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res angusta domi, they could hold a cure impossible to a penniless man, but offering noble opportunities to a devoted soldier of Christ.

The whole Church may well breathe "the prayer divinely taught," "Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

NOTE.—Lord Cranborne's Bill, now before Parliament, will, as to its first part, at least, be welcomed by earnest-minded Churchmen. But their legitimate aspirations will not be satisfied till it can be said of every clergyman that he owes his position as a "steward of the mysteries of God," not to some money transaction, but just as his bishop does, to his intrinsic merits, personal, intellectual, religious.

RICHARD W. HILEY.



ART. IV.—THE ELLAND CLERICAL SOCIETY.¹

THE Society which bears this name was founded in 1767, mainly through the exertions of the well-known devoted and energetic Vicar of Huddersfield, the Rev. Henry Venn, in order to afford to the Evangelical clergy of the last century, comparatively few in number, and widely scattered, as they were, opportunities to meet together from time to time for spiritual counsel and fellowship, and mutual edification. It was under considerable difficulties, owing to the lack of facilities for travelling which existed a century ago, that these gatherings were held. How much they were needed and valued by those who attended them may be inferred from the following words which occur in the prayers which are still used at the opening and closing of the meetings of the Society, as they have been from its commencement :

"We bless Thee that Thou hast put it into our hearts to meet together for the purpose of furthering one another in the work of the ministry. We thank Thee for the liberty we enjoy, and that things are so peaceably ordered by Thy Providence that we can thus assemble together, none making us afraid. O our God, what would our forefathers have given for so great a privilege!"

"O merciful Father, how much are we indebted to Thee for these pleasing and profitable interviews! We adore Thee for making them so often the happy means of renewing our friendship, gladdening our hearts, and strengthening our hands in

¹ The writer of this article, who has been a member of the Society for twenty-nine years, desires to express his acknowledgment of the aid he has derived from "A Review of the Origin and History of the Elland Clerical Society," compiled by the late Canon Hulbert, and published in 1868.

Thy blessed service. O our God, what a mercy is it that, whereas in the world we meet with many difficulties and discouragements, Thou favourest us with such precious means of instruction, edification, and consolation!"

Until 1771, when Mr. Venn resigned the living and removed to Yelling in Huntingdonshire, the meetings were held at his house four times a year. After that date, as he was succeeded by a Vicar of uncongenial views, they were transferred to the village of Elland, an ancient chapelry in the parish of Halifax, where the Rev. George Burnett, the perpetual curate, and one of the earliest members, received the Society at his house. The meetings continued to be held at the same place during his incumbency and that of his successors, Thomas Watson and Christopher Atkinson—a period of upwards of seventy years—until the death of the latter in 1843. From this long sojourn at Elland the Society derived the name which it still retains, although since the year 1843, when it met once at St. James's Parsonage, Halifax, it has returned to its original and more convenient place of meeting at Huddersfield, where it has been hospitably welcomed at the Vicarage under the following successive Vicars—Josiah Bateman, Samuel Holmes, William Bainbridge Calvert, and James Waring Bardsley.

With the removal from Elland the recorded transactions of the Society commence.

In order to secure the unity of sentiment and the personal character which are essential to the success of such a body, the number of members has been limited, formerly to twenty-five, now to thirty; and the mode of election guarded, so as to preserve the distinctive character of the Society. The result has been conducive, in a remarkable degree, to the internal harmony and prosperity of the brotherhood, and to the confidence which it has secured among the friends of Evangelical truth.

Among the well-known and honoured names of former members are found those of Venn, Stillingfleet, Burnett, Powley, Crosse, Richardson, Atkinson, Riland, Wade, Olerenshaw, Wilson, Whitaker, Roberson, Knight, Smith, Coulthurst, Dykes, Franks, Graham, and Kilvington, from amongst the generation which originated our great religious societies at the end of the last, and the beginning of the present, century.

In more recent times the following names occur: Maddock, Carus, Wilson, Knight, Redhead, Tattersall, Hill (Archdeacon), Jarratt, Bateman, Birch, Sinclair, Blunt, Meredith, Richardson (Archdeacon), Bull, Blomefield, Sale, Musgrave (Archdeacon), Long (Archdeacon), Camidge, Brown, Falloon, Carr-Glyn, Goe (Bishop), James Bardsley, Hulbert, Roberts, Gibbon, Brooke, and Jackson, and the three latest Bishops of Sodor and Man.

The number of clergy who have been enrolled as members is 172.

At the meetings a portion of the Greek Testament is read and commented upon by those present, and one of the following Articles freely and unreservedly discussed, each member in turn giving the result of his experience :

- Article I. On Public Preaching ;
 - „ II. On Gospel Truths ;
 - „ III. On False Doctrines ;
 - „ IV. On Meetings for Mutual Edification ;
 - „ V. On Personal Inspection and Pastoral Visiting of the Flock ;
 - „ VI. On Visiting the Sick ;
 - „ VII. On Catechizing of Children and Instruction of Youth ;
 - „ VIII. On Confirmation ;
 - „ IX. On Extending the Influence of the Gospel at Home ;
 - „ X. On Foreign Missions ;
 - „ XI. On Ruling their own Houses well ;
 - „ XII. On Particular Experience and Personal Conduct—
- a list which embraces the whole field of clerical duty.

The business at the meetings is conducted by a Director, this office being undertaken by each member in turn, according to seniority of admission, for two consecutive meetings.

After its establishment at Elland the objects of the society were, in 1777, enlarged by the adoption of a design to raise a fund with a view to the education of poor young men of piety for the ministry. One of the results of mutual conference among the members had been the discovery that there existed a great want of devoted men sincerely and intelligently attached to the Church of England; and also that many who were desirous of entering holy orders were unable, through narrow circumstances, to complete the necessary preparation either at the Universities or under private tuition, and that on this account not a few who were zealous to do good sought an opening for usefulness by joining the ranks of Dissent.

Among those who were hindered by pecuniary considerations from entering the ministry were many sons of clergymen, and to the assistance of these the attention of the Society was specially, although by no means exclusively, directed.

Upon this design being made known, liberal pecuniary help towards its accomplishment was furnished by those who were in sympathy with the principles of the Society in donations and annual subscriptions, which, while fluctuating in amount, have never from that time to the present failed to place at its disposal very considerable means for this purpose, to which

they have always been immediately applied, never being allowed to accumulate.¹

It may be mentioned that all the members subscribe annually to this fund, in addition to defraying all the expenses connected with its administration, and the conduct of the meetings, with the exception of a small sum (under £5 per annum) for postages and printing.

Through the aid of the grants which the Society has from these funds been enabled to make, no fewer than 325 young men have received the advantages of a University education with the express design of entering the ministry of the Church of England. It may be here mentioned that all pensioners, when they are elected, sign an undertaking that, should they devote themselves to any other work than that of the ministry, they will return the money they may have received from the Society.

At the present time every candidate for aid is required to fill up a printed form of application, giving particulars as to himself, and also to furnish the names of three clergymen able to bear personal testimony as to his character and fitness, to each of whom a paper of questions is addressed. If the result be considered satisfactory, he is invited to present himself at one of the meetings, when he is examined partly in writing and partly *vivâ-voce* in classics and mathematics, in order to ascertain the probability of his being able successfully to pass through and profit by a course of training at the University; in Holy Scripture, the Greek Testament, and the Prayer-Book and Articles.

Among the pensioners in former days have been the honoured names of Thomas Thomason, formerly chaplain of the Honourable East India Company at Calcutta, and translator of the Scriptures into the Hindustanee language, and Samuel Marsden, the first chaplain at Botany Bay, and the apostle of New Zealand, both of whom in after-years expressed and gave

¹ Among the names of munificent donors appear the following, with the total amount of the contributions of each: William, second Earl of Dartmouth, £241; William Wilberforce, Esq., M.P., £2,565; Henry Thornton, Esq., £3,380; John Thornton, Esq., £300; Mrs. Bouverie, £1,350; Rev. Charles Simeon, £275; Sir Richard Hill, M.P., £175; — Daw, Esq., £185; Rev. Dr. Kilvington, £200; Robert Thornton, Esq., £200; Lady Catherine Murray, £220; Sir Charles Middleton, £130; Richard Hoare, Esq., £260; Rev. G. Burnett, £100; W. Hey, Esq., £104; Lord Carrington, £50; Rev. William Romaine, £78; Rev. W., M.A., former pensioner, £200; Rev. J. W. (India), former pensioner, £150; the Misses Harrison (Sheffield), £1,185; Rev. T. T., being all the money expended on his education, £400; Henry Wilson, Esq. (Sheffield), £1,155; Canon Jackson (Leeds), £195, etc. Many and considerable legacies have been also from time to time left to the Society, including one of £1,500 in 1813; and another amounting to £6,434 by Mrs. Disney Robinson.

substantial proof of their gratitude to the Society. It is interesting to know that the poet Henry Kirke White was accepted as one of the Society's pensioners. On his arrival, however, at the University he was taken up by Rev. Charles Simeon and other friends, the devoted Henry Martyn showing a lively interest in the young man, whose career, so full of bright promise, was cut short by an early death. The names of other pensioners who afterwards distinguished themselves might be mentioned.

Of the value of the aid afforded by the Society in its early days we may form some idea from the following extracts. The first is from Sargent's "Memoir of Thomason" (p. 16):

"At Elland, in Yorkshire, a Society existed—it still lives, and is vigorous in well-doing—the sole (?) object of which was the highly important one of spreading a fostering wing over those aspirants to the ministry of the Church of England whose means were not sufficient to enable them to take the necessary degree at the University. By the advice of Mrs. Thornton application was now made to this institution, the transcendent utility of which will be at once seen when it is known that neither the subject of this memoir nor many others who have been, and now are, ornaments of our Church would ever, in all probability, have become her ministers but for support derived from that source." An interesting account of the examination of the candidate by Revs. Henry Foster and Richard Cecil follows, and his final acceptance by the Society in 1791 was signified. "I am accepted," he writes to his mother, March 18 of that year. "No doubt your heart overflows with gratitude. I am sure mine does. Mr. Atkinson is quite a father to me. The kindness I have experienced at Leeds far eclipses all other favours. 'Bless the Lord, O my soul, and all that is within me, bless His holy Name.'"

From the memoir we learn that the young man was placed under the care of a well-qualified clergyman, who undertook to instruct him without any remuneration, the Society merely paying for his board. In 1792 he became a student at Magdalen College, Cambridge, whence, on the occasion of his obtaining the gold medal and books for the Norrisian prize essay, he wrote to his mother: "Against all expectations, I have succeeded. . . . It will be a testimony to Mrs. Thornton, and to the Society who have sent me here, that I have not misspent my time." In the journals of the Society we read, under date of August 19, 1796: "Resolved, that Thomason be curate to Mr. Simeon at Cambridge." In after-years, before he left England, from a slender income he saved above £400, and repaid to the Society the whole amount which had been expended upon his education.

From the above extracts it will be seen that in its early days the Society frequently assisted young men in their preparation for the University. In this they were aided by Revs. George West, of Stoke next Guildford, and J. Clarke, of Chesham Bois, Bucks, who gave gratuitous instruction and domestic accommodation to the students. This practice has been for some time discontinued, the necessity for it no longer existing.

These extracts also furnish illustration of the cordial relations existing between the members of the Society and their pensioners at the time referred to, as, indeed, at the present day. The treasurer, on behalf of the members, has always been in the habit of giving fatherly counsel to the young men during their University course, and manifesting his interest in their progress. Every term he usually receives a letter from each pensioner, giving some account of himself, which is laid before the next meeting.

The following extract from Rev. J. B. Marsden's "Memoir of Rev. Samuel Marsden" refers to his connection with the Society: "That Mr. Marsden was a young man of more than ordinary promise is evident from the fact that he was adopted by the Elland Society, and placed at St. John's College, Cambridge, to study for the ministry of the Church of England. The Elland Society . . . is an institution to which the cause of Evangelical truth in the Church of England has been much indebted for the last sixty or seventy years. It is simply an association of pious members of the Church of England, who assist young men of enlightened zeal and suitable talents with the means of obtaining an education with a view to the Christian ministry. . . . To this Society Samuel Marsden was introduced by his friend, the Rev. Mr. Whittaker, a neighbouring clergyman; not, it is said, without some apprehension on the part of the latter lest his simple and unassuming manner should create a prejudice against him. Such anxieties were superfluous. . . . The piety, the manly sense, and the modest bearing of the candidate at once won the confidence of the examiners, and he was sent to college at their expense."

In after-life, besides refunding the amount spent upon his education, Mr. Marsden wrote frequent long and interesting letters to the Society detailing his labours, difficulties, and successes. In his latest recorded letter (he died in 1837 in his seventy-second year, after forty years of usefulness in Australia and New Zealand) he writes: "I must live and die a debtor to the Elland Society. It is to their patronage and support that I owe my present situation. It has been my constant study since I was made partaker of their bounty to render myself worthy of their esteem, and never to disgrace the honour conferred upon me by that respectable Society." The biographer

remarks that had the Society done no other good than to send the Gospel to New Zealand, it would not have been formed in vain.

Further testimony to the same effect is derived from the life of the Rev. Charles Jerram, Vicar of Cobham, Surrey, who writes (p. 59): "I must not omit this opportunity of expressing my opinion of the excellence of this Society, the benefits it conferred upon the Established Church, and my own personal gratitude for the kindness I received from it. They commenced operations, and flourished beyond expectations; and at the time I had the happiness to share its benefits I was credibly informed that at least fifty young men, all of them men of piety, some of them of eminent literary attainments, and a few occupying posts of much importance, had been sent by them into the ministry. At the time I entered college there were not fewer than eight or ten on the Society's books at Cambridge."

These extracts, and similar testimony which could be advanced, will not only show the service rendered by the Society to the Church, but also indicate the grateful sense of the value of its aid entertained by the recipients of its bounty.

Although, according to our rule, more recent instances cannot be made public, some idea of the extent of the Society's work may be gathered from the following statistics, relating to the twenty-eight years during which the late Canon Crosthwaite was the beloved and indefatigable treasurer and secretary. The sum of £11,166 was contributed to its funds, and expended in grants, 118 applicants receiving assistance. Of these, in 1888 33 were already beneficed clergy; 5 were working in the foreign mission field; 27 were assistant curates; 10 were otherwise usefully employed, and 26 either at college or preparing for holy orders.

The Society's report for 1894 enumerates 11 pensioners at Cambridge, 4 at Oxford, and 1 at Wycliffe Hall, in the latter University.

In 1892 the Society resolved to make grants to assist promising graduates, with preference to those who had previously been their pensioners, to pursue their studies at Wycliffe or Ridley Theological Halls. It is difficult to overestimate the value of this new departure in its operations, the statement recently made by Archdeacon Sinclair being undoubtedly true, that the weakest point of the Church of England to-day is clerical education. "Very few men," he adds, "come to the parishes with training in, or appreciation of, the composition of sermons or public reading; and many know nothing of pastoral work, and are utterly without

experience of the working classes, or knowledge of working-class ideas or movements."

With a view to remedy this defect, a course of special preparation for the ministry, such as is afforded in the halls alluded to (or in theological colleges), is most desirable; and yet the expense attending it can in many cases be ill afforded by those who have with difficulty been enabled to procure the means to defray the heavy cost of a previous University career.

How strong, on the score of its educational work, is the claim of the Elland Society on the sympathy and support of Evangelical Churchmen may be inferred from the words of an appeal issued by the Conference on the Training of Candidates for Holy Orders, held at Oxford in January, 1890, with the approval of the Archbishops and Bishops of both provinces without exception, and attended by a large and influential body of professors of divinity at the Universities, examining chaplains, and officers of most of the theological and missionary colleges in England.

"There are doubtless many claims at the present time upon the liberality of Churchmen. But to those who are able to look beyond the immediate wants of their own neighbourhood, and to consider what will most tend to the welfare of the Church at large, nothing will seem more important than the supply, in increased numbers, of a fully trained and instructed ministry; and no duty will seem more binding than that of endeavouring to remove any merely pecuniary difficulties that stand in the way of this. For (a) to Churchmen the supply and the character of their teachers must necessarily be a matter of the highest moment; and (b) a result similar to that which has been seen to flow from the increase of the episcopate would follow any increase in the number of highly-qualified clergymen. Each effective and devoted clergyman becomes a centre of activity and influence, leading to the supply of the other needs of the Church."

The appeal had previously stated that it is proved "that the course of training in the English Church is less prolonged and thorough than that in some other important religious bodies, both in England and Scotland; yet at the same time the expenses it entails are heavier, from causes which are inevitable. The majority of those ordained would find it impossible to meet the expenses of a more costly education than at present. *And the number of men desirous of ordination who have the means for the education even now required is likely to diminish relatively—relatively, at least, to the growth of the population, owing to the diminution of the incomes of the clergy, from whose sons the ranks of the clergy are to a large extent recruited*" (the italics are ours).

These considerations may serve to emphasize the importance of the work of the Elland Society, a large proportion of whose pensioners are sons of clergy, to whose cases, as a rule, preference is given.

The connection of the Society with foreign missionary work must not be overlooked. It is interesting to know that the Elland Society took part, in connection with a similar society at Rauceby in Lincolnshire, and the Eclectic Society in London, in the origination of the Church Missionary Society. The journals contain copious records of the correspondence on missions which took place, and of the resolutions which resulted from it. A meeting of representatives from the societies at Elland and Rauceby was held at the latter place on May 6 and 7, 1795, when the Rev. T. Knight, one of the deputation from the Elland Society, was chairman. Mr. Simeon, of Cambridge, and Mr. Robinson, of Leicester, were also present—in all, fourteen clergymen. Again, the memoirs of Mr. Simeon record a meeting of the Eclectic Society, on February 6, 1796, when the majority were not prepared to recommend any immediate measures beyond the education of young men for the special purpose, either by the Elland or some other society. Mr. Basil Woodd, in his notes, says: 'This conversation proved the foundation of the Church Missionary Society. Several years previous to the formation of that great Society in 1799, the attention of the Elland Society had been drawn to the importance of the publication of the Gospel by Foreign Missions, and in 1797 a student named Nankiwell was sent to the West Indies, and supported by the Society.

The interest of the Society in the cause continued after the formation of the Church Missionary Society, and in 1801 they were urged by the committee of that Society to supply them with men, rather than with funds, which were far more readily obtained.

Many of the pensioners of the Elland Society have, in later years, devoted themselves to foreign missionary work. One recently died on his way to Uganda; another is already there; and a third preparing to go, should the way be opened.

It is a matter for sincere regret that the last Report of the Society (1894-95) discloses the fact that there are many promising candidates, carefully selected, whom the Society is altogether unable to assist, owing to lack of means. We cannot but think that if the work of this venerable handmaid of the Church at home and abroad were more widely known, and its importance more adequately recognised, this would not be the case. An earnest appeal is therefore made to the

friends of Evangelical truth, to strengthen the hands of those who are entrusted with its administration.¹

Some insight into the inner life of Christian fellowship, of which the Society is the centre, may be derived from an interesting reference in the memoir of Bishop Wilson, of Calcutta, by his son-in-law, Rev. Josiah Bateman, who relates an interview between that venerable prelate and the members, in 1845, during his visit to the Vicarage at Huddersfield:

“On one of the days of their meeting they presented him with an affectionate address, which was read by the Director, Archdeacon Musgrave. He (the Bishop) was so much affected by it as to be incapable of reply, but the address itself was carefully preserved to the day of his death, and found marked among his papers.”

“The Elland Society,” he (the Bishop) notes in his diary, “met here for discussion. Archdeacon Musgrave, Revs. Bull, Knight, Gratrix, Redhead, Tripp, Sinclair, Crosthwaite, Meek, Haigh, Hope, Bateman, etc. I was much edified and comforted.” Again, in a letter, after his return to India, he writes: “Present my tenderest love to the Elland Society, my introduction to which I consider among the many blessings of my visit home. I trust I shall continue to have their prayers. The prayers I collected in England are like a covering cloud, distilling showers of blessing on me in the heat of India. Yes! I remember the dear Archdeacon and the clergy present, to all whom, and more especially to Archdeacon Musgrave, my love.”

T. ALFRED STOWELL.



ART. V.—THE HISTORY OF OUR PRAYER-BOOK AS BEARING ON PRESENT CONTROVERSIES.

PART II.

IN the former article I endeavoured to show that the first Prayer-Book of Edward VI., while distinctly rejecting what belonged to the doctrine of Rome, gave an uncertain sound as regards the doctrine of the Corporal Presence, using language which might seem to be conciliatory towards the Lutherans, but which did not necessarily involve the teaching of the doctrine of Luther.

In the present article we have to deal with the second Prayer-Book of Edward. We have again two questions to

¹ The present secretary and treasurer is the Rev. W. Meredith Lane, Beeford Rectory, Hull, by whom contributions will be thankfully received.