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\* "Bartholomew"

The Bishop of New Zealand



"A LITTLE ONE SHALL BECOME A THOUSAND."

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A S E R M O N

PREACHED AT

THE OPENING OF THE  
CUDDESDON THEOLOGICAL INSTITUTION,

ON THURSDAY, JUNE 15, 1854,

BY THE

RIGHT REV. G. A. SELWYN, D.D.,

BISHOP OF NEW ZEALAND.

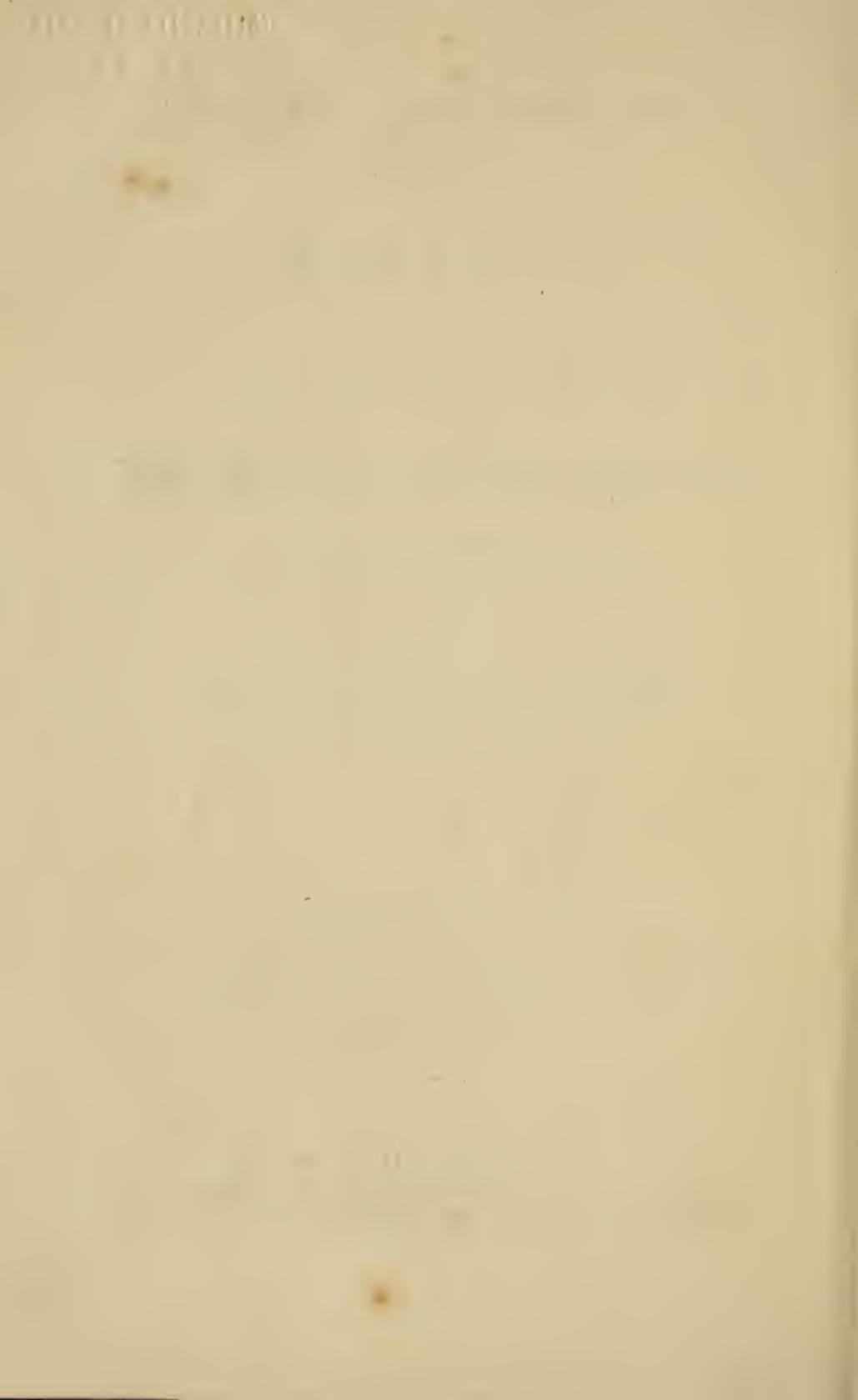
TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING AN ACCOUNT OF THE PROCEEDINGS, AND THE  
SPEECHES DELIVERED BY THE BISHOPS PRESENT.

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## A SERMON.

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ISAIAH lx., 22.

“A little one shall become a thousand.”

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IN everything relating to our spiritual life, it is not easy to determine whether we are more influenced by the certainty of the past, or by the promise of the future. Our Faith at one time looks back to the Sufferings, and Death, and Resurrection of our Blessed Redeemer, and at another time looks forward to His second coming, and to the revelation of His heavenly glory. In like manner all the greatest joys of life are made up either of memory or of hope: and the present sinks into insignificance by the side of the accumulated and unbounded treasures of the past and of the future.

In the highest subjects of spiritual thought, such as the facts of the Death and Resurrection of our Lord, and the hope of His second coming, it is impossible to say which of the two kinds of Faith ought to move us most. Rather let us consider, that both united make up that one perfect motive which ought to influence every thought, and word,

and action of our lives. The groundwork of all Christian practice rests upon the one Lord, which was, and is, and is to come.

But in the lower branches of religious duty, relating rather to the system, than to the doctrines of the Church, we may see with what a beautiful variety the minds of men are constituted: so that every part of the work of Christ may be allotted to a mind especially fitted for it. The servants of God may be divided into the two general classes of the men of memory and the men of hope: the one preserving and cherishing every holy usage and every time-honoured institution; the other, bent upon advancing the standard of the cross, and bringing new countries and new nations within the Kingdom of Jesus Christ. Between these two classes of men, both so necessary to the full work of the Church, there is no other ground of preference than a simple priority of operation. 'There must be men of hope before there can be men of memory: those who planted the acorn must have preceded those who sit under the shade of the oak.

They were men of hope, who first looked upon the fair vale of the Isis, or the sedgy plain of the Cam, and marked out the site of the single College, which, in the course of centuries, was to grow into a great and flourishing University. There could have been but little at first to encourage them in their work: the first founders must have died without seeing much, if any, fruit of their labours: every material and every moral difficulty must have stood in the way: there was no reverence of the place, no tone among the Students: no established system of instruction: no tried rule of discipline: the transport of every stone and of every beam must have cost far more labour than at present. If the stones and the beams of our oldest Colleges could cry out of the walls, they would tell of reverend and even royal hands that helped to raise them to their place, in an age when industry was the birthright of all, and neither wealth nor station had as yet excommunicated any one from that

general privilege of all mankind. It was a slow work, in the course of which many generations died in succession: but all were animated by the same one thought. They were all men of hope: and they hoped that the day would come, though they might not live to see it, when the tree which they had planted would bear its fruit. And so it did: for the blessing of God was upon their work. The little one became a thousand. The single College grew into the University. The small band of Students grew into a multitude.

The men of hope were succeeded by the men of memory: pious, thoughtful, meditative men, who treasured up in their cloistered cells every record and precedent of the past: men who thought less of pressing forward to new lives of active duty, than of living up to the ancient standard and verifying in their own persons the traditions of bygone days. In their hands discipline became a code and education a system: their mellow wisdom gave a tone to the manners of the times, and threw a prescriptive reverence over every solemn ordinance and every holy place. It was not their principle to exclude all innovation, any more than to repel strangers, but they scrutinized every visitor closely at the wicket before they opened the gate. The corporate mind was not yet so much desirous of progress as of preserving unimpaired the deposit handed down to them by preceding generations.

Each of these two classes of men had its own distinct and holy vocation: the one to plant, the other to preserve; and we can no more deny the usefulness of either than we can draw distinctions between the soldiers that guard the camp, and those that go forth to meet the enemy in the field. In this we recognize the wisdom of Him who is both our creator and our preserver: that He gives to each one of His servants that measure of His own power and grace which may enable him to fill up his own part in the one great work; "that all may grow up into Him, in all things" which is the Head, even Christ: from whom the whole body "fitly framed together, and compacted by that which every

“joint supplieth, according to the effectual working in the  
 “measure of every part, maketh increase of the body unto  
 “the edifying of itself in love.”

There are some here present who have tasted of the pleasures of hope, which a new country, recently colonized, so abundantly supplies. We have no institutions which will bear comparison with those of the mother country: but our wooden walls and reeded roofs are endeared to us by all the varied pleasures of hope. We can stand upon a hill top, and look upon a spacious plain without inhabitants, and picture to ourselves the village churches that will soon arise; the fields of waving corn ripening around the dwellings of the colonists. We come back again to the same spot, and the vision is fulfilled. The wilderness has become a fruitful field. The little one has become a thousand.

Or we can sail to island after island in almost endless succession, without finding anywhere a single trace of the Gospel. All is dark: but a bright ray of light soon pierces the darkness: a little child of heathen parents is committed to our charge. He is taught; he is baptized. He returns as the evangelist of his own people. They listen to his words: and soon the whole face of that moral wilderness is changed. The little one has become a thousand. The hope is justified and the prayer is answered: that the Lord would hasten it in His time.

Joys such as these, first of pure hope and then of its partial fulfilment, recompense the missionary and the colonist for the worst part of his lot, the separation from every thing old, and the privation of so many of the joys of memory. And it is wisely ordered that there are some minds so constituted as to find in the prospect of the future a full satisfaction for the shutting out of all the traditions of the past. Some minds there are, who, in the spirit of St. Paul's words, “forgetting those things which are behind, “and reaching forth to those things which are before, can “press towards the mark for the prize of our high calling in “Christ Jesus.”

But the strangest sight of all, and one well worthy of investigation, is when we see the same works and plans which seem to belong to a new country and an infant Church, inaugurated with bright hopes and fervent prayers, almost in sight of ancient Colleges which rear their hoary heads in perpetual memory of the zeal and piety of our forefathers. Was the plan of the ancient builders incomplete: or their means insufficient: that they have left this necessary portion of the work of the Church to be completed in our day? How can we account for the fact that the very same work which is the first step in our Colonial Dioceses, seems to have been reserved for the ripe age and mature experience of the Diocese of Oxford?

The answer, at least in its main feature, is I think, plain and simple. There is a tendency in all organized communities, analagous to those cycles of disturbing forces, which in the system of nature compensate one another in long periods of time. The first process of improvement often develops causes which hinder its future progress. This seems to be a wise appointment of the Creator, that His work should be really imperishable, and yet not so faultless or unerring in any of its parts, or at any one time, that men should repose their dead weight upon the moving power of the vast machine by which they are borne irresistibly along: rather than give their own earnest efforts, and vivid impulses, each according to his own measure of grace and strength, to that part which seems to be wanting either in power or in speed. Every dead period in the Church, every decay of its spiritual life, is not so much a proof that God's Holy Spirit is withdrawn, as a means ordained by God for calling forth the living energies of His chosen servants, and for promoting His own glory by the success of their ministrations.

There is no doubt that every Cathedral, and even every College, was intended to have within itself, and actually had, the germ of everything needful for the supply of the various ministeries of the Church. The Culhams and the Cuddes-

dons which the piety of the present generation have raised in new places and with new funds, were all enwrapped in the little acorn of comprehensive hope, which some reverend Bishop or some holy King dibbled into the field, which he cleared out of the surrounding forest or reclaimed from the midst of the swamp. Within that hallowed precinct every one was free to enter who could bring with him the two credentials of poverty and piety. There he could obtain without money and without price the third qualification necessary for future advancement, namely, sound learning and religious knowledge. This was the beginning, the wise and good beginning, which in the course of man's moral nature, while it brought forth fruits for which we must be ever thankful, generated also hindrances to its own progress.

The first step in the improvement of mankind, has been to bring him out of that state, described by the poet,

“When wild in woods the noble savage ran.”

It was to combine the separate atoms of mankind into one system; for religion, to unite them in a Church; for government, to combine them into a state. But every advance of knowledge or of feeling tends to draw men back again to the state of independent egotism from which they were rescued. What is called in art the division of labour, distributes to each workman his own small part and wheel of the great machine, and by constant practice each becomes perfect in his own branch of the work; but this alone does not give the absolute perfection to the engine. There must be a presiding power to demand from every workman his finished piece, and to unite them all in one body, “compact with that which every joint supplieth.” That power is found least where it is wanted most, in the Church of Christ. It is found working in government, in law, in science, in medicine, in trade; but it is not found in religion: there the atomic heresy still prevails; and the result so far as it is not overruled by Divine Providence is a tendency to return to chaos.

This retrograde tendency is the more dangerous, because it is often the direct result of high principle and great earnest-

ness in work, and real advancement in knowledge. What for instance is more natural than that in a place where learning is cultivated, the highest excellence in learning should be the object aimed at? or if mathematical science be the chief study of the place, what is more natural than that every student's heart should strain that point, at which alone all academical distinctions can be obtained? The division of intellectual as of mechanical labour makes each man perfect in his own department, by shutting out in a great measure every other thought and action from his mind. It is no wilful sin then in Universities that they have not fulfilled in all respects the purposes of their founders. It was the inevitable tendency of their work, severed, as it pleased God to allow it to be severed, from the great presiding authority of the Church, which would have gathered together all their separate works in one great thank-offering to Christ, and built in even their intellectual honours as the polished corners of His temple.

The same may be said of Cathedrals. They first founded Parish Churches: and now the Parish Churches, like the suckers of an old tree, are draining the juices of the parent stock. This also is an evil springing out of the very success of the early work. What can be closer or more holy than the daily communing of the parochial clergyman with his flock? What work can have a greater promise of blessing, or a more abundant unction of the Spirit? And therefore the more men learned to value the parochial ministry, the more they needed it: and first the Canon left his cloister and settled in the Parsonage, carrying with him his prebendal income, to restore the parish Church, or to relieve the village poor; and then came a law to take away the canonries themselves; and to pronounce them useless because they were not used; and to scatter their resources far and wide over the length and breadth of the parochial system. One step more brings the subject home to our own doors: we walk through the moss grown cloisters, and by the doors of empty houses, and the abode of

holy men now gone to their rest, and we come out into the open country, where upon some hill-top or highway side, the zeal and piety of a Bishop and his Clergy have reared their Cuddesdon or their Culham, to do for the Parochial Clergy the same cardinal and central works, which the Cathedral Clergy might have done, but for their deeper sympathy and more earnest zeal for the parochial ministry. It seems to a stranger a roundabout process, and a loss of power: but straight or circuitous, **GOD BLESS THE WORK.**

But there was a higher danger still, and I hope to be forgiven for mentioning it in this reverend presence. When Cathedrals ceased to be the central organs of diffusion of good, they ceased to be the true and real sees of the Bishop. He had no interest in the mere administration of funds of which he was not the responsible trustee. He was not needed to control the small residentiary body of Canons or of Choristers. The mind that would have inspired the Council Board with plans of active benevolence ranging over the whole Diocese, and from it over the whole field of the Gentile world, could find no place and feel no interest in mere administrative details. His heart also was with the Parochial Ministry, but without the power, for want of a central organ, really and permanently to influence it for good. There were fervent prayers and holy blessings at the Ember seasons and at the cycles of Confirmation: there were vivid impulses given to every charitable work by sermons and addresses: there was genial hospitality, and intense energy of business: but one thing was lacking, which the Cathedral, fully organized, would have supplied, the daily walk in the House of God with those upon whom he would soon lay his hands: the line upon line, and precept upon precept: the inward communings of heart with heart, which would have stamped upon every neophyte the indelible impress of parental love, and made him to the end of his life, the Bishop's own son in the ministry of Christ.

The lack of that daily work seemed to be little, and yet it was everything. And so the world thought: and even

questioned the use of existing Bishoprics instead of wishing for more, and, but for God's providence, would have desolated some of our most time-honoured Cathedrals, and made some of our most reverend brethren the last of their line.

Thus it was, that the comprehensive spirit of the old founders of our Universities and our Cathedrals was lost : and is now seen only, as the faint outline of the ground plan of an old Cathedral may sometimes be seen, traced in the hoar-frost or the dew upon the smooth green turf which now lies above it. Hoar-frost, and dew, and sunshine fall upon it in their turn : as coldness, and blessing, and zeal alternate in the Church : all alike in kindness or in censure trace out the one great ground plot of the Christian Church, which we must always build upon, though we shall not live to see its completion : but we shall see it in another world, a glorious Church, a house not made with hands, eternal in the heavens.

Among the bitter memories of the past, the sight of ruined Churches, and desolate Cloisters, and failing Institutions, you are brought back to the point in England from which we start in the Colonies, to be men of hope, planters of a new oak to replace the old : convinced of this that the work may change its character, and its local habitation, but that it can never perish, because the spirit of the living God is in it.

Here then we meet with one heart and one soul. Men of memory and men of hope : successors of long lines of holy prelates, running up into the infancy of the British Church : guardians of our venerable Cathedrals : tutors of our ancient Colleges : Parish Priests trained to holy reflection under the shadow cast by the ivy-mantled tower upon the graves where the old forefathers of the hamlets sleep : Colonial men of hope, aye, and of GOOD HOPE too ;\* who will take the rude navigator's pious name, as the watchword of

\* The Bishop of Natal and Sir George Grey, K.C.B., newly appointed to the government of the Cape of Good Hope.

their own Christian enterprize : and young men, full of zeal and spirit, growing up in our schools of learning : and learning only to win a crown, which they may cast down straightway at the feet of Christ. There are those here, who have seen man relapsing into barbarism, by the abuse of the very means, by which they were first civilized, and yet have not been appalled by the greatness of the work or the multitude of the ungodly : but have laid down their broad ground plan of forty or fifty churches in the midst of dense masses of an almost heathen population, and have lived to see them completed. And some of us have laid the foundations of our spiritual house upon the wild waste of the lonely hill and plain : and have lived to see the hill crowned with the village spire, and the hill side peopled with the worshippers of God. And there are some present here, of a different class : mothers of hope, who have prayed like Hannah, for a holy child : and when he was born have dedicated him to God in baptism : and are now watching the first spark of the fire of the Holy Spirit, and gently breathing it into a flame. This day is the witness of God's blessing upon their holy aspirations. Cuddesdon opens her arms to those children of prayer : as the genial mother who will gather them in her bosom : and present them hereafter before this altar in the white robe of ministerial holiness, which is the type of the purity of the saints in light.

On this day, my dear brothers, all of us meet as men of hope, to inaugurate with prayer and blessing your new College with its single scholar—"The little one shall become a thousand."

Who can comprehend, even in thought, the future of such a foundation as this ? If it were a school of human learning, we should know the bounds beyond which it could not expand—it would then be like the pouring of water, when we know both the quantity of the supply, and the capacity of the reservoir. But who can tell the future development of this one spark of fire ? A word of living power spoken here may kindle a flame which will burn even

to New Zealand. From this altar live coals may be borne to kindle our old Cathedrals; and to quicken the zeal of our Parochial ministry: and thence to spread the light and life of the gospel to the most distant colony, and to the utmost bounds of the gentile world. It is a seed sown in singleness of heart: it is the least of all seeds, but it will grow into a great tree: it is a little one,—but it will become a thousand.

“The Lord will hasten it in His time.”

## A P P E N D I X .

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### OPENING OF THE THEOLOGICAL INSTITUTION, CUDDESDON.

*(From the Oxford Herald.)*

Our readers will remember the account we gave more than a year ago of the ceremony of laying the foundation stone of this Institution; those who were present will not have forgotten the Bishop's effective and heart-stirring address, and how he turned the pelting of the storm into an omen of future success for the Institution, from the Psalmist's assurance that "they that sow in tears shall reap in joy." The solemn choral service and goodly procession of surpliced clergy created an impression not readily to be effaced. Thursday witnessed the formal inauguration of the College.

Before speaking of the service we will briefly describe the building, one of Mr. Street's most successful efforts. It is built with a view to future enlargement, a range of students' rooms ending in the Vice-Principal's apartments, forming a right angle with the Chapel and Hall. The entrance is through a spacious doorway into the cloister, from whence a staircase ascends to the Chapel over the Hall. The Chapel is fitted with stalls against the west wall for the Bishop and officers of the College, and seats looking north and south for the students. The altar is properly vested and adorned. A very beautiful dossal, painted by a member of the University, covers the space behind. It consists of three compartments, the centre charged with a floriated cross of most chaste design. Externally the building is very effective, from the bold pitch of the chapel roof, its pretty bell turret, and the number of picturesque dormer gables. The windows of the cloister are very beautiful. The total cost of the building was £4000. Mr. Myers was the builder.

It was rightly determined that the inauguration of the College should be accompanied with an impressive and dignified ceremonial. Under the precentorship of the Rev. J. L. FISH, M.A., a

very large choir was assembled. It was composed of selections from S. John's (parish), S. Thomas, Holywell, &c. &c., forty students of the Culham Training College, and several members, clerical and lay, of the University. Amongst the latter we noticed the Rev. G. W. Huntingford, Rev. T. Hutchinson, Rev. H. Sargent, Fellow of Merton College, Rev. D. Macray, New College, Rev. R. Thornton, S. John's College, Rev. R. Hake, New College, Rev. C. J. Le Geyt, Magdalen College, Rev. P. Medd, Fellow of University College, Rev. T. Russell, and Rev. J. G. Wood, S. Thomas's, Hon. F. Lygon, Fellow of All Souls College, S. H. Lear, Fellow of All Souls College, D. Duncombe, Brasenose College, R. Curzon, Brasenose College, Hon. W. Byron, All Souls College, B. Chope, Exeter College, J. Oakley, Brasenose College, &c., to the number of a hundred. The Rev. T. Helmore came from London and gave his valuable assistance.

The following Bishops were present, all of whom took part in the proceedings:—Bishops of London, Bangor, S. David's, Worcester, Chichester, Natal, and New Zealand. There were also present Archdeacons Clerke and Bickersteth, and about two hundred and fifty of the parochial Clergy of the Diocese.

At eleven o'clock a rehearsal of the Choral Service took place at the College. From this time till the service began, clergy and laity poured in in great numbers, and occupied the time in listening to the practice. Many, even ladies, *walked* from Oxford, in order to devote in alms what they must have otherwise spent on their conveyance.

A little after one o'clock the Choir was assembled and conducted to the Church, where the transepts had been reserved for its use, the chancel being kept exclusively for the Bishops and dignitaries. The greater part of the nave was filled with clergy, and the remaining seats with laity. All the passages, porches, and doorways, however, were still crowded with worshippers unable to obtain seats. The whole number of Clergy and Choir was about three hundred and sixty, all properly habited in surplices. Shortly after, a procession from the palace entered the Church, consisting of the Rural Deans, Bishops, Chaplains, &c. The Litany was then sung by the Rev. G. W. Huntingford, Vicar of Littlemore, and the Rev. C. J. Le Geyt, Chaplain of Magdalen College, kneeling at the chancel steps. The Choir sang their part admi-

rably, and the effect produced by such a large body of voices must have astonished persons accustomed only to choirs of ordinary power and numbers. After the Litany the BISHOP OF NEW ZEALAND commenced the Sermon. At this time one part of the Church afforded a singular scene. All the seats had been cleared out, and the Choir had knelt during the Litany in the clear space of the transepts, which were completely filled by them. During the sermon they found such seats as they could. An old stone bench runs round two sides, this the clerical members of the Choir occupied, whilst the lay clerks and choristers sat before them on the floor. It was indeed a most picturesque sight, and in some respects must have reminded the apostolic Bishop of the simple congregations in his remote diocese.

After the Sermon the alms were collected by Clergy whilst the Choir chanted Psalms 149 and 150 from the "Psalter Noted." In consequence of the large congregation, it was found necessary to repeat these Psalms. After the alms had been laid on the altar the Laity left the Church. The Precentor and his assistants then arranged the procession in the Churchyard, in the following order :—

	Wandbearers.	
	Verge.	
CHORISTERS. (two and two.)		CHORISTERS. (two and two.)
LAY CLERKS. (two and two.)	Wandbearer.	LAY CLERKS. (two and two.)
CLERGY of the Choir.	PRECENTOR.	CLERGY of the Choir.
	Wandbearers.	
	CLERGY.	
	Wandbearers.	
	RURAL DEANS.	
BISHOP OF NEW ZEALAND.		BISHOP OF NATAL.
BISHOP OF WORCESTER.		BISHOP OF ST. DAVID'S.
BISHOP OF CHICHESTER.		BISHOP OF BANGOR.
	BISHOP OF LONDON.	
	Verge.	
	BISHOP OF OXFORD.	
	Chaplains.	

In this order the procession moved slowly through the village chanting the 84th Psalm, which was repeated on approaching the College. It was originally intended that the 68th should have been sung, but the arrangements were afterwards somewhat altered. So great was the length of the procession that when the whole Choir was in the village the long approach to the west door of the Church was still occupied by the Clergy, whilst the Bishops had not yet left the Church. On reaching the ground in front of the building, the Clergy and Choirs formed on either side, whilst the Bishops took up their stand close to the entrance door. The first part of the service consisting of versicles, the Lord's Prayer, and three Collects, was then intoned. The Bishops and Rural Deans then proceeded to the Chapel of the College, where Psalm 127 and some Collects were said. Of course it was quite impossible for the whole body of Clergy to join in this act, whilst, therefore, the Bishops and Rural Deans were in the College, the *Veni Creator* was sung to its proper ancient melody by those without. This was followed by Psalms 87, and 24, to the 6th and 7th tones. At the close of the last Psalm the Bishops returned from the College, and severally addressed the assembled concourse.

The BISHOP OF OXFORD said—My rev. brethren and my brethren of the laity, before we unite together in the concluding praises and prayers of this service, let me say a few words to you, as to the purpose of that which we may look for God's blessing upon, when we open it for use. You know that we are intending with the help of God to provide here a retreat to be devoted to study, prayer, and training for those who are about to be ordained into the ministry of Christ's Church. Now, I think, it would at once present itself to the mind of every one, unless he had experience to the contrary, that to have such an Institution, and to have it close to the residence of the Bishop of the Diocese, where day by day, please God, he might see and pray with and help those who were shortly to come under his hand for ordination, must be a natural and a most happy arrangement. And we know that in the earlier times of the Church this was the arrangement, that the Bishop should have round his own residence, where he might continually watch over them, those whom he in the discharge of his sacred functions, would, if he found them meet, send forth to the great and awful work of ministering to the souls for which Christ died. Yea, my brethren, and not only in earlier times was this so, but when it pleased God to grant to our nation that deliverance from the corruption and superstition which to such a great

degree had overlaid His truth, they whom He then raised up to purge the religion of this country, contemplated this as one great part of the reformation, that in conjunction with the Bishop's house there should be a place for the reception of those about to be appointed to the ministry of the Church. Exactly accordant with right reason, with primitive antiquity, and with the desires of the great leaders of the Reformation is that which we are now doing this day ; and therefore, brethren, assembled here we may be regarded, as we have been told by my right reverend brother, both as men of memory and men of hope, in sowing this little seed in the belief that God may cause it to germinate and grow up, until its branches overshadow, it may be, thousands of souls. I do heartily thank Him for the sight with which He has gladdened my eyes this day, that I see gathered around me from every part of this diocese, its faithful laity coming here to help us by their prayers and testify their sense of the endeavours thus made to supply one of the needs of our common Church. I rejoice unfeignedly to see those whom God has given to labour with me in holy things in this diocese, to see my brethren of the clergy gathering around me again to day, as I have seen them, thank God ! upon so many occasions since I was first placed in this diocese, affording me all that man can afford of a sense of strength. I rejoice too, in finding the laity, the presbyters and deacons of the Church, uniting in prayer, uniting in harmonious praise, and I would trust in earnest supplication to our common Lord, and Father, and Redeemer, in behalf of the one object which we have before us. Further, I rejoice abundantly to see that we have amongst us to day so many representatives of that ancient University to which we are bound by such ties of love and of gratitude. Many of the heads and leaders of the chief colleges in that great University are here, and we should have had the presence of others, and also of him who now presides over that seat of learning, had it been possible, so that he might have given the negative at once and for ever to any narrow-minded persons who should assert that there must be opposition between such two of the Church's works as that mighty University and this Institution for giving to the clergy an opportunity of study and prayer, and the benefit of seclusion and quiet before being sent out to the work to which they are devoted. Those most interested in the welfare of the University regard this work with no narrow prejudice, but rather look at it as calculated to aid in the course of God's providence, the great work of evangelizing the world through the medium of christianizing education. And I rejoice, my reverend brethren, and my brethren of the laity, on your behalf, in the appearance of those right reverend fathers of the Church of England, whom I see beside me. Our thanks

are due to them in that they have come among us on this day, that they have aided us with their suggestions, and given us the blessing of their prayers and of their thanksgivings. A fair and goodly sight indeed has God vouchsafed to us this day. From its earliest dawn, when in the chapel of my house we knelt together, eight of the bishops of the English Church, partaking of the Holy Communion, throughout the service in which we have been engaged, in which my right reverend brother who rules over the metropolitan see of this land, has found time amongst his overwhelming occupations to come down and bear part, in which another right reverend brother whom God has spared ten years beyond the time appointed to the life of men, has also borne part, giving us his patriarchal blessing; and in which my other right reverend brethren of various dioceses have also assisted—indeed, in all that has hitherto marked it this day has been one of comfort and satisfaction. And when, in addition to what I have named, we have the pleasure of knowing that we should, but for insuperable hindrances, have had five more of that right reverend body with us this day, and when we remember that the providence of God has suffered us here in Oxford in this ancient diocese to welcome home to day a right reverend brother who for twelve years has been spending his strength in labours closely allied in their object and purpose with those in which we are engaged, in endeavouring in a far country to give effect to the teachings and discipline of our Church, the solemn interest of the occasion is increased. It is indeed, right reverend fathers, to my diocese, and to myself, matter of deep thankfulness to God and of my hearty acknowledgments to you, that you have come here to day to imprint by more than words upon those who have entered upon this work, that what we are doing here is for the Church of our fathers; for no section of it, for nothing narrower than that true Church of England as God in His providence has planted it in this land, to help us to send forth to the work of the ministry men trained to unceasing activity, men trained to becoming habits, and taught what it is to give their days to prayer and meditation, men fitted by practical knowledge derived from administration in neighbouring parishes to act with usefulness in their own, men, if God should so will it, not only earnest and desirous to do His work, but knowing something of the work they are going to do. On the part of my diocese I again thank you, my right reverend brethren, for the gladdening of heart and strengthening of hands which we owe to your sympathy in our cause. And I would say to you, and to my brethren of the laity, remember this place in your several prayers, remember that to day is but the sowing of a seed, and not the reaping of a harvest. Think of us whenever you are supplicating most earnestly

before the throne of grace, and pray that the dew of God's spirit may fall upon this place, that we may be kept from all evil, from indifference or self-reliance, from narrowness of mind or superstition, from anything which can influence that pure outline of Catholic truth to which the Church of England clings, and which, thank God, I believe she will still continue to cherish and defend. Pray to God for us that His word may be our guide, His strength our guard. Pray to Him that we may be enabled to send out from these walls men humble, thoughtful, careful, patient, and simple lovers of Christ's truth, lovers of men's souls, men whose lives may accord with the goodly pattern of old Church of England piety. And the Lord our God will hearken to your prayers, and as has been said to us this day, I trust, in the voice of prophecy, in ways we know not of, and by an expansion of which we venture not now to dream, He will make this our little one become a thousand.

The BISHOP of LONDON next came forward and said,—My brethren of the clergy and laity of this diocese here assembled, I know it is from the situation which I occupy in the Church of this country, that I have been called on by my right rev. friend the Bishop of this diocese to address to you a few words, and the first I shall use will be in order to express to you on my own behalf and on that of my right rev. brethren our thankfulness to him and to you for having afforded us this opportunity of witnessing a spectacle which has given to all, I am quite sure, as it has to me, the deepest gratification; for not only do I see a number of my fellow labourers in the Lord's vineyard assembled together, with a large concourse of lay members of the Church, which alone, considering the object which has brought them hither—the desire to manifest the deep respect they feel for their admirable diocesan—would have been a source of the utmost satisfaction to me, but moreover it teaches us the results of such an administration of the affairs of a diocese as that which my right rev. friend has been privileged to carry on; it teaches what the results will be, what the effects will be, upon the clergy and laity of a diocese when they see their spiritual leader indefatigable in carrying forward every work of piety and charity in the district given to his care. In the comprehensive scope of your diocesan's view the most distant effects of these schemes of benevolence or piety, which at first sight, perhaps, appear trifling and insignificant, are taken account of, and in the end are made to branch out and conduce to the highest interests of the Church. An instance of this is afforded in the undertaking which has occasioned our meeting to-day,—the opening of a College for training candidates for the ministry. You have heard the simple and unpretending description of the intended operations of this institution from

your Diocesan, and it would be something worse than superfluous were I to go over the same ground again, I will, therefore, confine myself to noticing one objection which has been made to these Collegiate institutions, and that is, that they will interfere with the teaching of the University. I should be extremely unwilling to sanction any undertaking which would have that effect. I look upon the teaching of the University as a preparatory teaching of the utmost importance to those who are about to be trained up for the ministry of the Church, and I should be sorry indeed to see that dispensed with. The necessities of the Church have made it essential that we should from time to time admit into the ministry those who have not gone through the regular training of a Collegiate education ; but that is the exception not the rule, and our earnest prayer is that every candidate should go through a course of academic training in one of the Universities before he is received into Holy Orders. But how can this Institution be said to interfere with the course of academical teaching ? Rather, I should say, it completes, it concentrates, so to speak, and brings into one focus that diffusive and more elementary teaching which the University affords. When students have attended the lectures of different learned professors and gathered here and there the most important points of theology, they will here be taught to bring them to one point, and to give them a practical application. We may therefore regard these Colleges as the complement of academical training for new candidates for the ministry. It was the intention from the first that it should be so. With no want of respect or regard for the academical institutions of the country, this Institution will effect one of the great objects which the ancient Church had in view. Only think for a moment what an inestimable advantage it is to the Bishop and those on whom he is about to lay his hands, that they should be brought up for a certain period of time under his own immediate inspection, and, as it were, almost under his personal training. At present the Bishop is obliged to depend almost entirely upon the testimonials of others of whom he knows little, for at least all that concerns the moral and spiritual qualifications of the candidates who present themselves to him for ordination ; but by the assistance of these Institutions, the Bishop of the diocese will have ample opportunities of learning from themselves, and by personal intercourse, what are the characters and leading features of the minds of the candidates, and how far he can, with a safe conscience, admit them to the all-important work of the ministry. I see before me a right reverend brother (the Bishop of Chichester), who I have no doubt has experienced the value of an Institution similar in its nature, though slightly differing in matters of detail, in the City of

Chichester, and I myself have seen great reason to bear my testimony to the worth of training Institutions of this kind, in the case of those who have come under my hands for ordination after having passed through the College at Wells; but I believe it could not be said of the Institutions of Chichester, or at Wells, that they were based on so secure a foundation for the attainment of the objects held in view, or were Institutions so complete as will be the case with the Training College at Cuddesdon. I think, therefore, that the Church at large is greatly indebted to your right rev. diocesan for taking this important step towards supplying an acknowledged defect in the provisions of the Church, a defect which has existed since the era of the Reformation, for it was one most important object contemplated by our great Reformers that they should make the Cathedrals Theological Training Societies, or that there should be separate establishments for the purpose. I will not say to whom it is to be attributed that that scheme was never effectually carried out. I will not pretend to determine that point, but the fact is undeniable that the intention was suffered to fall into neglect. Imperfect steps have been at times taken to supply the defect, but I think we have taken to-day the first perfect step,—so far as one step may be called perfect,—towards the attainment of the desired object. We owe this to the zeal and diligence of my right rev. brother of this diocese, and therefore I am sure I speak the feelings of my other brethren the bishops of other dioceses, when I return our most cordial thanks to our right rev. brother for setting us this example; and on you, dear brethren of the laity, I would enforce in very few words, your duty to value this rising Institution as a means of inestimable advantage to yourselves, for who can estimate the blessings which will result to the community at large, social, domestic, and political, from the training up to the ministry of the Church men who shall be thoroughly imbued with those principles which alone can ensure obedience to the laws, loyalty to our Queen, attachment to all the Institutions of our country, and the practice of all those Christian virtues upon which the right government and the happiness of nations depends? From this place will go forth, under God's blessing, many holy, well-educated, and high principled men, men well acquainted with the principles of our true branch of Christ's Catholic Church, accustomed to her holy discipline, and determined to carry out with faithfulness of heart those views and those rules of action by which the Church in this country seeks to ratify in the minds of all her members those claims on their affections and their allegiance, which nevertheless she bases upon far higher grounds. Unquestionably this Institution with others, which I hope will follow in its train, will

form important instruments in the hands of the Church for working out her high and holy mission. I have to request your pardon for trespassing so long upon your time, but I so deeply feel the gratification which this visit has afforded me, and I feel so far more deeply the prospective benefits which this Institution will confer upon the Church, and through the Church at home upon the Church in the colonies, and through the Church at home and in the colonies combined, upon the world at large, by extending the boundaries of Christ's Church into the dominions of heathendom, which are not limited to foreign lands or the wild unreclaimed wastes of the earth, but which exist even in this highly privileged country, where faithful ministers have to contend with the powers of Satan, that I could not resist the temptation of giving expression to my feelings. Let me repeat that it is against the heathendom at home as well as abroad that we have to contend. Satan has strongholds of ignorance and superstition amongst us, and these must be attacked; but I doubt not that by the aid of God those who go forth from this College will be able to triumph over those foes, will be able to fight the good fight of faith, and by the aid of God's spirit to retire victorious from the contest. Let it at all events be the object of our earnest prayers, that the blessing of God may rest upon this Institution, that His holy Spirit may pour down its Divine influence upon those who are to be trained therein, that it may become a rock and citadel of Gospel truth, and a stronghold from which may be carried out the Church's purposes in all their fulness and completion.

The BISHOP of CHICHESTER next ascended the platform. He said, —Being the only Bishop here present who has had the advantage of some experience in regard to an institution somewhat similar to the one which has this day been inaugurated and with prayer devoted to the service of Almighty God, I have been alluded to in that capacity by my right rev. brother who has just addressed us, and your diocesan has added to that kind notice of the Training Institution at Chichester, a request that I would, did I feel my self justified in so doing, confirm the statement made by the Lord Bishop of London as to the advantages resulting from such an institution. Most readily do I comply, and I can assure you that in addition to the advantage which I fully believe results from the mere interposition of a period between the termination of academical study and the being advanced to an academical degree, between the time when the young Bachelor of Arts quits his University, and that at which he presents himself before the Bishop for ordination, I believe, I say, that in addition to the advantage resulting from the mere interposition of a period for serious meditation, for considering more sedately than when under

the excitement of a desire to distinguish himself in the studies of his University,—and such an interposition of time is advantageous to the candidate for ordination, and to the Bishop before whom he comes,—but besides that, when we consider that during that period he is not to be left to himself merely to reflect alone and unaided upon the solemn and awful work before him; but that he is to have the advantage of regular training in the duties of the sacred office for which he is about to present himself, you may, without the benefit of experience, easily suppose that it must be a great benefit to him and to the Church of which he is about to become by the blessing of God a Minister. But I desire briefly to add this, that I have found it to be so in practice and experience. Having thus discharged the duty which was imposed upon me by the request of your Diocesan, I only beg to say further, that I pray that this Institution, founded upon a larger scale than my own, may be found also, as I have no doubt it will be found to be in this Diocese, a great blessing; a great advantage to aspirants for ordination, a great benefit to the parishes in which those who shall be ordained may be called to labour, and of great service in strengthening the hands of your Bishop.

The BISHOP of BANGOR was next invited to address the assembly. The venerable prelate advanced and with touching simplicity spoke thus:— I have to thank your diocesan both for the pleasure which he has afforded me in requesting my presence here this day, and for the kind manner in which he has alluded to my old age. I am sure I have many reasons to be thankful to a good Providence for the degree of excellent health which has been granted to me in my advanced years, and it will be an additional source of thankfulness that I have been able to be present at such a solemn and impressive scene as I never before witnessed and probably never shall again, but which while I do live will leave a strong and lasting impression on my mind. I cannot sufficiently congratulate this diocese in particular upon the great benefit likely to result to it, from the continual activity of my excellent and right rev. brother, who is one of the great stays and hopes of the Church, and particularly from this Institution which he has been instrumental in establishing. Having been myself for many years a bishop, and knowing with how little preparation young men present themselves as candidates for ordination, I can say with confidence that were such institutions more general among us, they would be of very great benefit indeed to the cause of the Church, by giving a better education, and a clearer knowledge of theology to those young persons who become candidates for ordination. I am sure you all feel deeply indebted to your right rev. diocesan for the zeal and earnestness with which he has exerted himself to bring the rearing of this excellent

Institution to a conclusion, and I trust that the blessing of God in answer to our prayers, will descend upon it, and that it may be permitted to contribute more and more to the advancement of this good cause, and to the stability of the Church of England. As a very old member of that Church, I see with gratitude the step thus taken. I thank you for the attention you have paid me, and humbly hope that the blessing of Almighty God will descend upon all of you in your several ranks and stations, and that if any attain to my years they will enjoy the same degree of health, and be prepared for that change which will await them as it awaits me. I return you my thanks.

The BISHOP of ST. DAVID'S said,—I feel most deeply that nothing which I can say will do anything but impair the effect of those eloquent and touching appeals which you have heard from your diocesan, and from others of my right rev. brethren, and from the venerable prelate who last addressed you. I should not have ventured to have appeared before you if I had not been requested by my right rev. friend, your diocesan, by a very few words to mark my interest in this occasion. I feel that that request, coming from him in this place, and upon such an occasion, has all the weight of a command, which it is impossible for me to disobey without suspicion of indifference to the pleasure conferred upon me, in my being permitted to witness a scene the recollection of which will be imprinted upon my memory as it will, I believe, upon those of all present in indelible characters. I regret most deeply the causes, whatever they may be, which have prevented a greater number of our right rev. brethren from sharing in the pleasure we have enjoyed. I feel it upon their account, because they have lost a source of gratification such as I am persuaded has hardly ever been afforded them, and I regret it still more for our sakes because I am fully convinced that from whatever diocese and from whatever quarter of the country they might have come, they would have been willing to have joined in an expression of their full and hearty assent to all that we have heard in regard to the importance and advantages of such institutions, and the principles upon which this particular Institution will be carried out, and would also have joined in our earnest wishes and hearty prayers and praise for its prosperity and success. I have really nothing that is worth your hearing to add to what has been so eloquently and so truthfully stated upon this subject. If I might say one word in addition it would be this,—a remark has been made by my right reverend brother the Bishop of London with regard to a supposed possible collision between the objects of this Institution and the academic teaching of the University. I would observe upon this, that however

I may assent to, and I suppose it is impossible for any of us to withhold our assent from, the statements that were made by my right rev. friend, in reference to the Universities being originally designed to fulfil the objects held in view by this Institution, I think it a fortunate circumstance that the developement of that purpose did not take place in the precise way in which it was originally designed to have done, because I think it must be evident to every one who knows the right nature of a University, that however excellent and comprehensive, and perfect its theological provisions might be, it is quite impossible that it could afford opportunities for that which is the most important part of the training of the candidate for holy orders, and which is afforded by this Institution. Your excellent diocesan has pointed out to us that in addition to the acquirement of any speculative knowledge and any domestic training, the residents in this College will enjoy the inestimable advantage of becoming familiar with the nature of their parochial work by actual practice. That is an advantage which I believe it is utterly impossible for the University to afford; and even if that were possible, the University would still fail of supplying those benefits which the inmates of this College will enjoy by their very position, that quietude and seclusion, those opportunities for meditation and for the formation of religious and ecclesiastical habits, such as I believe can only be afforded by an institution situated as this is. There is one other matter of importance in connection with this subject. Some of us who are here present had probably an opportunity of listening yesterday to an address delivered in the Town Hall at Oxford, by the right rev. preacher of this morning, and they will remember how he insisted upon the absolute necessity of strengthening the Church at home, if we wish to extend its operations abroad; that is to say that it would be something chimerical to hope permanently to lengthen its cords without strengthening its stakes; and this Institution is, I believe, one of the ways in which a permanent and ample provision can be made for extending the Gospel of Christ among the strong-holds of heathenism abroad. Once more looking at home, I may express a confident hope that the benefits of this Institution will not be confined to the diocese in which it has been planted. I am sure that the benefit will be extended in the way of example, and in the way of encouragement, far beyond any such local limits, and that it will be the centre and the focus of the life of the Church, the welfare of the ministry, and, above all, the blessings connected with the pure religion of Christ will be flowing forth in one deep and constantly increasing stream. I can only add the expression of my own deep personal gratitude in the first place to Almighty God, to whom we owe such a spectacle as this;

in the next place to His faithful servant on whom He has conferred the high privilege of becoming the instrument of such a great and inestimable blessing. To you, my brethren, my thanks are due for having had the patience to listen to these few and unimportant words, in which I have attempted, most inadequately, to express my sentiments on this occasion.

The BISHOP of WORCESTER said,—Sensible as I am that nothing which I could say would add to the effect of the speeches of my right rev. brethren that have preceded me, I should not have occupied your time upon the present occasion if I did not feel that being the only remaining prelate of the Established Church in this country who has not addressed you, it might be thought that I was insensible of the favour conferred upon me in being allowed to be present and bear part in this ceremony, if I did not add my testimony to that of my brethren as to the good effects which I feel assured will result from this Institution. My rev. brethren, I am one of those who have passed many years of my life in one of our Universities, and I am therefore perhaps better able than many of you, to judge of the effects which are likely to result from this Institution in the way of supplying those deficiencies which the most zealous lovers of our Universities must admit to exist in them, and which difficulties have perhaps been increased by the greater attention which has of late years been bestowed upon the advancement of, and in promoting, studies of a different nature in the University. For it is obvious that the more the mind of the student is devoted to secular studies, the more necessary it is that after he has attained his degree time should be allowed for those theological studies which may have been to some extent neglected. I have another reason for approving of this Institution. In the course of the examination which it has been my duty to institute, when candidates have appeared before me for admission into Deacons and Priest's Orders, invariably I have found those most prepared who have passed a year after taking their degree at one of the Theological Schools alluded to as existing at Wells and at Chichester. And this is but natural, for it will be recollected that there is a strong temptation to worldliness when the student first quits the University, where, perhaps, he has for three years bestowed unremitting attention upon his studies and adhered strictly to certain rules of action. He finds himself suddenly at full liberty for a year, before the discipline of the Church will permit him to be admitted into Holy Orders, and it is most important that just at this period means should be taken to guard against his passing that year in pursuit of pleasure and frivolous amusement, and to ensure its being bestowed in solemn preparation for that awful profession into which he is about to enter. I will not detain you with any further observations.

The BISHOP of NATAL said, I have been persuaded to add a few words to those already spoken, and yet what shall I say after the right rev. fathers that have preceded me? I have no experience to which I can call your attention, no works accomplished or wants felt during long years in the sacred office to which I have so recently been called. This only I can tell you, that coming as I have lately done, from a foreign land belonging to the Crown of England, in which there is not yet a single church or chapel erected to the honour of God, and for the worship of His creatures, I even now can feel the want of such an institution as this, and I have met with experience in my short ten weeks visit to my diocese which will compel me at once on my return to found such an Institution. I was visiting a native chief at Natal, the chief of a powerful tribe, and after an interesting conversation with him, I asked this mighty chief whether he would wish his children to be taught the truths we were able to teach them? His simple reply was, "We are the children, we wish to be taught," and the only answer I could make was that when I had a young man who could teach them, I would send him. From that moment I resolved in my mind, with the blessing of Almighty God, and with the help and charity of English Christians, to form an Institution like this for the training of those who should go forth throughout the length and breadth of that dark land to teach the glad tidings of the Gospel of God. But when I speak of an Institution like this, I know that in all outward things there must be an essential difference. Our institution will not be built in this stately fashion, of stone; but will be reared with mud walls and covered with a reed thatch, and yet under such a roof as that God's work may by the blessing of His Spirit be done. The Bishop in conclusion expressed a hope that his little Institution might with this more important undertaking be remembered in their prayers, and that God's blessing would descend upon both.

The BISHOP of NEW ZEALAND briefly bore testimony to the importance of this undertaking. In his Diocese it had been found necessary to found an Institution with a like object, and it had been attended with the most complete success. In twelve months twenty-six students were admitted, thoroughly trained into the work of the ministry. Against this little Institution it was never objected that it would interfere with any English University; it was 15,000 miles distant from any, and those trained in it were not the children, but the grandchildren of Englishmen. The Bishop concluded by giving one or two interesting illustrations of the manner in which the work of the ministry was carried on in his Diocese.

The BISHOP of OXFORD then said he was sure no one would refuse to join with him in thanking the choir for their attendance. They

had come together from the neighbouring University from the love of praising God in those sweet sounds which he had enabled them to give utterance to. And surely they could all join with one heart in giving God thanks ; surely what they saw around them that day was a blessed promise of His future favour. He would only remind them under what different circumstances they were then met and the day when they laid the first stone of the building ; how they slowly and sadly wended their way in face of one of the coldest and sharpest winds of a spring day, and the heaviest showers which the sky of England knew how to pour down upon them. And thank God not one man or one woman's heart failed on that day, although the storm did its best to separate them ; but to-day the elements had ceased to buffet them, and the sun, which might have been expected to pour down upon them its burning rays, was graciously sheltered from them by the clouds of heaven, and all nature seemed to testify to them that God was with them, and to prove to them that they who went forth, as they went out on that day, weeping, but bringing with them good seed, shall shortly come forth with joy, bearing good fruit.

TE DEUM was then chanted, and with wonderful effect, the light and shade being so carefully observed as to make it plain that every one in the immense choir, and, indeed, every one present, entered fully into the meaning both of that sublime hymn and of the chant to which it was sung. At its conclusion the Bishop pronounced the benediction, whilst all the choir, and nearly all the clergy, with many of the laity, knelt before him.

No one who was present could fail to be deeply moved with the whole ceremony. The grandeur of the Litany and the rest of the music, the hearty devotion of all who took part in the service, the impressive sermon, and the eloquent addresses of the right rev. prelates, must have struck every one. The touching address of the venerable Bishop of Bangor in particular brought tears into many eyes, while the sight of so many kneeling on the ground to receive their Bishop's benediction was at once impressive and instructive.

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The following are the rules for the government of the Institution :—

1. This Institution is now open to all Members of the Universities of Oxford, Cambridge, and Durham, who have passed their final examination, and to Students of King's College, who have passed the two years course there ; or to Graduates of Trinity College, Dublin, holding the Divinity Testimonium.

2. Students may be entered at Cuddesdon at Whitsuntide, Michaelmas, or Christmas next. The Terms will be four in the year, con-

mencing at Whitsuntide, Michaelmas, Christmas, and Easter respectively.

3. The studies of the College will be under the immediate direction of the Bishop of the Diocese, assisted by a Principal and Vice-Principal. The reading will include the study of those books required to be known by Candidates for Orders in the Diocese of Oxford, with such additions as the period of residence permits—Elocution—the Rudiments of Pastoral Visitation, &c. Cuddesdon and some other neighbouring Parishes will, under arrangements by the Bishop, afford opportunities for gaining insight into Parochial work, under the direction of the Clergy. Endeavours will be made to procure Titles for Orders, when such are needed : but the College is not limited to such as seek Orders in the Diocese of Oxford.

4. The cost of a year's residence, including furnished rooms, will not exceed £110. This will probably be hereafter reduced, as the circumstances of the Institution allow. The charge will include all expenses whatever within the College, except wine. For the present Students may be admitted to reside for shorter periods than the year : and, so long as there is accommodation in the Building, those who are already in Deacon's Orders may be admitted for the purposes of study.

5. Residence at Cuddesdon will be accepted by the Bishop of Oxford as a substitute for attendance upon the Lectures of the Theological Professors at Oxford, and for the passing of the Voluntary Examination at Cambridge.

6. Any person wishing to enter his name for admission to the Institution, or to obtain any further information upon the subject, may do so by letter to the Rev. the Vicar, Cuddesdon, Wheatley.







