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of revelation was finished, are found indefensible, strongly indicates that the distinction itself is undemonstrable; and that the position, "Accredited membership of Christ's visible body entitles to communion in the sacramental emblems of his body natural," is impregnable.

ARTICLE IV.

THEOLOGICAL EDUCATION IN ENGLAND.[1]

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[The object of this Article is to set forth the condition, progress, and prospects of theological education among English Congregationalists. Most of the public institutions in Great Britain for the training of Congregational[2] ministers are in England. One is in Scotland — the Theological

[1] 1. Minutes of the Proceedings of a Conference of Delegates from the Committees of various Theological Colleges connected with the Independent Churches of England and Wales, held in the Congregational Library, Blomfield Street, London, Jan. 7th and 8th, 1845. pp. 73. London: Published by the Conference.

2. Minutes of a Similar Conference (Wales not represented), same place, Jan. 24th and 25th, 1865. pp. 89.

3. The Congregational Year Book, 1865, 1867. pp. 380, 424.

4. Report of the Committee of Inquiry on Theological Training (of the United Presbyterian Church of Scotland), 1863. pp. 21. Appendix, "Vidimus of the Theological training of different Denominations." pp. 16–21.

5. The Patriot (newspaper) London, 1865–66. The English Independent (the Patriot and British Standard united.) London, 1867.

6. Pamphlet Reports of different Colleges.

[2] Twenty years ago, as these pamphlets show, the names "Independent" and "Congregational" were used interchangeably in Great Britain, and to some extent, though less frequently, are still. Dr. Robert Vaughan, in his "Notes on the United States since the War" (British Quarterly Review, Oct. 1865), mentions as "one point in which the Congregationalism of the United States is wiser" than that of England — "it eschews the name 'Independency.'" Dr. Vaughan himself, however, finds the old habit too strong for him. So does the Year Book, whose list of Congregational ministers has for the running-title, "Independent." In the second pamphlet named above, this title does not once

Hall at Edinburg, founded 1811, Rev. W. Lindsay Alexander, D.D., and Rev. A. T. Gowan, D.D., Professors. Two are in Wales — Brecon Independent College, founded 1813, and North Wales Independent College, Bala, 1842. There are, besides, three institutions of the same character in the British Dependencies — one in British North America, at Montreal, established 1839, and two in Australia, at Melbourne in Victoria (1861), and at Sydney in New South Wales (1863). Ten of the "theological colleges," as they are termed, are in England.[1] They represent fairly the whole number in Great Britain and her colonies. The statements that follow are drawn in part from the documents named below, and other publications, and are in part the result of personal examination and inquiries.]

THE late Chancellor of the Exchequer, Mr. Gladstone, uttered in his place in Parliament, not long before his retirement, emphatic and weighty testimony to the character and intelligence of the English Congregational body, as the leading one among the "Dissenters." Critics of the established church have recently made very significant admissions concerning the superior ability of the ministry of the Congregational churches. The Dean of Canterbury, for example, reviewing in the Contemporary Review four volumes of sermons, by Dr. Raleigh, Rev. R. W. Dale, Rev. H. R. Reynolds, and the late Mr. Hull, pronounces them "far, very far above the average of such publications" in the church of England. "An Anglican volume owes its publication most frequently," says the Dean, "to the eminence of the preacher, or to the affection of the flock, or to the occasion of delivery; very seldom, indeed, to the fact that the sermons are in themselves worth publishing. Already the Nonconformists have passed us by in biblical scholarship and ministerial training; the specimens which we have given of their sermons are such as the church of England in our day could hardly show." The

occur, and upon the title-page it is displaced by "Congregational," as it seems to have been in all the discussions and essays of the Conference. Dr. Vaughan himself writes "Congregational" only in this pamphlet. The tendency clearly is to adhere to this name and drop the other.

[1] Year Book, 1867, p. 330. In the Statistical Summary, p. 422, the count is, "England, eight," and two preparatory institutions, which had been previously classed as colleges, namely, Bristol and Nottingham.

great majority of the present English Congregational ministers were educated at the "theological colleges" — eleven hundred and twelve out of eighteen hundred and twenty-six. The Scotch universities supplied eighty-eight; the Irish, eighteen; University College, London, six; and the English church, supposably through the national universities, five. Private training is credited with two hundred and forty-three, and the education of two hundred and forty-two is unknown.[1] Inferior, therefore, as the seminaries of the Dissenters must be, in much, to the great and wealthy educational establishments enjoyed by the sect "by law established," they do not appear to produce an inferior ministry. Dr. Vaughan indeed says:[2] "A high order of ability is not so much the rule in our ministry as the exception." "We have few, if any, masters of theological learning," testifies the London Patriot. Dr. Falding, principal of Rotherham College, adverts[3] "to the recognized insufficiency of able pastors and preachers" and to the difficulty in filling the college chairs, three or four able men having been invited to nearly all of them successively, while vacancies in the faculties never call out any strong competition. Perhaps the dissenting standard of ability is higher than the established one. At a church congress not many months since, Dean Alford gave a deplorable account of the qualifications of Episcopal clergymen. Mr. Litton, an examining chaplain, also stated that "the usual knowledge of theology is limited to an ability to give scripture proof of the Articles. As to the Old Testament the standard is little superior to that of the higher classes in a good national school." Dean Alford proposed a sort of apprenticeship to incumbents for candidates for orders, and also class lists at the universities by which those who do not attend divinity lectures shall be known. Commenting upon these disclosures, the London Times alleged that "men enter the church every day destitute either of theological knowl-

[1] Year Book for 1867, p. 423. [2] Minutes of Conference of 1865. p. 61.
[3] Ibid. p. 17, seq. There are different grades among the colleges, noted hereafter, as there are not among the universities.

edge or of practical experience." The leading journal proposes a probation in orders of a few years before livings are bestowed, and an examination of every incumbent, as a *sine qua non*, in one good English text-book in divinity, and one good introduction to the scriptures. "If, for example," says the Times, "every candidate for orders were required to pass an effective examination in Pearson on the Creed, there would be a vast deal more theological knowledge in the church than there is at present." Whether the system of the universities, however, so far as theological, is chargeable with existing clerical defects is at least doubtful. Mr. C. Buxton, M.P., stated in a debate in the House of Commons on tests, that in the last twenty years the number of candidates for orders from Oxford and Cambridge had fallen off from five hundred and ten to two hundred and ninety-eight;[1] and those content with less than what is deemed the best English education for clerical life had increased threefold. The Pall Mall Gazette has predicted that the universities will not long furnish a majority of the Episcopal clergy. But it is equally doubtful whether more university education would bring up the established pulpit to the dissenting level. The late Rev. F. W. Robertson, and such as he, lament that these venerable seats of secular and sacred learning furnish no systematic preparation for the ministry. Yet Mr. Robertson learned the Greek Testament by heart while a student of Brasenose. Even the late Archbishop Whately in the Preface to his Logic, contradicts Bishop Berkeley by declaring that theology is not a science, and therefore admits of degrees of proficiency. A study of examination papers and other details of the university calendars, will not go very far to convince one that the

[1] "The bishops are authorized to admit to holy orders persons who, though not university men, yet appear, on scrutiny by the examining chaplains, to be 'literate persons.' The term 'literate' is easily corrupted in the mouths of university men, into another not quite so complimentary, but more often true. Still the majority enter one of the Universities." — "On the Cam"; Lowell Institute Lectures. By William Everett, A.M. The statements above, with which this barely agrees, are later than Mr. Everett's.

standard of scientific theological study has risen much in the years since this remark was made;[1] and a comparison between them and the courses of study at the Congregational colleges is not to the manifest discredit of the latter. Cowper, in his Tirocinium, makes a father in his days, ambitious of his son's preferment, aver that

> "Church ladders are not always mounted best
> By learned clerks and Latinists professed.
> The exalted prize demands an upward look,
> Not to be found by poring on a book;
> Small skill in Latin, and still less in Greek,
> Is more than adequate to all I seek."

The Latin and the Greek are very likely more common clerical accomplishments than they were in Cowper's day; but it cannot be pretended that expertness in biblical exegesis and in doctrinal theology, especially the latter, are yet common. Both Englishmen and their critics remark upon the fact that England wants only very superior educated

[1] Two pages of the Oxford University Almanac and Register are occupied with divinity subjects, and a hundred and one with athletic sports and boating and cricketing. At the Divinity School of Trinity College, Dublin, the whole number of theological lectures in the course is one hundred and sixty, eighty of them not being properly lectures at all, but merely catechetical examinations. Letter of Rev. Dr. Reihel, Vicar of Mullingar, and late Professor in Queen's College, Belfast. In the College of the United Presbyterian Church of Scotland, the course embraces two hundred and thirty-two; in the English Presbyterian College, London, six hundred. In the Free Church of Scotland College at Edinburg, the whole number is four hundred and eighty; in that of Glasgow, seven hundred and twenty. — "Vidimus," in the Report to U. P. Church, compiled from correspondence with Theological Faculties, English, Scotch, Irish, Dutch, German, and American. Our thanks are due for the Report to the worthy "convener" or chairman, Rev. David McEvan of Edinburg, who gives Princeton and Danville as the only representatives of America, and whom we had the pleasure of informing concerning the seminaries at Andover, New Haven, Bangor, Chicago, etc. On the universities, cf. Bibliotheca Sacra, Vol. vii. p. 599; iv. p. 787. Further details of the universities in respect to the moral and spiritual training of a Christian ministry, and these of a painful character, may be found in Everett's Lowell Lectures, and Bristed's Five Years in an English University. Some one has said that Dissenters get their piety before their ministerial education, but churchmen afterwards. The author of "English Tracts" observes that the university aims rather to produce a gentleman than a saint or a psychologist (p. 223).

men; there is no place in that country for well-furnished average men; the universities, which are frequented almost entirely by the upper classes and the wealthy, do not produce these. Yet these must compose the great body of the Christian ministry anywhere and everywhere, if the ministry is what it should be. A very few clerical scholars like Alford and Ellicott — even if their scholarship were due to their undergraduate university training — do not make amends for the lack of such a body of ministers. And in this respect it must be admitted that the English Congregationalists train up a superior ministry to that of the established church. If the comparison were extended to soundness and harmony of views, practical Christian efficiency, and power for good over their countrymen, it would be equally favorable to Congregationalism.

But the Puritan Nonconformists of that country are far from being contented with what they have attained. The reports of the theological colleges, the proceedings of ecclesiastical bodies, and the discussions of their most thoughtful, cultivated, and influential men, show that the further improvements of ministerial education is a more prominent object of present solicitude with them than with us. More than twenty years ago the committee of the Congregational Union of England and Wales publicly pronounced it "the most important of all our public cares." It holds even a higher place now with those they represented, than it did then. In January 1845, this committee called together in London a conference of representatives of the colleges, consisting of committees and tutors, trustees or directors, and professors, as we should call them. The time seemed to them "a great religious crisis"; "unwonted opinions, activities, and struggles," it was said, "are now moving the Christian mind of our country; beloved young brethren now trained for the work enter public life under circumstances far more difficult than those which attended the early labors of their predecessors." The committee expressed the hope that this college conference would "neither be perpetuated

nor repeated." After twenty years' experience and progress the committee of the same body called another. Weighty and pressing problems required it, "great and almost fundamental questions," the chairman of the Union pronounced them; there had come "a momentous transition of thought and feeling relating to ministerial education." The Rev. George Redford, D.D., LL.D., of Worcester, presided over the first college conference, the Rev. Thomas Binney of London, over the second, the secretaries being in both cases the secretaries of the Congregational Union. The institutions represented are in the main the same in both, — Airedale, Cheshunt, Cotton End, Hackney, Lancashire, Rotherham, and Spring Hill; the Welsh colleges, Bala and Brecon, appearing in the first list but not in the second, together with Exeter, Fakenham, Homerton, Highbury, and Newport-Pagnell, the places of which are taken by Bedford, Gloucestershire, New College (London), Nottingham Institute, and Western College (Plymouth).

The fashion of proceeding at these conferences is noticeable, being *par excellence* English — the annual fashion of the English Congregational Union. The National Council at Boston has given us an example of the same, and the foreign deputations present then found nothing in it unwonted to them, save in the entire liberty of debate.[1] "Documents discussing points of principal interest, open to free remark, and liable to be set aside or altered at the pleasure of the meeting, appeared the most appropriate preparation for the proceedings." The interest and excellence of these papers

[1] In his account of the reception of the foreign delegates to the Council at Boston, Dr. Vaughan observes: "It was not the manner of the council to assign their resolutions or papers in the hands of persons who should move and second the adoption of them, and be prepared to defend them, should that be needful. Any member was at liberty to volunteer his services in that form" (Notes etc., in British Quarterly Review, p. 443). It is the manner of all English bodies to have the advocates of their utterances appointed beforehand, and it would be an unprecedented violation of prescriptive usage for any one to speak upon a resolution, however open to "free remark," till the appointees have delivered themselves.

may be inferred from the names of those who supplied them. In 1845 the essayists were Drs. John Pye Smith, H. F. Burder, William Smith, R. W. Hamilton, George Payne, and John Harris, with Rev. Messrs. John Angell James, W. H. Stowell, Walter Scott, Francis Watts, and J. Blackburn. Those of 1865 were Rev. Drs. D. Frazer, Robert Vaughan, F. J. Falding, and A. Morton Brown, with Rev. Messrs. R. W. Dale, J. G. Miall, E. J. Hartland, J. W. Charlton, H. R. Reynolds, and J. B. Paton. Most of these were from the college faculties, seven of the writers of 1865 having been "principals," including Dr. Vaughan, and another, Mr. Miall, theological professor. The topics discussed throw light upon the methods and history of education for the ministry among our brethren of England, and also in some measure upon the whole subject of theological education. The papers were much briefer than those read at Boston. The Conference of 1865 voted that "none of them should exceed fifteen or twenty minutes at the utmost in delivery." We give some account of the topics touched in the first pamphlet minutes — those of 1845, — not only because English progress on the subject is shown thereby, but also because the document is now very scarce, and its materials never have been made use of in any of our theological journals.

Dr. John Pye Smith, then of Homerton (now merged in New College, London), read the first paper, and made a vigorous argument for the usefulness of secular learning to pastors and Christian teachers. He conjectured that about half the whole number of theological students at that time commenced their professional training with only a common education. Adverting to the spread of science, he asked: "What must be the effect upon thousands of artisans and laborers, as well as the young persons of our families, if the preachers and pastors of our churches through the land be notoriously inferior in those departments of knowledge which will have become familiar to the humble workman?" He set forth the great importance of preparing men in the Congregational colleges for matriculation and degrees in the

University of London, the opening of which to Dissenters and the affiliation of dissenting colleges with it, seem to have been the chief occasion of this conference.[1] Dr. William

[1] In the first year of her reign (1837), Queen Victoria revoked the old London University charter, and issued another, declaring the purpose of the university to be "to hold forth to all classes and denominations, without any distinction whatsoever, an encouragement for pursuing a regular and liberal course of education," and constituting certain persons a body politic and corporate, "for the purpose of ascertaining, by means of examination, the persons who have acquired proficiency in Literature, Science, Art, etc., and of rewarding them by academical degrees and marks of honor." By a third charter, January 6, 1863, the university was still further liberalized. This last charter names the Duke of Devonshire, Earl Granville, Lord Derby, Bishop Thirlwall, Sir James Clark, Professor Faraday, Mr. Grote, Sir G. C. Lewis, Robert Lowe, Esq. (now M.P.), Peter Mark Roget, William Senior, Esq., and others. The degrees authorized are "Bachelor and Master of Arts, Bachelor and Doctor in Laws, Science, Medicine, and Music, and Master in Surgery, and also the several Degrees of Bachelor, Master, and Doctor in any departments of knowledge whatever, except theology." All affiliated institutions, "corporated or unincorporated," which the Queen has authorized so to do, may issue certificates to candidates for degrees, "whether in the metropolis or elsewhere." Nine of the Congregational colleges are affiliated, together with the West of England Dissenters' Proprietary School at Taunton. Since 1837, besides forty-one examined in Hebrew or Greek scripture, one hundred and seventy-five Congregationalists have taken degrees (one LL.D.). About one-third of these are Masters of Arts, twenty-eight Bachelors of Laws.

The origin of London University in the exclusion of Dissenters at Oxford and Cambridge is well known. While we write a bill is pending in Parliament for abolishing tests at Oxford, admitting Dissenters to degrees and to convocation. Mr. Coleridge, the eminent advocate, in defending the bill (which is the same as that lost last year), said: "The university is a national, not a church of England institution; and it rests with the exclusionists to show why they oppose the admission of Nonconformists. The only objection seriously urged is, that it would destroy or weaken the religious influences of the place. But what are the religious influences of Oxford? If the truth must be told, the governing body of the university has uniformly been opposed to everything like religious earnestness among the students. Old Thomas Fuller described the heads of the university in his day as stupid obstructionists. When John Wesley and his brother tried to revive religious life they were pelted with stones and mud; and Wesley and his friends were driven away, with the greatest loss to the university and the church. Mr. Coleridge instanced John Henry Newman as another earnest and religious spirit driven off by petty persecutions at Oxford, and declared that "the admission of Nonconformists would increase the religiousness of the place." The learned and eloquent Queen's Counsel was heard by the House of Commons with astonishment; but the "English Independent" expresses the belief that the bill will pass this year without mutilation. When Mr. Glad-

Smith, also then of Homerton, disclosed the serious injury done to both collegiate and theological studies, pursued as in England in one institution, and for the most part, in one course, from the continuance of the two together to the end. This is still the custom in the English Congregational colleges, and in some of them a preparatory or academical course is also supplied for those not fitted to enter upon ordinary collegiate studies. The three years' course at Edinburg Theological Hall is extended to five years, if elementary tuition is required. Several of the essayists adverted to the disturbed and insufficient attention given by students to theological studies proper, compared with what is due to them. Dr. Payne advocated examinations for testimonials at the end of the course — one in respect to the student's spirit, habits, discretion, and aptness to teach, and another concerning proficiency in literature and science, "and pre-eminently biblical and theological attainments." The custom seems to have been for the committees to give testimonials without examination on the report of the teachers. Formerly examinations were held, and relics of the usage remain. Dr. Payne contended earnestly for a more thorough and uniform practice, in justice to the young brethren, the churches, and the colleges. He inclined to the *viva voce* method in preference to the prescriptive English written form. The first examination might not require the personal appearance of the student. Rev. W. H. Stowell treated of the importance of an interval between theological study and the pastoral office for the better maturing and furnishing of the candidate, and advocated residence with a pastor therein, expressing the hope that the colleges would yet turn out a race of candidates qualified to enter at once on their work. Rev. J. Blackburn read a paper on the advantages of estab-

stone was in office he met, within our knowledge, a company of Congregational ministers and laymen, at breakfast, at the house of Rev. Newman Hall, to obtain their views on church reform. His known liberal views on this subject assisted in unseating the Russell-Gladstone Ministry, though he is but half a church reformer. It is "the bloody Act of Uniformity in 1662" which requires fellows, or Masters of Arts, in both universities to conform to the establishment.

lishing a central college committee in London, to represent the various institutions, promote their financial prosperity, and act on other matters of common interest, — gathering and publishing statistics, giving information to the churches of unemployed graduates, obtaining libraries, and issuing text-books on the ministerial work and related subjects. It was suggested that prizes be offered through this channel, in medals, money, or books, to the students of all the colleges, "for certain compositions in the Latin tongue, or for English essays on theological and philosophical subjects." The Rev. J. Frost offered a plan for "a seminary, in which only an English theological education should be given, or in addition, such acquaintance with the original languages of holy scripture as is attainable without previous study of the Greek and Latin classics." Among its features were these: occasional lectures on some of the best English poets and other writers; selections from the writings of the Reformers, Puritans, Nonconformists, and Scotch and American divines; these to be thoroughly studied, abstracts and abridgements of them to be made, and essays written on the different subjects treated of. "Would not the close and analytical study," the essayist inquired, "of such writers as Chillingworth, Butler, Howe, Edwards, Fuller, etc., prove to many of our young men more valuable, as a mental and moral training for the pulpit, than the imperfect and unsuccessful study of the mathematics and classics?"

The recommendations made in these papers were, in the main, approved by resolutions of the Conference. We do not find evidence, however, of the practical execution of them. The plan for an English theological education was commended as "adapted to train for efficient ministerial labors many brethren for whom a more learned education is quite unsuitable"; but it was judged that "this subordinate education will be more appropriately given in the houses of competent ministers, receiving small numbers under their care, than in any institution formed expressly for the purpose." Possibly this has been done in late years by some of

the gentlemen who have been announced in the Year Book as sustaining "private theological seminaries, designed to prepare ministerial candidates for colleges, or for immediate labor, without passing through a collegiate course." There are now four of these, and five preparatory or missionary institutions besides; four of which — Bedford, Bristol, Cotton End, and Nottingham — are also classed with colleges. At Cotton End Mr. Frost, the author of this plan, was teaching in 1845, and teaches still. Bristol and Nottingham are new and peculiar institutions which require separate mention more at large. Another peculiar institution on the list is the Mission College, Highgate, established in 1864 in connection with the London Missionary Society, for the last year's special training of foreign missionaries. Missions, ancient and modern, the foreign languages spoken on mission fields, surgery, and medicine are subjects of instruction at Highgate, and the scriptures in the originals.

When the second College Conference assembled in London, January 1865, in the same room where that of twenty years before had met, some of the same leading questions still awaited and demanded solution. The committee of the Congregational Union submitted the following queries: "1. Whether the Conference, while not depreciating other branches of study, might not deem it expedient to affirm the paramount importance of Theology, of Biblical Criticism, and Antiquities, of Church History, and of Homiletics, together with a sound acquaintance with Hebrew, with Hellenistic Greek, and with Latin, as being the essentials of a competent education for the Christian ministry? 2. Whether the Conference might not recommend the formation of an independent board of examination to examine in these branches of knowledge such alumni of the various colleges as might present themselves with due testimonials as to conduct, and to give certificates, or other honorary distinctions, according to the proficiency which had been obtained?" The first of these questions was not considered, the second came up in another form. The Rev. J. M. Charlton of Western College opened

anew the subject of some organic bond of college union, but it was referred back to the managers of the institutions. Rev. R. W. Dale of Birmingham, in a paper abounding with excellent suggestions, took up the resolution of 1845 in respect to what we call "post-graduate" study, maintaining that the first two, three, or four years after leaving college should be passed by graduates in the work of assistant ministers or junior pastors. Dr. Vaughan discussed the effect of the estimate of ministerial service on the character of the ministry. The Rev. J. B. Paton, M.A., of Nottingham Institute, set forth the best means of cultivating piety in college. The Rev. J. G. Miall, of Airedale College, showed the importance of impressing denominational principles upon candidates for the ministry. And Dr. Morton Brown, of Cheltenham, enforced the duty of pastors and churches to encourage suitable young men to enter the ministry. Ten essays were read in all. Their publication was voted with the understanding that the responsibility for the particular sentiments advanced was to rest with the writers, the aim and general views only of the last five being commended. The chief interest of the conference gathered about four other essays; and out of their suggestions, and the discussions and action resulting, two great questions rose above all others; viz. 1. The best method of training the more learned and cultivated order of ministers. 2. How to secure at the same time the most efficient and useful preparation of ministers of a humbler class. One of these four essays, that of the Rev. D. Fraser, LL.D., Principal of Airedale College, attempted to fix "the minimum of education which colleges ought to furnish, and all college-educated ministers possess." Dr. Fraser laid down this as the minimum: "For the shortest course (that of three years) a critical knowledge of the Old and New Testaments in the original languages, embracing Biblical Criticism and Exegesis (sound rather than extensive); systematic and pastoral Theology, practical training in sermon-writing and in preaching, Ecclesiastical History, Logic, the study of the English language, at least an elementary knowl-

edge of Latin, along with as much scientific knowledge as can be communicated." The conference was disinclined to pronounce upon this point, but referred it and the essay to the colleges in which there is considerable diversity and inequality of requirements, and no probability of speedy agreement. It is very clear that the consulting parties and the whole body of churches and ministers they represented, are neither ready to enjoin one style and measure of education upon those entering the sacred office, nor to fix upon a minimum even. The two great questions stated above must needs be considered separately. From the remaining three essays and other sources it is easy to discover how these questions stand before the minds of our Congregational brethren of England.

I. A well-wrought and suggestive paper was read by the Rev. F. J. Falding, D.D., Principal of Rotherham College, on "The best means of securing a higher amount of theological and biblical scholarship for some of our students." The work common to all denominations, said Dr. Falding, may be done by untrained men, but the doctrines characteristic of Nonconformity must be preached, even in the villages, by men as cultivated and learned as devout and earnest men can be. All cannot, indeed, become highly cultivated. Some must make attainments beyond those of others. This does not assume that higher attainments are not desirable for all. Those best trained should be, on graduation, 1. Well skilled in the Latin, Greek, Hebrew, and German tongues; 2. Prepared in logic and metaphysics for a careful, discriminating acquaintance with schools of philosophy; 3. Acquainted with the greater part of the scriptures, in the originals, and with the most available critical helps; 4. With the principal works of the Fathers and Reformers; 5. With the general development of theological and ecclesiastical systems. A considerable margin is discernible between this maximum of Dr. Falding and the minimum of Dr. Fraser, greater than commonly exists in theological education among us. Dr. Falding observed that there are reasons for fearing lest

"even the present inadequate proportion of truly learned ministers" in England may not be maintained in the future; such as, e.g. the increased attention paid to literary studies in colleges since their affiliation with London University; the growing demands upon the time of pastors; the popular taste and spirit of the age, stimulating general literature rather than profound learning. He argued that men of promise should proceed to the universities before studying theology, instead of afterward, as now;[1] that a new institution should be established for theological study alone, or one of the existing ones so modified;[2] and that examinations should be held and distinctions conferred by some general body created for this purpose.

This last suggestion was also brought forward by two other essayists, but was treated at length by the Rev. H. R. Reynolds, B.A., Principal of Cheshunt College, in the most striking paper of the session, and the only one whose recommendations were adopted by the Conference. This paper illustrates the importance attached to distinctions, as such, in a country full of social caste, as England is, as well as the condition of theological learning in the chief body of Dissenters. Mr. Reynolds propounded a detailed plan for a federal board empowered to grant degrees in theology. The London University charter, it will be remembered, does not authorize the senate to confer such degrees upon the Dissenters who resort to that institution for other honors. "Sinecures and fellowships there are none among us," said Mr. Reynolds. "It does not appear that we have supplied stimulus enough

[1] "The number of B.A. graduates at the London University from Congregational colleges has dwindled down from eighteen in 1859 to one in 1866" (English Independent, January 24). The falling off is ascribed to the higher standard of examination, requiring time needed for theological study.

[2] It is now proposed to modify the college over which this gentleman presides (Rotherham) into a theological seminary. Rotherham is in Yorkshire, a few miles from Sheffield. Airedale is at Undercliffe, near Bradford, in the same county. It is not contemplated to change the theological courses of the other institutions, but to establish a more advanced one at Rotherham, leaving the other colleges in the provinces and the city as they are.

to the pursuit of the higher departments of theological knowledge;[1] nor does it appear that the number of learned men among us fitly represents the magnitude of our religious community, or fairly corresponds with the learning, acuteness, activity, and prominence of those distinguished men who in recent times have conferred such honor upon the church of England." It is noticeable here that the phrase "theological knowledge" is used in a generic sense, and neither means didactic and metaphysical doctrine specifically, as in this country, nor implies that doctrine holds so large a place as with us. Those distinguished in the establishment of late have hardly been profound in doctrine, according to the standard derived from the Edwardses and other New England divines. In the paper of Dr. Fraser, systematic theology in all its branches, has the second place after a moderate amount of biblical knowledge, "sound rather than extensive." Such is the comparative estimate common in England on all sides. Mr. Reynolds' plan was referred to a committee of seventeen, chiefly college officers, who have modified it in part, and taken steps to carry it into effect. It provides for a Board or Senatus Academicus, composed of all the professors and three delegates each from the committees of the colleges, whose functions shall correspond to those of the university senates in respect to examinations and

[1] The existence of scholarships for candidates for the Congregational ministry does not conflict with Mr. Reynolds' statement. They are neither fellowships nor sinecures. New College has more than any other institution (value, from less than £13 to £60), chiefly for undergraduates. The John Yockney and Mills scholarship, tenable for one and three years, are available for those who have completed theological studies. Dr. Daniel Williams's divinity scholarships, under the care of the trustees of Dr. Williams's library (till lately in Red Cross Street), are open to those who have taken the degree of M.A. in a Scottish university, or of B.A. at Oxford, Cambridge, London, or Dublin. Tenable two years, value £31 5s. per annum. Candidates are examined in Homer, Xenophon, Euripides, Horace, Virgil, Tacitus, Algebra, Geometry, Conic Sections, Logic (Whately's), Greek, Roman, and English History, Locke on the Understanding, Paley's Natural Theology, and Latin and English Composition. Studies to be pursued in such schools of theology as the trustees shall select or approve. Twenty-four students of independent colleges have enjoyed the benefit of these scholarships since 1841. But two are awarded each year.

honors. Its chief office is the appointment of examiners. The original plan proposed four of these — one in Hebrew, Syriac, Old Testament Exegesis, Criticism, Introduction, and History; one in Alexandrine and Patristic Greek, New Testament Exegesis, Criticism, etc.; one in Ecclesiastical History, and History of Doctrine; and one in Systematic Divinity, Christian Evidences, and Theological Literature. It is decided that there shall be not less than five, — two in Theology and History of Doctrine; one in Hebrew, and Old Testament Introduction, Exegesis and History; one in New Testament Introduction, Exegesis and History, and one in Ecclesiastical History and Patristic Literature, — a re-arrangement with some advantage to theology proper. Two examinations (the first of such a character as the majority of students should be able to pass) are conducted in writing, the subjects of the first to be announced one year previous. Among the subjects announced this year are, one of the Gospels or the Acts of the Apostles in Greek, and two or more other books of the New Testament; selections from the Old Testament in Hebrew, with elements of Hebrew Grammar; Butler's Analogy, or some other standard English theological work, and one Latin work selected from the writings of the Fathers or Reformers. In all, there are thirteen subjects, "Systematic Theology and History of Doctrine" forming one. At the second or advanced examination candidates are to be examined in the following subjects: 1. Exegesis and Criticism of the New Testament; 2. Exegesis and Criticism of the Hebrew and Chaldee Scriptures; 3. Exegesis and Criticism of the LXX. or Syriac New Testament; 4. Systematic Theology and History of Doctrine; 5. Ecclesiastical History and Patristic Literature. Those who pass this examination are not required to show a competent knowledge of all the subjects named, only of two out of five.[1] Those who pass the first examination will be

[1] The Scotch Presbyterians have been more vigorous than English bodies: the Secession Church, for example, requiring two examinations of candidates after study. At Hackney an oral examination, combined with written papers, is held. "The oral examination comprised the translation of Pictet's Christian

admitted associates of the senate; those who pass the second will be admitted fellows. The question of granting a corresponding title in each case is referred to the consideration of the senate when constituted. The original plan provided three distinctions — Licentiate of the Theological Society; Bachelor of the same (equal to B.D. of the Universities); and Fellow, (equal to D.D.), along with prizes and scholarships for those obtaining the first two distinctions. Candidates for the distinction of "F.T.S." were to compose each, at leisure, a theological thesis, and submit any original published works they chose. This method of bestowing honors might still further cheapen those of trans-Atlantic origin in English eyes. They are now distinctively marked in lists of English names by explanatory words set over against them. British journals speak of them with disparagement. "Some obscure colleges in America," it is said, "sell the degree of D.D. very cheap, and without any apparent regard to the learning or culture of the individual." The plan agrees with that of our Chicago Theological Seminary in this, that it is by a theological body honors are bestowed; but our Western Senate is authorized by charter to confer doctorates without the severities of examination. The English plan, it is thought, will lead dissenting students to care little for the sacred honors denied them at the universities. The stringency of the examinations is primarily depended upon. The degree of B.D. at the University of Dublin "necessitates only the veriest rudiments of theological learning; and when this has been gained, the principal requisite for the higher distinction

Theology, the exegesis of the last four chapters of the Epistle to the Hebrews, and the Doctrine of the Trinity." "The written examination consisted of papers on eight different subjects: Mental Philosophy, Logic, Rhetoric, and Butler's First Sermon (Senior Class); Butler's Analogy (Part i. Chap v.) and Logic (First Junior Class); Paley's Evidences and Angus's Bible Hand-Book (Second Junior Class). All the students also constructed skeletons for a sermon, on a text not previously known, and without reference to a concordance, commentary, or any other book" (Sixty-first Report, June 1864). Hackney has but two tutors, one theological, one classical, and both branches of study are carried on by the same students together, as elsewhere.

of D.D. is the presentation of a sermon in Latin, which, supposing the rule and the practice alike stringent, is far more a test of classical scholarship than of biblical attainments. In the Scotch universities degrees in divinity are merely honorary. The notion even prevails that a doctorate is too serious a thing to be conferred on the ground of an examination, i.e. on the best evidence we can obtain of solid and extensive knowledge. It is therefore often given in cases where there is no direct evidence at all, and as a mere compliment to popular celebrity." In the English universities "the position of a Bachelor and even of a Doctor in Divinity (unlike that of one who obtains any other degree), is reached with scarcely an effort, and is in itself little more than a name."[1] It is expected that the new "Dissenting" distinctions will represent real and superior merit, and that those who attain them will not ask to have them confirmed even by the Queen. As funds are obtained for the purpose it is contemplated that scholarships and exhibitions shall be endowed in connection with the examinations of the value of from ten to thirty pounds per annum.

II. The most difficult and perplexing subject considered — it seems to have been the most interesting also, as it was more immediately practical and pressing than any other — was the education of a less learned ministry. It furnished the chief occasion for the assembling of the conference. The chairman of the Congregational Union[2] said at its last previous meeting: "Many problems connected with the education of our ministry present themselves for solution, just now; for example, the relation of general and classical education to specific theological education; how to extend to a maximum the curriculum of such students as give promise of learned efficiency; and how to reduce to a minimum the curriculum of those upon whom more than mere elementary

[1] Professor Charlton, in Minutes of 1865.

[2] Rev. Henry Allon, at Hull, 1864. Mr. Allon and Professor Reynolds of Cheshunt College, are the accomplished successors of Dr. Vaughan in the editorship of the British Quarterly Review.

culture is wasted; the position and probable influence of the elementary colleges recently established — how to secure the advantages which they promise, and to avoid the evils which they threaten; the promised advantages being such as these — some degree of education to Home Missionaries, Evangelists, and others, who otherwise would be thrust into their work without any; the probability that among their students men of exceptional promise will occasionally be found who might be advantageously transferred to one of our superior colleges for a more adequate education. The threatened evils are, that a superficial and limited education will supercede one more thorough and extended."

The "elementary colleges" here referred to are the Bristol and Nottingham Institutes, — "institutes, not colleges." They were both opened as late as 1863. It has been for some years the practice in several of the colleges, e.g. Western, Rotherham, Airedale, Spring Hill, Brecon, and Edinburg, to allow a shorter course for older candidates whose early literary advantages have been small, as well as to permit those of higher culture to enter the theological course only, and to extend it in some cases. Cheshunt and New Colleges alone seem to have no such shorter course. But this, it was felt, did not suffice. Laymen, especially liberal, intelligent, and earnest laymen, insisted on attempting a more limited preparation for the pulpit. The two institutes named seem to have been experiments, until the year past; they are now permanent, and their resources and attendance of students increasing. The reasons that prompted to their establishment are four. They are all reasons of necessity:

(1) The greater portion of the English people dwell in cottages. They are neither of the higher class in society, nor of the middle class. The greater part of the piety of England is in the middle classes; the chapels of dissent are filled with them. Social considerations and early habits formed under a style of education which the church established controls, will chiefly account, if we may believe the Pall Mall Gazette and kindred journals, for the presence of

the upper classes, and gentlemen and their families — the aristocracy and squirearchy — at the Episcopal churches. But not one fifth of the working men of England ever attend public worship at all anywhere.[1] In London, on Census Sunday in 1851, a million of people able to attend public worship were absent; most of them of this class. Their dense general ignorance is almost beyond American belief. The term "public schools" in that country means the reverse of what it means here; it is monopolized by the great endowed schools — Winchester, Eton, Rugby, and the rest. Common schools are not only unknown but impossible — one sect being by law established, and the national schools conducted in the sectarian interest thus favored. Englishmen like John Bright, Handel Crossham, and Dr. Vaughan, re-assure their countrymen that in America there is an education of the masses which the English mind can hardly conceive. It is difficult to imagine how the preponderating ignorance and irreligion over sea can diminish, while the political economy and the political constitution of England continue as they are — an enormous land monopoly which forbids the miserable food-grower to own the land he tills, and an overgrown manufacturing interest which cares nothing for the starving operative as a human and rational being. A fearful heathenism in the bosom of the wealthiest civilization on the globe is a necessary consequence. The evil, already gigantic, is steadily growing. Good men are appalled. A learned ministry can never overtake it. Such a ministry is indispensable in evangelizing other orders of mind; it is a simple necessity to employ a less elaborately educated ministry for this. The missing links between Christianity and this mass of death must be found. "The England of to-day," says the Patriot, "needs to take lessons from other countries and from its former self. One church opened in the most degraded part of Glasgow twelve years ago, is now the parent of seven large, flourishing, self-supporting mission churches. The Rough House at

[1] "Gentlemen lately testified in the House of Commons that in their lives they never saw a poor man in a ragged coat inside a church" (English Tracts, p. 222).

Hamburg and Fliedner's Institution at Kaisewerth are samples of the magnificent practical Christianity which is leavening the working classes of Germany, while the universities have poisoned the educated classes. The United States show to us a working-class people that are eminently religious. Wales and Scotland show us a condition of society similar to that of the States. The early labors of Wesley and Whitefield, and the first Methodist preachers, show how Christianity has power to sieze the working classes, and to pervade them with a sudden, marvellous, glorious life." "These outlying crowds must be visited in their own regions, by men who will carry 'the glad tidings' to them." "There is a work to be done," says the English Independent, "in the workshops, in the streets, in the parks, and in the open forum, before the operative classes will even think of bending their steps to the church door. Wholly new and altogether abler agencies are required for the persuasion of the skilled mechanics."

2. Incompetent men are largely finding their way into the lower order of ministers. Distinctions of ability and culture exist in the English ministry which have never obtained among American Congregationalists. A village pastor is not what he is in New England.[1] But the home missionaries and evangelists differ as much, quite likely still more, from those known in this country by that name. The latter "are in no instance to take upon themselves the formation of separate and independent churches. Neither are they to assume

[1] The following is a recent account of a pastor in a small village: "From that point he sets out daily for the purpose of visiting the sick and preaching in one or more of his eleven village stations. He has now five chapels in which he regularly preaches, and some four or five rooms which are hired in cottages. He preaches three times every Sunday, and every night in the week except Saturday. He travels for the purpose of preaching (without reckoning his visits to the sick) about two thousand miles a year. It would be a false mode of estimation if it could not be added that the quality of the work done is good." These men are not of course installed pastors, or, as the English word is, "recognized." But they are settled as to home and sphere of labor, as the home missionary and the evangelist is not. The village is the centre of operations and the residence for that purpose.

the status of the ordinary ministry." They are laymen. The home missionaries, who may through superior merit rise to the rank of village pastors, are ministers. But the evangelist is more than a lay preacher; his occupation is evangelism. Connected with the Congregational churches of Great Britain are two or three thousand lay preachers. Of these two hundred and thirty-three are in home missionary stations. The Home Missionary Society has besides, fifty-nine evangelistic agents, supplying sixty evangelistic stations, and preaching in three hundred and forty rooms, cottages and farmhouses. All this is in addition to one hundred and nineteen stations of the society for home missionaries, and a thousand and sixty-five out-stations of the larger churches, with which the Home Missionary Society has nothing to do. In a paper read before the conference of 1865, by Rev. E. J. Hartland, tutor at Bristol, the men who often find their way into the pulpits of the smaller churches are thus described: "Ambitious city missionaries and scripture readers, tradesmen unable to grapple with the commercial activity of the times, ill-furnished but fluent young men from shops, warehouses, and counting-houses, having all of them much zeal but little knowledge." Among them "have been men of deep piety, yet led away by their fluency to fancy themselves called to a work for which they have few or no requisites; men whose doctrinal notions lead them to think they are all the more fitted for the ministry because they have had no special preparation for it, and men whom the pressure of circumstances makes glad to escape from misfortunes into the position of a Christian minister. These men have helped to keep our rural churches what they are;" and "given to [hostile] influences a crushing power. These have been the men who, after short, unsuccessful, and troublous pastorates have too often become burdens upon funds established to help pastors of another order." It was stated in 1864, that it was easier to enter the ministry than to enter college; that "for every twenty-eight pastors twenty-five come in without passing through college. Last year only thirty from colleges

became pastors, while forty-seven pastors were derived from other sources; of course this does not imply that the latter necessarily are uneducated."[1] Of one hundred and five ministers appointed in 1866, sixty-two were from the colleges and sixty-three from other sources, of whom nine were from preparatory institutions, and four from city and town missions. In Gloucestershire in 1864 there were sixty pastors, and of these twenty-eight — nearly one-half — had no ministerial education; in Somersetshire, seventeen out of thirty-one; in Herefordshire, three out of nine; in Wiltshire, eighteen out of thirty-nine. "Of the majority" in these counties "it may be said that they are uneducated; that they have not the literary qualifications for the correct exposition of Holy Writ, or the instruction of a congregation in the great truths of religion." In the cities the proportion of uneducated is less; London district has a hundred and seventy pastors, of whom a hundred and thirty-nine were specially educated. Of seventeen hundred and thirty-eight ministers in all England in 1864, four hundred and fifty-nine had no professional training, and three hundred others entered the ministry without passing through the regular colleges. Of eighteen hundred and twenty-six in 1866, about seven hundred would come under both these descriptions. Deducting pastors in the London district, about one-third of the whole number remaining are professionally untrained.

3. The conclusion has been reached that in England the two classes of ministers — the more learned and the less — cannot be educated together in the same institutions. "The thing was tried at Airedale — young men put with others in the theological class, which was already two or three years in advance of them — and proved unsatisfactory. Other colleges have tried it, and failed. Men would not go [to college] under such circumstances. The Nottingham Institute has treble the number of applications on this account."[2]

[1] Rev. H. Allon, at Hull. Those educated at the institutes of Bristol and Nottingham are included in the number of forty-seven.

[2] Rev. J. B. Paton of Nottingham, speech at the anniversary at Bristol, June

"You would be creating a class distinction among students," said Mr. Hartland,[1] "the influence of which could not but be most injurious; for divinity students are but men. You would, moreover, probably defeat your own end. The students in question would, in a large number of cases, become dissatisfied with their destination, and when placed in it would fail to work heartily. And the policy [in respect to] the reputation of the colleges would be fatal. Such men would go forth as alumni of A., B., or C. college, where a high classical education is professedly given. The public at large would recognize no difference between the two classes of students. Circumstances might bring out the great disparity between the curriculum of our colleges as generally understood and the attainments of the men in question, and thus faith in institutions which should ever command confidence would be weakened."

4. The colleges cannot supply the existing and increasing need. Their alumni will not become pastors' assistants in the poorer sections of towns, or home missionaries, or even village pastors. They do not "as a rule, settle in the country churches. And these churches know this, and hence few of them, when their pulpits become vacant, seek to have them filled from these sources." Of ninety-two alumni of Cheshunt sent forth in the last twenty years, but ten have settled in places of less than four thousand souls, while in these later years more than a hundred village pastorates are annually reported vacant, notwithstanding the filling of many pulpits with unfit and incompetent men. For these vacancies men must be had, and fit men if possible; men wonted to the life of the people, and fitted to teach them in sacred things.

Now the Bristol and Nottingham Institutes aim to cure the evil at the point where it begins, — to raise the lower ranks

1866. Samuel Morley, Esq., of London, late M.P. for Nottingham, one of the wisest as well as most munificent of English laymen, also observed: "I am persuaded that two classes of students under the same tuition do not answer."

[1] Essay, 1865, on "the probable effect of such institutions as those at Bristol and Nottingham on the Congregational ministry."

of the ministry. "Our object is," says Mr. Hartland, "to make intelligent English preachers, while by actual labor of a semi-pastoral kind, we prepare them practically for this branch of their work in the villages or districts to which they may be sent." "We wish to enable them to use their mother tongue with accuracy and power, to understand its grammar, and to know something of its history. And if we do not propose to introduce them to the riches and glory of more ancient literatures, we make them acquainted as far as possible with the great masters of English thought and writing in different ages." Candidates for admission must be specially recommended for home missionary work. Uneducated men who are already in active service are resorting to these institutes. The colleges meantime are fuller than ever; some men have been sent to them from the institutes who would never have thought of entering them; while those retained would never have gone to other institutions, or to any at all. The adjacent colleges, also, with larger attendance, are restricting themselves more to the higher education. At Bristol where there is but one instructor, the course of study extends over two or three years (as individual cases may require) and includes the English language and literature, logic, Christian evidences, biblical literature and exposition, systematic divinity, homiletics, and ecclesiastical history. The comparative range of instruction will be best seen by placing side by side in detail the two years' course at Nottingham, and the last three years of the five years' course at New College. Nottingham has three instructors, and the literary course — also of two years — is pursued along with the theological. At New College a two years' literary course precedes the theological, in which the elementary study of Hebrew, elements of natural and revealed theology and evidences, etc., and exercises in scripture exposition and the composition of sermons are carried along with science and the classics. At Nottingham Rev. J. B. Paton, M.A., teaches theology, and Rev. H. Ollard, F.S.A., Ecclesiastical History, etc. At New College, Rev. Robert Halley, D.D., teaches

Theology, Rev. S. Newth M.A., F.R.A.S., Ecclesiastical History, etc., Rev. Maurice Nenner, Hebrew, Rev. J. H. Godwin, Philosophy.

Nottingham Institute.

First Year.

Doctrinal Theology: Hodge's Outlines, Wardlaw's Theology, with Lectures. Paley's Evidences and Horæ Paulinæ.

Biblical Criticism and Interpretation: General Introduction: Transmission of Ancient Books; Formation of Canon. Exegesis of Gospels, Ep. to Romans, and one historical book of Old Testament.

Stewart's Elements, Wayland's Moral Science, Whately's Rhetoric.

Lectures on Preaching: Sermons and Plans. Pastoral Theology, one hour a week. Lectures on Missions. Six hours a week open-air preaching, with house to house visitation. Six hours ditto on Sunday. Occasional preaching in churches. Recitations and reading two hours Monday P.M.

Mosheim, first four centuries, with other authors.

Second Year.

Doctrinal Theology completed. Butler's Analogy.

Introduction, Westcott's. Gospels completed. Ep. to Hebrews and one Pastoral Epistle. One prophetical book of the Old Testament, and some of the Psalms. A small portion of the Greek Testament read weekly.

Whately's Logic, Chambers's Social and Political Economy. Notes from other authors.

Homiletics as in first year. Pastoral Theology and Evangelistic training ditto.

New College.

First (Third) Year.

Lectures on the Grounds of Authority in Theology: Natural Religion and Evidences of Christianity; Analysis of standard works (Butler).

New Testament (Greek) Criticism and Interpretation: Lectures (1864) on the Grammar of the New Testament Dialect. Exegesis of Gospels. Old Testament (Heb.) Gen. i.–iii.

Locke, Books I. II., with Lectures on the Intuitions and Conceptions of the Mind.

Homiletics.

Classics, extra class, twice a week.

Second (Fourth) Year.

Doctrinal and Polemic Theology (2d course): Analysis of Standard Works; Lectures on Inspiration and Authority of Scripture.

Exegesis of Ep. Hebrews (Greek). 2d class in Hebrew: Genesis and Psalms; Old Testament Criticism, with Chaldee and Syriac or Arabic.

Locke, Books III. IV., with Lectures on the Convictions and Feelings of the Mind.

Homiletics: Sermons and Essays.

Ecclesiastical History: Introduction and Conflicts of Christianity; Diffusion; the Fathers.

Classics as before. Translations into Hebrew.

Third (Fifth) Year.

Systematic Theology (3d course): Christian Ethics; Christian Institutions.

Mosheim, sixteenth and seventeenth centuries.	Criticism, etc: Three Eps. John (Greek.); Judges i.–viii., Job i.–xii. (Heb.), with Chaldee and Syriac or Arabic.
[A more advanced course for students who remain three years].	Lectures on the Will and Conscience.
	Sermons and Essays; Pastoral Theology.
	Ecclesiastical History: Heresies, Controversies, Apologists.
	Translations from English into Hebrew.

One of the chief differences between these two institutions and the classes they represent, will hardly appear from this comparison; namely, the training given in each in public speech. The New College students preach through their whole term of professional study. So do those of all the other colleges. But at the institutes training for this is made still more a specialty. The kind of labor for which the students are trained obliges it. "They are to be speakers," says Mr. Paton, "throughout their whole lives. Every day, in private or in public, out of doors or in doors, they are to 'preach and teach Jesus Christ.' But if this is to be their peculiar function, their supreme duty, would it not be folly in us to neglect the training of the body for this work? The vocal organs should be exercised and disciplined in such men, just as the fingers of a pianist and the arm of a mechanic are suppled and strengthened for their proper employment. They come to us with their excrescent roughnesses, annoying faults in their speech which vex the ears of their hearers, and hinder the word they speak. These have then to be ground off on grinding-stones that never cease rolling. Everything possible must be done to make the men simple, urgent, natural speakers. Hence assiduous, even daily, attention must be paid to their speaking." That this is done, the fear entertained, in some quarters that they will crowd men from the colleges out of important pulpits because of their popular gifts and a certain ready, vivacious aptness and force of expression witnesses.

Another noteworthy point of difference is, that New College has a preliminary two years' course in arts, while at Nottingham all that is done in that way is also compressed into the same two years with theology. The New College course in arts has in excess of the other, mathematics, classics, German (or French), Logic, Botany, Zoology, and as much moral philosophy as is required for the B.A. degree in the University of London. The Nottingham course, on the other hand, has more of English literature on its collegiate side, with the study of words and language (Marsh, Müller, Angus, and Trench for text-books), more of composition, with political and physical geography in excess of the other, and also English history — its great epochs; Oriental and European history; the history of civilization, and that of Nonconformity. It is claimed that the Nottingham course, though obviously so crowded, — they are all crowded compared with those of American theological seminaries, — "cannot be made an easy by-way into the ministry; for the severity of the literary and theological and practical training is not surpassed elsewhere. It is a special rather than a partial course. It is intended to be thorough as far as it goes.

It is evident from the facts now brought forward that the superiority of dissenting preachers to those of the establishment is largely due to their better professional training. Some months since a number of members of the House of Commons declared in debate that the only religious instruction at the universities is in certain books of the Bible and Paley's Evidences. The declaration is hardly questionable. At one of the Oxford colleges the students were required by the Founder's Statute to speak Latin and Greek; it was enjoined on the fellows of another to speak Hebrew; but it is as true to-day as it was ten years ago, that "theology is not studied as a science"[1] in any of them. Pulpit eloquence is an unknown art. The university sing-song and drawl which are heard from the lips of "dons" and eminent place-men everywhere, show how an expressive and forcible utterance

[1] Bibliotheca Sacra, Vol. iv. p. 788.

of their mother tongue is despised. But the great want of the English pulpit, even in the chief of the dissenting bodies, is a larger infusion of sinewy and profound theology. "In American preaching, taken generally," says Dr. Vaughan, "there is a good measure of intelligence, the enunciation of sound doctrine and of right principle, with a grave sort of earnestness, but it is sadly wanting in emotion, embracing little of the persuasive. In this deficiency we perhaps see an effect of climate.[1] But why should secular oratory in America be impassioned, and religious oratory so much wanting in that element?" An acquaintance with the metaphysical profundity and force of the early American pulpit might have suggested to our venerable critic an intellectual cause, instead of a physical one.[2] Perhaps an acquaintance with our fervid Methodist divines and the preachers of the more southern states would have made the climatic suggestion inadmissible. On the other hand a healthy infusion of metaphysics into English preaching might impart the same grave earnestness, and deepen, but nowise lessen, its effectiveness and power. Another great want of the dissenting pulpit is a mastery of the relations of science to religion. In thirty years but four Congregationalists have taken the degree of Bachelor of Science at London University. It used to be the complaint, says the Vice Chancellor, that British universities did not recognize anything scientific out of the pale of the old existing learned professions. In consequence many Englishmen degraded themselves with "spurious German doctorates of philosophy." But "the degrees of Bachelor and Doctor of Science recently established by the University of London, obviate the objection. The distinction is free to all who present themselves as candidates, and obtainable on

[1] It is not a little amusing to find him also ascribing to our weather at once the mediocrity and limitations of American scholarship, the lack of bloom and endurance in American women, and the absence of pleasantry in American social intercourse!

[2] It was our fortune to inform this worthy divine, in his own land, before he was deputed to the Boston Council, of the nature of the contents of the Memoirs of Hopkins and Emmons published by our Congregational Board of Publication.

the one sufficient and necessary condition of competent acquirements." And it is now appropriately urged upon the dissenting ministry that the battle-ground with the unbelief of the age is largely scientific. Possibly more attention cannot well be given to scientific subjects in the curriculum of the English colleges until there is more mathematics taught in the preparatory schools. At present "comparatively few enter college who could solve a simple algebraic equation." Still it is not a little singular that an American divine, a Western divine — the lecturer on the connection of science and religion in Chicago Theological Seminary, and author of the Philosophy of the Plan of Salvation — should be needed in England to lecture on such subjects; crossing the ocean once and again for the purpose.

It is also clear that the Congregationalists of England are going at once in two different directions in respect to ministerial education, which are parallel with, or supplemental to, each other. They are improving zealously their method of preparing a learned and their method of preparing an unlearned ministry. By the latter they hope to reach the poor and industrial classes, substantially composing the Wesleyan membership of six hundred thousand, and regarded heretofore as accessible only to the Wesleyans. They mean also to reach those whom other Christians do not — an immense proportion of the English people. They are confident of raising the whole ministry to a higher educational level by raising the lower grade. They expect to make every grade practically more effective. In respect to more learning in the pulpit they are manifestly tending towards theological seminaries of the American pattern. But they have anticipated us all in special courses, in which Chicago Seminary led our way, and Andover now receives a most noble, timely, and wise endowment.[1] Long since the plan of making sound, hearty, plain preachers in their mother tongue, men mighty in the scriptures and familiar with the people, was familiar

[1] Thirty thousand dollars have been recently given, by Miss Sophia Smith, for supporting an abridged system of theological education at Andover.

to them, as long ago as Mr. Frost's scheme of 1845. While even a course of lectures on missions by our patriarchial ex-secretary our seminaries have now for the first time, they have a special institution for missionaries. They maintain similar courses of instruction and drill for home missionaries, for whom we have not yet even lectures by well-furnished and experienced men. On the other hand, the subdivision of departments, accomplished at Yale and talked of in other quarters, is to them impossible; and the idea of auxiliary lecturers, inaugurated first in the West, seems never to have occurred to them. More varieties of sacred training exist among them than among us, many more; they tend to more still; and stubbornly slow as Englishmen generally are to vary from prescription, they have not hesitated to advance where we have halted, lest the thorough education which we made the chief end of theological seminaries should suffer abatement. Accepting an American biblical journal as the first of its class in the English tongue, we may expect that they will yet build in Old England — with their characteristic, wide-reaching munificence — a "school of the prophets" to rival the oldest and best endowed in New England. In their twofold movement which is here traced, every friend of sacred learning and of the ascendancy of truth over the great English-speaking race must fervently wish them success. Something like it, in other circumstances and with other details, is going on in American Congregationalism; and our several experiences and results may be mutually instructive. We are all, unquestionably, on the way to the solution of some difficult problems. May the great Head of the Church give us foresight, energy, and promptness, along with enlarged and pliant views, and the best understanding of our time and of his work.

Do we not need at once to diversify our American theological education? It seems to be admitted on all hands that we do. Does the pulpit need to be brought down to the people, that the masses may listen, believe, and be saved? Not as it does in England, not at all; for the question whether

the pulpit anywhere should be made level with the people depends upon the question what the level of the people happens to be. There is no such popular ignorance here as there; no such chasm between the intelligence of hearer and preacher. In view of the tendencies of science, philosophy, and all educated thought, the crying necessity of even higher culture for most ministers in our land need not be stated. But in a land of common schools their grade of learning may be constantly elevated and the scope and adaptiveness of sanctuary instruction not be lessened, or the sympathies of pulpit and pew removed from each other. On the other hand, in view of the flood-tide of European ignorance and dense, seething, irreligion that empties itself upon our shores and spreads over our prairies, and climbs our mountain slopes, in view too of our limitless southern work, must we not have an army of heralds of the cross, with hearts aflame and lips touched with sacred fire, who can have access to and power with every grade of intelligence, and lack of intelligence, among our swelling and heterogeneous millions? Can mortal tongue or pen tell how much we need them? The question whether the Congregational faith and order shall extend among freedmen and ex-slaveholders and non-slaveholders of the south, it will presently be seen, is just the question whether we can produce such men, and enough of them. We are compelled to multiply and diversify our appliances for their education.

But let this be done, it is said, by way of caution and pleading, only within existing institutions of the usual, not to say almost invariable, type. Add special courses rather than institute special schools; found new professorships for a particular class of pupils in an old seminary, rather than found a new seminary for that particular class. "It is far more consonant," urges a late anniversary Address,[1] "with the spirit of all good learning." It is more ecomomical; it is more wise. We need "not only a more finished culture, (for) one order of mind, but also an adequate culture (for) more orders of mind." It is best for the humbler and more

[1] Prof. Parks Address before the Am. Ed. Soc., May 30, 1865.

practical workmen to go to the old and well-esteemed seminaries. They need their stimulating and elevated influence, need to "acquire a knowledge of themselves by knowing those brethren who are more lettered than they"; there will be fewer differences of opinion, and less humiliation and jealousy; "ministers who are trained in the same school are less exposed to mutual envy than ministers who are trained in different schools."

Unquestionably our historical tendency has always been to one type of theological institutions, and that the most complete possible. The Bangor Seminary began on a plan resembling that of Bristol and Nottingham. It was not long in learning to aim to be the fellow of Andover. The effort at Gilmanton in the same direction died out, overborne by the leading tendencies of New England. Our newest school, now second in its successful gathering of candidates for the ministry, purposes first of all to reproduce Andover and New Haven and Bangor beyond the Lakes. The requisites for admission — except in the special course — are a collegiate education or its equivalent.[1] It is likely that the next sacred school to be endowed and manned on the Pacific coast will be shapen after the same pattern. Is it enough to go on repeating this type of agency with some addition thereto? Will its products meet all our country's exigencies? Do they? The reasoning in its favor falls in apparently with the spirit of American equality; but the people to be saved are to be regarded as well as those who by preaching are to save them. The plea of the Address seems to be supported and strengthened by a consideration of the ultimate tendencies of Congregationalism; yet these do not forbid a variety of theological schools. The variety seen in England is owing in part to the combination of collegiate studies with

[1] Constitution of the Chicago Theological Seminary. Students in the special course "shall possess such literary attainments as shall be judged by the Board of Instructors necessary to success in the gospel ministry." This course has recently been reduced from three to two years. The theological training is the same as in the regular course.

theological; it is due somewhat to distinctions in English society. Less of these last will exist when reform triumphs, and odious obstacles of caste now hindering both the gospel and Congregationalism, give way.[1] Many of these diverse modes of education have relation to "orders and conditions of men." We are without such orders, but not without different conditions. Our political economy promotes division of labor. Our soil and industry necessitate diversities of life. Our national development causes dissimilitudes of occupation and interests. Our wide domain — now widening again — gives them all verge and room. These all in their turn produce unlike and multiform habitudes of mind. The American character is not one, but many, and is becoming more. Our history has at last brought within the scope of Congregational evangelization types of character unimagined by our fathers. And Congregationalism must needs work for the masses, however various or heterogeneous they be. Is it certain that our great cities will not presently furnish, like those of foreign Christendom, unmanageable masses of immense and terrible heathenism, if we do not at once evangelize on a greater scale, and with more variform adaptation than we have ever dreamed of doing? In a population now rushing past that of Boston, which itself is ceasing to be the Puritan city, our great interior metropolis, Chicago, already has a hundred and fifty thousand who neglect the worship of God. Such cities under our gigantic railroad system must multiply; manufactures just beginning to overspread the central West multiply them. The immigration alone, which the suppression of the rebellion and the condition of Europe again accelerates, would create them. Let us widen our view. Let us learn from other lands. If we cannot do what we can-

[1] "The chief hope of conciliating the working men to our religious institutions, and through them to religion, is the diminution of the fearful class-feeling which at present separates the upper and lower ranks of English society."—The English Independent. The remarkable Working Man's Conferences lately held in London and the Provincial towns, could not have been held in this country because, we have no such class-feeling, and no need of conciliating the working men as a class.

estly would, let us wisely do what we plainly must. The system of our New England fathers, east and west, north and south, must work towards ultimate spiritual equality through present inequalities. The genius of Congregationalism, for example, favors a church architecture that meets the average mind of the masses. But this may be only the last consummate product of the ripest Christian democracy. We are too crude, our social life too little assimilated to our principles, to realize it as yet. Even in cities we have the plainness of the Plymouth church along with the elaborate embellishment of the Broadway Tabernacle and the New England church of Chicago. If we must diversify in these lesser matters, must we not in more important things — the spiritual agencies that teach how to convert sinners and cherish and develop saints? The special courses at Andover and Chicago are one step in the right direction. They cannot be too amply endowed, or made too efficient. But may we not discreetly, and with the approbation of Christ, add the Bristol and Nottingham methods to our one American plan? We can better diversify theological education than English Congregationalists can, for we have not cumbered and overloaded it with collegiate education in the same course. Where the methods just named originated they were meant for classes of ministers already in existence, to give something of culture to preachers who else would have nothing. Are they not indispensable here to call some of those classes into existence? Is it quite certain that, in the great manufacturing hives of the future central West, on the margin of the plains now first penetrated by our iron thoroughfares stretching off to the Pacific, among the gathering toilers of our mountain territories, and where the "poor white trash" and the freedmen of the south and southwest are yet to hear for the first time a free Puritan gospel, we need only the culture of Andover and New Haven, which can never be else than distinctively scholarly, and never ought to be; that we do not need new and deftly fitted modes of Christian service, imparting the same sound interpretation and strong and saving

theology, with a ready, direct, and lissome suiting to multiplied and heterogeneous habits of life and mind, which our prescriptive culture has not yet attained? The secret of the extension of New England religious life, southward at least, is wrapped up in the question: Can it produce more than one type of ministerial power? Can we have all other necessary types if we only add special courses where the life and drift of the institution, however admirable in itself, may prove overpoweringly adverse thereto? The most plausible argument for doing only this, and nothing more, is not adduced in the Address referred to; namely, a certain tone respecting biblical and theological scholarship which may be imparted to men who never themselves can become scholars. But more may be lost by this in a special course than is gained, since it may be done at the expense of more fitting and indispensable qualifications, in the circumstances, for the peculiar work for which the men are indispensable. Besides the equalization and sympathy between the more literate and the more practical brethren will not fail if we adopt the larger and more varied plan. Ministerial caste and envy must be destroyed by our life rather than by our studies. And American life is the great equalizer; the western work, pastoral and home missionary, shows this everywhere; the more lettered and the less lettered, however previously trained, are equally tested, and by the same tests; the rich and the poor in learning meet together. Nothing but life and labor thoroughly equalizes; for this the world is the true seminary. And certain it is, that multiply new phases of ministerial preparation and service as we may, whether some of them are on theory desirable or not, they will all in the result prove too feeble and too few. Doubtless, if all our seminaries of the established type were supplemented with special courses, and we have, on the borders of our home missionary field, as many and as various institutions of other grades as Great Britain has, and laymen were as much enlisted in the work of saving souls by persuasive Christian speech as a few are beginning to be, the multitudes who would still lack the word of life would be appallingly great.