make it clear that by "Congregation" we mean the whole body including the Ministry as an integral portion. If the stomach does not partake of food, and having partaken, digest it, the brain cannot go on long to work; but the source of mental activity is in the brain, not in the stomach. All directed action comes from the brain. My actions can, of course, be spoken of as coming from my body, but the brain is the source of the action. Deprive me of my brain, and the other members of my body cannot meet in conference and create a brain. So, I take it, the Ministry is a part of the body (the church), but it is a part which is essential to it and was Divinely created to discharge its particular functions. It is that specialised part of the Body of Christ Divinely created for discharging its peculiar functions, and possessing the power to perpetuate its organism. I cannot admit, on Scriptural

grounds, that the power to create its officers (or Ministry) rests with the other members of the body or congregation.

Speaking from the standpoint of the student of history, we find a natural development of the Orders of the Ministry. But it is not a sufficient statement of the case to say that the different orders can be explained on the mere development theory. There is a development, but it took place under Apostolic direction, and *they* had the especial guidance of God the Holy Spirit. Lightfoot writing from the standpoint of an Ecclesiastical Historian, endeavours, (I am not saying that he has failed), to show who the officer was that became subsequently, and not long afterwards, known as Bishop. He says: "The President of the Synagogue became attracted, as it were, into the Christian Presbyter."

Some have referred to the interval between the Resurrection and Ascension of our Lord, when He shewed Himself forty days to the disciples, "speaking the things concerning the kingdom" (Acts 1-3). We cannot say He did *not* tell them how to organize His society and officer it; but the history of the Church as given in the Acts seems to go against this idea. I should say, if He did, then it was one of those things which the Spirit had to bring to their remembrance, by the bringing about exigencies of the ministrations to the widows from the common fund of the infant Church; just as St. Peter had to be taught the need of the admission of the Gentiles by means of the vision of the unclean animals. We might by our imagination put a number of things into the mouth of our Lord which He never said, and which no one could say He did not say.

The Acts of the Apostles clearly indicate a Development under Apostolic direction. It is hardly a belittling of the Apostles to say that the magnitude of the work which had been allotted to them was vaster than they seem to have realised. Jesus had told them to "Go into all the world and make disciples of all the nations" and yet He had to give a subsequent revelation to make plain the fact that the Gospel was for the Gentiles as well as for the Jews.

Let us now briefly endeavour to indicate the development. The Apostles early found that there was more to be done in connection with "the faith" that had been committed to them, than merely to

preach. "The poor ye have always with you" and must be cared for. And as the work began to expand, the faithfulness which ever prompted them in doing the work in keeping with their mission, made them feel that, however essential the work of administering the funds from the common purse might be, they had a higher function to discharge. They gave instructions that seven men be selected for the work of caring for the poor, and added: "We will continue steadfastly in prayer and in the ministry of the word." (Acts 6.4) Hence the institution of the office of Deacon so far as the *occasion* is concerned was due to the exigency of ministering to the widows. But the *Source* is the Apostles; "Whom *we may appoint over this business.*"

Tradition tells us that the sphere of the work of the different Apostles was very extended. It is the Apostle St. Paul with whom the Acts is most taken up. The method of the others could hardly have been very dissimilar from his. It cannot be unfair therefore to take him as a type of the Apostolic worker. What then was his method as recorded in the Acts? Take his first journey. We find him going from city to city planting congregations and on his return to these places he (*χειροτονήσωτες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαιω*) "ordained them elders (Presbyters) in every Church."

On his last journey on his way to Jerusalem he sent from Miletus and gathered the elders of the church at Ephesus together, and gave them a last charge as Overseers of the flock of Christ.

Let us now notice the source of this office of Elder or Presbyter. Whether the prototype of this office be the President of the Jewish synagogue or no, does not concern me here. It is sufficient to say, he did not assume the office of the Christian Presbyter without having been ordained by the Apostles.

We see then from the Acts the offices of Deacon and Presbyter well established; and we see further that they derived their power to exercise these functions from the Apostles. We see also, and must not allow this to be unnoticed, the office of Apostle.

The Apostles could not live for ever, and they knew this. They exercised certain functions in common with the Elders, (St. Peter calls himself a "fellow-Elder"), but they also discharged functions which

were not discharged except by Apostles. Some of these were extraordinary gifts bestowed for the needs of the work of laying the foundation of Christianity, but not necessarily belonging to the functions of the Ministry when the needs for the exercise of extraordinary powers had passed away. But there were other functions discharged by the Apostles inherently belonging to the ministry, such as laying on of hands in ordination; in short, the perpetuation of the ministry.

Now, did the Apostles hand over their peculiar functions *i. e.* beyond what they exercised in common with the Presbyters, to the Presbyters? In short, did they intend a Presbyterian form of ministry for the Church? or did they take steps to institute a third order,—successors to themselves, in so far as the ordinary (or non-miraculous) functions of the Apostolate were concerned? Let us inquire.

In the Church at Jerusalem one figure stands out who was not one of the Twelve. Yet he is called an Apostle by St. Paul (Gal. 1, 19). He *may have* attained this prominence owing to the saintliness of his life. It is sufficient to note here what is revealed; there is an undoubted pre-eminence accorded him by all. (1) When St. Peter was delivered out of prison by the angel, he went direct to the house of Mary the mother of John Mark, and after telling them of his deliverance he instructs them before he departed to "*Tell these things unto James, and to the brethren* (12, 17). (2) When the Church at Antioch delegated Paul and Barnabas to go to Jerusalem on the matter of circumcising the Gentiles, we are told: The Apostles and elders were gathered together to consider of this matter. Peter spoke and shewed that God had made no difference between Jew and Gentile. And after Paul and Barnabas had rehearsed what signs and wonders God had wrought among the Gentiles, *James summed up the matter* saying . . . "Wherefore *my judgment is . . .*" and as James counselled, so it was written: "It seemed good unto the Holy Ghost and to us . . ." These decrees St. Paul on his second journey, as he went on his way through the cities, delivered to the brethren to keep " (16. 4) (3) When St. Paul returned to Jerusalem after his third journey, St. Luke tells us, (A. 21. 17), "and when we were come to Jerusalem the brethren received us gladly. And the day following *Paul went in with us unto James*; and all the elders were present and we rehear-

sed one by one the things which God had wrought among the Gentiles by his ministry."

Thus for the Jewish Church. Now what do we find in the Gentile Church? We have already referred to the fact that St. Paul gathered the Elders of the Church of Ephesus at Miletus and gave them a farewell charge when on his way to Jerusalem 'expecting bonds and afflictions' This was in A. D. 58. In A. D. 64, he sailed with Titus to Crete and returned to Ephesus and left Timothy there while he himself went to Corinth (via Philippi) where he wrote to Timothy (1 Ep.) Let us briefly note what he says to him. He asks him to tarry at Ephesus. He lays down requirements for the office of the Presbyter (who is called Episcopus or Overseer in the Gentile Churches or congregations) and also for the Deacons. He gives Timothy directions by which to rule his own life and exhorts him not to neglect the gift that is in him through the laying on of the hands of the Presbytery. Having told him what are the requirements for the offices of Deacon and Presbyter, he tells him further (5ch., 22v.) "*Lay hands hastily on no man*" Two years later he wrote his last Epistle, also to Timothy, and tells him (2ch. 2v.) "The things which thou hast heard from me among many witnesses, the same *commit thou to faithful men*, who shall be able to teach others also." We conclude therefore that St. Paul, knowing his inability to go to Ephesus, places Timothy there, and later writes to him particulars by which he shall guide himself in ordaining men to the ministry.

But this is not an isolated instance. Having left Titus at Crete he also writes him a letter giving him explicit directions to discharge a function exercised only by the Apostles. He says: "For this cause left I thee in Crete that thou shouldest set in order the things that were wanting, and *appoint* elders (presbyters) in every city (as he himself had done on his journeys,) as I gave thee charge, . . . For the Episcopus must be blameless, as God's steward. . ." (1ch. 5-8v.)

In the case of St. James he is called an Apostle, although not one of the Twelve. No special name is given to Timothy and Titus. But *our search is not for names, but for the office* (Bishop.) When we turn to the Book of Revelation we have this office, as I believe, designated as the "Angel" of the Church at Ephesus, Smyrna, &c.

&c. I went to the study of the question as to who the Angel was, prejudiced against the idea that the "Bishop" was intended, and I decided for myself that the *person called "Angel" is the person we call "Bishop."* Says *Godet* (quoted by *Lee*.) "The personal term (Angel) as well as the responsibility which the reproaches and the praises of the Lord cause to press upon the functionary so designated, do not permit us to see in him a being collective, or abstract; nor yet an Angel properly so called, the invisible patron of the flock. This can only be the Bishop, such as we meet him in all the Churches of the end of the first century." Indeed *Godet* makes use of this as a part of his arguments from the internal testimony of the Book of Revelation as to its date, holding as he does, the late date of the Apocalypse. He says: "The *ecclesiastical organization which the Apocalypse takes for granted*, is no less incompatible with a date so early as the year 68 (Nero.) Hitherto the titles "Presbyter" and "Bishop" are synonymous. It is only towards the end of the Apostolic age that the *presbyteral authority is concentrated in the person of a chief of the flock, who assumes specially the name of Bishop.* The Epistle of Clemens Romanus, written probably under Domitian; and the Epistle of Ignatius, which dates from Trajan, are the first patristic monuments of that form of ministry which we meet in the Apocalypse." I need hardly point out that *Godet* holds no brief for Episcopacy.

Let us summarise: We have the pre-eminent James, the president of the Church at Jerusalem, called apparently an Apostle by St. Paul. We have Timothy at Ephesus, and Titus at Crete performing under Paul's direction functions peculiar to the Apostolic office. They are not called by any title in the New Testament. Bishop Lightfoot calls them *Apostolic Delegates*. Why did not the Presbyters at Ephesus and at Crete ordain their ministers? Surely here is a claim for the Source of orders consistent with the idea that this source was from the Apostles, and no one "took it upon himself to ordain unless by public authority given unto him in the congregation to call and send ministers into the Lord's vineyard", as the Article puts it.

Bishop Lightfoot says: "It is the conception of a later age

which represents Timothy as Bishop of Ephesus and Titus as Bishop of Crete. St. Paul's own language implies that the position which they held was temporary." "But", he adds, and this is precisely the point I am urging," "the conception is not altogether without foundation. With less permanence, but perhaps greater authority, the position occupied by these apostolic delegates, nevertheless *fairly represents the functions of the Bishop early in the 2nd century.*" He does not admit that the "Angels" in the Apocalypse are Bishops. I cannot follow him in this. Whether they are, or are not is immaterial to the line I am pursuing. Yet, I would point out that this title was not inappropriate to describe those who were not Apostles, and yet could not be called "Bishops" as the word *Episcopus* had not been differentiated out, so to speak, to designate the officers who were to discharge the Apostolic functions now that the Apostles had practically passed away.

Now we turn to our Ordinal. Arranging the questions put to those who are to be ordained Deacon, Priest, and Bishop, in parallel columns, we see what is common to each, and also what is peculiar. We note that the first question asked of the Deacon is not repeated to either the Priest or Bishop, because it has to do with the *inward* call by the Holy Ghost; and once asked is sufficient. The first question is the same to the Bishop as to the Priest, and has to do with the *outward* call. The second question to Bishop and Priest are the same, on the sufficiency of the scriptures; question three to the Bishop, and question five to the Priest require of both diligent study of the scriptures. Question four to Bishop and Priest require them both to banish and drive away erroneous doctrines. Question five to the Bishop and Question six to the Priest require them both to fashion their own lives as well as their families, so as to be examples. Question six to the Bishop and question seven to the Priest require them both to set forward quietness and peace. Question eight is peculiar to the Bishop, but has to do with his life. "Will you shew yourself gentle and be merciful", etc. The last question to the Priest requires obedience to the Ordinary. In the case of the Bishop he takes an oath to obey his Metropolitan. There is *but one question*

that is peculiar to both Bishop and Priest, as regards their office ; question three to the Priest requires him to "minister the doctrine and sacraments, and the discipline, so that he may teach the people committed to his Cure." Question seven asks the Bishop, "Will you be faithful in ordaining, sending, or laying hands upon others?" The Bishop has the right to perform any function that a Deacon or Priest can perform. The peculiar function which he is to perform is the power "to call and send men into the Lord's vineyard."

When we glance back at the New Testament, what do we find? St. Paul did not make it a practice to baptize, indeed we find him expressing his thankfulness that he did not when some would fain have called themselves after his name. At the baptism of the household of Cornelius, we are told Peter commanded them to be baptized. This points to the fact, that he too did not make a practice of baptizing.

Confirmation is not spoken of in the Ordinal. This is spoken of in the office for baptism, where the sponsors are instructed to bring the child to the Bishop to be confirmed by him as soon as he is fit. Confirmation is naturally limited to the Bishop, because the only two instances of it mentioned in the New Testament we find were performed by the Apostles.

The Function of the Bishop then is to ORDAIN. There are no limitations to his office, as there are in the case of the other two orders.

I cannot close this paper without making a brief remark on our Ordinal. Would that we of the clergy read it over more frequently. Would that our Theological students read it over and pondered it more. The study of it should not be merely with a view of not being awkward at the time of our ordinations. Our services are scriptural ; but surely there is no service so suffused with God's word, as are those of the Ordinal. One inhales a very fragrance of the Holy Breath, And the dominant note running throughout, is this most solemn one : "Take heed unto THYSELF, and to the doctrine." If, as many outside our pale have asserted, our ordination is a merely official affair, and if there are clergy who have so read and acted in these services, then words are wind and there is no truth to be found in them.

N. A. FITZROY BOURNE.

FATHER DUGGAN ON THE REUNION OF CHRISTENDOM.

In the year 1897, Rev. Father Duggan, Roman Catholic Priest of Maidstone, England, published a book entitled "Steps towards Reunion." It created an immediate interest, but was soon placed on the Index, and is in consequence difficult to procure. A copy of the book has however been lent me by a friend, and proves so interesting that readers of the DIOCESAN COLLEGE MAGAZINE may like to know something of the way in which the question of Reunion is regarded by one who may be styled a Broad Church Roman Catholic. If Father Duggan's book were an isolated sign of the times its importance would be small, but the phenomenon known as "Americanism," taken together with some very significant articles written by Roman Catholics in *The Nineteenth Century* and other Magazines are sufficient to justify us in the assumption that Father Duggan's views are shared by not a few Roman Catholics.

We may begin by assuring the reader that Father Duggan is a loyal Catholic, for it will, we think, appear almost incredible to some that the quotations we propose to make from his writings can have been written by a Romanist. Yet in his opening chapter he says, "I have used the greatest freedom, but I have used it with the greatest submission, for I submit everything to the authority of the Church." We are not however at all surprised that the Church saw fit to place "Steps to Reunion" upon the Index, and we believe that Father Duggan has submitted without protest to allow his most profound convictions to be strangled in the birth.

The greater part of this article will be composed of extracts from "Steps to Reunion." It would not be necessary to adopt this apparently indolent method of composing an article, but for the fact that, as before remarked, it is extremely difficult to procure a copy of the book itself. Father Duggan's style is however so simple, so direct, so forcible, that I feel sure my readers will thank me more cordially for his own words than for any remarks of my own upon the subject matter of the book. It may at the same time conduce

to clearness, to indicate by way of a preface some of the leading points of Father Duggan's polemic (for such indeed it is) against the theologians of the Roman Church.

In the first place our author does not hesitate to assert that there is wrong on the Roman as well as on the Protestant side. Hence there is room for compromise.

Next he claims that Roman Catholic theologians have gone far beyond what the Church enjoins, in their theological definitions. They have in this as well as other matters, like the Pharisees of old, laid a yoke upon the necks of the faithful that cannot be borne.

Thirdly, the theologians (Father Duggan writes with greater severity against the theologians than any Ritschlian) have been guilty of exaggeration. They have exaggerated the teaching and the governing authority of the Church, with the result that the charges of priestcraft, sacerdotalism, etc., levelled against the Church, are justified by the facts.

Fourthly, various abuses are touched upon, such as the unnecessary increase of priests. The ordination of Priests to do nothing but say masses for a living is an abuse. So also is the multiplication of monks and nuns. In this connection Father Duggan flatly denies that obedience, in the monastic sense, is an Evangelical Counsel. He does not favour compulsory clerical celibacy. He inveighs against 'unrealities' in the Church.

Fifthly, he boldly declares that Protestantism has to a large extent been justified in history.

From these heads, which might be almost indefinitely increased, it will be seen that Father Duggan's book, though the work of one who claims to be a loyal Catholic is in reality a plea for a wide, sweeping and deep-reaching Reformation of the Church of Rome.

He himself in the opening words of his book says "I have tried " in this book to make out a case for reconsidering our position in " relation to heretical and schismatical Churches." He very truly adds, "I am aware that in places I have written as if I intended to " do more than make out a case." (p. 1.)

Let me now illustrate these five points by quotations from "Steps to Reunion."

1. "I have undertaken to examine only those points on which we say that we differ. And I show that there is room for compromise. If we want reunion, it will never do for us Catholics to say absolutely that we have all along been right in everything, and that we cannot give in in anything..... We have ruled too strictly and taught too minutely. That is what our separated brethren complain of. If we have ruled too strictly, we can of course give in on that point, for that reduces itself to question of discipline. But on doctrine can we surrender anything? I show that contrary to what is commonly said by Catholics, we can surrender a vast body of doctrine. We can surrender all that is taught not by the Church but in the Church by theologians. And the difference between what is taught by the Church and what is taught by theologians is enormous." (pp. 3, 4.)

That there should be erroneous doctrines taught by those in the Church is not surprising when Father Duggan shows that "at least four errors were commonly held by the Apostles, though not officially taught; the necessity of living in common and of possessing no private property; secondly, the belief—and the practice—that no Gentiles were to be received; thirdly, that the end of the world was to come soon; fourthly, that the number of the faithful would never be great." (p. 5.) He considers that the Reformers of the 16th Century went too far, but the Catholic Church of that day admitted errors on its part, "for more than half the work of the Council of Trent is called 'De Reformatione.' And reformation, of course, means the existence of errors." But if the reformers "went too far, is it infallibly certain that the Council of Trent "went far enough"?

2. Father Duggan is exceedingly severe on the theologians. He often reminds the reader of Dean Stanley, although in his assault upon theology, he "out Herods Herod." "It would be a step," cries he, "towards the reunion of Christendom if we could abandon scientific religion." He adds that he knows it cannot be done, but

scientific theology might be left altogether to the theologians and philosophers. "Long and learned words have sometimes a meaning for learned men, but they never have any meaning for the unlearned, and *sometimes they have none even for the learned.*" (pp. 10, 11. The italics are mine.)

"No man," says Father Duggan, "should be cast out of the church on account of scientific questions." "Salvation does not become more difficult as time goes on, but the science of religion does become more difficult daily."

In things not fundamental, "no error," he freely says, "is as great as contention. And no truth is as important as charity and unity." There are many theoretical points he thinks upon which it would be better not to write at all. If the early Christians could be saved without understanding the relations of the three Divine Persons in the Blessed Trinity, or the relation of the body of Christ to the size and taste and color of the bread and wine in the Blessed Eucharist, why cannot we be saved now without knowing them. We have too often sacrificed charity to preserve faith. "Inquisitions against heretical depravity, burning men alive for articles of faith, definitions, excommunications, interdicts—what are all these but sacrifices of charity to faith?" (p. 21.) He says that the following quotation from St. Paul is a perfect description of the quarrels that have divided Christendom, in which quarrels the end of the commandment, which is charity, was forgotten. "The end of the commandment is charity from a clean heart, and a good conscience and faith unfeigned; from which some have wandered away, and have turned to empty words, wanting to be doctors of the law, without understanding either what they say or what they affirm." He points out that neither our Lord nor his Apostles taught in scientific form. Nor have we the very words of the Saviour. Hence it is wrong to insist upon scientific accuracy in our knowledge of religion. "If we believe that the handing down of His teaching was not ruled by chance either, but by Providence, then it becomes doubly clear that scientific accuracy in our knowledge of His revelation is not necessary for salvation, and if it is not necessary for salvation, how

can it be right to divide Christendom on abtruse or scientific questions." (p. 25.) If there had always been amongst us as much anxiety to preserve charity as there has been to preserve the faith, it would have been found that no sacrifice of either was ever necessary." (p. 29.)

Father Duggan waxes sarcastic when he recites the absurdities into which a too just zeal for theological accuracy has sometimes led the church. What is the good of making a simple unlearned person promise that he will never "take and interpret Scripture otherwise than according to the unanimous consent of the Fathers." In the reception of converts to the Church, the change of the bread and wine in the Holy Eucharist is fully described, "and a poor woman has been known to end it by saying, 'Which conversion the Catholic Church calls *transportation*'!" "The last, but not the least, argument against imposing scientific religion on all men is: that no theologian has ever yet maintained that in order to be saved, or, in order to be a member of the Church, a man must know how to read and write"! (pp. 38, 39.)

3. Amongst the exaggerations of which theologians have been guilty, Father Duggan enumerates, exaggeration of the authority to teach, and the authority to govern.

On the latter point he writes:—

"The authority by which the Church is governed may be stretched too far, just as the teaching authority, and the result is rebellion. Papal authority was never stretched so far in any country as in England. For the Pope was at one time liege lord of England, he levied a tax in England, he appointed to benefices in England, he sent Italians over to rob the English clergy..... If these things had never been done.....Papal authority would never have been rejected by this country (England). Whereas now, as Cardinal Newman said, the only point on which all Anglicans agree is: 'That the Pope hath no jurisdiction in this realm of England'."

Again: "The exercise of exaggerated authority brings against the Church accusations of priestcraft, clericalism, sacerdotalism, obs-

"curantism, hatred of progress, narrow-mindedness, and other accusations of that kind..... Is it becoming that Catholics should ask themselves whether these accusations are devoid of all truth? If we say that they are, then we say that no priest, no bishop, no pope has ever been ambitious, or avaricious, or tyrannical, or imprudent, or unjust, or unwise. Would to God that we could say so truly! But.....the whole history of the Church shows the contrary..... It will be a step towards reunion if we Catholics acknowledge that there is some truth in the accusations that our enemies bring against us. For that is only acknowledging that the prophecy of Christ (St. Matt. 24, 48.) has come true by which he foretold that some of his servants would be tyrannical, and cruel, and dissipated, and avaricious, and hypocritical. These are the vices that have brought about disunion." (p. 77.)

4. Father Duggan protests against the unreasonable increase in the number of the clergy. "A priest should get enough to live on by preaching the Gospel and by teaching people to keep the commandments of God and of the Church. In any locality, or country, where there are more priests than enough to do this, it is evident that the excess over the right number take money for preaching something other than the Gospel. It is their interest to exaggerate and to multiply duties and obligations and to change counsels into laws..... Who can say, for instance, that money had nothing to do with introducing the practice of saying mass daily?" (p. 96.)

5. Our author reads history with an open mind, and with a desire to discover the truth. In this respect he affords a good example not only to Romanists but to Protestants. It must have required much boldness to enable a Roman priest plainly to say. "It looks as if Divine Providence wished the Reformation to succeed. For everything that the popes did to destroy it, came to nought.... The Armada ought humanly speaking, to have overcome England. As a force, it had an over-whelming superiority over the English fleet. Its first commander the Marquis of Santa Cruz, was an experienced sailor..... But God took him to Himself before the

" Armada sailed. Then the command was given to the Duke of Medina, Sidonia, a man who was almost entirely ignorant of naval affairs. Now, if all these things had happened the other way, we should certainly have said that it was the work of Providence..... " If it is too much to say that God gave the victory to the Protestants, it is certainly not too much to say that he allowed them to be victorious; nor is it too much to say that He allowed Protestantism to be firmly established in England." (pp. 89, 90.)

It would be possible almost indefinitely to multiply such quotations as these, but we must not conclude without quoting entire, a remarkable passage on the Eucharist.

" It is commonly said now that no man can be saved without knowing the mystery of the Eucharist, or even without believing that particular explanation of it which we call Transubstantiation. But this was not always said in the Church. For centuries catechumens were neither allowed to know of this mystery nor to assist at its celebration. The Church knew then that Christ had said: " Unless you eat the flesh of the Son of Man and drink His blood you cannot have life in you " ; *but she did not apply these words simply and solely to the Sacrament.* In fact we do not so apply them now, though it is commonly thought that we do. For we believe that little children have the life of grace, even though we do not allow them to receive the Holy Communion. Therefore children now, as catechumens then, eat of the flesh of the Son of Man and drink His blood in some other way than sacramentally. *Their eating and drinking is purely spiritual. Their spiritual life comes from faith in Redemption. We eat by faith in the sacrament. They eat by faith without the sacrament..... All those eat His flesh and drink His blood who believe that they were redeemed by the breaking of His body and the shedding of His blood.*" p. 186.)

Father Duggan has a most interesting chapter on the " Unrealities of the Church." Such unrealities are found in the system of indulgences which are given now " for saying certain prayers, or for visiting certain Churches. I do not know of a single indulgence

"that can be gained by giving food to the hungry or drink to the thirsty." (p. 190, 1.) There are unrealities about ecclesiastical legislation. "Many laws made with solemnity in our Synods, carefully examined in Rome and approved are never observed; and many things that are not sinful in the least are visited with the most awful penalties." There are unrealities in the use of dispensations and faculties, in discipline. "The unreality of discipline is seen especially in this; that the censures of suspension and interdict are never incurred *ipso facto* for breaking the commandments of God, but only for breaking the disciplinary laws of the Church. There are no censures upon theft, fornication, adultery, and so forth, but it is suspension to go to a play, to wear a beard, or not to wear a Roman collar." (p. 195, 6.)

The greatest of all unrealities however is in the apparent unanimity of Catholic public opinion on practical questions. Catholics often appear to be unanimous when they are not. This suppression of opinion to give the appearance of unanimity is stigmatized as "Flattery and Servility."

We do not wish it to be understood that we agree with Father Duggan in all his positions. We think his book is open to criticism from both a Catholic and Protestant standpoint. But we believe that he has made out a strong case in favour of drastic reform in the Roman Church. We are not surprised that the Church should have placed his book upon the Index, for we have little doubt that Father Duggan expresses the real opinions of not a few Romanists. But reform in the direction in which Father Duggan desires it, is not to be expected. Such views as are expounded in "Steps toward Reunion" must be vigorously and rigorously repressed.

There are however many signs of restiveness under this policy, in France, Italy, Austria and America. The spirit of man cannot for ever be bound by the chains of external authority. It may be that the twentieth century will witness not only a closing up of the ranks of Reformed Christianity, but a new Reformation, shall we say *in* or proceeding *from* the Church on Rome?

HERBERT SYMONDS.

Ruri-Decanal Reports

CLARENDON.

A series of special Advent services has been held in Shawville, Parish Church. The Venerable Archdeacon Naylor M. A., Rector is to send the M. D. T. C. Magazine a short report of them. The Rev. M. D. Baldwin, M. A. Trinity College, Toronto, is now at work as curate of Shawville. He is already making an effort to collect funds for a new Church in North Clarendon.

The Rev. J. J. Lowe, L. S. T. Lenoxville has been ordained Priest and is now in full charge of Bristol.

The parishioners of Onslow (embracing St. John, Quyon; St. Matthews, North Onslow; and South Onslow) met on Saturday evening Dec. 23th and presented their incumbent, the Rev. W. F. Fitzgerald M. A., with a handsome fur overcoat. The Church Wardens in making the presentation, said that it was made as a hearty and *spontaneous* token of affection and genuine appreciation of the Rev. W. F. Fitzgerald as our Pastor from *all* his parishioners.

The parishioner of Portage du Fort, held a social at Bryson on Wednesday evening Nov. 13th, the programme was a long and varied one. During an interval the parishioners through Mr. Brabagon presented the Incumbent, Rev. R. Warrington with a fur coat

and silver sugar basin and cream jug to Mrs. Warrington.

The Rev. Rural Dean Smith, Rector of Hull has come for a few days stay with his brother Wm. Smith of Quyon.

The parishioners of Eardley are building a parsonage for their Incumbent the Rev. W. E. Kaneen.

Our worthy Archdeacon Ven. W. H. Naylor, M. A., recently preached Advent Sermons in Quyon and Billerica; while Mr. FitzGerald was taking his special services.

The Rev. Archdeacon Naylor sends us the following item of Rural Deanery news:—

During the second week in Advent a series of mission services was held in St. Paul's Church, Shawville, at which the Revd. W. F. FitzGerald, M. A. was the special preacher. The attendance increased regularly night by night, and there was a large congregation at the last service Friday night. Mr. FitzGerald's earnest, practical addresses made a deep impression upon the people.

Revd. C. Lummis was the recipient of a fur coat, cap and sleigh robes from the Thorne West Congregation on the night of the 22nd.

The Revd. W. F. FitzGerald has started a fortnightly service at Billerica, which is greatly appreciated and largely attended.

RURAL DEANERY OF BROME

There is a great scarcity of news from this deanery, the Churches work seems to be progressing in the usual quiet way.

The missionary meetings which were held some time ago, were perhaps more successful from point of attendance than usual. The Rev H Kittson, rector of the Church of the Advent went through a part of the Deanery, and quite charmed the audiences with his eloquent and interesting addresses. In the other part of the field we were strengthened by the presence of the Rev. Mr. Crone the estimable Rector of Newport, Vt.

These meetings are productive we

believe of much good, as they stimulate not the interest in foreign missions only, but also in missionary work at home.

Considerable improvement in the temporalities of the Church is reported. The Rev E. T. Capel has just moved into a beautiful new Rectory in Sutton, which we believe is the best one in the rural deanery. And best of all we believe it is free of debt. It is very much more modern than most of our country Rectories inasmuch as among many other modern improvements it as well as the church is lighted by Acetylene Gas. We hope it may prove successful.

A conservatory has been added to the Rectory at Knowlton and is stocked with many beautiful flowers and plants.

RESULTS OF CHRISTMAS TERM EXAMINATIONS.

GENERAL STANDING.

FIRST CLASS.

Willis J. J., B. A. III year.
Boyle H. S., B. A. II and III "

SECOND CLASS.

Meyer J. B., B. A. II year.
Jeakins C. E. I "
Charters H. I "
Holland T. B., B. A. II & III "
Heeney W. B., B. A. II & III "

PASSED.

Mount H. P. I and II year.
Croly E. H. B. A. I and II "
Carruthers C. I "
Whitley F. L., B. A. I and II "

SUBJECTS.

Honor List.

ENGLISH BIBLE.

FIRST CLASS.

Holland T. B., B. A.
Willis J. J., B. A.
Boyle H. S., B. A.
Jeakins C. E.
Meyer J. B., B. A.

SECOND CLASS.

Charters H.
Croly E. H., B. A.
Whitley F. L., B. A.
Ireland A. A.

OLD TESTAMENT.

FIRST CLASS.

Meyer J. B., B. A.	II year.
Willis J. J., B. A.	III "

SECOND CLASS.

Holland T. B., B. A.	III year.
Jeakins C. E.	I "
Boyle H. S., B. A.	III "
Heeney W. B., B. A.	II "
Charters H.	I "

NEW TESTAMENT.

FIRST CLASS.

Willis J. J., B. A.	III year.
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SECOND CLASS.

Boyle H. S., B. A.	II & III year.
Willis J. J., B. A.	II "
Jeakins C. E.	I "
Mount H. P.	I "
Holland T. B., B. A.	II "
{ Meyer J. B., B. A.	II "
{ Charters H.	I "

DOGMATIC THEOLOGY.

FIRST CLASS.

Willis J. J., B. A.	III year.
Boyle H. S., B. A.	III "
Holland T. B., B. A.	II "

SECOND CLASS.

Meyer J. B., B. A.	II year.
Holland T. B., B. A.	III "
Jeakins C. E.	I "
{ Charters H.	I "
{ Carruthers C.	I "
Heeney W. B., B. A.	III "
Croly E. H., B. A.	I and II "

APOLOGETICS.

FIRST CLASS.

Willis J. J., B. A.	II year.
Boyle H. S., B. A.	II "
Heeney W. B., B. A.	II "

SECOND CLASS.

Willis J. J., B. A.	II year.
{ Holland T. B., B. A.	II "
{ Charters H.	I "
Boyle H. S., B. A.	III "

ECCLESIASTICAL HISTORY.

SECOND CLASS.

{ Willis J. J., B. A.	III year.
{ Boyle H. S., B. A.	III "
Whitley F. L., B. A.	

LITURGICS.

FIRST CLASS.

Boyle H. S., B. A.	II & III "
--------------------	------------

SECOND CLASS.

Willis J. J., B. A.	III year.
Croly E. H., B. A.	II "
Mount H. P.	II "
Holland T. B., B. A.	II & III "
Whitley F. L., B. A.	

PATRISTICS.

FIRST CLASS.

Boyle H. S. B. A.	III year.
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SECOND CLASS.

Meyer J. B., B. A.	II year.
{ Willis J. J., B. A.	III "
{ Heeney W. B., B. A.	II "

CANON LAW

FIRST CLASS.

Boyle H. S., B. A.
Willis J. J., B. A.

SECOND CLASS.

Meyer J. B., B. A.
Holland T. B., B. A.
{ Holland.
{ Whitley F. L., B. A.
Croly E. H., B. A.

City Church Intelligence.

CHURCH OF THE REDEEMER, COTE ST. PAUL.

The sale of useful and fancy articles held last month in the Parochial Hall under the auspices of the Ladies' Aid, Young Ladies' Guild, and Daughters of the King netted about \$125.

This result is largely due to the work of the ladies during the year, as also to the contributions in materials of friends. All such efforts have in view the lifting of the heavy mortgage on the Church House property. All expenses connected with the Church of the Redeemer, and other property on consecrated ground are met by the direct offerings of the congregation and friends.

ST. GEORGE'S.

It was expected that the new bells would have been in position for Christmas but the vessel by which they were to have been sent was chartered by the Government for transport work, and this change will delay the bells.

On the Third Sunday in Advent, an appeal was made to the congregation to provide Christmas Dinners for over 120 families. This gives one a mere inkling of the great work done by the parochial activities of this Church. At the present time a trained Nurse and a Deaconess actively engaged in the parish are supported by the Young Ladies of the Church.

TRINITY CHURCH.

The Woman's Auxiliary of this Church held a successful concert on the evening of the 12th ult. in which the Diocesan College Quartette took part. The sum of forty dollars was cleared, to be applied to the Missionary work of the Auxiliary.

CHURCH OF THE ADVENT.

The First Sunday in Advent was the 7th annual feast of the Dedication of this Church. Special services marked the occasion. At the Choral Eucharist the Rev. A. Doull preached the sermon. It is hoped that during the coming seven years the progress in this Church will be as marked as it has been in the past.

SABREVOIS COLLEGE.

Through the untiring energies of Mrs. M. H. Gault and several other ladies a gymnasium has been erected for the use of the pupils attending this school. On Nov. 29th, it was opened. The Bishop and the Church dignitaries were present to show their sympathy with this department of educational work. One of the Diocesan students, Mr. Austin Ireland has very kindly consented to act as Instructor during the coming session, and no doubt the pupils will show their appreciation of his kindness by faithfully following his example in the Gymnasium.

ADVENT ORDINATIONS.

2nd Sunday in Advent, St. Stephen's Church.

The Revs J. A. Poston and W. A. Buckland were ordained to the Priesthood by His Lordship Bishop Bond. The Bishop himself preached the sermon. Now that these two clergymen have received the full commission of the Church, we look for a greater development of the good work already done by them.

3rd Sunday in Advent. The Cathedral.

On this occasion the Rev. J. J. Lowe was raised to the Priesthood, and Mr.

M. Baldwin was ordained to the Diaconate by the Lord Bishop of Montreal. The sermon was preached by the Lord Bishop of Huron.

ST. MARTIN'S.

The Rev. W. W. Craig has taken his departure for St. John N. B. where he has been appointed Asst. Minister of Trinity Church. Before he left, the congregation presented him with an address and a well-filled purse as tokens of their appreciation of the work done by him

at St. Martins and also of their good wishes for his future prosperity. At the same time the ladies of the parish presented Mrs Craig with a valuable gold watch. Our best wishes go with Mr. Craig to his new field of work.

QUEEN'S PARK MISSION.

The Committee in charge of the erection of the Mission Hall have received a cheque for \$100.00 from Mr. Belcher in aid of the building fund.

College News.

Mr. Guy O. T. Bruce, B.A., who was forced to leave College early in the session on account of ill health, has gone to Arizona to seek a better climate than our Lower Canadian winter. As a slight token of esteem, the students presented Mr. Bruce with a large group photograph of the men now in college. We sincerely hope that he will be back with us next year, thoroughly restored to health.

The Reverend A. Elliott has gone to South Dakota. This is still another added to the exodus of our Canadian men to the American church,

During Advent we have listened on Friday evenings in chapel to several of our city clergy who have been kind enough to speak to us. The Rev. G. Osborne Troop, M. A., of St. Martins, delivered the first address on Dec. 1st. He took as his subject "the Personal Christ", and the best method of preparing for our Lord's coming.

The Rev. E. Bushell, M. A. of St. Mathias, gave the second address, Dec.

8th. He spoke very forcibly on the responsibilities peculiar to our life, and the need of preparation for our future work in the world around us.

The Rev. Canon Evans, M. A. of All Saints spoke on the evening of the 15th. He gave a very practical address on the value of Holy Scripture as an aid in our spiritual warfare.

On Monday Evening Dec. 18th. we had the pleasure of listening to the Rt. Rev. the Bishop of Huron. His Lordship spoke very directly to the students, and emphasized five points, which constituted the element of success in ministerial work,—firm faith in Scripture as God's inspired Book of Truth; a realization of sin, and a bold attitude towards it; to value correctly Christ's redemption, and to preach Christ, and Him alone as the cure for sin; the need of personal piety; the need of the Holy Spirit to guide our lives and conduct. The Bishop spoke with his usual force and his address was very greatly appreciated.

The Sunday Morning Mission study class has, we are glad to say, been commenced once more. Mr. T. J. Unkauf gave a lesson on South America on Dec. 3rd, and Mr. J. J. Willis, B. A. a study on the life and work of Mahomet on Dec. 10th.

It is a source of congratulation to all that our men have done remarkably well at McGill this year in the Christmas exams. The Divinity results also are above the average.

The Rev. John de Soyres, M. A., of St. John, N. B. will, it is expected give one of his celebrated lectures in our Convocation Hall, some time next term. It will be under the auspices of the Literary Society.

The Rev. H. E. Horsey M.A. Rector of Abbotsford, Que, having successfully passed the Examination for the Degree of B. D. under the provisions of the Provincial Synod of Canada, is proceeding to take the Degree at the Diocesan Theological College. By the arrangement of the Bishop of Toronto, Chairman of the Board of Examiners, he will preach the required Sermon at the College Chapel before the Principal at 6 p. m. on Tuesday January 16th.

The degree will be conferred at the Annual Meeting of Convocation on May 1st. 1900.

The W. P. D. C. A. A. A. purpose having a dinner soon after the holidays, of which particulars will be given later. The idea seems to meet with general approval among our sister colleges. A Hockey schedule will also be arranged at once.

It is a mark of the treatment accorded us here to observe how the men linger on after exams, as if reluctant to leave. It is not so everywhere. Quite a number spent the vacation in college.

ACKNOWLEDGMENT OF SUBSCRIPTIONS.

We beg to acknowledge the following subscriptions :

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