



PREPARATION FOR DEACONS' AND PRIESTS' ORDERS.

A Paper

CHIEFLY ON THE TRAINING OF NON-GRADUATE CANDIDATES,
READ AT THE CHURCH CONGRESS, FOLKESTONE,
THURSDAY, OCTOBER 6TH, 1892.

BY THE

REV. A. J. WORLLEDGE, M.A.,

Canon Residentiary and Chancellor of Truro Cathedral.

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PREFATORY NOTE.

FROM the introduction to this paper, it will be apparent that it is limited to one branch of the whole subject, and, if no allusion is made to many aspects of preparation for Ordination, it is because the occasion, on which the paper was read, did not seem to the writer a suitable opportunity for doing so, and it had, moreover, been arranged that the Bishop of Salisbury, Prebendary Gibson, and Mr. G. A. Spottiswoode, would deal with departments of the work, to which only slight allusion is made in the following pages. To this reprint for private circulation a series of notes has been added, containing much of the information on which the statements in the paper were based, and including a few more suggestions. The writer has to thank many correspondents among the clergy of the Church of England, in the Roman Catholic communion, and among ministers of the principal Nonconformist bodies for letters and reports most kindly and courteously sent to him.

Truro, December, 1892.

PREPARATION FOR DEACONS' AND PRIESTS' ORDERS.

The Rev. A. J. WORLLEDGE, Canon Residentiary and Chancellor
of Truro Cathedral.

SOME ten years ago, in the preface to the translation of a remarkable treatise, the "Five Wounds of the Holy Church", by that distinguished priest and philosopher, Antonio Rosmini-Serbati, the founder of the Institute of Charity, Dr. Liddon put the following question: "Is the effort to establish, and raise the standard of theological colleges sufficiently general and hearty to secure to the Church of England a highly-educated and devoted clergy in the troublous days which are probably before us?" To such a question the discussion of this afternoon may do something towards forming an adequate reply. This paper, however, is necessarily concerned with but one department of a very wide subject. It has been arranged that I should say something on the preparation of non-graduates for Holy Orders. In this department it will be convenient to include a reference to another and distinct group of candidates for Ordination, in number at present small, but likely to become important—the students and the graduates of the new University Colleges in England and Wales, of whom Principal Rendall, the Vice-Chancellor of the Victoria University, spoke in a paper, which deserves very serious attention, at the Church Congress of 1891.

(1) *Statistics of Ordination*—It will be convenient, first of all, to gain a clear view of the proportion borne by these candidates to the total number admitted into the sacred ministry in the Church of England year by year. Limiting our view to England alone, one feature of the statistics of Ordination is remarkable, and not altogether satisfactory. Between 1881 and 1891 the population of England increased by 3,026,579, but there has been no commensurate increase of the clergy for home work. The total number of priests and deacons ordained in 1881 was 1,435, and in 1891, 1,468. The increase was, therefore, only thirty-three, and the fact must be faced that in some of the intervening years the numbers have been larger. Moreover, it is clear that we cannot expect the universities of Oxford and Cambridge ever again to meet the full demands of the Church for her ministry. In the last decade the proportion of Oxford and Cambridge graduates never rose beyond sixty-one per cent. of the whole. In 1891 it fell to fifty-nine. A contingent of 196 graduates from other universities brought up the percentage of graduate candidates to seventy-two per cent., a figure, it may be well to observe, exactly double the number stated in a certain newspaper, anxious, no doubt, to represent the clergy in a condition of intellectual decrepitude. Nevertheless, had it not been for 383 non-graduates (among whom thirty-seven "Literates,"

who had been to no college or institution of any kind, are included), 383 curacies would have remained unfilled, with serious results to the work and interests of the Church. To these must be added a body of about 100 men drawn from the University of London and other university colleges, which, unlike Dublin and Durham, are unprovided with instruction in Divinity. For such candidates some special preparation at a theological college would seem imperative, and the Church has, therefore, to consider annually the needs of some 500 men, without whose ministry her work in England alone could not be maintained, besides providing for the education of the students, about 120 in number, at the missionary colleges.

If, then, the supply of the clergy is to meet the demand, it is clear that the Church must seek for nearly two-fifths of her ministers from sources other than the ancient universities. And, if the Church, through her Episcopate, invites these men to offer themselves for Ordination, she is in honour bound generally and heartily to educate them for the work, and unreservedly in every diocese to welcome them to it. No one valued more highly than* the father of the bishop who has just addressed us, "the benefits of training in classical and mathematical discipline and learning, and in other pursuits which," he said, in language as true as it is eloquent, "give a dignity and strength, a breadth and depth, a refinement and tact, a frankness and generosity to the character of many an English clergyman nurtured in our English universities." No one felt more keenly the necessity of the majority of our future clergy being educated in them; no one was more sensitive "to the want . . . of comprehensiveness in reading, and of largeness of views, in many" who had not these advantages; but no one believed more strongly, and in deed as well as in word gave effect to the conviction, "That the diaconate and priesthood are *vocations*; and that if a man is in God's counsel and providence called to these, we have no right to shut him out because of social position, or inability to spend three years at a university." † But Bishop Wordsworth, while a real father in God to the numerous non-graduate students who were trained at Lincoln during his Episcopate, saw the absolute necessity of enlarging and deepening the studies of men trained in theological colleges. "To ordain men who are excellent but uninstructed is no kindness either to the ordained or to the Church." ‡

(2) *Training of non-graduate candidates for Ordination in the Church of England.*—What, then, is the Church of England doing to train those candidates for Ordination who do not pass through the university course at Oxford and Cambridge, Dublin and Durham? There are twenty-one institutions in which such candidates can be received. The Theological Department of King's College, London, S. David's College, Lampeter, and the Licentiates in Theology at Durham form one group, thirteen theological colleges are included in the second, and five missionary colleges in the third. In the instruction of the students and the general organization of the colleges about eighty-three clergymen and fourteen laymen are more or less actively employed. Bursaries and scholarships amounting, perhaps, in all to about £500, or at most

* Bp. Chr. Wordsworth of Lincoln. † Diocesan Addresses, 1879 and 1882.

‡ Dr. Liddon, *Guardian*, 12th July, 1876.

£600, are provided in these colleges, which are, as a rule, furnished with very slender endowments. From the Ordination Candidates' Exhibition Fund a few grants are annually made to non-graduate students in residence at the theological colleges, and assistance is from time to time given by Clerical Educational Aid Societies. The help given through three of these Societies is limited to candidates whose principles are strictly those of the evangelical school. For the students of the missionary colleges the provision is more generous. At Islington, the Church Missionary Society is prepared to defray all charges. At the other colleges, and notably at S. Augustine's, the sum of £2,463 was contributed during 1891 by sixty-one Missionary Studentship Associations in twenty-five different dioceses towards the support of eighty-three students, and there are also a few exhibitions available for this purpose.

And it should be known that, during the last eleven years, the Divinity professors at Oxford and Cambridge, examining chaplains to the bishops, and representatives of nearly all the theological colleges, have met in conference on five different occasions to consider how the methods of preparation for Holy Orders may be improved, and have offered suggestions based on careful investigation by committees, some of which are now beginning to be adopted by the Church.

But while we ought to acknowledge with gratitude what has been done in response to the guidance and grace of God, it is necessary to say distinctly that the conscience of the Church of England as a whole is not as yet roused to the vital importance of selecting, testing, and training candidates for the ministry, nor to the necessity of a corporate financial effort in aid of the education of any section of her future clergy, although of special acts of generosity on the part of individual bishops, priests, and laymen there have been striking, if rare, instances. In any reasonable forecast of the future we cannot forget that although, if she is true to herself and does not yield to despair, the Church of England will continue to exercise a predominant influence on the theological faculty and the religious life of Oxford and Cambridge, she can no longer claim either university or the college system in them as her own. Revenues, which had been largely available for filling up the ranks of her ministry, are available no longer for this purpose, and, since these resources have been diverted, other difficulties have arisen. The diminution of the incomes of the beneficed clergy makes it impossible for many of them to educate their sons for Holy Orders, while among the wealthier classes in the country the diminished number of candidates for the ministry has now, for several years, been a fact to which we must make up our minds. At the Leeds Church Congress in 1872, it was said by a high authority (the present Bishop of Oxford), "At the present moment a very large proportion of the young men intended for clergymen are the sons of beneficed clergymen, and of laymen who see their way to obtain benefices for their sons, and who train them accordingly (and train them well, as a rule) with a view to the office; and both these classes are able, with a little self-sacrifice, to send these sons at least to Oxford or Cambridge."* No such statement, it may be feared, will be found in the report of the Church Congress held at Folkestone,

* Report of the Leeds Church Congress, p. 305.

but until the real facts of the position are more widely understood the channels of liberality will not be opened.

(3) *The efforts of other religious bodies in regard to this work.*—And, indeed, it cannot be truthfully said that the support accorded by the Church of England, as a whole, to the work of training men for Ordination, bears favourable comparison to the interest taken in the matter either in the Roman Catholic Church or in other Christian bodies.

While we may not forget the theological departments in the University of Durham, King's College, London, and S. David's College, Lampeter, it must be admitted that the Church of England, at the present time, does not possess for the general training of her non-graduate clergy, or for the special training of graduates, any institution which, in its extent and resources, can be compared to such well-equipped colleges as those of Ushaw, Stonyhurst, S. Beuno, or Belmont in the Roman Catholic communion. In that communion, the majority of candidates for the priesthood, bound by the law of domicile as to their dioceses, or else attached to the religious orders, are partially or wholly maintained during their training at the expense of the Church or of an Order. We have nothing to correspond either with the prolonged course of classical and mathematical education in the preparatory colleges, or "little seminaries," prior to the more strictly philosophical, ethical, theological, and pastoral course in the seminaries of clerics. To the most promising of our non-graduate students we cannot hold out any expectation of completing their education in the classes of teachers so distinguished, and amid traditions so venerable as those of the Gregorian University, and the Urban College de Propaganda Fide at Rome.

The conference of "the people called Methodists, in the Connexion established by the late Rev. John Wesley, A.M.," can resolve, "That, wherever it is practicable, two collections shall be made annually in each chapel throughout the Connexion on behalf of the funds of the Theological Institution," with its four colleges, designed to accommodate 236 students, and its three years' course, to which a course of four years during the period of probation as "Preachers on trial" is added, and exceptions are very rarely made.* Out of £15,407 spent during 1891 on the "Theological Institution," the Connexion made itself responsible by collections, subscriptions, and invested funds, for more than £14,000. The students contributed only £1,076 of the whole.

Among the Congregationalists, who possess eleven colleges, varied in their method and adapted to the men who are educated in them, and to the work which they are trained to do, the tuition is free; all the colleges and institutes are supported by voluntary contributions, and by private endowments and benefactions, and, in nearly every case, help is given towards the board and lodging of the students. The particular congregation recommending a candidate will often subscribe the additional sum which the student would otherwise have to pay.

In the ten Baptist colleges about 230 students are under training. From the reports of the Pastors' College, Newington, founded in

* The students in the Theological Institution have, in almost every case, been previously tested by two years' work as "Local Preachers." The examination papers, set annually for the "Preachers on Trial," would require considerable knowledge in the candidates to answer the questions proposed in them.

1856 by Mr. Spurgeon, we find that (to use its own language), "The work of the college has for many years been adopted by the Church at the Tabernacle as its own." The "Deacons of the Metropolitan Tabernacle" are its trustees. The students, carefully selected as those "likely to be of most service to Christ's work," are, we are told, "cared for as to temporal needs, so as to be left unembarrassed in their course of training." During the present year seventy-three students have been in residence. In the "evening classes," with an attendance of about 120 pupils, through which many students pass into the college, we learn that "Christian young men can obtain an education free of charge, the only condition being that they wish to use it in the Lord's service." In 1891, no less than £8,499 was raised for this one college, through which about 860 students have passed, and the fact is not without its lesson for Churchmen.

For, when the reports of the Ordination Candidates' Exhibition Fund, and of various other societies, organizations, and scholarships are examined, we find that, on a liberal estimate, the sum of £10,900 represents the total amount on which the Church of England can at present rely, apart from private gifts for special cases and the payments of students, for the training of her clergy in this country, graduate or non-graduate, whether for home or foreign work. Anything like a general collection throughout the Church for the purpose is entirely unknown, and the multiplicity of small funds makes any calculation of their amount, or any forecast of their continuance, exceedingly difficult.

(4) *Colleges for non-graduates.*—Passing from the question of pecuniary assistance to the colleges, there can be but little doubt that one cause of the difficulties which are experienced in the training of non-graduate candidates is due to the multiplication of small colleges, and to the unsuitable localities in which some of them are placed. The special training required by graduates of Oxford and Cambridge, and the training needed by non-graduates, are of a very distinct type, and attempts to combine the two have not been, and, indeed, are not likely to be, successful. In regard to the former, the right lines have been evidently struck, and the right places as evidently chosen. It may, perhaps, be permitted to one who has no longer any share in it to say that, in connexion with the colleges and societies for the special training of graduates of Oxford and Cambridge, a work is being done in varied methods, and by men of different gifts, which is simply invaluable to the cause of vital religion in the Church and country. But the latter is being conducted, in spite of much conscientious labour and very real self-sacrifice, under conditions which present extreme difficulty both to the teachers and the taught. These difficulties, due in part to the number and smallness of the colleges, are unfortunately being accentuated in the Colonial and Missionary Church, and are detrimental there, if not in England, to co-operation and discipline. Any attempt to establish a seminary in every English and Welsh diocese is therefore to be earnestly deprecated. On the contrary, if it were possible to amalgamate by degrees existing institutions into a few larger ones at important centres, securing at the same time scope sufficient for teaching distinctive of the different schools of thought within the Church of England, such a step would be distinctly beneficial to the efficiency of their work.

It would be beneficial to the teaching. In the hands of a very limited staff, often burdened with other duties and responsibilities which they are obliged to discharge, the teaching cannot be as comprehensive as is imperatively required by the dignity and sympathies of the ministry, and the demands of the Church and of the age. There is also the risk of the minds of men who are, in many cases, insufficiently educated, being unduly influenced by contact, during the whole period of preparation, with only two or three teachers.

It would be beneficial to the students. It has been said that although they have not a formal degree, they have "graduated in the University of the World." For the most part, they could only reply that, through no fault of their own, the scene of their graduation has been exceedingly narrow. In colleges of seventy or eighty students, officered by principals and tutors who were sufficient in number to be in constant touch with their pupils, and were ever careful to remember that a theological college is not merely an institution in which theological lectures have to be given, and theological examinations periodically held, but a well-ordered home of spiritual, moral, and intellectual training for the most difficult work which a human being can undertake—that of teaching and feeding the souls of others,* it would not be theology alone which would be more adequately dealt with.

Anyone who has investigated the methods of training men in other branches of the Catholic Church, and among the principal bodies of Christians which surround it, must be struck by the poverty and stereotyped character of the course of instruction in many of our theological colleges. The conditions under which the teaching is carried on account for a state of things which is not the fault of the teachers. And yet the whole tradition of the Church of England since the days when even the "claustal" schools of the Benedictines, and of the great Mendicant Orders, were established for a time at Oxford and Cambridge, since Walter de Merton and Hugh de Balsham founded Merton and Peterhouse, and the growth of the college-system in the universities saw the rise of the secular clergy fostered by William of Wykeham, and William of Waynflete, and Wolsey, and Laud, has been against what may be called the system of the seminary. The cleavage between belief and unbelief in Belgium, France, and Italy, is a warning of its possible consequences. Men like Rosmini, or the founders and restorers of the Oratory of France, and, indeed, many other intelligent Roman Catholic ecclesiastics and laymen, have been well aware of its serious deficiencies and dangers. English Nonconformity is wisely planting its training institutions in or near the great towns, and in close connexion with the new university colleges. At University College, London, at Owen's College, Manchester, at the University College, Nottingham, students in the Nonconformist colleges make considerable use of the educational advantages which are open to them. Elsewhere, and notably at the Pastors' College, organized with singular comprehensiveness by Mr. Spurgeon, the resident tutors give a considerable amount of instruction in classics, mathematics, and English literature, which, during a lengthened course, would add immeasurably to the interest of the principal theological studies, and develop the spiritual

* See Dr. Liddon's noble sermon, "The Moral Groundwork of Clerical Training," preached at the Anniversary Festival of Cuddesdon College, 1873.

and moral, as well as the intellectual capacity of the students. Colleges of this kind would gather around them a lasting interest and steady enthusiasm. Educated laymen, feeling that they would be likely to be permanent, would be ready to contribute towards their endowment. Sympathies would be created by the number of the students, and by the greater breadth of their studies. The clergy so trained would, consequently, be able to do, in a far more comprehensive way, and in a larger spirit, the work of the ministry. "There is no question," writes one who has had much experience of the small diocesan seminary and the greater general college, "that teachers and taught are the better for the larger life of a general college, and it is cheering to see how men, whilst holding fast to the traditions in which they have been educated, yet learn, through daily contact with others, sympathy with other sides of truth. The contrast between my work at ———, where I had some five men to train, and my present work is full of instruction."

It would be quite as possible as it would be desirable still to connect some of these general colleges with certain cathedral foundations in really important centres, but, if I venture to add that, under present conditions, the true work of a cathedral body is, in most instances, to assist in organizing a *pastoral* training in which the graduate students, and, perhaps, even the deacons, may become acquainted with practical methods of teaching, and learn, through instruction in certain great principles, how to minister to the wants of individual men, I might appeal for sanction to the authority of Bishop Westcott.* Should the growing restless activity of the age, its "tumult and bustle of religion,"† leave, at last, any space for quiet devotion, deep study, and solid thought in our cathedral foundations, there may be abundant opportunity for much fruitful work in this direction in years to come.

(5) *Need of an Institute for special training in special cases.*—Among the more important needs of the Church of England, some special facilities are required for the training of special candidates for Ordination. Among the Congregationalists, in whose society the tendency is towards a distinctly higher standard for their ministers, special provision is made "for men of approved spiritual gifts, who cannot aspire to scholarship," in "The Congregational Institute for Theological and Missionary Training," at Nottingham, of which, for nearly thirty years, Dr. Paton has been the principal. There are, here and there, men of some age, of marked spiritual power and force of character, who are clearly called to the work of the ministry, and have already *proved* their ability, but who cannot pass through an ordinary college, and for whom careful training, on certain strict conditions, is needed. Again, the number of Nonconformist ministers who desire to take Holy Orders is apparently increasing. To expect many of these men to enter a theological college, and to pass "the preliminary examination," is hardly reasonable; their age, education, and experience often render these requirements unnecessary; but, surely, they should not, either for the Church's sake or their own, be ordained without a really adequate period of preparation and instruction suited to their needs. Here it is that, without the anxiety of

* In a paper read at the Ely Diocesan Conference, 1871. See also the "Cathedral," etc., by the Archbishop of Canterbury, pp. 109 and 126.

† Bishop of Ripon. Report of the Rhyl Church Congress, p. 27.

a special organization, some of the canons in any cathedral could render service far more useful to candidates of this particular class than would be possible in any theological college.

(6) *Examination and Study.*—In a theological college, studies must always be largely determined by examinations for Holy Orders, and the first questions, surely, in deciding on the subjects and methods of examination, in view of all classes of the Ordinandi, must be, What is likely to be of the most service to men in view of the actual life and work of the priesthood? What will probably implant in these men a healthy taste for that life-long study which is essential to any efficient discharge of the duties of the ministry, as they are laid down in our own English Ordinal? What will induce a young clergyman to say, "I learnt in college how to study, and I mean now to put my lesson into practice?" Much has been done by the bishops and their chaplains, more than the vast majority of the laity are in the least aware of, to improve, not only examinations for Holy Orders, but the conduct of the Ordinations, and of the devotional exercises which precede them. But when Bishop Westcott said, as long ago as 1871, that the "Episcopal examination would gain immeasurably, I must believe, in efficiency and solemnity if it were less scholastic, and of a narrower range," and pointed out how, during the college course, "a series of graduated examinations might take the place of the present duplicate or triplicate examinations," he indicated a method of testing the results of study which would be far more helpful than the one which is now almost universally pursued. It is too often forgotten that success in passing an examination, even of a strict character, is by no means equivalent to the completion of a satisfactory course of training, and that, if an examination becomes the be-all and the end-all of any kind of study, but especially of a study like Theology, which touches the deepest faculties of our spiritual and moral nature, the results may be very serious. It will hardly be denied that the present system does foster "cramming"; it leads men to regard extra work, which is really necessary, as so much time thrown away; in the case of many candidates it overloads the memory at the expense of the intelligence; it tends to a rapid multiplication of small books, of the kind which Rosmini characterizes as "thin and cold;" books in which "great truths are minced up and adapted to little minds," the use of which, as he acutely points out, is the secret of a downright dislike for study.* It fails, again, to bring studies into vital connexion with the pastoral charge, and the too frequent result is that when the examination for the priesthood has been more feebly passed than that for the diaconate, any serious reading and self-cultivation are relinquished. The people, as well as the priest, experience the issues of this failure in every department of ministerial work, as many a parish knows only too well.

What is needed at the theological colleges, and certainly by non-graduates, is more time for oral teaching on Holy Scripture, inexhaustible in its application to every part of ministerial work; for the study of the history of the Church as a whole, at least in its great epochs; for a wider and more philosophic treatment of Christian doctrine, in connexion with principles of worship and Christian Ethics. Opportunity is also required for deeper education in Pastoral Theology,

* "The Five Wounds of the Holy Church," ch. 2, "The insufficient education of the clergy."

and surely some outlines of mental science should be given to men who must be teachers. In some dioceses instruction of this kind might be continued at intervals during the diaconate, and the examination for the priesthood should everywhere be far more thorough than is now common in subjects like Pastoral Theology, Homiletics, and Christian Ethics.

(7) *Possibilities of Improvement.*—Many improvements in the training of non graduate candidates for Ordination, as, indeed, of other candidates, can only be the work of time and patient effort, prepared for many failures, and of devout study, both of the Divine revelations and of the age in which we live. The whole question is a complex one, and change must be gradual where change is needed. But there are improvements which can and ought to be made at once.

(a) The public observance of the Ember seasons might be far more careful than it is. If in every parish where it is practicable, each Embertide were marked by a special celebration of the Holy Communion, if the private as well as public prayers of communicants were invited, not only for the candidates at that particular Ordination, but for an increase of men really qualified for the ministry, for the universities, and for theological colleges, and for the teachers and students in them; if, from time to time, the bishops and the clergy would speak of the glory and the joy of the ministry, and of the duty of the whole Church to make it thoroughly spiritual and effective, it is certain that, in answer to such intercessions, guided by such instruction, practical interest in the work of preparation for Holy Orders would be gradually aroused.

(b) The importance of providing funds sufficient to meet the Church's obligation of giving a training as complete as may be to the future clergy can, if pains are taken, be brought home to the laity. It is, indeed, difficult to see how anything can be more important than the supply in increased numbers of a fully trained and instructed ministry, or how any duty can be more binding than that of endeavouring to remove any merely pecuniary difficulties which stand in the way of this. A direction is sometimes needed for almsgiving and offerings. It is, indeed, a duty to surround the worship of Almighty God and the lives of the people with all that is beautiful and inspiring, but the living, educated priest is more important than the stained glass, or the organ, or the reredos, or the frontal which cost £200, or the chalice which, perhaps, cost £1,000. He is also more important than the People's Hall, or the Model Coffee Tavern, or the Workmen's Club.

And without the withdrawal of a single contribution from any special or local fund, a large central fund, thoroughly impartial in its treatment of all applicants for its aid, administered by clergymen and laymen of all schools of thought, is needed. But there is no need for anyone to wait for the development of such a fund, for which the Ordination Candidates' Exhibition Fund would seem to offer a nucleus. Every existing fund is most inadequately supported. There is not a diocese in which the bishop could not make immediate use of special gifts for special candidates.

(c) If the colleges for non-graduates cannot, as things are, be amalgamated into larger institutions, it is possible to stop the weakness of further multiplication; and it is possible also to provide for the more adequate instruction of the best of their students, and of the able men who occasionally come to them from the new University Colleges.

Alike in the Roman Church, in the Russo-Greek Church, in the General Theological Seminary at New York, and among the largest Nonconformist bodies, provision is made for the further training of the best men. The plan is one which is well worthy of imitation among ourselves. To take from a man of real power "who gives promise of being a great preacher, or theologian, or pastor of souls, opportunities of a thorough training, is," in the words of the late Dr. Henry Allon, "a short-sighted selfishness to be paralleled only by that of sordid parents, who for a few pence of wages will deprive a child of all education. It is to condemn our ministry to hopeless mediocrity, and to rob the Church of Christ of services which only a few men in a generation are capable of rendering." If a Nonconformist could thus speak, what efforts ought not Churchmen to be willing to make to promote the efficiency of the priesthood? It would be well worth while, pending the adoption of more organized methods, to send such men, when thoroughly tested, to one of the Universities for one or two years, not to pass examinations, but to be brought into active, living contact with recognized authorities and great traditions.

(d) The key to this question is really to be found in an enlarged idea of the office of the Church in the education of the whole man. It is only in the truth of religion, taught by those in whom a clear belief rests on a moral and spiritual basis, that *all* knowledge is brought into its right relation to the will and conscience of men, and every study is completed and perfected. Therefore it is that, in every department and every sphere of ministerial work, the enlarged sympathy and keen apprehension of special needs produced by a real training are of the highest value. We have, indeed, to win the heart, but, as an eminent and practical layman once said, "There is a head also which requires a reason for its faith, and requires that reason to be based upon knowledge." If the Church of England is to draw into her ministry the flower of our English youth in every rank of life, the standard must be high, and the claims must be large; the high-toned culture demanded from an English clergyman must be upheld even amid the shadows of deepening poverty, and the varied gifts of the Holy Spirit must be evidently required and generously welcomed. The non graduate as well as the graduate has a moral claim upon the best training which the Church can provide, and the most sympathetic welcome which the Episcopate can offer. And it is a circumstance of happy omen that the President of a Congress at which this subject has been more prominently considered than at any other, should have written words well fitted to assure every man who trusts that "he is inwardly moved by the Holy Ghost," to take upon himself the responsibilities of the sacred ministry, that neither training nor welcome shall be withheld.* "The question is not, 'Will we create a new class of clergy?' but 'Will we cultivate by mutual association, will we ennoble by familiarizing with our oldest, grandest, most beautiful seats of religion, will we train in letters will we exercise in theology, will we form . . . by penetrating study of the Apostles, the Prophets, the Psalmists, the words and acts of the Son of God, those men who will form an inevitable, large, and a most influential class of the clergy, whether we will or no? What is our choice? If we will not form them in the great way, they will form themselves in their little way.'"

* In a Paper at the Lincoln Diocesan Conference, 1876.

NOTES.

SECTION I.—(a) *Statistics of Ordination.* In 1874 (the first year of which statistics have been published in the *Guardian*, by the Rev. H. T. Armfield) the total number of candidates ordained to the Diaconate and the Priesthood was 1,268; in 1891 it was 1,468 (Deacons 752). In 1881 the number was, as stated in the paper, 1,435 (Deacons 729). The number in 1891 was less than it had been since 1882. The tendency in the statistics of the last decade is described by Mr. Armfield (*Guardian*, April 13th, 1892) as “sometimes downward, sometimes stationary, but never with a proper elasticity upward.” The year 1892 will not be marked by any increase. X Meantime, the population of England and Wales, which in 1881 had been 25,974,439, has risen to 29,001,018. The increase in the urban population amounted to 15·3 per cent., while the increase among the inhabitants of the rest of the country was only 3·4 per cent. Figures like these show that “the simple statement of the growth of population fails to tell the difficulties of the task before the Church,”* and of the need of a larger number of efficient clergymen.

(b) *Proportion of Graduates of Oxford and Cambridge.* From 1881-1891 the highest number reached in a single year (1886) was 958; in 1891 it was 889. The number of graduates of Dublin and Durham in 1891 was 114; of London and other Universities, including the College at Lampeter, affiliated to the Universities of Oxford and Cambridge, 82.

Section II.—The colleges in which non-graduates are received, according to the dates of their foundation, are as follows:—S. Bees, 1816; Chichester, 1839; S. Aidan's, 1846; Queen's College, Birmingham (Theological Department), 1851; Lichfield, 1857; Salisbury, 1860; the London College of Divinity, 1863; Gloucester, 1868; Lincoln, 1874; Truro, 1877; Bishop Wilson's Theological School, Isle of Man, re-established 1889; Scholæ Episcopi, Manchester, 1891; Aberdare, 1891. At Edinburgh Theological College (1810) students are prepared for Ordination in the English, as well as in the Scottish Church. The Missionary Colleges are the Church Missionary Society's College, Islington, 1824; S. Augustine's, 1848; S. Boniface, Warminster, 1860; Dorchester, 1878; Burgh, 1878. The Statistics of the officers of these colleges, among whom occasional lecturers and a few others only partially employed in the work are included, were taken from the “Handbook of the Theological Colleges for 1892” (Longmans). Students in Theology have been received at the University of Durham since its foundation in 1831. S. David's College, Lampeter, was founded in 1828, and, at King's College, the Theological Department was opened in 1846.

Section III.—*The efforts of other religious bodies.* (a) *The Roman Catholic Church.* S. Cuthbert's College, Ushaw, which is, to some extent, the representative of the College at Douai, founded by Cardinal William Allen in 1568, consists of a preparatory school and of the college. A large number of youths, drawn from all classes of society, are there educated for the priesthood, † but the institution is not a seminary, and in the senior, as in the junior department, the students, numbering in all nearly 300, are in close touch with one another. The buildings are singularly complete. The library is valuable, and in the chief departments of literature is kept up to date, and there is a large and enlightened body of professors. Stonyhurst, which represents the College of S. Omer, founded by Robert Parsons in 1593, and

* Report of the Additional Curates' Society for 1891, p. 20.

† In the Roman Catholic Church it is well understood that a strong ministry must be recruited from every social grade, but *not without prolonged education.* Thus it is that offices of great dignity can be prudently given in that communion to men who have, indeed, risen from the ranks. It is also understood that freshness of intellect and vigour of character needed, especially at the present time, are sometimes found among the artisan and lower middle class, “whose mental powers have not been exhausted by the over-efforts of successive generations.”

x This has been practically verified. It is true that the total number ordained in 1892, viz. 1473 was 5 more than in 1891. But the number of Deacons fell from 752 to 728, less than it had been since 1882. The proportion of Oxford & Cambridge graduates was only 57

S. Beuno's are Jesuit foundations. Belmont is a Benedictine House of Studies, with a very fine library. The preparatory school is a large one at Downside. Interesting particulars of the course of instruction through which the Roman Catholic clergy pass will be found in a Report of a Committee of the Conference on the Training of Candidates for Holy Orders, upon "Methods pursued by the Church of England and other Christian bodies in training men for the ministry." The report may be obtained from the secretaries of the Conference—Canon Worlledge, Truro, and the Rev. R. J. Knowling, King's College, W.C. The training is continued for many years, and it is by no means exclusively theological. Attention is drawn to these facts, because if they were better known and other circumstances really understood, it would be seen that parallels sometimes drawn between the admission into Roman Orders of men originally of no social culture or education, and of men similarly circumstanced into Anglican Orders, are altogether misleading. The selection of the ablest men in the Roman Catholic Colleges and Seminaries for further training at Rome itself, Valladolid, or elsewhere, is noteworthy. It is made possible by "Burses" and the subscriptions of the wealthier laity, and is under the direction of the Roman Catholic Bishops.

The details of the Wesleyan Theological Institution, with its four branches at Richmond, Didsbury, Headingley, and Birmingham, are taken from the 57th Annual Report, and from the "Minutes of Conference," 1892. The report indicates the widespread interest evidently felt throughout the "Connexion" in the training of its ministers, and also the careful and earnest work done in the colleges, in which "every student is required to be in his study at 6 a.m." Much valuable information about the Congregationalist Colleges was privately supplied, and also derived from the "Congregational Almanack and Directory for 1891," and an interesting series of papers, and the 28th Annual Report of the Congregational Institute, Nottingham. The Statistics of the Baptist Colleges were drawn from the "Baptist Almanack and Directory;" the series of "Annual Papers concerning the Lord's work in connection with the Pastors' College, Newington," by Mr. Spurgeon, are characteristic and suggestive. Few better sketches of a plan of study, and stronger pleas for its necessity, have been penned than a paper by Mr. Spurgeon, entitled, "What we aim at in the Pastors' College," in the Annual Paper for 1886-7. The Paper for 1891-92 is a proof of the determination of the "Tabernacle" congregation to maintain this college. It were certainly to be wished that such a spirit as animated that Non-conformist congregation to educate the ministers of a sect, might induce the worshippers at churches such as S. Paul's Cathedral, or Westminster Abbey; All Saints', Margaret Street; S. Mary Abbotts, Kensington; or S. Peter's, Pimlico, to support the education of the future clergy of the Church.

(d) Funds raised in the Church of England for the Training of the Clergy, (graduate or non-graduate), with the dates of their foundation, and present average annual income.

The following details are, it is believed, nearly correct:—

(1) Training for Home Work.

	£	s.	d.
(a) Four Tancred Studentships in Divinity (1721) at Christ's College, Cambridge	348	0	0
Thirty Cholmondeley Exhibitions tenable at the Universities of Oxford, Cambridge, and Durham	900	0	0
Two Liddon Scholarships (1891) at Oxford	200	0	0
Wordsworth, Steel, and Lady Kay Scholarships at Cambridge	200	0	0
Cambridge Clerical Education Society (1838)	48	5	9
Cambridge Graduates' Ordination Fund (1892)	330	0	0
(b) Bursaries and Exhibitions at Theological Colleges	1,310	0	0
(c) Canterbury Clerical Education Fund (1877)	131	2	0
(d) Bangor Diocesan Clerical Education Society (1871)	600	0	0
Exeter Theological Students' Fund (1869)	400	0	0
Carlisle Clerical Training Fund (1874)	120	0	0
(e) Ordination Candidates' Exhibition Fund (1873)	1,047	13	9
(f) Elland Clerical Society (1771)	440	0	0
Bristol Clerical Education Society (1795)	800	0	0
London Clerical Society (1876)	1,004	3	0
	£7,879	4	6

(2) Training for Foreign Missionary Work.

	£	s.	d.
Two Exhibitions of £60 provided by the Society for the Propagation of the Gospel at both Universities for Candidates for Missionary Work in India and the East	240	0	0
Missionary Studentship Associations, supporting about eighty students	2,463	2	0
Bursaries and Exhibitions at Missionary Colleges	320	0	0
	£3,023	2	0

The sum total is £10 902 6s. 6d., and to this should be added the income devoted by the Church Missionary Society to the Church Missionary Society College at Islington. A Clerical Training Fund is also being raised for the Diocese of S. Asaph.

The endowments of the Theological Professorships at the Universities cannot be really reckoned in the income at the disposal of the Church of England for the training of the Clergy, although, at present, they are largely devoted to that purpose. But the professors are an academical body, and they are "responsible to the Universities, and not to the Bishops." * Nor can the endowments of a few canonries held by principals of certain Theological Colleges be included, for the combination of these offices may, at any time, be dissolved.

Section IV.—*Colleges for Non-Graduates.* (a) *Undue multiplication of small Colleges.* An experienced correspondent writes: "In one province of the Colonial Church we have twenty-five candidates for Holy Orders in four different buildings, and under four or six different wardens, who are expected not only to instruct them in the six or seven departments of Theology, but to act as tutors in preparing them for their university work, or for such literary examinations as the Bishops may think well." It is true that others, whose opinion is valuable, think that "in order to keep up a kind of 'family' feeling" these colleges for non-graduates should not exceed twenty men, but all that is implied in this could be secured, and in some of the Roman Catholic and Nonconformist Colleges, containing a far larger number of students, is actually secured by the appointment of tutors entirely devoted to their work, and sufficient in number to meet all its demands. "The staff of our colleges are not merely professors, but tutors, and the highest results of teaching are won by those who are most in touch with the students, and who exercise over them a constant personal influence. But this is possible only where the classes are comparatively small."—(Minutes of the Wesleyan Methodist Conference, 1892, p. 433.)

(b) *General Colleges.* In an able and discriminating article in the *Guardian*, October 19th, 1892, entitled "The Church Congress on Preparation for Ordination," it was said that the writer seemed to wish that the non-graduate colleges should be "largely eleemosynary." One aim of the paper was to convey to Churchmen the pressing need of larger pecuniary assistance to the very considerable number of candidates who need it, but not to suggest that they should be educated merely at a nominal expense. Non-graduates were chiefly mentioned because the paper was concerned with them, but there are many graduates who require some help, especially for a period of distinct training, quite as much. But, if Non-Graduate Colleges, on a scale something like the "General Theological Seminary" † of the American Church at New York, should ever be established, it would probably be the case that endowments and scholarships would gather round them. At the Seminary in which the course is for three years the tuition is free, but an adequate charge is made for rooms in the college and for board. There are, it may be feared, many really able and earnest candidates for Ordination lost to the work, because their parents are too poor to encourage their sons' vocation, and instances are not infrequent in which, for the sake of such parents, high-minded youths will even conceal their wish to be ordained for years, and take up some other work. The subject, from some other points of view, was very suggestively treated by Principal Rendall in his paper at the Rhyl Church Congress (Report, 1891, pp. 233-239).

(c) *Cathedral Foundations.* In his book on "The Cathedral: its necessary place in the life and work of the Church," the Archbishop of Canterbury speaks of "the

* Paper by Professor Swete, D.D., in the Report of the Fifth Conference on the Training of Candidates for Holy Orders.

† In 1892-3 there are in this Seminary ninety-one graduates and thirty-eight non-graduates. The number of dioceses sending students is thirty-five.

training of the clergy in such scientific theology as the universities may decline, in doctrine and in pastoral care and in Church discipline," as the work which a cathedral body might undertake. See also the Bishop of Durham's essay on "Cathedrals, in relation to religious thought," in the late Dean Howson's collection, 1872. The bishop suggests the possibility of helping the intellectual progress of young deacons by short courses of lectures and study, for which the prebendaries and honorary canons might be pressed into the service, especially in regard to matters of pastoral duty and parochial experience. "The single year of the diaconate is often a time of exhausting occupation in the routine of a pastoral charge. . . . If the deacon were required to attend two short courses (or even one course) of catechetical lectures in the single year (or in each year) of his diaconate, the impulse so gained would give life and purpose to his private study; at the same time the bishop could easily ascertain if it were desirable that his diaconate should be prolonged. Weak points in his preparation might be strengthened, and a unity and completeness given to the whole period and method of his discipline before admission to the priesthood."

Section V.—*An institute for special training.* There is much that is noteworthy in the methods pursued in the "Congregational Institute for Theological and Missionary Training," at Nottingham. It was founded in 1863 to promote "aggressive mission work amongst the industrial classes of our country and colonies, and specially to provide an able and devoted ministry" for rural congregations, and for "missions" in the populous districts of our towns. The course of study, which is continued over four years, is wholly English, but is very thorough of its kind. Not only is admission very carefully guarded, but every student "engages not to withdraw from the institute without the sanction of the principal, and, on leaving, not to accept any sphere of ministerial or missionary service without the previous consent of the principal." "Students sufficiently young, and who evince aptitude for a classical curriculum, are, after receiving a special course of training at the institute, recommended for admission to one of the colleges," such as Airedale, Cheshunt, or New College, London, and no less than 120 have been so transferred. Under conditions at least as strict as those observed in this institute, one similar institution might be founded in the Church of England. The higher education for the ministry would be most effectually safeguarded, if distinct and careful provision were made for certain men of from thirty to forty-five years of age, whose fitness for Ordination has been *proved*, who had been successful, not failures, in their trade or profession, and whose character was not only good but vigorous. It is painful to see the futile efforts and wasted time spent by such men to "get up" some elementary Greek and Latin, when they could and would thoroughly enter into an English course of study. It should be observed that, in the American Church, a "Postulant for admission as a candidate for Priests' Orders" may receive from the Bishop "a certificate of dispensation" from a knowledge of Greek and Latin, if the Standing Committee of the Diocese "by a vote of two-thirds of all the members thereof" recommend it, on the strength of "a testimonial, signed by at least two presbyters, certifying that in their opinion the postulant possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence, and adding any other reason for dispensation which they may believe to exist." (Title I, canon 2, sec. VI.)

Section VI.—*Examination and Study.* When in his paper on "The Supply and Training of the Clergy," at the Ely Diocesan Conference of 1871, Bishop Westcott referred to the failure to show to candidates for Ordination "the vital connexion" in which theological studies stand to "their pastoral charge," he pointed to the cause of much failure in the ministry. "The priest ceases to be a student, and unconsciously leaves one great part of his office unfulfilled." "The preliminary examination for Holy Orders" has, in many ways, done a good work; but its effect on study at the Theological Colleges, and, indirectly, on the Episcopal examinations, needs attention. It is, perhaps, inevitable that it should produce small and inaccurate textbooks intended for "cram" fly-sheets, tuition by correspondence, and the like, and strenuous efforts on the part of the Council, examiners, and the teaching staff of the colleges are needed to counteract these agencies. At one important college, where men are being prepared for very responsible and special work, instruction of the most careful and interesting kind is, to use the common phrase among the students, regarded as so much "gas" when it does not directly tell upon the "preliminary." The writer of this paper believes that in the case of non-graduates, at any rate, and such graduates as were in a position to avail themselves of it, a series of graduated examinations in certain subjects, certificates of passing which could be presented at the time of Ordination, would lead to better results, and that it would be more satisfactory if the Episcopal examination of candidates for the *diaconate* were confined in

such cases to a general paper in Holy Scripture, in the interpretation of selected books of the Greek Testament, the doctrine of the Creeds and Articles, and the contents of the Prayer-Book. A sufficiently large and representative body of examiners might be appointed by the Bishops, out of whom two or three could be told off to each college, and could arrange with each principal the dates and other subordinate details of the examinations. The writer is quite aware that this plan could not possibly be carried out by means of one central, simultaneous examination. In the case of graduates who could not present these certificates, it would be necessary to add the subjects to the Episcopal examination. Such a plan would ensure (1) diligent and careful preparation for the periodical as well as the final examinations; (2) a well-ordered study of these subjects set in distinct portions duly distributed; (3) an assimilation of them during the course of training, instead of leaving them to be hurriedly got up just before examination.*

Section VII.—(c). Many interesting details of the extended training given to the best of the students in the college of other communions will be found in the report of the committee on “Methods of Training,” referred to in the note on Section IV., (b). The words of Dr. Allon, quoted from “The Congregational Year Book for 1871,” were written to show what a damaging influence a shortened course of training had upon the future character of Independent ministers. (d) The Church’s duty in regard to education, in the broader sense, has been admirably described by the Bishop of Long Island, U.S.A., in the “Paddock Lectures” for 1884, “*The Christian Ministry at the Close of the Nineteenth Century.*” “It is to bring all knowledge falling within the instructor’s taste into moral relations; to develop and insist upon its moral significance and moral uses; to make it in a practical and vital sense an auxiliary to the will-power and the conscience-power of human nature, and so to lift it where all knowledge in the final sweep of its influence is intended to be lifted, to the plane of the spiritual life.” With these words may be compared the weighty sentences of the Pastoral Letter, in which the House of Bishops, at the last General Convention of the American Church, speak of the revised “Ordination Canons.” “The door to the priesthood should be even more carefully guarded in the time to come. Devotion, self-consecration, clear intelligence, a learning abreast of the times, secular knowledge as well as thorough training in theology—that queen of all the sciences—are imperatively required in those who are set to teach the people of this age. More than ever must the priest’s lips keep knowledge—definite, clear theological knowledge—and more than ever must the prudence, the meekness, the patience, and the tact of a trained intellect and a devout soul be exhibited in gentle manners by the pastors of the flock.”

* For some of these thoughts I am indebted to a letter addressed to the Regius Professor of Divinity at Oxford by the Warden of St. Augustine’s College, Canterbury, May, 1891, which was privately circulated among Examining Chaplains and others interested in this subject.







