

Canon Worrell, Rev. Canon Houston, Archdeacon Nelles, Rev. Messrs. O Booth, R. G. Sutherland, H. Carmichael, A. J. Broughall, R. H. Starr, J. Langtry, J. P. Lewis, Dr. McCarroll, Thos. W. Patterson, A. H. Baldwin, W. J. Mackenzie, T. Geogehan, W. S. Moreley, J. S. Cole, G. O. Mackenzie, F. Whittaker, New York; and Messrs. L. H. Davidson, Q.C., T. While, M.P., Adam Brown, John Hague, J. A. Worrell, J. Aldous, B.A., Rev. C. Ingles and many others.

After opening prayers Dr. Read, chairman of the Congress committee, in a few graceful words sketched the history of the Church Congress in England, and bespoke for the present attempt the favourable consideration of the audience.

The Rev. Dr. Mockridge was elected secretary, and the Lord Bishop of the diocese took the chair. In a short address he remarked upon the ambition of the diocese of Niagara in being the first to come forward in a movement of this kind in Canada. Many such congresses had been held in England and the United States, and had proved successful. He hoped that any gentleman who wished to speak on any subject would have no hesitation in giving in his name to the secretary, as all were allowed to say a few words, which he hoped would be of infinite good to the Congress. He then called on the Rev. C. W. E. Body, Provost of Trinity College, Toronto, to proceed with the first paper, that on Clerical Education. He said that every Christian minister should have a thorough clerical education, as on it depended the success of the Church, and many evils had arisen in the past from the fact of the ministers not being properly trained. On account of this it had been resolved that every candidate for the order of the ministry should be required by the Bishop to take a course of instruction in a theological school. By this course all that was not in accordance with divine rule was taken out of the student, and he was prepared for the great and noble work of the Lord. The reading and study of the Scripture brought the student to feel as if he was receiving the Word directly from God as in the old times. The history of the Church and its doctrine was second only in importance to the study of Scripture. The test of a doctrine is its history, and the student of doctrine and Church history could not help but have his mind widened and deepened by its study. The idea that a theological teacher trained his student in a cast-iron track, was all wrong, as there was a great deal of liberty of thought required in the proper study of theology, so that he may be led to a true devotion to God. There is a great necessity for careful instruction in all the branches of pastoral work, which call out the sympathy of the student, making him wish to do something to encourage. He hoped that sympathy and co-operation of the people would be enlisted with the colleges, and that their work might go on and prosper.

#### CLERICAL EDUCATION.

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Clerical education may perhaps be defined as the engrafting upon the best and most liberal general culture, of the special training requisite for the minister of Christ. It falls clearly into two divisions—general and special education, the first embracing all the preparatory culture upon which the latter is based.

Here, at the outset, let me vindicate for education its rightful and adequate meaning:—the drawing out or developing of all the general faculties of our nature, not the acquirement of intellectual knowledge merely, which is often but the smallest part of a true education. The Christian minister should be, as far as may be, an ideal man, with every faculty trained and developed, not a mere seminarist, but full of power of intellect and spiritual contact with his people; a man of deep, vigorous, not narrow-minded piety, of a well cultivated mind; large-hearted, so as to be able to judge fairly, and to care for, the several departments of human life and thought; and, if possible, of strong, robust physique: such is undoubtedly the standard we should set up for one who is to be an example to the flock, a leader in the army of God.

But upon this general education must be reared an adequate special training, which is more particularly the subject of this paper. We of the Church of England have, in a period now happily almost entirely past, been singularly behind in the matter of the special training of the clergy. It requires no eagle eye to trace the fruits of such neglect in much of the self-willed, misconducted

working, vacillating and conflicting teaching among our clergy, with the inevitable consequence of a lack of ardent, self-sacrificing love for the Church, or of clear, definite acquaintance with her teaching, on the part of the laity. Hence come most of the evils which we in this Canadian Church have at present to deplore.

An English clergyman, writing in a recent number of the *Contemporary Review*, repeats with some satisfaction a remark of the late Archbishop Tait as to the inadequate test of a man's working powers furnished by a Bishop's examination—that a friend who went up for examination with himself, whilst showing a lamentable ignorance of Bishop Browne's learned work on the Articles, afterwards became, to use his own language, one of the strongest horses in the London Diocese. Alas! the sad sequel points the moral only too clearly. That clergyman was one who, after employing his undoubtedly high talent for nine years in the ministry of the Church, withdrew on account of the condemnation of Mr. Voysey for denying the Godhead of our Lord, congratulating himself that he was well out of it, and, according to his own letter quoted by his friend, made use of his personal friendship with the Archbishop to endeavour to turn him into a neologian.

This is but one case in hundreds in which the most talented amongst the clergy, simply for lack of preparation, become the greatest hindrances to the Church's work. What wonder if, with facts like these before our eyes, theological colleges for the definite training of the clergy have been established in so many parts of England, whilst at a recent conference of all those concerned in the training of candidates for Holy Orders, whether as professors in the University, or tutors in theological colleges, or examining chaplains of the bishops, it was resolved to petition the bishops to require from all University graduates a more systematic training than that which is at present given in the Universities by the Professors of Divinity, and that the preparatory training of non-graduates should in all cases extend over three years. I may mention that, at the University of Trinity College, we have for graduates a two years post-graduate Divinity course, and for non-graduates exactly the time of three years recommended for adoption in England, the first of which must be spent in Arts' work only, in all cases. In this respect, therefore, we are actually maintaining the standard which it is sought to adopt in England.

The importance of special preparation being then admitted, we have next to consider its nature. Our Candidates for Orders need a special training, intellectually, spiritually, practically.

To take these points in detail. The theological teaching should be thorough. There are times of critical sifting in every department of thought—specially religious thought. Time was when the vigorous citation of a text of Holy Scripture, albeit often applied in direct defiance of its proper meaning, or at least the authoritative appeal to a dogmatic formulary silenced all argument and controversy. Now, the case is far different, and, believe me, there is much that is cheering and hopeful in the contrast. We believe that by this fiery test our Lord is purging away the dross from the fine gold of the Apostolic faith, and thus breaking down the merely human system of shibboleths and traditional theories, which have all too long stood in the way of the unity of the body of Christ. Still, if there is much ground for humble hope, there is no hope for the Church which cannot lay her theological foundations broad and deep, which fears the appeal to the Apostolic Scriptures, interpreted in the light of Christian history and teaching.

The accurate critical study of Scripture is more than ever indispensable, as the solid foundation of all theological tenets. The students must be taught to study their New Testament, not to find out the thousand conflicting opinions of commentators without end, but to gain the conviction that, when studied in the light of their historical setting, and with the same accurate scholarship which we bring to other studies, but which has too long been deemed unnecessary for the study of Divine revelation, the words of Scripture become living words, so that although we do not as yet grasp

their whole force we cannot mistake their meaning. In a word, as the battle of human interpreters is silenced, we pass into actual conscious fellowship with the apostolic writers, nay, we listen to the Holy Ghost Himself, speaking to us through those divine words which gain ever-increasing fulness of meaning from every advance of human knowledge, and every successive experience of the Church's life. The gradual development of the canon of Scripture must be thoroughly apprehended, men must fully recognize the various types of doctrine which were given by S. Paul, by S. Peter, and by S. James, as each having a distinct place in the fulness of Christian truth. At least some idea may be gained of the manifold complexity and impregnable strength of the historical evidence for the authenticity of the several books. As it proved in the 16th century, so is it ever, the accurate, devout study of the Holy Scriptures in their original tongues, will renew the spiritual, giving power to the preaching, and guard from doctrinal error the mind of the preacher.

Second only in importance to the study of the Scriptures is that of the history of the Church and of doctrine. All genuine Christian doctrine must be rooted in, and grow naturally out of, the original deposit of truth embodied in the Apostolic Scriptures; and as a further test, verifying our application of the first, it must at least implicitly have formed part of the teaching of the Church all through the ages.

The student of Christian history will trace the unvarying course which all doctrinal controversies have run. First, the difficulty is felt as to the reconciling of what seem contradictory truths, then attempts are made by heresies, on either side, to get rid of the difficulty by cutting the Gordian knot, and denying in greater or less degree, one or other of the two truths, the Church meanwhile occupying a position midway, although not yet having gained the connecting link by which these truths are finally brought into perfect harmony.

Let the Christian student trace out thus the history of the doctrine of the Holy Trinity, for example, and he will gain a conviction of its truth, as well as an insight into its beauty, which will never leave him. Perhaps no passage is more touching in that sad book, Newman's *Apologia*, than the passage in which he mentions, as the reason which actually caused his secession from the Church of his fathers, a view of the Church of the Nicene age which a wider acquaintance with the history would have shown to be inadmissible. The test of a doctrine is its history: this is a principle of fundamental importance. It was the unquestionable maxim of the Church of old, doubly sacred to us, because it guided the English Reformers through the doctrinal perils which beset them, to the firm rock of the historic, apostolic faith, which we prize as our dearest heritage.

One word may perhaps be said as to the practical lessons of the past history of the Church; the light which it throws, in each case, upon the causes of her influence or her failure, and the practical wisdom which may thence be gained for the needs of the present time. The study of Liturgies in connection with our Book of Common Prayer falls under the same division, and is exceedingly important, both as testifying to the substantial unity of Christian faith and worship, and as throwing a flood of light upon the principles of our own Reformation.

The student thus grounded in Holy Scripture and in the history of the Church, will be in a position to proceed intelligently to the study of the doctrinal standards of the Church, and of the writings of her greatest sons. By this method of approach his devotion and loyalty to the Church will be deepened, as he finds her doctrinal standards corresponding to the results already arrived at in his previous study, whilst he will carefully distinguish in relative importance the broad fundamental and authorised principles of our Church from the extremist platform of any narrow sectism within her pale. The theological training will be at once devotedly loyal to the Church, and yet above the vitiated atmosphere of party strife. No more erroneous conception of the proper province of a theological school could,