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which, according as it is successful, becomes a portentous fraud and to suppose that the Spirit of the holy God was under the necessity of resorting to such measures to convey the knowledge of His will to His chosen people, or that He condescended to make use of them when so resorted to, is surely to betray a most unworthy conception of God, and an equally distorted idea of the nature of revelation. When it can be shown to demonstration that Moses did not write Deuteronomy, then it will be time to consider how we stand with reference to the use Christ made of it, and to the New Testament generally; but knowing perfectly well that it is simply not possible to do so, I am content to marvel more and more as I discover and trace more and more the close interdependence of the Old and New Testaments; and while my reverence for each increases as I study it with earnest faith, I am moved to adoration and to gratitude, as I learn ever more and more to see that as the New Testament rests upon the Old, so the Old Testament is fulfilled in, and established by, the New, and am constrained to confess that it is this intimate and indissoluble interdependence which effectually confirms them both.

STANLEY LEATHES.

ART. II.—PASTORAL WORK.¹

AT a great political crisis in Rome, 1,935 years ago, when Julius Cæsar was making his most daring bid for power, the oligarchs entrusted their cause to a senator and rhetorician named Favonius. He was allowed one hour for his speech. Some of you will remember how he employed it. He consumed this unique opportunity in commiserating himself, because the space of time allotted to him was so short. Unlike him, I am congratulating myself that I have only to speak to you for half that time—not at all because I am reluctant to address you, for, indeed, I regard it as a great privilege that I am permitted to do so—but solely for this reason: I am a country clergyman, and as far as my clerical life is concerned, I have never been out of a country parish. And, therefore, much of what I may say on pastoral work will, I fear, be found of only little use by those of you who either are, or are going to be, engaged in work in town parishes. In obedience, however, to the distich which bids us

Be niggards of *advice* on no pretence,
For the worst avarice is that of sense,

¹ An address given at Selsdon Park on June 21, 1890, to young men about to be ordained.

I shall try to tell you in less than twenty-eight minutes what twenty-eight years of a country parson's life have taught me.

What is Pastoral Work? It might be taken to mean the whole of a clergyman's life *qua* pastor. But as this would require at least five or six addresses to discuss in the most superficial manner, it is plain that when it is to be handled in one brief address a limited and narrow meaning must be ascribed to it. To-day, therefore, I define Pastoral Work as "laying hold of the individuals in your parish." A clergyman has many duties to perform, which is the reason why his life's task is so hard a one. He has, as you all know, to preach the Gospel, to administer sacraments, to be a student, to organize charities, to set a good example, and so on. None of those things is what I mean by pastoral work. Pastoral work is *fathering* your flock. Just as a parent is ever endeavouring to wean each of his or her two or nine children from vice, and to put him on the narrow road, so will the pastor, whether his flock consist of 300 or 5,000, try his hardest to *apprehend individuals*.

Not sowing hedgerow texts and passing by,
Nor dealing goodly counsels from a height
That makes the lowest hate it; but a voice
Of comfort and an open hand of help.

If, then, this, so far as it goes, is a correct definition, *how* are you to fish for men, *how* are you to sweep into the Gospel-net these individuals, *ἀνθρώπους εἶναι ζωογονήστες*?

To answer this question, let us look at a parish—any parish in the Christian world. Of what does it consist? Why, of three great divisions. I have, as you are aware, apostolic authority: of children, of young men, and of fathers.

Let us take these in order. How will you lay hold of the children? I reply, By being diligent teachers in your schools. Now, I am quite sure that you will look after your *Sunday-school*. But what I wish to impress on you is the importance of teaching in the *day-schools*. In them I would have you make the Scripture-lesson your first choice, certainly; but so long as you go to the schools I care little what you teach. Look in even at the infants, and hear them repeat a hymn, if nothing else. Get the children to like you. Take an interest in their work and in their games. Form a Band of Hope. For, be sure of this, you can do more *direct* good to children than to any other members of your flock. Adults will refuse to listen to you very often, only to show their independence. But children like to listen, and, if properly managed, are glad to obey.

I come now to the second division of the parish—young men; which of course includes young women. How are you to influence these? I will speak of the last first, because I only need a single sentence. There is but one thing to do with the

young women. Get rid of them. Get your squire's or rector's wife to find them good places. One of the worst features of these democratic days is the growing habit of keeping the daughters at home instead of sending them into service. A number of girls between fourteen and twenty years of age, loitering about at home instead of learning in a good place to be good housewives, is the ruin of the girls and the ruin of the parish.

As to the young men, who are prone to identify manliness with irreligion, they will be the great test of your capableness as pastors. How will you approach them? My favourite plan is a night-school. But I am bound to say that it used to do more good than it does now. You can never be sure of a night-school. One year it attracts; another year it is empty. Change its teachers from year to year, and, if possible, let them be gentlemen. But if you want it to succeed, you must put in an appearance yourselves, and show interest in it. Next to a night-school I put a Temperance Society. But the success of this depends almost invariably on its being worked by a layman. In the matter of recommending sobriety, one word from him has more weight than ten from you. The ordinary young man thinks that you are paid to preach temperance; he knows that the layman is not. Moreover, when *you* bid him be sober, he thinks it poor-spirited to obey; he regards it as loyal to hearken to a layman. I say the very same thing of a Young Men's Friendly Society; it is an admirable engine in the hands of a layman. In a large parish, not in a small one, a communicants' guild is invaluable. Need I mention gymnasiums, cricket clubs, singing-classes, drum and fife bands, classes for teaching wood-carving, etc.? If I do mention them, it is mainly because I implore you not to let young men slip out of your hands after confirmation. Do get at them somehow. I assure you that *you* can do this much better than we older men. They are a little afraid of us; they are not afraid of you. You are in touch with them, we are not. But it is the hardest part of your work, and therefore, on the principle of *noblesse oblige*, what you should work at hardest.

Finally, I come to the third division of the parish—the fathers and mothers. How will you shepherd *them*? I shall give you only one rule, that it may be impossible for you to forget it. I shall say nothing to you about mothers' unions, provident societies, penny banks, mothers' meetings, and slate clubs, but I say one word—*Visit*. Go about among your people and make friends of them. I know that whenever you take up a book on pastoral work and turn to the chapter about visiting, you nearly always find a sentence of this kind: "If you go into your neighbours' cottages only as gossips, you

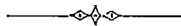
are best at home in your studies." But I think this is much too strong. Try by all means to say a word for Christ and religion and virtue whenever you enter a house, but do not regard your visit so wasted if you have not said it. The manifestation of compassion, the patient listening to the grievances of your parishioners, the introduction—if only for a quarter of an hour—of cheerfulness and refinement into a sad and rough home—do you imagine that these things are valueless?

What people want, and what does people good, is sympathy. How can you show it if you do not go to see them? And therefore, I repeat, go from house to house continually. Do not say, "I will not go in the morning because the woman will be washing; I will not go in the evening because the man will be at his supper." When will you see the man if you do not go in the evening? I bid you go at all times. Nothing is easier than to leave the house if your tact and common-sense tell you you are *de trop*. It is only *till* they know you that men are somewhat cold and rude. It is astonishing how they will thaw if they see you are not afraid of them. And therefore, at the risk of wearying you, I say once more, Go in and out among your people, not as judges or inquisitors, but as personal friends of like passions with them. Speak to them and feel to them as men to men.

And now you will be saying, "What does our adviser mean by harping on the worn-out subjects of teaching and visiting? Has he nothing better to offer us than this *crambe repetita*?" My defence is this: The younger clergy think that more is to be gained by the multiplication of services and the formation of guilds than by conversing with and teaching individuals. Pray do not think that I am blaming them. I only say that I do not quite agree with them. I only say, These things ought ye to have done, and not to leave the other undone. Unless you *know* your people, you will not do them much good. In the exquisite picture of the great Pastor of the sheep, what is the most *winning* trait? Is it not that He "calleth His own sheep *by name*;"? We expect Him to enter in by the door, to lead them out, and to go before them. But do not the words "He calleth His own sheep by name" tell us something about the Good Shepherd which we never should have thought of? There are hundreds of millions of His disciples on earth; yet He knows each one—the temptation, the unhappiness, the struggles, the anxieties of each man, each woman, and each child He knows, just as He knew the thoughts of the poor woman who touched His garment as He was on the way to Jairus' house. *Him*, therefore, my fellow-labourers in Him, in this, as in all else, I beseech you to follow. I know you will love your flocks; you would not have chosen the poorest-paid profession in England if

you did not. You will relieve their wants, and preach them a faithful Gospel, and pray for them morning, noon and night, I am sure. But even all this is not sufficient. You must, if possible, know each individual. If an Apostle with the care of all the Churches on his shoulders could say "Who is weak and I am not weak? who is made to stumble and I burn not?" cannot we say it? If Julius Cæsar and Napoleon knew the names of each old soldier in their armies, cannot we imitate them? But perhaps to this some of you will make this remark: "We do not see the result of this pastoral work; we teach and visit, and try to get at our young men, and yet, for all that, our churches are but little fuller, our communicant list not much longer." But oh, my young brethren, never say that. In the first place, God placed us here to sow, not to reap; to fight, not to win the battle. Whether you succeed or not is of no moment whatever; that is in Christ's hands, not yours. In the second place, you have forgotten your *À Kempis*: *Dat sæpe Deus in uno brevi momento, quod longo negavit tempore; dat quandoque in fine quod in principio distulit dare.* There is only one speech for every pastor in the world, the speech of Simon at Bethsaida: "Master, we have toiled all the night and have taken nothing; nevertheless, at Thy word I will let down the net." To him who acts in the spirit of these words the Lord will say in the last day, "Well done, good and faithful servant! thou hast been faithful over a few things; I will set thee over many things: enter thou into the joy of thy Lord."

FRANK PARNELL.



ART. III.—FOUR GREAT PREBENDARIES OF SALISBURY.

No. 3.—ISAAC BARROW.

IT is a distinction of which any Cathedral may well be proud, to contain in the roll of Prebendaries names like those of Hooker and Pearson, Barrow and Butler. There is no fear that English theology and English literature will ever lose sight of the great works of the two first and the last in this list. In spite, however, of the admiring notice of men thoroughly masters in theology, Barrow hardly appears at the present moment to stand as high as he deserves. In his life-time he attained the highest distinction as a mathematician, and it has been well said that he is the thorough type of the scholar in the seventeenth century, who knew how to combine the old science and the new. When he entered Cambridge the great study of the place had few votaries. At his death his own pupil, Isaac Newton, was in the full exercise of his extraordinary powers.