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THE
CHURCHMAN

JULY, 1884.

ART. I.—THE RESPONSE OF THE CHURCH OF ENGLAND TO THE WANTS OF MODERN TIMES.

IS the Church of England showing herself able and ready to meet the wants of the people, and is her response to a very evident revival of religious feeling and sentiment such as to justify the position she holds as the Church of the nation? These questions come continuously and prominently before the minds of devout and thoughtful men, who desire and pray that the Christian character of the nation may be firmly and fully maintained, and that the English Church may prove to be yet more than ever the power and influence which God will use and honour in forming and deepening the religious and moral life of the people.

To arrive at an unbiassed judgment as to whether the Church is faithfully fulfilling her mission to the world, by devoutly and skilfully adapting herself to the characteristic wants of modern times, we should endeavour to ascertain with as much accuracy and completeness as possible, what are the methods which are being used to bring the great masses of the people under the healing and life-giving influences of the Gospel.

Those who have carefully watched the growth of the Church during the last quarter of a century, cannot fail to have marked the rapid development of almost every kind of machinery for dealing with the peculiar and anxious responsibilities laid upon her. Granting with thankfulness, however, that this is true, we have still to face the question as to how far these manifold organizations may be vitalized with an increase of power, and to what extent they have so far seemed to succeed, or to fail through the supply or lack of those who personally consecrate their life wholly, or in part, to extend the Kingdom of Christ among their fellows.

It is certainly not one of the least hopeful pledges for the growing usefulness of the Church of England, that so much prominence is being given to the extreme importance and value of personal service, and that those who administer the special funds of the Bishops of London, Rochester, St. Albans, and Bedford, beside many others, devote so large a proportion of their resources to the maintenance of additional clergy, and lay-assistants.

The necessities of the case are urgent. Tens of thousands are being born to live and die in spiritual ignorance; they lie at the doorstep of the Church; and as we pass by, we see as it were their open wounds. Their deep spiritual poverty is as a brother's blood crying to us from the ground; and it is only by the lips of living men, through the ministry of devoted lives, that these outcast and neglected masses can be rescued from their spiritual degradation.

In touching upon the subject of living agencies, we naturally turn to the statistics bearing upon the supply of candidates for Holy Orders. The following figures abstracted from the "Official Year-Book" indicate the number of deacons ordained in each diocese of England and Wales, during the years 1872 to 1882 inclusive :

1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882
582	634	667	610	632	701	665	677	679	713	729

From this table it will be seen, that the deacons ordained in 1882 exceeded those of 1872 by 147, and that throughout the whole period of eleven years there has been a steady increase. Encouraging as this is, it must yet be admitted that the supply is greatly inadequate to the demand, and that the lack of devout, and well-educated men, obviously and seriously cramps the power of the Church effectually to minister to the people.

As it is the aim of this paper to deal mainly with the facts of the Church's work, it would be beside our purpose to inquire at any length, into the causes which may account for the deficiency in the number of candidates for Holy Orders. We would rather ask, is there any easy remedy for the lack so widely regretted, and if so, how can we best give it effect?

A very evident reason for the insufficiency of the supply may be found, not so much in the want of men, as in their inability to provide themselves with the needful education.

It is stated by the committee of the Additional Curates Society administering the Ordination Candidates' Exhibition Fund, that from the commencement of its work, nine years ago, 718 applications have been received from young men, all more or less suitable, and desirous of seeking Holy Orders.

Owing to the limited funds at the disposal of the committee, only 227 applications out of this number have been responded to ; how many then, have certainly been lost to the active service of the Church ! Here, at once, is a reason and a remedy for the lack of candidates. The right men may be found, but their own partial means to obtain the required training, must be subsidized by the ready, and generous assistance of the Church.

For it must be remembered, that the channels of help once available through the Universities are no longer within reach, or but very partially so, of poor men ; the sons of the wealthy, who have enjoyed the advantages of a liberal education, necessarily overcome the sons of poorer men in the strife of modern competition. Exhibitions and scholarships, which men of moderate attainments were once able to gain, are now beyond their reach. The Church suffers accordingly. The remedy at hand is to strengthen promptly and materially the organizations, both general and diocesan, which exist for the purpose of seeking out and assisting really worthy men, who give promise of success in the ministry of the Church, if their proper education can be secured.

There are five societies of a general character, seeking to carry out this most practical, and urgent work with more or less success. A like provision is made in the Dioceses of Canterbury, Exeter, Carlisle, and Llandaff, the Council of the East London Fund working to some extent with the same object. Again : several of the more recently founded Theological Colleges—as, for instance, Ely, Truro, and Leeds Clergy School—offer their help to men of small means. But taking full account of all the machinery in existence, it is neither in its proportions, nor value of sufficient power to meet the needs of the case. It is evident, therefore, that by a wider recognition of this branch of Church work, and a far more general appropriation of money for this special purpose, very much may be done to supply what is wanting, and thus secure the devotion of many valuable lives in the ministry of the Church.

In the Diocese of Llandaff it is one of the expressly recognised objects of the Church Extension Society, to contribute to the expenses of those, who are unable to defray the entire cost of their education for Holy Orders. If each diocese gave a like prominence to this object, might it not suggest a new channel for the liberality of many, and immensely benefit the Church in the supply of a want from which at this time we so greatly suffer ?

Now though, as we must admit, the Church loses through the unequal supply, she has gained immensely of late from thoroughness in theological, and pastoral training, and we may

also add in the spiritual life, and power of those who have offered themselves for Holy Orders. If then, the men are better equipped for their work, though still fewer in number than they should be, the advantage is proportionately greater to the Church and people than in years past. A glance at the facts carefully and authoritatively stated in the "Official Year-Book," with reference to our Theological Colleges, will completely confirm this general assertion.

The foundation and successful working of no less than seven entirely new Theological Schools within the last fifteen years is not one of the least remarkable signs of modern Church growth. It is interesting and most satisfactory to mark from statistics which the "Year-Book" furnishes, how extensively these Divinity Schools are now used by those who seek to follow up their University education, by a systematic, and prolonged course of theological study. The significance and importance of this fact is evident as affording a guarantee that the standard of education among the clergy, upon which their influence so largely depends, will be fully maintained.

It has often been said with regret that so many have taken Holy Orders with but a very partial acquaintance of pastoral work in its practical nature. If this be true of the past, there is less reason for it now. At every Theological College, instruction in pastoral work is recognised as an essential part of training. At Ely, Truro, Lincoln, Gloucester, Wells, and Lichfield, the students are more or less attached as lay-helpers to certain parishes or districts, in which they have the opportunity of visiting the sick, conducting classes, and in many other ways assisting the clergy. Those who wish to see this course of education fully exemplified and admirably carried out, should make themselves acquainted with the inner life and daily routine of the Leeds Clergy School, as it is shortly described in the "Official Year-Book" of 1883. In this case the students occupy three afternoons weekly in district-visiting, give addresses and cottage lectures, attend confirmation classes conducted by experienced clergy in the town, and systematically receive instruction from the Vicar of Leeds in the various departments of pastoral work: surely this is a great step in advance, and affords the most hopeful assurance that the younger clergy will gain immensely in ministerial fitness, and so exert a deeper and wider influence upon the Church at large.

Passing from this subject to a somewhat kindred one, we may mark with much thankfulness the efforts now so universally made to stimulate the spiritual life of the clergy by bringing them together for quiet devotional exercise. It matters little, indeed, by what name such gatherings are called, nor is it needful to insist that they should be at all

times, and in every place conducted after the same model, or be distrusted if they are not; it is enough if the object in each case be the same, and be steadily kept in view.

The increasing pressure of parochial work, the constant handling and supervision of mere secular things, does and must involve a strain upon the clergy, with a consequent injury to their spiritual life. It becomes, therefore, most desirable, if not absolutely essential, that some opportunity of retirement should occasionally offer itself that they may be alone in self-examination and communion with God. It is not possible to state fully to what extent such opportunities as these have been made use of, but a reference to the records of the "Official Year-Book" will show not only that "retreats" and "quiet days" are being very generally adopted, but that a very large number of the clergy habitually resort to them; considerably over a thousand attended these gatherings last year.

It is not unnatural that, in the greater number of instances, the Ember seasons should be selected, as they suggest a fitting occasion for intercession on behalf of those who are receiving, as well as those who have received Holy Orders. A more systematic and prayerful observance of Ember Days will surely give the promise of a fuller blessing resting upon the Church. In some instances (as in the Diocese of St. Albans) the laity have been invited to join with the clergy in their intercessions. Services have been held from year to year in different centres, and thus attention has been more widely drawn throughout the diocese to the wisdom and value of the appointment of such seasons.

Before leaving the subject of living agencies, it seems right to allude to the necessity and importance of officially recognising and employing the active work of the laity in the service of the Church.

It is evident that the clergy, by themselves alone, are utterly unable to reach the masses of the people; and this inability continually increases with the enormous and rapid growth of population. The committees of the Church Pastoral Aid, and the Additional Curates Societies, are continually reporting that they receive applications for curate grants from clergy left entirely alone, in parishes where the population varies from 5,000 to 14,000, and the fact that each society has at least 300 or 400 applications of this kind, which they are unable through want of funds to assist, is an evidence that such instances are not exceptional.

Then, too, it must be remembered that the population of London is increasing at the rate of 38,000 every year; in other words, four or five parishes are added to the responsibilities of the Church in the diocese. In that portion of the Diocese of

St. Albans known as the Deanery of Barking, the growth of the population has been almost unexampled; in 1861 it was 73,550, and rose in 1882 to 245,000; in the South London portion of the Diocese of Rochester the population rose from 967,692 in 1871 to 1,265,578 in 1882.

With such facts before us, it is self-evident that yet more vigorous efforts should be made to secure a considerable increase of clerical help. Nevertheless, it is hopeless to expect that such an increase will ever be compassed in sufficient measure to meet the demand. This lack of clergy, therefore, must of necessity be supplemented by a very general use and official recognition of lay-help. This necessity has been very pointedly recognised by recent discussions in the Houses of Convocation in both provinces; and though there is a perfect agreement as to the desirability of a more general use of the services of the laity, the precise form which it shall hereafter assume is not yet agreed upon.¹

If arguments are needed to establish the urgent importance and value of lay co-operation, they are abundantly furnished by the very successful working of the London Lay-Helpers' Association, which has vigorously applied itself for many years past to assist the clergy in the manifold branches of the parochial system. The object, and work of this association are so well known that explanation is here unnecessary; but a reference to the annual report will show with what practical power it carries on its work as a handmaid of the Church.

Following the example of London, lay-helpers' associations have been formed in the dioceses of Rochester, Lichfield, Bath and Wells, and Durham, and in each case the organization is proving itself vigorous and bearing fruit. It is impossible at present to measure by statistics the actual extent to which the assistance of the laity is being secured through the agency of these diocesan associations, but it may be safely affirmed that the number of members is proportionately very large.

A most interesting feature in the work of the London Lay-Helpers' Association is the provision it has been making for some years past for annually bringing the readers together for spiritual edification, instruction, and mutual intercourse. During three weeks of last year the buildings of Selwyn College, Cambridge, were, by the kindness of the Principal, thrown open for this purpose. Twenty-nine readers availed

¹ By way of illustrating the interest so widely felt throughout the Church in this matter it may be useful to refer to the resolutions of recent Conferences in dioceses where at present (with the exception of London and Lichfield) the scheme has not yet assumed a practical shape: Chester, Chichester, Lichfield, London, Manchester, Norwich, Hereford ("Official Year-Book," 1884, p. 95).

themselves of this opportunity, and seventeen continued in residence throughout each week ; the arrangements were under the direction of Chancellor Leeke. The general routine of each day embraced opportunities for public and private prayer, instruction, and exhortation, counsel upon matters of common interest, and the strengthening of mutual friendships. The same course was followed at Oxford two years previously, with like success.

In further illustration of the efforts now being made to stimulate and direct the zeal of lay-workers, and to assist them in realizing the common nature of their work, it is extremely interesting to refer to several diocesan gatherings taking place last year, which from their tone and character, as well as from the large numbers attending them, bore very remarkable testimony to the ever-increasing activity which is so evident a characteristic of the Church in this age. At Newcastle more than two thousand Church-workers gathered together on All Saints' Day for a service in the cathedral church, and the large number of working-men present was a subject of common and thankful observation. The Diocese of Lichfield has organized a union of Church-workers with the object of binding them together, to advance the life of holiness, work, and prayer. Over one thousand communicants attended a special service in the cathedral last year. Organizations with a like object in view exist in Canterbury and Truro.

These efforts to draw the faithful working laity together, and the encouragement which they have received, must tend to exert a powerful influence throughout the Church.

From the subject of living agencies, and the means adopted to give them spiritual, and intellectual efficiency, we would now turn to another branch of work, and mark the practical and generous development of the resources of the Church in the rapid multiplication of new parishes, and the very extraordinary growth of church-building, and restoration, during the last five-and-twenty years.

In tracing the progress of church-extension in the erection of new churches, and the enlargement, and restoration of others, it may be well that our review should embrace a somewhat longer period.

In 1875 Lord Hampton presented to Parliament a return of monies expended upon the building, and restoration of cathedrals, and churches from the year 1840 to 1874 inclusive. From the summary of this Parliamentary statement, furnished in the "Official Year-Book," it will be seen that the sum of £25,548,703¹ was spent within the given period. In arriving

¹ "Official Year Book," 1884, p. 544.

at this result, however, no account was taken of work executed under a cost of less than £500, so that the total sum did not by any means fully represent the complete outlay; and it should be further remembered that a considerable number of parishes made no response to the inquiry.

In the absence of any machinery for systematically tabulating such results, it is not possible to state what has been spent since the year 1874 to the present time. An effort, however, was made last year, by the Official Year-Book Committee, to ascertain what sum had been expended during the year 1882 upon the building, enlargement, and restoration of churches, all amounts under £100 being excluded. The result of this inquiry, now given in detail, has established the fact that a sum considerably over a million (£1,061,602) was spent in the given year; and it must be allowed that such an outlay, representing a devout enthusiasm for the well-being and usefulness of the Church, is a very remarkable testimony to her activity, and to the hold which she still has upon the affections of the English people.

Passing from this general survey, it may be observed how readily each diocese is accepting the responsibility which the needs of a growing population thrusts upon it, by the efforts which it makes in every possible direction for the extension of the Church in its own peculiar localities.

Nowadays a Bishop happily has but to represent a clear case of need, and it finds, sooner or later, active and generous support. The Bishop of Rochester asked for £50,000 to erect ten additional churches in his diocese, and almost within one year the entire sum was contributed. The work of the Bishop of London's Fund, and that of the Bishop of Bedford, is too well known to need any comment. The Bishop of St. Albans' Fund raised and expended the sum of £15,000 last year, for church-extension in the densely populated district commonly known as "*London over the Border*." The Bishop of Durham is obtaining the cordial support of the diocese in a new church-extension scheme. The Bishop of Newcastle has recently submitted to his diocese a proposal of a like kind, involving an estimated cost of £100,000, and in a comparatively short time £27,000 is contributed. The Bishop of Llandaff marks the commencement of his work, by making an urgent appeal to the Churchmen of his diocese, for funds to provide a large increase of church-accommodation. In six months, without any wide or general solicitation, twelve subscriptions of £1,000 each have been offered, eight more of £500, in addition to £5,000 more in smaller amounts.

Beyond these exceptional efforts to deal with more urgent wants, it should not be forgotten that every diocese has its own

Church-Extension Society, making grants to assist voluntary offerings of a more or less private character. The actual amount raised by any individual Society, in a particular year, may not seem large; but then it must be remembered that the very existence and object of the Society is a continual witness to the necessity of further efforts, and a very powerful influence in largely drawing forth the liberality of others in response to the claims which are continually brought before them. In illustrating this practical result, reference may be made, for instance, to the Diocese of Carlisle. In this case, the Diocesan Society raised £48,973 between the years 1862 and 1882, and was the means of eliciting during the same period a sum of £248,826 from public and private sources. The Diocese of Oxford, through its Church-Building Society, raised and expended the sum of £40,841 between the years 1847 and 1882, and this sum was responded to by voluntary offerings to the amount of £800,000. These are simple illustrations of exactly the same results produced in other dioceses.

Canon Sumner has recently compiled for the "Official Year-Book" a statement, representing the growth of church-extension in the Diocese of Winchester. From this Report we find that a total sum of £2,883,268 was spent during the years 1820 to 1882, and that this sum became the means of adding 309 entirely new churches to the diocese, not dealing at all with the matter of restoration. The progress of the Church in the Diocese of Chester is extremely interesting, as will be shown from the following extract from a Report very lately compiled by Canon Hume, of Liverpool:

About 1834 a great church-building revival took place in the Diocese of Chester. A Diocesan Society was founded, which is said to have been the first in England; at all events, it has probably greater results to show than any other. Bishop Sumner, afterwards Archbishop of Canterbury, was nineteen years and a half connected with the diocese; and during that period he consecrated an average of one church per month during the whole of his incumbency. On one occasion he consecrated ten new churches during ten consecutive days! The details of his work are as follows:

New churches consecrated, and new districts formed	233
Additional accommodation, in sittings or kneelings	194,745
Increase of clergy	361
New Church of England schools added	671

The formation of New Districts, under the several Church Building Acts, affords a very clear proof of the unceasing efforts which are being made to secure the extension of the parochial system, and so to provide for careful and pastoral supervision.

In the year 1880, Sir John Mowbray moved for a return of

New Parishes constituted under the Church-Building Acts, from October, 1863, to 1880. The details of this return have been carefully summarized by the editor of the "Official Year-Book," and show how every diocese is more, or less sharing in the multiplied energy of this age.

The formation of so many parishes within a comparatively short period is significant, not only as pointing to the growth of the Church, but as affording some sure guarantee for the more permanent, and individual direction, and encouragement of that religious emotion, and enthusiasm, which is now so widely kindled by special agencies, both within, and without, the Church. The spiritual life of the people needs not only to be aroused, but maintained; this can alone be done by those who in pastoral work devote their lives to a personal care of individual souls, instructing them in the way of the Lord more perfectly, thus sealing and giving stability to feelings too apt so quickly to pass away.

It will not, indeed, be questioned that the secret of the Church's influence, and of her hold upon the people, lies in the existence, development, and faithful use of the parochial system. There are some who tell us that the system is breaking down, or that it is evidently weaker than in days past; but in the hope of showing that this is not so, the committee of the "Official Year-Book" has very wisely introduced a section illustrating the kind of work which is widely and continuously being carried out in town and country parishes alike.

Certain incumbents representing different schools of thought and practice in the Church were invited to describe in detail the work of their parishes throughout the past year, dealing briefly with all the agencies they were employing for the spiritual, moral, and temporal welfare of their flocks. The records given are deeply interesting, and bear witness to an activity and practical skill almost unheard of before, in bringing the influence of a higher life, fruitful in the spirit, and work of charity, to bear upon the wants of the people. A glance at the facts which have been recorded, must induce and strengthen the conviction, that the parochial system is gaining, rather than losing strength. Whilst we are referring to this subject, it will not be untimely to point out how largely the Church has happily ceased to receive injury, and suffer reproach, from a non-resident clergy. About three years ago a return was made to Parliament purporting to represent the facts with regard to the number of clergy holding benefices, but not personally serving the cures. When this return was made more widely known by insertion in the "Official Year-Book," its accuracy was immediately challenged by several of the Bishops and others in authority. Upon inquiry it was

found that in this Parliamentary paper every incumbent who was not actually living in the glebe-house, or who, from unavoidable circumstances, could not reside within the immediate limits of the parish, was returned as non-resident. Consequently the real facts were most seriously misrepresented, for by far the larger proportion of the clergy reported to be non-resident were living adjacent to their parishes, and actively serving their cures, though from the reasons given they were unable to reside upon the spot. The editor of the "Official Year-Book," by communication with the Diocesan Registrars, has corrected these statements, and the facts as they are now given may be relied upon.

From the corrections supplied by this table,¹ it is satisfactory to observe how comparatively few of the parochial clergy are now non-resident, in the sense of being personally unable to discharge the responsibilities of their cures, and that thus a reproach resting on the Church in former days, is now very generally removed.

A further opportunity will be afforded for dwelling upon other branches of Church work not yet touched upon. Enough, however, has been said to show that the Church of England is endeavouring devoutly, and prayerfully, to apply herself to the great responsibility of guiding the future destiny, and welfare of the English people under the light, and influence of the Gospel of Christ. There is naturally much to wish for, and still many defects to correct, but there are yet evident witnesses of the presence and favour of God working mightily through our Church, manifesting itself in a deepened sense of the solemnity of our trust, a more earnest devotion to work, a stronger faith, and courage in facing great difficulties threatening to impede our way, in a broader charity towards all who are striving, though by different means, to accomplish the highest ends, and in a fuller and clearer comprehension of wise, and practical methods for adapting the ministry of the Church to the peculiar wants of this generation.



ART. II.—SYMPATHY AS A QUALIFICATION IN WORK FOR CHRIST.²

IT is well for any man required to work, that he should realize his situation—stand and survey the field of his operations, know the resources on which he may draw, and understand

¹ "Official Year Book," 1884, p. 563.

² This paper with a few verbal alterations is the Charge delivered in St. Saviour's, Southwark, at the visitation of the clergy and churchwardens on the 15th of May, 1884.