

A MANUAL OF  
PAROCHIAL WORK



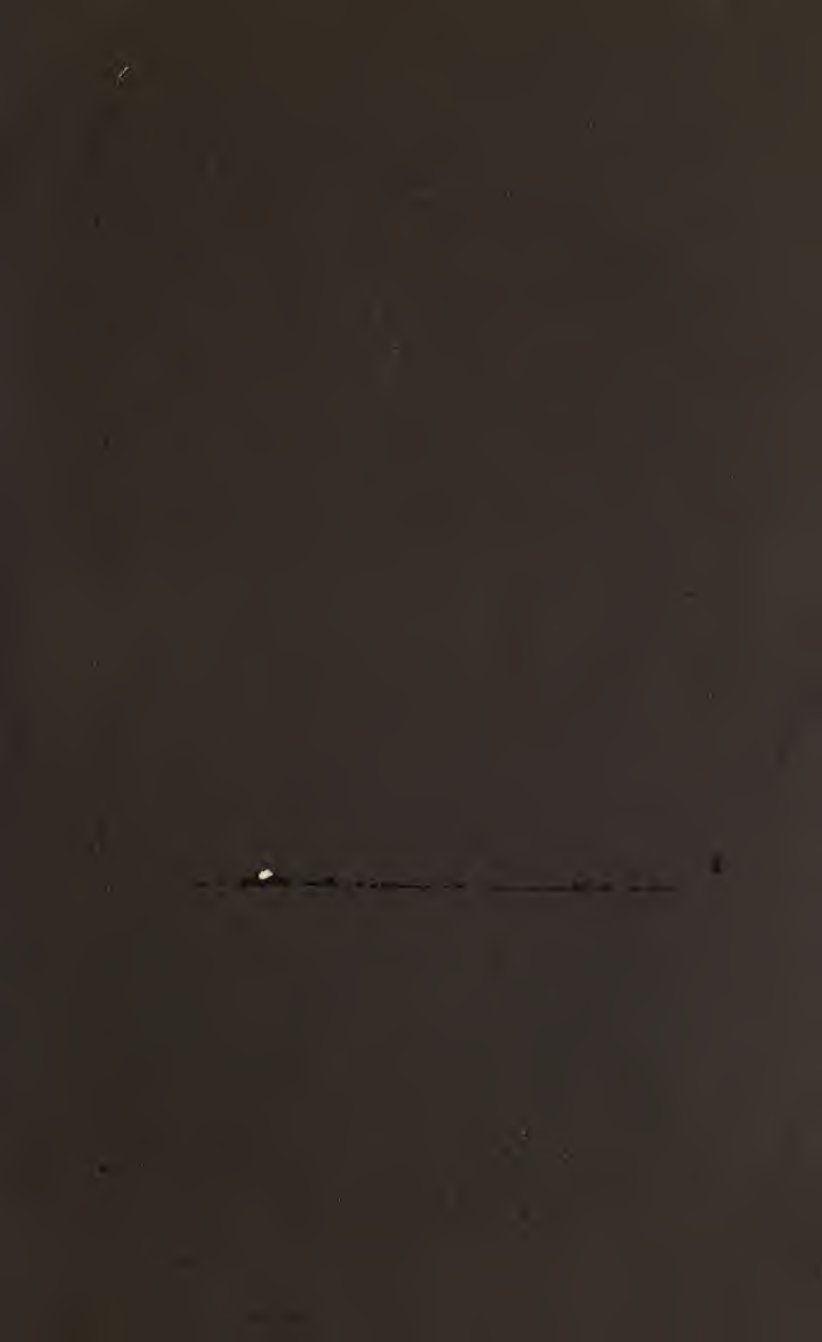
BY VARIOUS WRITERS.





FROM THE LIBRARY OF  
TRINITY COLLEGE TORONTO









A MANUAL  
OF  
PAROCHIAL WORK.



A MANUAL  
OF  
PAROCHIAL WORK

FOR  
THE USE OF THE YOUNGER CLERGY.

*BY VARIOUS WRITERS.*

EDITED BY THE  
REV. JOHN ELLERTON, M.A.,  
HONORARY CANON OF ST. ALBANS.

*A New Edition, Revised throughout.*

PUBLISHED UNDER THE DIRECTION OF THE TRACT COMMITTEE.

LONDON :  
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,  
NORTHUMBERLAND AVENUE, W.C. ; 43, QUEEN VICTORIA STREET, E.C.  
BRIGHTON : 135, NORTH STREET.  
NEW YORK : E. & J. B. YOUNG & CO.

1892.

RICHARD CLAY & SONS, LIMITED,  
LONDON & BUNGAY.

112508

1982

## P R E F A C E.

THIS Manual has been long under preparation, and care has been taken, as far as possible, that the various sections should be undertaken by writers who have special knowledge or experience in the subjects of which they treat. But as in a work of this kind there must needs be many *lacunæ* not filled up, and many points upon which sober and loyal Churchmen will necessarily differ, the Tract Committee desire it to be understood that each of the writers is responsible only for those sections of the work which he has himself contributed. Controverted questions have been, as far as possible, avoided.

The Tract Committee desire to express their deep obligations to the writers for their most valuable papers. The Work has been compiled under the general superintendence of the Rev. Canon Ellerton. Occasional footnotes have been added, and some blanks filled up by him at the desire of the Committee.



# TABLE OF CONTENTS.

---

PREFACE...	...	...	...	...	...	...	...	PAGE
								V

## PART I.—THE PASTOR OF THE PARISH.

---

### CHAPTER I.

#### THE PRIVATE LIFE OF THE PASTOR—

1. Devotion.
2. Study.
3. Society.
4. Bishop's Visitations.
5. Ruri-decanal Chapters.
6. Diocesan Conferences.
7. Retreats and Quiet Days.
8. Ember Seasons.
9. Recreation.
10. Holidays.

By the late Rev. H. W. Burrows, M.A., Canon of  
Rochester ... .. I

---

### CHAPTER II.

#### THE PASTOR IN HIS STUDY—

1. Study of the Bible—Commentaries.
2. Theology—(a) Dogmatic (b) Apologetic (c) Homiletic (d) Ritual (e) Pastoral.

By Rev. Robinson Thornton, D.D., Vicar of St.  
John's, Notting Hill, and Prebendary of St. Paul's 21

CONTENTS.

PART II.—THE PARISH CHURCH.

---

CHAPTER I.

PAGE

ORDER AND MANAGEMENT OF DIVINE SERVICE—

1. Principles of Rubrical Obedience. 2. Sundays—Grouping of Services. 3. The Daily Office. 4. Holy Days and Church Seasons. 5. The Manner of saying Morning and Evening Prayer.

By Rev. John Ellerton, M.A., Hon. Canon of St. Albans ... .. 29

---

CHAPTER II.

THE SACRAMENTS—

- A. Holy Baptism—(a) Sponsors (b) Private Baptism (c) Adult Baptism. B. Holy Communion. 1. Time and Frequency of Celebration. 2. Music. 3. General Cautions.

By Rev. Canon Ellerton ... .. 57

---

CHAPTER III.

OCCASIONAL OFFICES—

1. Confirmation. 2. Holy Matrimony. 3. Churching of Women. 4. Burial of the Dead—(a) Unbaptized Children (b) Excommunicate and Suicides (c) Nonconformists (d) General Hints.

By Rev. Canon Ellerton ... .. 73

---



CONTENTS.

ix

CHAPTER IV.

PREACHING—

PAGE

1. The Spirit of Preaching. 2. Doctrine. 3. Style. 4. Preparation.

By the Right Rev.<sup>e</sup> John Gott, D.D., Lord Bishop of Truro ... .. 84

---

CHAPTER V.

CHOIR WORK—

1. Choristers. 2. Mixed Choirs. 3. Unison Singing. 4. Induction of Choristers. 5. Uses of a Choir. 6. Church Music. 7. The Organ. 8. Choral Associations. 9. Hymn-Books. 10. Use of Hymns in Service.

By Rev. Henry Housman, B.D., Tutor of Chichester Theological College ; and Rev. Canon Ellerton ... .. 97

---

CHAPTER VI.

CHURCH BELLS AND RINGERS—

1. Round-Ringing. 2. Change-Ringing. 3. Ringers' Guilds and Associations. 4. The Science of Ringing. 5. The Ringing-Chamber. 6. Books.

By A. Percival Heywood, Esq. ... .. 109

---

CHAPTER VII.

OTHER SERVANTS OF THE CHURCH—

1. Parish Clerk. 2. Sexton, &c.

By Rev. Canon Ellerton ... .. 120

---

## CHAPTER VIII.

## THE FABRIC AND ITS ARRANGEMENT—

PAGE

1. The Ornaments. 2. Decorations. 3. The Vestry.

By Rev. Canon Ellerton ... .. 124

---

## PART III.—THE PARISH.

[Chapters I. to V. by the Very Rev. William Butler, D.D.,  
Dean of Lincoln.]

---

## CHAPTER I.

GENERAL PASTORAL VISITATION— ... .. 130

1. House to house Visitation. 2. District Visitors. 3. Hints  
on Discipline.
- 

## CHAPTER II.

PRIVATE SPIRITUAL MINISTRATIONS— ... .. 140

Hints on Cases of Conscience, etc.

---

## CHAPTER III.

PREPARATION FOR CONFIRMATION AND FIRST COM-  
MUNION— ... .. 144

1. Preparation for Confirmation. 2. First Communion.  
3. Relations with Communicants.
-

CONTENTS.

xi

CHAPTER IV.

SPECIAL AGENCIES FOR PROMOTING SPIRITUAL LIFE— PAGE 152

1. Parochial Missions. 2. Parochial Retreats and Quiet Days. 3. Devotional Meetings.
- 

CHAPTER V.

VISITATION OF THE SICK ... .. 157

---

CHAPTER VI.

ORDINARY PAROCHIAL AGENCIES. A. SPIRITUAL—

1. Cottage or School-room Services. 2. Bible Lectures. 3. Bible and Communicant Classes. 4. Mothers' Meetings. 5. Men's Meetings. 6. Religious Associations. 7. Guilds. 8. Church Unions and Institutes. 9. Girls' Friendly Society. 10. Young Men's Friendly Society.

By Rev. R. Allen, M.A., Rector of St. Mary Magdalene, St. Leonard's-on-Sea, and Prebendary of Chichester ... .. 161

---

CHAPTER VII.

ORDINARY PAROCHIAL AGENCIES. B. GENERAL—

1. Provident Societies and Clubs. 2. Post-office Annuities. 3. Parochial Clubs. 4. School Penny Banks. 5. Investment of Dividends in Stock. 6. Dispensaries.

By Hon. and Right Rev. Augustus Legge, D.D., Lord Bishop of Lichfield ... .. 199

---

## CHAPTER VIII.

## TEMPERANCE WORK IN THE CHURCH—

PAGE

1. The working of a Branch of C.E.T.S. 2. Female Intemperance. 3. Obstacles to Temperance. 4. The Dual Basis.

By Rev. W. Edward Chadwick, M.A., Vicar of St. Paul's, Sale ... .. 220

## CHAPTER IX.

## MISCELLANEOUS HINTS ON PARISH WORK—

1. Registers. 2. Registration. 3. Fair Writing. 4. Records of Pastoral Work. 5. Punctuality. 6. Sanitary Precautions. 7. Respect for the Bodily Weakness of the Sick. 8. Conversational Affectation. 9. Parish Maps. 10. Endowed Charities. 11. Table of Fees.

By Rev. Harry Jones, M.A., Vicar of St. Philip's, Regent Street, Prebendary of St. Paul's, and Chaplain in Ordinary to the Queen ... .. 230

## PART IV.—THE SCHOOLS.

## CHAPTER I.

## THE DAY SCHOOL—

1. The Support of Voluntary Schools. 2. The Managers. 3. The Teachers. 4. Relations with Teachers. 5. Attendance. 6. The Time-Table. 7. Religious Instruction. 8. Pupil-Teachers. 9. Government Examinations. 10. Diocesan Examinations. 11. Religious Instruction in Board Schools. 12. Saturday Schools.

By the Ven. B. F. Smith, M.A., Archdeacon of Maidstone, and Canon of Canterbury ... .. 251

CONTENTS.

xiii

CHAPTER II.

PAGE

THE SUNDAY SCHOOL—

1. Teaching. 2. Superintendence. 3. The Teachers. 4. Training of Teachers. 5. Teachers' Meetings. 6. Examinations. 7. Teachers' Associations. 8. Rules. 9. Prayers. 10. Hymns. 11. Children's Services. 12. Guilds. 13. Benefit Societies. 14. Books.

By Rev. W. C. Ingram, M.A., Vicar of St. Matthew's, Leicester, and Hon. Canon of Peterborough ... 274

---

CHAPTER III.

NIGHT SCHOOLS—

By Rev. Canon Ellerton ... .. 298

---

CHAPTER IV.

SENIOR SUNDAY CLASSES—

By Rev. W. E. Chadwick ... .. 305

---

PART V.—FELLOW-WORKERS.

1. Curates. 2. Lay Readers. 3. District Visitors. 4. Curates-in-charge. 5. Churchwardens. 6. Sidesmen. 7. Guardians of the Poor.

By Rev. A. S. Wilde, M.A., Rector of Louth, and Prebendary of Lincoln ... .. 311

---

PART VI.—PAROCHIAL WORK IN  
EXCEPTIONAL CASES.

---

CHAPTER I.

THE MINING PARISH—

	PAGE
By Rev. R. F. Wheeler, M.A., Rector of Haselbury Bryan ... ..	333

---

CHAPTER II.

THE SEAFARING PARISH—

By Rev. George Venables, S.C.L., Rector of Burgh Castle, and Hon. Canon of Norwich ... ..	344
--	-----

---

CHAPTER III.

PAROCHIAL WORK IN PLACES OF OCCASIONAL  
RESORT—

1. Church Accommodation. 2. Pastoral Visitation.

By Rev. J. J. Hannah, M.A., Vicar of Brighton and Prebendary of Chichester ... ..	351
--	-----

---

PART VII.—TREATMENT OF ROMANISM,  
DISSENT, AND UNBELIEF.

By Rev. A. J. Worlledge, M.A., Chancellor and  
Canon Residentiary of Truro.

INTRODUCTION ... ..	361
---------------------	-----

CONTENTS.

XV

CHAPTER I.

PAGE

ROMANISM ... .. 363

1. General Intercourse with Romanists. 2. Treatment of Seceders.

CHAPTER II.

DISSENT ... .. 396

1. General Principles. 2. Methods of Treatment. 3. Modes of Teaching, etc. 4. The Salvation Army and other Revival Movements.

CHAPTER III.

UNBELIEF ... .. 433

Introduction. Its Extent. 1. Causes of Unbelief. 2. Remedies for Unbelief.

CONCLUSION ... .. 449

PART VIII.—PAROCHIAL FINANCE.

Preliminary. 1. The Support of the Ministry. 2. The Maintenance of Divine Service. 3. The Relief of the Poor. 4. Diocesan and other Church Societies—Missionary Guilds.

By the Hon. and Right Rev. Augustus Legge,  
D.D., Lord Bishop of Lichfield ... .. 453

PART IX.—THE CLERGYMAN'S LIBRARY.

1. Biblical. 2. Liturgical. 3. Historical. 4. Dogmatic.  
5. Apologetic. 6. Pastoral.

By Rev. Canon Ellerton and others ... .. 470

## APPENDICES.

## A. (PART II. CHAP. V.)

	PAGE
Office for the Admission of a Chorister.	
Rev. Canon Cooper, M.A., Vicar of Cuckfield ...	513

## B. (PART III. CHAP. VI.)

1. Communicants' Guild. 2. Office for Communicants' Meeting. 3. Guild for Girls.	
Rev. Prebendary Allen ... ..	516

## C. (PART VIII.)

1. The Offertory. 2. The Parish Annual Report, etc. 3. The Parochial Council. 4. Missionary Guilds and Associations.	
The Lord Bishop of Lichfield ... ..	530

## D. (PART IX.)

1. Public Libraries. 2. Dr. Bray's Libraries.	
Rev. Canon Ellerton ... ..	538
INDEX ... ..	543



PART I.  
THE PASTOR OF THE PARISH.

CHAPTER I.

THE PRIVATE LIFE OF THE PASTOR.

[THE LATE REV. CANON BURROWS.]

THE private life of the parish clergyman must be the first thing to be considered, even in a Manual of work, because the quality of the man decides the character of his work. If the man is unreal, there will be an atmosphere of unreality all around ; if he is indolent, all will be slack ; if his heart is not in his work, he will tire of it, will be always going from home, will preach old sermons, find for himself other objects of interest, and be absorbed in occupations alien from his proper calling. Also, the blessing of God will not be on his work.

Let a man, therefore, before all things, adopt rules and make a plan for his private life. Let him revert to the instruction given him while preparing for Holy Orders. It is to be hoped that he had some preparation, that he did not rush into Orders directly after getting a B.A. degree, content with having *pro formâ* attended one or two courses of a divinity

professor's lectures, *i. e.*, with having sat them out without profiting by them. It has certainly till lately been possible, and perhaps is so even now, for a quick, ready man to satisfy a Bishop's examining chaplain, and get ordained, with very little special preparation; but one hopes that such cases are daily becoming less common, and we will assume that the clergyman we are writing for went through a period of real earnest preparation for his holy office, that some one took pains with him, lent him books, and advised him as to a course of study. Probably God, in His mercy, caused some part of the Ordination Services to make an impression on him; the sermon took hold of him, or his private interview with the Bishop was blessed to him, or the earnestness of one ordained with him struck him.

### I. DEVOTION.

One way or another, he was induced to form certain resolutions, and to lay out his time. He gave up some amusements and pursuits in which he had freely indulged as a layman, but which he thought would be now unsuitable. Few men can have come fresh from their ordination and gazed on the parish in which they are to minister, without a desire to do well, to cast aside and leave behind them all that has been injurious to their characters in time past, and to attain to something of the ideal which has been held up to them for imitation by the Ordination Service itself, if by no other instrumentality. It is a pity if a young man, beginning in his first parish, is solely occupied with care as to how he shall be able to compose a sermon and deliver it, or how he

shall acquit himself in reading the service in church, when the first of all things which should occupy his attention is his own private personal walk with God. To the private life of the parish clergyman, then, we must devote a few words before proceeding to treat of Parochial Work. Surely he will have been advised by some, who have had a hand in preparing or commissioning him, to give much time to private prayer, and these injunctions he must now arrange to carry out. He must not let the claims of his parish, or the duty of conducting daily service in church, be reasons for curtailing his private devotions. He must realize the truth implied in the etymology of our expressive word "worship," viz., that we are to offer and present that which is due to God, what He has a right to look for, what, as our Heavenly Parent, He expects. He expects us to commune with Him upon all that befalls us, our mercies, needs, anxieties; to bring our sins to be forgiven; to ask His commands; to present ourselves as messengers to "go for" Him, agents to carry out His designs;—

Angels He calls you, be your strife  
To lead on earth an Angel's life.<sup>1</sup>

There is a homely proverb which says that "prayer and provender do not hinder travel," and no time is really lost by sustained devotions. In the first place, the man himself is forearmed and equipped for the duties of the day. He will not be so likely to be hasty, to lose his temper, to speak rashly, as if he had rushed unarmed into the contests and trials of the day. He is more likely to be collected, prompt,

<sup>1</sup> "Christian Year." Second Sunday in Advent.

gentle, subdued, watchful for opportunities, ready to speak for his Master, if his mind has been occupied with thoughts of God, if he has been realizing His Presence, musing on His attributes, listening for His directions, and darting up petitions to His ear.

Also God meets the worshipper. He draws near to them who draw near to Him. He can cause them to be no losers by reason of any time which they have spent on His service. He can give quickness to the intellect, expression to the tongue; can

Direct, control, suggest [each] day,  
All we design, or do, or say.

He can protect our time, defend from interruptions, turn to account failures, and make all things work together for good to those who love Him.

When the clergyman then is laying out a scheme for his private life, he will assign due time to prayers in his chamber.<sup>1</sup>

His private devotions should be *systematic*, not spasmodic and irregular. Many devout men find help in carrying out the practice of our forefathers in keeping the Hours of Prayer. But at least Midday Prayer should be observed with regularity. A scheme of Intercession should be drawn out, so that all for whom the Parish Priest is bound to pray may be brought in turn before the Throne; and those objects which specially concern him (such as his own parish)

<sup>1</sup> Several devotional books are mentioned in Part IX.; but one which deserves special recommendation, and which is far too little known by the younger generation of clergy, is "The Pastor in his Closet," by John Armstrong (who died Bishop of Grahamstown). (Oxford: Parker, 2s.)

every day. It is good to revise his intercession paper at least monthly ; of course it should be kept strictly private ; but he ought to have it open before him at the time of prayer, and not to trust to memory only. It is recorded of a saintly clergyman at the beginning of this century, that for many years he made it a practice before morning service on Sundays to remember in prayer specifically each household in his small country parish.

## 2. STUDY.

The clergyman's private life includes also his studies.<sup>1</sup> Much study is required to meet the demands of a single week. The subject of the sermon is to be chosen with thought. The Scriptures bearing on it have to be examined, commentators have to be consulted. The subject may open up difficulties which the clergyman need not bring before his people, but which he desires to look into for his own satisfaction. He would like to gather illustrations, to make out a plan ; and when he has written his sermon, then, if not exactly to learn it by heart, yet so to arrange it in his mind, and carry it in his head, that he can trust himself to reproduce it without book. Such a task, to say nothing of preparation for catechizing, preparing notes for a lesson to be given to Sunday-school teachers, selecting materials for daily lessons in the National School, involves study of a serious kind. But the clergyman must not be content with this. There should be real study, though not necessarily for a long time, of some book or subject not required for immediate use, or directly connected with sermon-making.

<sup>1</sup> See Chap. II. and Part IX.

He may aim at becoming a good Hebrew scholar or good Patristic scholar, or it may be select one book of the Bible as an almost life-long study ; in short, aim at being an expert in some one department of theological knowledge. This is to study like a clergyman, to command respect in his profession, as the superior lawyer, the cultivated physician, the accomplished architect do in theirs. Such a man becomes a resource to his less competent brethren, and conciliates respect for his cloth, as being, in a humble way, an authority in his own particular department.

This is best ; but, short of this, if a man will not study theology, let him study something, that his mind be not relaxed, his time wasted, and his talents turned to no account. Besides maintaining their own mental activity, which is the main point, there are clergymen who have combined activity in the parish with scientific work, like Kingsley, Henslow, and Charles Pritchard in our own day, or Horrocks in the seventeenth century ; with literary or antiquarian pursuits—in fact, every country clergyman ought to know something of the history of his own parish, county, and diocese ; others have been numbered among our best sacred poets, as Reginald Heber, John Keble, John Mason Neale, and Archbishop Trench ; many have done good and fruitful educational work with private pupils. There have been excellent clergymen who, having small parishes, have found time to excel in such ways, and have in their works done great service to religion without neglecting their primary duties. Anything is better than torpor and idleness. Without an intellectual



stimulus persons may become narrow and limited, unfit to mix with men in general, unable to influence the world from not understanding it.

### 3. SOCIETY.

But the private life of the parish clergyman is not confined to devotion and study. He has, even if he be a bachelor living in lodgings, and much more if married, an establishment to regulate, a style of living to exhibit, hospitality to exercise, neighbours to mix with, a place to fill in society, a position to occupy as a citizen. His is to be a pattern household, with no extravagance, no display, no waste. There is to be order, good taste, neatness, cleanliness. The servants are to be creditable, quiet, helpful, made happy in their own spheres, and gradually raised to be, like Onesimus, above servants, more than servants—friends. They should be drawn on and educated to enter into the spirit of a pastoral household, ready to save for the poor, to cook for the poor, to nurse, wait on, and teach the poor. The ladies of the household should not be worldly, pleasure-seeking, frivolous, but should lay themselves out to give effect to the pastor's schemes, to supply his deficiencies, and be conductors of a Christianizing influence to all around.<sup>1</sup>

We have a mediæval picture of a pattern clergyman in Chaucer<sup>2</sup>; George Herbert describes an ideal post-Reformation parson<sup>3</sup>; Goldsmith, in "The Deserted

<sup>1</sup> The young clergyman, especially in a country parish, will do well to lay to heart Charles Kingsley's letter to his future wife on the rule of life for a country parson, in vol. i. ch. iv. of his "Life."—[Ed.]

<sup>2</sup> "Canterbury Tales." Prologue.

<sup>3</sup> "The Priest to the Temple."

Village," has a slight sketch of such a one ; but no writer, perhaps, has done justice to that which, thank God, exists by the hundreds in our happy land, where the clergyman, his wife, his children, are of one mind, felt in the schools, loved at the sick-bed, devoted to the improvement of the services in church, bright, intelligent, happy, refined workers in the noblest of all causes.

The clergyman, thus devout, studious, refined, will, in other sections of this book, be tracked to his church, parish, schools, &c., but we may be allowed first to notice some agencies which have been providentially supplied in order to keep him up to the mark, to prevent him from degenerating and gradually losing the high tone with which, we may hope, he started when he was fresh from his preparation for the ministry, it may be his theological college, and his actual ordination.

#### 4. BISHOP'S VISITATIONS.

The person most naturally interested in his spiritual welfare is his Bishop ; and that which many make little account of and treat as a lifeless form—the Bishop's Visitation—may be found spiritually useful, as no doubt it was intended to be.

The clergyman and churchwardens have, each in their departments, to make returns. It looks sometimes like an empty ceremony, the calling over of names, the handing in of papers which you think are never read ; but try to penetrate beneath the surface. Consider the scene as the earthly symbol and rehearsal of a vastly more important scrutiny. Each man's work shall one day be tried, overhauled, esti-



mated. The faithful pastor may look to present to the Great Shepherd of souls a flock which He may take pleasure in (Col. i. 28). The idol shepherd, the sham make-believe keeper of sheep, must expect the lot which the Lord foreshadowed when He said, "Woe to the idol [R. V. "worthless"] shepherd which leaveth the flock! the sword shall be upon his arm, and upon his right eye" (Zech. xi. 17).<sup>1</sup> Yes, a Bishop's Visitation, like most other things, may be looked at either as time wasted, a hollow ceremony which makes one out of humour with all concerned, or as a wholesome reminder that work has to be measured, results handed in, souls given account of, and One to be faced, Whose eyes are as a flame of fire, and Who is a discerner of the thoughts and intents of the heart.

##### 5. RURI-DECANAL CHAPTERS.

But the clergyman also finds himself summoned to Ruri-decanal Chapters. There he meets not men of one school, not a clique, not persons gathered together because of one complexion in theology, for they come together as a territorial body, and therefore probably of various schools of thought. They meet under the presidency of authority, though that a gentle and loose one. They are the spiritual heads of the neighbourhood. Shame then on them if they meet in vain; if time be wasted; if attention be occupied by unworthy details; if secular matters are treated as of chief importance. On the other hand,

<sup>1</sup> Compare St. John x. 12, 13, for the New Testament parallel to the prophet's words, or rather the Chief Shepherd's own comment on them.

how well if they break up having really contributed their best thoughts ; the young having learned something from aged and experienced piety, and the old having welcomed some new expedient which had not been devised in their youth, but which the movements of the day have suggested to their more eager and hopeful juniors. How much good, too, will result from mutual and varied counsel and the interchange of experience ! How well that men should see subjects familiar to themselves dealt with from unfamiliar points of view !

#### 6. DIOCESAN CONFERENCES.

But nowadays the clergy take official part, not only in Visitations and Ruri-decanal Chapters, but also in Diocesan Conferences.

These should stimulate a man, and keep him up to the mark, for he sees what difficult questions there are to be solved, how much the laity are interested in them, and how laity and clergy stand in mutual need of each other: the one being often ready to take violent measures without sufficient regard to Church precedents, and the other in danger of not meeting the wants of the times from going on in old grooves. The humble but active-minded parish clergyman goes back from a Conference resolved to test, in his own small sphere, the theories which he has heard started ; to adopt suggestions which seem valuable ; to contribute his best endeavours to any branch of work allotted him ; and, with a hearty spirit of co-operation stirred in him, to help to make the diocese to which he belongs a praise in the earth.

These Visitations, Chapters, Conferences, are all

meetings to which he is summoned by authority ; but he is pretty sure to be invited to join clerical meetings of another kind, where the members are not brought together by any territorial connection, but meet more as friends. Such gatherings are more favourable to study, and one should think might be much more utilized than they have been. They should never meet without a paper being read, and that paper should be prepared with much care. Precautions should be used lest time be lost, and care should be taken that, if a meal be provided, a sumptuary law should secure frugality. Arrangements should be made to promote not a mere superficial treatment of a portion of Holy Scripture, but something more in the nature of real theological study. If a party of friends agreed to study some part of the Hebrew text of the Old Testament, or, selecting a portion of the New, were to arrange beforehand that each would read a different commentator, and bring his written translation, or transmit, a few days before the meeting, some written comments or excursus to an elected Moderator, it is conceivable that these meetings might keep up theological activity in a neighbourhood, and counteract the influences which affect men in quiet, secluded country parsonages, disposing them to let their scholarship become rusty, and the acquirements which in youth they gained in exploring profane authors, slip from their grasp, instead of being employed on the far nobler, and spiritually more remunerative, departments of sacred literature.

## 7. RETREATS AND QUIET DAYS.

But the clergyman, who is in earnest and is alive to the danger of deterioration, will feel his need of other spiritual help besides that which he derives from such intercourse as we have hitherto referred to. He will feel that it is dangerous to be always preaching to others, and never to be spoken to oneself. He will feel that he ought to come down from the pedestal on which his office places him, and to sit at another's feet as a humble listener. Every profession has its own peculiar dangers and poisonous influences; and there are also, by the blessing of God, safeguards against those dangers, and antidotes against those poisons. Familiarity with holy things is dangerous. Men may grow formal, hollow, unreal; may repeat words without meaning them, living, as it were, on experiences which have become dead to them, supposing that they believe, because they once believed. Men may become dead or dying branches. The tree may bear "leaves only," no fruit. "Ephraim is a cake not turned; strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not."<sup>1</sup> The wisest virgin souls need to trim their lamps. There is a time when even the foolish may be wakened from self-deception, from flattering themselves in their own eyes, from crying peace when there is no peace.

It is therefore a great blessing that our age has seen among us the revival of Retreats. If only they are conducted by a judicious and experienced guide

<sup>1</sup> Hosea vii. 8, 9.

these are very helpful. How well must it be for a clergyman to go from home, and, instead of teaching, take his place for a few days among the humble learners; how well to have his thoughts turned in upon himself! In these Retreats it has been found wise to discourage conversation. Men sit together at meals without talking, while a religious book is read aloud. But it is not a time for fasting, for the body is to be sustained and kept alert. There is also a proper interval allowed for recreation, for the mind must not be too much strained. Those who attend are encouraged to make notes of what is said. They are not always listening, but are directed to spend time in their chambers. They are exhorted to found some resolution on what they hear, that they may go back to their homes, strengthened for their duties. During the retreat they abstain from anything which would divert their minds from the subject in hand. They do not read newspapers, or even letters. They attempt to keep their minds concentrated on the subjects of meditation brought before them, as men who expect messages from God.

Something of the benefit which may be derived from a regular Retreat of three days or more may be hoped for from those Quiet or Devotional days, which at present are more common than Retreats. With regard to such days, it may be questioned whether the time assigned is of sufficient duration to produce the effect desired; whether more isolation, more abstraction, be not desirable. Still, however imperfect, these single devotional days are better than nothing; it is more easy for clergy to attend them, and thus they are likely to be better attended by



those who most need them. But they will only be of use, if time be secured for private personal prayer, as well as for listening to the addresses of another; if the seriousness of the mind be not dissipated by careless intercourse with society, before or after the time observed; if some resolution be formed; if something be carried away, to be afterwards more thoroughly digested.<sup>1</sup>

### 8. THE EMBER SEASONS.

The clergyman also, who feels it a duty to announce to his congregation the recurrence of each Ember season, moving them to ask gifts and graces for those already in the ministry, as well as for those about to be ordained, may well make one or other of these seasons an occasion for specially considering his own standing before God. Let him examine himself as to how he is carrying out his ordination engagements. Let him revert in memory to the feelings stirred in him at that critical time, when perhaps the words of the preacher of the Ordination sermon took hold of him, or he made some effort to separate himself from an unworthy past, or caught enthusiasm from the earnestness of one ordained with him, or was lifted above himself in answer to the prayers of anxious relatives, or through the stimulating addresses of his Bishop, or of some one by him deputed to address the candidates.<sup>2</sup> If a

<sup>1</sup> A list of clergy willing to hold Retreats is published in the "Church's Year Book." Many Retreats are advertised in the "Guardian" and "Church Times."—[Ed.]

<sup>2</sup> In parishes with a staff of two or more clergy, it will at least be possible, and has been found useful, for them to read

clergyman sees the desirableness of making such a review at one or other of the Ember seasons, he will naturally select the one at which he was himself ordained, unless the clergy of the neighbourhood have arranged to observe another of the four seasons.<sup>1</sup>

### 9. RECREATION.

But the clergyman, however earnest and diligent, will need some recreation ; indeed, the more earnest and diligent he is, the more necessary will it be that he should for a time relax the strain on his mental energies. His body, too, must be kept, as far as may be, in healthy, vigorous condition, in order to be a serviceable instrument to the higher part of his nature.

For the body it is enough to say that a country clergyman, the area of whose parish is so small that his duties do not give him enough physical exercise, will not do amiss in expending his superfluous bodily energies on his garden.<sup>2</sup>

---

through together the Ordination Service, once during each of the four seasons, as a species of lesson ; not a form of prayer, but a groundwork for self-examination, and for a rule of life, binding alike upon all present.

<sup>1</sup> An S.P.C.K. tract, No. 1764, furnishes a form of devotion which will be found useful for such gatherings of the clergy. A more complete one was drawn up by Bishop Wilberforce, and is still used in the diocese of Oxford. See also Canon Medd's "Office of Prayer for the Use of the Clergy." (S.P.C.K., 2s.)

<sup>2</sup> It is well to secure every now and then a good long walk of some hours' duration. Not only does parish visiting (except in large scattered parishes) break in upon exercise, but it is *work*, and not *recreation*. Parish worries and troubles are wonderfully changed in dimensions and character when looked at from the distance of even a few miles. Walking, too, is the cheapest of all amusements.

But there is more to be said on mental recreation. The newspaper ought to be read, for the clergyman must understand the circumstances in which his lot is cast and the people he has to do with. It is natural and proper that he should have a clear opinion on political subjects, but he must be careful not to be a partisan. He should take large kindly views, doing justice to opponents, trying to estimate fairly the views which influence every party. If he vote as a Tory, he should yet try to appreciate some of the principles of the democrat; if he vote as a Liberal, he should do justice to the nobler portion of the sentiments of the opposite party. His influence will thus tend to harmonize, to reconcile, to draw men together, and will win attention for him when he contends for that for which he cares most, viz., the claims of religion, morality, humanity, and of that education which cultivates the whole man. His attention to politics therefore is not to be looked on as a recreation, but rather a duty.<sup>1</sup>

The same reason which leads the clergyman to glance at the newspaper—the need of understanding the age in which he lives, and the influences which are affecting men round him—should lead him also to keep up some acquaintance with the literature of the day; and, if strong internal predilections make him desire further intellectual employment of a non-professional kind, let him apply himself to some one subject, and become an expert in it; only remembering (first) that it is a serious thing to affirm, or imply,

<sup>1</sup> Much may be done by a wise parish clergyman to encourage voters and others in conscientiously forming and expressing opinion, and to discourage terrorism or bribery.



that he has so thoroughly done his appointed duty to the sick, schools, Sunday-school teachers, communicants, and others in his parish, that he is justified in throwing himself so vigorously into non-professional work ; and (secondly) that he is, more than others, bound to sanctify this self-chosen secular sphere of labour, to do this, as all else, to the glory of God. If, remembering all this, it is still clear to him that he is called to work in this field, and can do service to religion in it, let him proceed with a good conscience, and, as has been already said, society and the Church will have reason to be thankful for his success.

#### 10. HOLIDAYS.

But a clergyman who has little or no time for anything but the everyday work of his calling, wants an occasional season of rest, as much as the Apostles did of old (St. Mark vi. 31). Nor is it fanciful to say that their Master's invitation to them may well suggest to such an one the best and wisest way of taking a holiday, an absence, longer or shorter, from home and its cares, spent, if it may be, not in society so much as with Nature. There are of course clergy who give themselves too many, too long, and too costly holidays ; would that they bore in mind how many of their brethren in the ministry cannot afford themselves, much as they need it, any holiday ! A few might spare some of the cost of their own frequent visits to Paris, Switzerland, or Italy, to help some of the many who for years have never been a Sunday away from their own schools and pulpits, in obtaining two or three weeks of sorely-needed leisure. The Clergy Holiday Fund, which privately and most delicately administers such help, will

always be the channel of such a token of brotherly love.<sup>1</sup>

(a) *Homes of Rest.*—There are now several Homes of Rest for the Clergy, of which particulars may be found in the "Official Year-Book."<sup>2</sup> The Clergy House of Rest at Margate is the nearest to London. The diocese of York has a seaside home of its own at Scarborough. The House of Rest at West Malvern, singularly well conducted, and in one of the most lovely spots in England, is already well known. For those who are compelled to escape an English winter, St. John's House, at Mentone, offers at once supreme natural beauty, kindly care, and high spiritual privileges, such as have soothed and helped many a lonely invalid in that favoured spot. It would be well if such Homes of Rest, for the healthy as well as the invalid among the clergy, were multiplied.

(b) *Foreign Chaplaincies.*—Still there are many clergymen who very naturally, and with the best motives, had rather not take their holidays in the society exclusively of their own order. Those who like to take clerical work can always readily obtain it. The best positions, at home and among Continental summer chaplaincies, are now eagerly sought. Applications for foreign chaplaincies should be made at the beginning of the year, either to the Foreign Chaplaincies Secretary of the Society for Propagating the Gospel, 19, Delahay Street, S.W.; or

<sup>1</sup> Subscriptions and Donations may be paid to Rev. Canon Ingram, St. Margaret's Rectory, 20 Finsbury Square, E.C.

<sup>2</sup> "The Official Year-Book of the Church of England" (S. P. C. K., 3s. and 4s.). [This work, published annually, contains a perfect mine of information on all subjects connected with the work of the Church.—ED.]

of the Colonial and Continental Church Society, 9, Sergeants' Inn, Fleet Street, E.C. But those who find pleasure in thus employing in their Master's service a delightful time of rest, may be gently cautioned to remember that a "summer chaplaincy," even more than the work of a *locum tenens* at home, is always an important, and sometimes a difficult post. It has its own special opportunities of gaining the attention and interest of educated and intelligent people, people who are quite ready to criticize, and yet often disposed warmly to receive and value, the ministrations of a chaplain. It is not enough that the clergyman be punctual and reverent in conducting Divine Service, and that his sermons be as good as he can make them. He is the representative of his Church, socially as well as ecclesiastically; even the holiday garb and the day's or evening's amusement must never tempt him to forget this. At home he shows what a clergyman is when at work; abroad he has to show what a clergyman is at play; still doing all for the glory of God. Moreover there are some chaplaincies, especially at invalid resorts, where a call—often a sudden call—may any day be made upon the chaplain for private spiritual guidance and comfort, of a kind which needs much sympathy, tact, and wisdom. A holiday in a foreign chaplaincy may involve no light or unimportant work; while it may also bring with it remarkable tokens of God's blessing upon a faithful ministry, and may at once deepen the spiritual life of the chaplain, and give him the happiness of life-long and valued friendships.<sup>1</sup> Let no one

<sup>1</sup> English clergy spending a holiday abroad should be very careful not to pronounce rash judgments upon the people among whom they sojourn—especially on their religious life. Sweeping

take a foreign chaplaincy or the charge of an English parish as *mere* recreation ; if he is not prepared to give his whole heart to the work, let him take some other form of rest—a walking, riding, or cycling tour ; a visit to friends ; a sojourn among the mountains, or by the sea. He does no wrong in avoiding clerical work for the time. He may be a far better parish priest for being awhile alone with himself and the unseen Master, or in the company of friends among whom his Master is not forgotten.

(c) *The "Locum Tenens."*—One who leaves his parish for a time of rest must be careful as to the hands in which he leaves it. If he has been wise and unselfish in the choice of a man to whom he entrusts his people in his absence, it is quite possible that his congregation will benefit by hearing another voice, and seeing things put in a new light. It is sadly true that, however good and able a parish priest is, there will be some of his flock who seem to have made up their minds not to learn from him ; and of God's great mercy, these may possibly be caught in the net of a new fisher of men. If you leave your parish, then, in the hands of a *locum tenens*, encourage him to supply your deficiencies ; do not, from a fear lest his zeal should outshine yours, desire that he should attempt little ; but rather wish him to act as if God had sent him on a mission to your parish ; and tell him that you hope that he will have made work for you to follow up on your return.

---

condemnation, e.g. of Italian religion from a Protestant standpoint, or of Swiss from that of an Anglo-Catholic, based upon two or three hasty visits to churches, and the gossip of English and American *table-d'hôte* guests, does harm to everybody.

## CHAPTER II.

### THE PASTOR IN HIS STUDY.

[REV. DR. THORNTON.]

THE Mediæval Pastor was *homo unius libri*. If he read anything beyond his breviary he read one book, and one only, till he had it almost by heart; and not till then did he usually begin upon another. His knowledge was very complete as far as it went, but it lacked diversity. Just the reverse is the case with him of the present time. He is expected to know something of everything; not theology only, in its various forms, but law, modern science, history (ancient and modern), periodical literature, and the mysterious codes of the Committee of Council on Education. And he is, therefore, sorely tempted to pursue mere general knowledge, and to be content with a brilliant superficiality. Yet, while it is impossible for him to confine himself to the profound study of one book, or one set of books, he may nevertheless steer clear of the shallowness of modern times; at all events, on some one at least of those subjects which may be called professional he may go below the surface. A busy life in a large parish is not one which affords time for very close study; but the Pastor may find—indeed, ought to find—some hours in the week for converse with books.

Of his secular learning little need here be said.



History, scholarship (both in ancient and modern languages), science, seem to have their claims on and their fascinations for one or another. Let it be simply remarked that the Pastor must have amusement and relaxation ; and, therefore, if he cannot give time to secular study, he may at least have a pursuit : some branch of natural science or natural history, or (if his tastes and powers lie in that direction) some one of what may be called semi-ecclesiastical accomplishments, music, painting and sculpture, archæology, architecture.

### I. THE BIBLE.<sup>1</sup>

There are pastoral studies which are best pursued without books. It is surely needless for the Pastor, as such, to turn over deep treatises on human passions and modes of thought. These he studies, in himself, on his knees ; in others, at the school, in the committee-room, in the cottage, in the drawing-room. But if the priest's lips are to "keep knowledge" he must add some book-learning to his acquired experience. First, there must be an intimate acquaintance with the written word of God. This is a *sine quâ non* for every true Evangelist. "How shall they preach except they be sent?" has a complementary proposition, "How shall they preach except they understand?" While experimental religion, the personal knowledge of the Master, is essential to the rightly preaching Him, the exposition and elucidation of His teaching requires an accurate knowledge of the records of that teaching. And the New Testament, at least, must be studied

<sup>1</sup> For the chief books in each department of Theology see Pt. IX.

in the original. The Greek Testament, well marked and annotated, must be on every Pastor's table. And it is a great advantage to have at least some slight acquaintance with the sacred tongue of the Old Testament also. A glance at the Hebrew will often clear away difficulties, often suggest fresh thoughts. It is well to consult, if not to study more closely, some translations of Holy Scripture:—the Vulgate, the Septuagint, and Luther's, especially, are of value by the side of our own two versions of the Word.

The principles of the criticism of the text of the New Testament must not be entirely ignored. A parish priest has not time, probably, for going deeply into the subject; but he may have by the side of his interleaved Greek Testament some simple critical work, containing a list of the chief MSS., and their character and important readings. Of course he will have the Revised Version, and read it.

After the text comes the comment. Although Scripture is to be interpreted by itself, still the elucidation of it must come from without. The *devotional* reading of God's Word requires no Commentary, and, indeed, is far better carried on without it; but the study of the Word requires a Commentary to suggest difficulties as well as to clear them away. Of these Commentaries there are various forms. There is the Patristic Commentary, the original work of one of the Fathers, or compiled as a catena from the repositories of ancient Christian thought. This Commentary deals rather with the "mystical" meaning of Holy Writ, the depth of spiritual signification which underlies the letter. Then there is the matter-of-fact exposition, which simply interprets the letter,

illustrating it with facts from history and archæology, from known national peculiarities and social customs, and the natural history of the lands of Holy Scripture. And thirdly, there is the German commentator, full of abstruse and often daring speculations, philosophical rather than spiritual, meditating and analyzing rather than adoring. All three forms have their use,—the literal, the philosophical, the spiritual,—all play their part in making the scribe instructed unto the kingdom of Heaven to bring forth out of his treasure things new and old.

## 2. THEOLOGY.

(a) *Dogmatic.*—From the Commentary we pass on to Dogmatic Theology. The Pastor who is to teach, like the Master, as one having authority, must be able to set forth distinctly and definitely what Holy Scripture has told in its own way of the great objects of Faith, and what the Church has gathered from its words. The words of Holy Writ may, we know, be wrested by the unlearned to their own destruction; but, rightly understood, they have a distinct and definite meaning; this meaning is the Faith once for all delivered to the Saints, and this right understanding belongs to God's Holy Church, to whom the Spirit is promised to guide her into all truth. Dogmatic Theology is but the distinct statement of the true and real meaning of the Word, after the manner of the Prophet, not of the critic and commentator. With Dogmatic Theology, Polemical Theology inevitably joins itself. The declaration of what is right is joined with the statement of what is wrong, and why it is wrong.



(b) *Apologetic*.—Polemical leads us on to Evidential Theology, or Christian Apologetic. Polemical Theology is concerned rather with Christian error, Apologetic with anti-Christian falsehood. Its value is great in these days, while Polemical Theology of the more abstruse kind is happily no more needed. Eutychians and Monothelites, Paulicians and Docetæ, have ceased to trouble us, and Calvinism itself is nearly dead; but the unbelief, into which these and other errors are merged, is troubling the Church even more than they did: whether it comes in the coarser form of Secularism, or the more refined Agnosticism, or the philosophical Positivism, the Spirit which is not of God is still at work at the Church's side. The Pastor must not be ignorant of this, and of the modes in which each form is to be met. Although he may not be a practised disputant, he must be able to render some account of the faith that is in him, and meet, at least, if he cannot fully refute, the arguments that are brought against it. Which kind of Apologetic he should most carefully study will be determined by the nature of his cure. The working man will be Secularist, the scientific Positivist, the refined and cultured Agnostic.

(c) *Homiletic*.—Out of the Commentary and Dogmatic Theology grows another form, which we term Homiletic. The Pastor who desires to escape Wiclif's anathema "de taciturnitate prælatorum" must not only know the Word, but be able to set it forth. A cold criticism, a crude dogmatism, are well enough for the study, and, perhaps, the lecture-room; but the pulpit must be instinct with life. Just as the painter must know not only what to paint, but how to repre-

sent it, so the Preacher must know both what to say and how to say it. And in this he should not trust to his natural powers only, but seek the aid of approved models. He must read and study some first-rate sermons of all ages, if he would himself produce such discourses. Augustin and Chrysostom and Bernard, Andrewes, Beveridge, and Farindon will furnish models of the earlier type; and the great preachers of our own day must not be passed over, since it is from them he will learn how to speak to men of our own time. Nor need he fear to take a hint—though not on all doctrinal matters—from Luis of Granada, and Wesley, and Newman, and Spurgeon.

(d) *Ritual*.—The Pastor must know something of Ritual; not necessarily of the minutiae of what is termed liturgiology, but something of the principles which have guided Christians in various times and places in the outward expression of their worship in public, and of the various forms which that outward expression has taken: and he must be well acquainted with his Prayer-book. It stands to reason that he must know intimately this manual of Public Worship, for if the *lex orandi* be also the *lex credendi*, the Manual of Worship is, to some extent at least, a Manual of Dogmatic Theology. Whether to this he should endeavour to superadd any acquaintance with Canon Law is a question; but, at all events, he will wish to know something of the law of his own branch of the Church, and the law of the State so far as the Church is affected by it. Without setting up as a legal amateur (nothing is more mischievous than an amateur lawyer or an amateur physician, especially if he be a Priest), he will often find it of the greatest

use to be able to suggest to his people what ought to be done, or, still better, ought *not* to be done till a practitioner can be consulted. He should, at least, be able to draw up and procure the execution of a legally valid will.

(e) *Pastoral*.—Finally, the Pastor must, as the very name of his office proclaims, be a student of that which is usually called Pastoral Theology. Not that the pastoral care is a science or an art which can be acquired from books and lectures; it must be studied practically; and the Diaconate in the Church of England is considered the special time for the commencement of this practical study.<sup>1</sup> Yet books may lend considerable aid. The record of a Pastor's experience and the conclusions drawn from it cannot but be helpful to his brethren. The organization and care of schools, clubs, guilds, and the like, and the best mode of approaching special classes, may well be learned by a parish priest from brethren who have had exceptional experience in these various forms of work; his study must not be empty of these valuable guides. And for that most tender and difficult duty of all that come within the Pastor's sphere, the dealing with individual consciences and souls, he needs even more than a superficial acquaintance with the science of Moral Theology, Christian Ethic, and Christian Metaphysic. Though he alone can deal with souls rightly who has dealt with his own, he wants besides some definite scientific knowledge of the workings of souls,

<sup>1</sup> It is unfortunate that custom, and the needs of parishes, so constantly cause the Diaconate to be reduced to its minimum of a year. The normal Diaconate should be three, or at least two years.

of the extent of the moral law, of the nature of the relations between act and will, between the conditional good and evil of life, and the absolute and unconditioned Good and Evil. This he can gain, and best gain, from books, and his studies must occasionally take this direction, though, as has already been suggested, deeper treatises are for the philosopher rather than the divine.

This is a long list of intellectual requirements for the Pastor, one which the hard-worked Priest will be disposed rather to sigh after than hope to attain. "Who is sufficient for these things?" will be the natural outcry of his labouring heart. But the answer is near at hand:—"Our sufficiency is of God, who hath made us able Ministers of the New Testament."  
"My grace is sufficient for thee."

PART II.  
THE PARISH CHURCH.

CHAPTER I.

ORDER AND MANAGEMENT OF DIVINE SERVICE.

[REV. CANON ELLERTON.]

EVERY parish implies as its centre a Parish Church. It may be a "new parish" carved out of the old one, with a merely temporary church or Mission-room, a case about which a word will be said shortly; or it may be a fully formed "new parish," or "district parish," under its own incumbent, who is as responsible for the order and management of the services as if he were at the head of an old parish. Or, again, the parish may not be divided, but may contain one or more subsidiary churches, or "Chapels of Ease," served by the same staff of clergy as the Parish Church; and one or more unconsecrated but licensed "Mission Churches," in which the sacraments are administered; or one or more "Mission-rooms," which require no licence from the Bishop, in which the form of service is freer than in a licensed building, in which probably lay ministrations are the rule, and the Holy Communion is not



celebrated. What is to be here said about the order of Church services will, of course, require modification in these cases. For instance, the circumstances of a parish may render it desirable that the daily or holy day services should not be held in the mother church, but in one or other of the subsidiary churches ; or that the type of service used in one should vary from that of the mother church as regards music, ceremonial, and the like. There is one caution, however, which may here be given. The incumbent in charge of the mother church ought to see that, as far as possible, there is a substantial unity of ritual, as of teaching, in each of the churches under the direct charge of himself and his curates. Nothing is more likely to tend to dissensions in the parish than that some one church in it should become marked as having a special teaching or ritual of its own, in contradistinction to that of the parish church and its rector or vicar. All the clergy who work under one head ought to be of one mind in this respect. An ecclesiastical "Cave of Adullam" does harm alike to those outside of it and to those within it. But, of course, in such matters as number of services and celebrations, amount and style of music, it is often well that there should be variation in the different churches of a parish.

The best help, perhaps, to a clergyman taking the charge of a parish, in deciding upon the number and times of the services in its church, will be that derived from his previous experience in a well-worked parish. Such experience is nowadays happily the rule rather than the exception in the case of most clergy who are presented to a living. Where it is

lacking, a glance at the Parish Magazine of such a parish will afford useful guidance.

In what follows it will be assumed that the parish priest has but one fabric under his charge, in which all the services are carried on.

### I. OBEDIENCE TO RUBRICS.

The principle assumed throughout this section will be, that the best guide to the young parish priest in the use of the Book of Common Prayer is the book itself. Let him try to understand the true meaning and spirit of the rubrics, and desire heartily to obey them, and many an imagined difficulty will disappear. The rubrics themselves are often mere abridgments of older ones, well collected by those who drew up our present offices; they represent the adaptation to a changed state of things of earlier, it may be of much earlier, customs in worship; and he obeys them best now whose ministrations are carried on, not in dull attempts, often scarcely possible, to carry them out to the very letter, but rather in thoughtful and wise conformity to their manifest intention. For instance, when we consider what Evening Service has become in most of our town churches, it would surely be less conformable to the spirit of the rubric to interpose catechizing after the Second Lesson, or to hold it, as the canon directs, half an hour before Evensong, than to establish a catechizing service at an earlier hour than the usual Sunday Evensong—a service at which the greatest number of young people could attend, for which they could be prepared in the Sunday-school, and which could in every respect

be adapted to the purpose of their instruction. On the other hand, in some country parishes, where there is no later Evensong, catechizing after the Second Lesson may well and profitably be carried on.

The principle of intelligent obedience to the Prayer-book may be our guide in the following hints.

## 2. SUNDAYS. GROUPING OF SERVICES.

*Sundays.*—The Divine Service for the Lord's Day consists of Morning and Evening Prayer, Litany, and Holy Communion. A sermon is to be given in the morning, for which the place is marked after the Nicene Creed at Holy Communion. No sermon is mentioned at any later service, it having been assumed when our offices were framed that Catechizing would be held at Evening Prayer.<sup>1</sup>

On the hours and frequency of Holy Communion something will be said shortly; and it is unnecessary here to inquire whether the rubrics anticipate a Celebration every Sunday or no. It may be assumed that, when there is none, the Prayer-book has arranged for the Communion Service to be ended with the Prayer for the Church Militant, Collect, and Blessing. Now that in well-worked parishes weekly Holy Communion is customary, the parish priest may well consider that he has obeyed the directions given him if he does not repeat the first part of the Communion Service a second time, unless there is to be a second celebration. The custom of accumulating Morning Prayer, Litany, Ante-Communion Service, and sermon dates probably from Grindal's

<sup>1</sup> Professor J. J. Blunt.



Injunctions of 1571<sup>1</sup>; at any rate, it has no rubrical authority. And recent legislation, which permits the Litany to be used, even on Sundays, either as a separate service or as an adjunct to Evensong, makes it easier to rearrange services so as to adapt them better to modern hours and habits.

### 3. THE DAILY OFFICE.

*Daily Prayer.*—Much has been written on both sides as to the obligation imposed by the Book of Common Prayer upon “all priests and deacons,” and particularly upon “the curate that ministereth in every church or chapel,” to “say daily the Morning and Evening Prayer, either privately or openly,” and, in the case of one in charge of a cure, “in the parish church or chapel where he ministereth.” The business of this manual is not to encourage the clergy either to strain this rubric or to evade it. Some valuable remarks on the subject will be found in a book too little known to the younger generation of clergy, “Parochial Work,” by the late Rev. Edward Monro.<sup>2</sup> Suffice it to say that no earnest-minded clergyman, who has once felt the calm, strengthening, and comforting influence which the daily service brings with it, will willingly let go the habit, or will think that its value is to be adequately measured by the number of worshippers availing themselves of it. On the other hand, especially in parishes where there is but one curate in charge,

<sup>1</sup> Grindal’s “Remains,” ed. Parker Society, p. 136.

<sup>2</sup> “Parochial Work” (Parker, 1851), pp. 65—87. See also Lidlon’s “The Priest in his Inner Life” (Masters, 1s.).

the carefully-worded language of the rubric leaves him free to determine whether his case is one in which the time occupied by the daily office—especially if twice recited—really interferes with other important parochial work, or the constant exertion of voice is too great for his health. The claims of the parish, the school, the study, are not to be lightly set aside. Few earnest clergymen however will find the public recitation of the office at least once a day too heavy a burden. In this case the hour should be chosen with reference to the convenience of worshippers. Often the school-teachers, or other faithful Church people, may be relied upon for a short morning service at an early hour; in other places, the afternoon is the best time for the people. In mission churches a late Evensong is sometimes very successful. In some parishes a morning service on Wednesdays and Fridays, coinciding with the hour for religious instruction in schools, may be made the occasion for catechizing. It is not desirable to bring the school every morning of the week to church.

*Shortened Services.*—It is permissible, under the “Act of Uniformity Amendment Act,” to omit the Exhortation, *Venite*, all save one of the Psalms for the day, and one Lesson, as well as all that follows the Third Collect. This permission holds good for all days, except Sundays and certain greater festivals. It may however be suggested that in all cases the service should end with the Prayer of St. Chrysostom and Blessing, and that the intercessory character of the office is seriously impaired if the Prayer for all Conditions of Men be omitted.

The General Thanksgiving should also be used at least occasionally during the week, if not daily.

The rubric suggesting an anthem after the Third Collect marks this as a fitting place for a hymn. Where a hymn can be daily sung, its use much enriches the office, especially on Holy Days. In other cases, a hymn may be said by the minister, the congregation joining in the Doxology, or be said "full" by the whole congregation with the Minister.

#### 4. HOLY DAYS AND CHURCH SEASONS.

*Holy Days.*—The best way of observing the Holy Days of the Church is by the use of that office of Holy Communion for which provision is duly made in the Book of Common Prayer. The Holy Days are further marked in the daily office by the Collect, Proper Lessons, and, on certain days, the Athanasian Creed. Where there is daily Morning Prayer, it is a good plan to mark a Holy Day by adding Evensong with or without a sermon.

*Church Seasons.*—But it is yet more important to make a wise and timely use of the great seasons of the Christian year. For Advent, Lent (and possibly the Rogation days, which occupy the same position with regard to Ascension Day and Whitsunday that Advent does with regard to Christmas), it would be well to prepare a careful scheme of services, which may be printed, with a few words of address, and distributed in the parish. During these seasons some such plans as the following have been found useful, especially in parishes where there are a fair number who can attend additional week-day services.

*Advent.*—(a) Daily Evening Prayer, with hymns and reading (for five or ten minutes) from a devotional book.<sup>1</sup>

(b) Special instructions and devotions in church at the close of the last service on Sunday evenings—on the plan of the “after-meetings during a Mission.”

(c) A course of meditations or instructions given once or twice a week, as for example on Litany days, at hours when Church workers and the better instructed among the communicants can best attend.

(d) If the assistance of a brother clergyman can be secured, a course of addresses given by him is more useful by far than a single sermon; but, if circumstances only allow of single sermons being preached by others, something may be done to give point and unity to the whole, if the parish priest will arrange a definite course of instruction, and assign to each of his preachers one step in the course. Clergy may well at these seasons offer to interchange courses rather than single sermons.

*Christmas.*—Christmas Day is a day more for

<sup>1</sup> The number of such books is now very great. One of the best for Lent is the third volume of Bishop How's “Plain Words,” 2s., prepared for the purpose of Daily Readings in church. Mr. Woodhouse's “Manual for Advent,” “Manual for Lent,” and “Manual for Holy Days,” may be mentioned. (All these are published by Wells Gardner, 3s. 6d. each.) Dean Alford's “Meditations on Advent” (Strahan & Co., 1871), Mr. Dover's “Quiet Lenten Thoughts” (Swan Sonnenschein & Co., 1s. 6d.), and “Lenten Lessons from Lenten Services” (S.P.C.K., 1s.), are all useful. But it would be best for the parish priest to make selections from his own bookshelves, and in no case whatever ought he to read anything in church which he has not very carefully read through in private.

worship and praise than for instruction. At the Evening Service, Carol singing in church is much appreciated, especially by the poor. The Carols should be preceded by a very few words of address from the parish priest, and each one given out by him, with perhaps a short explanation of its origin or meaning.

*New Year's Eve.*—The last night of the year should have its own appropriate service. Many persons object to the midnight service; but it is invariably valued by the poor, and, where solemnly and judiciously conducted, need have no injurious excitement about it. A few appropriate collects and hymns, or possibly the Litany, should be followed by an address, ending before midnight, so as to leave an interval for silent prayer; and the service should close with a hymn of praise: it is better to defer Holy Communion till daylight.

*Epiphany.*—The importance of the Epiphany in the Christian year is not always realized. It should never be forgotten that it was originally the commemoration of the Manifestation of Christ as the Son of God, first in His Baptism, and then by His miracles; His earlier manifestation to the Gentiles "by the leading of a star," though now emphatically dwelt upon in the Collect and Gospel, is but one, and not the most important, aspect of the festival. Still the peculiar blessedness of this to us as Gentiles may well call forth our special thanksgiving; and the Epiphany is a very fitting season for dwelling on the missionary aspect of the Church.

*Lent.*—What has been said of special services in Advent is even more emphatically applicable to Lent.



Both of these solemn seasons, but more particularly Lent, are times when the faithful pastor will aim at very plain speaking to the consciences of his flock, and watch for opportunities of personal dealing with individuals. In some rural parishes the plan has been tried successfully of special parochial visitation, with a view of bringing to each house distinctly the claims and offers of Christ. Perhaps a better plan would be to aim at small gatherings for devotion and instruction (like "Cottage Lectures"), followed up by speaking to individuals. These, however, are chiefly valuable where it is inconvenient for people to come frequently to church on week-days.

Two features should be borne in mind in arranging for the observance of Lent in church. First, that it is a time of "fasting or abstinence." The faithful pastor will not be deterred by the difficulties—very real ones—presented by our changed habits of society, and by the entire disappearance from our formularies of anything like fixed or authorized rules for self-denial,<sup>1</sup> from pressing self-denial itself, both by word and example, upon his flock; and that not in vague terms, but in some specific way, corresponding to the complicated forms of self-indulgence so rife among us. Next, Lent is the preparation for Holy Week, Good Friday, Easter, and the Easter com-

<sup>1</sup> The "Homily on Fasting" has no practical suggestions, except the curious one of eating fish from patriotic motives, because the fisheries are the nursery of the Royal Navy. For its theory of Fasting it appeals to the Eastern Church, and maintains that fasting means total abstinence from food of all kinds till evening. It does, however, maintain the true principle that "Fasting is *in itself* a thing merely indifferent, but is made better or worse by the end whereto it serveth."

munion. It is well that one set of meditations through Lent should be devoted to some aspects of the Passion; that in all Lenten teaching the Atonement should be kept in sight; and that the subject of Holy Communion should be dwelt upon. Lent is an excellent time for beginning classes for preparation, to which even older and regular communicants should be invited.

It is desirable, in using the Communion Service on Ash Wednesday morning, not to supplement it by a sermon, but to preface it by a few words which may help at once to dissipate the misunderstandings which exist as to the use of the first part of it, and to prepare the minds of the worshippers for that solemn act of assent to God's warnings against sin. The beautiful devotional service beginning with the *Miserere*, which is appended to the Communion Service, may well be frequently used throughout Lent. It should be "said or sung" at the place at which it is customary to sing or say the Litany; at a Litany desk, if there is one.<sup>1</sup>

*Holy Week.*—It is probably needless to suggest to an earnest parish priest the duty and blessedness of making the most of the observance of Holy Week. Then, if ever, the "Ante-Communion" service (so-called) with the Passion Gospel, might form a separate office, perhaps beginning with a metrical

<sup>1</sup> Grindal, in 1576, enjoined the use of the Communion Service upon the Province of Canterbury three times a year at least, in addition to Ash Wednesday, viz. on one of the three Sundays next before Easter, and on one of the two Sundays next before Whitsunday and Christmas. Evidently it was regarded as a service of preparation for Holy Communion.



Litany on Monday and Tuesday, and each day supplemented with a brief meditation on some part of the day's teaching, or on some aspect of the Passion.

*Maundy Thursday.*—Thursday before Easter, as the Epistle for the day shows, is the proper day for the commemoration of the institution of Holy Communion. If this use of it were generally adopted, all excuse would be taken away for the observance of the purely Romish festival on the Thursday after Trinity Sunday, which some injudicious clergy are seeking to restore to the English calendar. One or more celebrations of Holy Communion on Maundy Thursday would moreover render unnecessary a celebration on Good Friday, which, though doubtless not illegal in the Church of England, scarcely belongs to the idea of the "saddest yet the sweetest" day of sorrows, which is in no sense a feast day.

*Good Friday.*—Much has been said of late as to the need of special services for Good Friday. The so-called "Reproaches," with its recondite allusions and its archaic forms of devotion, is little adapted to the needs of a modern English congregation, even if the lawfulness of its use were undoubted. Of a very different character is the service of the "Three Hours." As to the objection that this is "borrowed from Rome," surely, if in the Church of Rome certain appropriate passages of Holy Scripture are said or sung, and made the basis of a series of expositions, it is simply puerile to refuse to take the hint of a form of service so capable of being turned to the best and most edifying use, and so free from any taint of superstition in its essential character.

The Three Hours' Service is held on Good Friday<sup>1</sup> from twelve to three. It consists of a course of seven meditations on the sayings of our Lord on the Cross. The service begins with a hymn, the Lord's Prayer, and Collects. The first "word" is either sung by the choir or (better) said by the preacher. A brief practical meditation is given, followed by an interval for silent devotion, and a hymn. The next "word" is then said or sung, with a meditation, silence, and hymn; and so on to the end. The various parts of Mr. Pollock's "Litany of the Seven Words" (Church Hymns, 123, A. & M. 625) are admirably suited for singing in the intervals; and the series of hymns prepared for the purpose, in "Hymns Ancient and Modern" (115—121), is already well known and much used. The people should be distinctly told beforehand, (1) that there is no need for any one to stay through the whole service, if it be inconvenient, (2) that the intervals of silence may be spent either sitting or kneeling, and the hymns sung either standing or kneeling. Those who have to leave should do so during a hymn.

This form of service has already proved itself to be of great value in raising the standard of devotion among us, and has obtained wide acceptance. It violates no rubric or canon, and is entirely supplementary to the appointed morning and evening services of the day. Nevertheless, there are not a few practical difficulties in carrying it out, which are not lightly to be set aside.

In the first place, it is a very heavy tax upon the

<sup>1</sup> See an admirable form of Three Hours' Service, by Rev. A. N. Clarke (Masters, 3*d.*).

energies of the preacher who conducts it; and if, as will of course most frequently be the case, that preacher is the parish priest, already burdened by the work of Lent and of the previous days, and having the present fatigues of the long services of Good Friday itself and the prospect of the Easter services before him, it becomes a very serious question whether he ought to run the risk of such a mental and spiritual effort.

Again, the treating the same subject year by year in succession is too much for the powers of most men. The addresses must almost necessarily lose something, if not all, of their force and life. It would therefore probably be well to vary the subject, at any rate after the lapse of one or two years. Sometimes indeed the services of a fresh preacher can be secured, by exchange or otherwise; but this is not always feasible.

Another point not always sufficiently considered is the desirableness of encouraging private devotion, and especially intercessory prayer, on Good Friday. Probably it would be more profitable to most people if half the three hours were spent in such private prayer, at church or at home, and the remainder devoted to a service of the kind suggested, but shorter in duration.

Besides the Seven Words, which, when the service only lasts from half-past one to three, might be divided into two portions, and occupy two successive years, the following may be suggested as topics:—

(a) The words spoken *to* our Lord on the cross by soldiers, priests, the robbers (impenitent and penitent), the giver of the vinegar, the centurion.

(b) The witnesses of the Crucifixion, as types of human nature.

(c) The last hour of our Lord's life and its events.

(d) The Death—its Sorrow; its Love; its Victory.

(e) The four Good Friday death-beds—the Field of Blood; the Cross of Condemnation; the Cross of Penitence; the Cross of Redemption.

Other topics in abundance will suggest themselves.<sup>1</sup>

Good Friday evening furnishes an occasion which should not be lost of bringing before a congregation the difficult but important subject of the intermediate state following death, a subject which in our own day is in great need of wise and faithful treatment.<sup>2</sup>

It is to be hoped that many who use this manual can see their way to leaving their churches open for private prayer for some hours every day; but certainly on Good Friday the church should be open all day long.

*Easter.*—Not much need be said as to the observance of Easter. Care should be taken that the preparation of decorations and the like be not allowed to interfere with the solemn services of Easter Eve.

The parish priest should do his best to give to every parishioner the opportunity, if possible, of communicating at Easter.<sup>3</sup> A very early celebration

<sup>1</sup> A word of caution is necessary to the younger clergy as to the prevailing tendency to dwell very strongly on the physical sufferings of our Lord in Good Friday sermons and hymns. Surely the reverent reserve of the Gospel narrative should be our guide in all we say on such a subject.

<sup>2</sup> Westcott, "Historic Faith," VI. (Macmillan, 6s.); Luckock, "After Death" and "The Intermediate State" (Longmans, 6s. each), may be consulted.

<sup>3</sup> Special services of Preparation for Holy Communion have been found very useful on some week-day evening, either

of Holy Communion is often appreciated much by domestic servants and the poor. For invalids, who cannot bear a long service, a midday Communion on the Monday or Tuesday should be arranged; and chronic cases of sickness should not be overlooked during the week.

*Ascension Day.*—Ascension Day is not a public holiday, and therefore in many places large congregations are not to be looked for.<sup>1</sup> But it is surely needless to urge here its devout observance with all the solemnities, if possible, of a great Church festival of the same class as Christmas Day. Much can be done to promote its observance by drawing the attention of people to its importance in the teaching of the previous Sunday, and by the observance of the Rogation days.

*Rogation Days.*—These three days of intercession are being far better appreciated now than formerly.

---

monthly, or at any rate before such great festivals as Christmas and Easter. The Bible and Prayer-book may be freely drawn upon in the compilation of such services. A useful form has been published by Canon Venables, late of Great Yarmouth. A very practical help at such a service would be for the clergyman to go through the Ten Commandments in order, each Commandment being followed by (1) two or three questions for self-examination, said aloud by him; (2) short silence for secret examination and confession by each one; (3) the Response, "Lord have mercy," &c., said aloud by clergy and people together. Appropriate collects should close the service. See Archbishop Benson's "Seven Gifts," pp. 99, 100, and especially Note on p. 126 (Macmillan, 6s.).

<sup>1</sup> In many places a celebration at a very early hour is found to meet the difficulty. Those engaged in business often value the opportunity thus given of keeping a Festival which they are otherwise compelled to disregard. As many as sixty labourers have been known to attend a celebration held at 4.0 a.m.



It has been suggested that the Monday should be devoted to intercession for temporal blessings, especially for a good harvest, the original object of the "Rogations"; the Tuesday has of late been usually kept as a day of intercession for foreign missions; and the Wednesday, less generally, for home missions.<sup>1</sup> There are however so many difficulties in the way of drawing congregations to church on four successive week-days, that many clergy will perhaps scarcely venture on so complete a scheme. One or other of the three days, in any case, should be marked by a special form of devotion.

For such occasions as these the parish priest can well put together materials from the Bible, the Prayer-book, and the Hymn-book used in church. But topics should be suggested, and opportunity given, for silent prayer in the course of the service. In some parishes a Prayer-meeting in the school or parish room affords opportunity for freer and more explicit acts of devotion than the present state of the law allows to be used in church. But of this something is said elsewhere.<sup>2</sup>

*Whitsuntide and Trinity Sunday* suggest their own observances.

*Ember Days.*—Stress should be laid upon the observance of the Ember days. The parish priest may well speak of their importance from the pulpit

<sup>1</sup> The Archbishops and Bishops have now agreed to recommend as a time of special Intercession for Missions any day in the week before Advent, or in the first week of Advent, with preference for the Eve of St. Andrew. This use of Rogation Tuesday will, therefore, probably cease; but not, it is hoped, the observance of Rogation Days.

<sup>2</sup> See pp. 156, 251.

on the previous Sunday; especially in connexion with the Epistle for the third Sunday in Advent, or the Epistle and Gospel for Tuesday in Whitsun Week. In cases when a coming ordination affects the parish, more than ordinary care should be taken, and a special evening for intercession would well prepare the way of one about to be ordained to labour among the people so assembling.

*Dedication Festival.*—The observance of the Dedication Festival of a church is the annual thanksgiving to God for all the spiritual blessings He has bestowed upon the congregation during the year, as that of the Harvest Festival is the thanksgiving for His temporal mercies. So viewed, they must commend themselves to all thoughtful Church people. In country parishes, the "Wake" or "Feast" sometimes preserves the tradition of the Church's dedication, and a wise parish priest may be able to elevate its observance into something far better than a mere revel, without discouraging, or even while promoting, its observance as a parish holiday. Some kind of congregational gathering should be held on the anniversary of the Dedication, at which a report of the year's work might be given.<sup>1</sup>

<sup>1</sup> A parish priest in charge of an old church will do well to find out all he can about the history of the Parish. The dedication of the church may often be a clue to this. This festival may well be seized upon as an opportunity for bringing home to the people their debt of gratitude to those who brought to their fathers the Gospel. In some instances later Incumbents of note in the church may be remembered on this day. Some valuable remarks on the whole subject will be found in Bishop Westcott's "Historic Faith," note ix. p. 254. Dr. Cox's "How to write the History of a Parish" (Bemrose, 2s. 6d.) is useful as indicating sources of information on the subject.



*Harvest Thanksgiving.*—The Harvest Thanksgiving has about it this special feature, that it is an act of thanksgiving for outward blessings bestowed upon the whole of the world, and particularly on the nation, during the past year. A failure in the crops at home should not cause thankfulness to be restrained, now that the resources of other lands are so fully available that we have never known famine on a great scale in England within human memory. This, if any, is an occasion when all sections, and indeed all denominations in a parish may well be urged to an act of common worship; such an invitation will often be appreciated, and scarcely ever taken amiss. It may be remembered that a form of Thanksgiving for Harvest has already been sanctioned by the Convocation of the Province of Canterbury; this includes a special Collect, Epistle, and Gospel. Appropriate Psalms and Lessons both for a Dedication and a Harvest Festival are now suggested in most Diocesan Calendars.

##### 5. THE MANNER OF SAYING MORNING AND EVENING PRAYER.

Morning and Evening Prayer may be either “sung” or “said.” The former implies the use of musical inflections in the prayers, as well as the chanting of Psalms and Canticles. This is what is understood by “Choral Service.” Where the choir is efficient, the officiating minister able to sing, and other circumstances combine to render it desirable, this is the noblest and most beautiful method of offering the “sacrifice of Praise,” whether in the daily offices or in the service for Holy Communion. But while no

care and pains can be thrown away in the rendering the choral service worthily, nothing can be worse than a miserable attempt at it, either from a mistaken notion of duty, or for the sake of fashion, when neither clergy nor choir are able to render it well. The most careful training and assiduous practice are necessary. Every word of the whole service should be so sung as to be distinctly heard by the whole congregation. Musical accuracy is quite compatible with that change of expression which brings out the meaning of the various parts of the service, even when recited upon one note. The traditional usage of the Church of England, in which no inflection, and no instrumental accompaniment was used till after the words, "And our mouth shall show forth Thy praise," has been violated of late years by the novel practice of using inflections in the Confession; a most reprehensible one, seeing that it puts a stumbling-block in the way of the utterance by the whole congregation of this united act of solemn penitence, and is quite inconsistent with the idea of the first part of the service being introductory to the act of Praise, which begins with the *Gloria*.

Many persons have contended that when the prayers are "said," and not "sung," they should always be said in monotone. In favour of this there is (1) ancient usage in every country; (2) the facilitating (as has been found by practice) of general responding; (3) the suppression, or at least discouragement, of a theatrical manner in the reading of the prayers by the officiating minister. To this may be added that, to persons of musical ear, the discord occasioned by many voices, each

repeating the responses in its own separate key, is very painful.

On the other hand, it is to be remembered (1) that our people have now for two or three centuries been accustomed to the public utterance of prayer, on all manner of occasions, in the natural voice, so that this is greatly preferred by many, perhaps the majority of our congregations; (2) that a man without musical ear, unable to keep on one note, attempting monotone in Divine Service, distracts lovers of music far more than if he read the prayers; (3) that painful experience has impressed many with the fear lest the exclusive use of the monotone should introduce a rapid, lifeless, and perfunctory utterance of the words, just as irreverent as the opposite extreme of declamation would be; (4) that the use of the monotone in prayer is apt to lead to the serious evil of a monotonous and unmeaning manner of reading the lessons and preaching; a reproach constantly made by Nonconformists against the ministry of our Church.

If, therefore, a parish priest has the power of intoning or saying the service on one note, and feels that the congregation will really worship God more heartily for his doing so, let him be very careful that he renders it from beginning to end intelligently and feelingly. The prayers are to be prayed, whether sung or not; and they can be and will be prayed by one whose heart goes up with the words put into his mouth.

A few hints shall follow, drawn from experience, as to the devout and intelligent use of the Service, whether said or sung.

The foundation of a reverent service is laid in the choir practice. If that is left to one who, whatever his musical abilities, is not alive to the solemnity and blessedness of the office of the choir, though correctness and outward decency may be secured, there will be no life in the service. The presence of one of the clergy, prompt to detect and suppress irreverence, ready with hints and suggestions as to the meaning of Psalm, Canticle, Prayer, or Hymn, showing keen personal interest in the whole, is indispensable to a really good choral service, and most desirable even with the simplest and humblest congregational service. Such presence, too, will be welcomed by every choir-master and organist who does his work in a right spirit. There are of course exceptional cases in which at once from education, good taste, and religious feeling, a choir-master may be fully competent himself to do all this, and may be trusted by himself in the choir practice; yet such an one will be the first to welcome the presence of the clergyman as strengthening his hands. It need scarcely be said, that in all arrangements for Divine Service a parish priest with right feeling will make a point of acting in consultation and concord with his organist and choir-master, who must feel that he can be relied on to support their authority with the choir.

Before and after Divine Service, whether a choir is present or not, the clergy should always offer a short prayer in the vestry; and to promote reverence, silence should be enforced, except when absolutely necessary, the moment surplices are put on. At no time should loud or general talking be permitted; the

youngest child should understand that the vestry is a part of the consecrated House of God.

The sentence with which Divine Service begins should be selected with some reference to the season, or day. "To the Lord our God" is suitable for festivals; "Repent ye," and "Enter not," for Advent; "I acknowledge," and "The sacrifices," for Lent; "I will arise" may well be the usual beginning of daily prayer.

The Exhortation and Absolution, like the Lessons and other parts of the Service addressed to the people, should be said turning towards them, or at least in such a direction that "the more part" can best hear.

The Confession should be said in a lower tone than the rest of the service, and not too fast; the latter is a very common fault.

Before the *Gloria* the officiating minister should pause long enough to enable the people all to stand; nor should he begin after "Let us pray," till every one has had time to kneel down. All appearance of hurry should be carefully checked. But of course drawling should be avoided.

The Psalms and Lessons, and even the Collect for the day, should always be carefully given out. Our object is to make our people join intelligently in every part of Divine Service. No reverence is lost by helping them to find their places. But the notices should be worded briefly, thus:—"Day 23, Psalm cx.;" or "The Proper Psalms are the second, the fifty-seventh, and the hundred and eleventh." The Lessons, in like manner, should be given out exactly in the words directed by the rubric.<sup>1</sup>

<sup>1</sup> The new Lectionary has increased the difficulty of giving



Volumes have been written on the vexed questions connected with the chanting of the Psalms. Whatever be the system of pointing adopted, care should be taken to mark the divisions of each Psalm, by changes either in the chant or in the arrangements for singing it. The parish priest is earnestly recommended to make himself master of Bishop Westcott's "Paragraph Psalter" as an invaluable aid to himself and his choir in understanding the praises which they sing.<sup>1</sup> This is not the place to discuss the respective merits of Gregorian and Anglican pointing and chanting. Those who prefer the former will find in Mr. Redhead's Psalter a variety of tones and endings carefully adapted to the changes in the meaning of the Psalms. In "Anglican" Psalters a great change took place with the publication of the late Dr. S. Elvey's careful and elaborate book—too elaborate, perhaps, for general use. The "Cathedral Psalter," Monk and Ouseley's, and that published by the editors of "Hymns Ancient and Modern," may all be recommended. The last-named is adapted alike to Gregorian and Anglican music; the second to single Anglican chants alone.

---

out the Lessons intelligibly, since in many cases the Lesson does not now begin with the chapter. It is nonsense to say, "Here *beginneth* the second chapter of Genesis at the *fourth* verse"; and "Here *beginneth* the fourth verse of the second chapter of Genesis" involves the awkwardness of putting the smaller division before the larger. Yet this is the only correct way of making the announcement. Some clergy make it so, and then repeat, "Genesis, chapter ii., verse 4."

<sup>1</sup> Cambridge University Press, 1s. "Readings on the Psalms," by the Rev. H. Housman (Masters, 2s.), is also a very valuable little book, written for the instruction of choirs in the general meaning of each Psalm.



If the Psalms are said alternately by priest and people, the Psalm should always be begun by the priest, and the *Gloria Patri* said "full," that is, by both together.

Great pains must be bestowed on the reading of the Lessons, as the utterance to the people of the inspired written word of God. It is at least doubtful whether a layman, unless licensed by the Bishop so to do, has any authority to read the Lessons in church; but, if the officiating minister finds it necessary or convenient to avail himself of the services of a lay member of the congregation for this purpose, at least let him take care that the task is committed to one who can read clearly, intelligently, and impressively. The two extremes of over-accentuation and monotony are to be avoided. On the one hand, attempts at reading the Bible with dramatic effect seldom fail to annoy and disgust the listeners. But the custom which during the last thirty or forty years has sprung up under the plea of reverence, of reading the Lessons in a uniform tone, like an important but uninteresting legal document, is not less objectionable. To read such chapters as 1 Cor. vi. or 2 Cor. xi. without marking the irony or the impassioned pleading of the Apostle, or 1 Kings xviii. or xxii. without noting the changes of tone in the speakers,—not to mention many other instances,—is simply to conceal from the people the real meaning of Holy Scripture.

There is now no rubric to fix the use of the *Te Deum* and *Benedicite* respectively; but the old English use was to omit the *Te Deum* in Advent, and from Septuagesima to Easter. The exceptions

to the use of the *Benedictus* after the Second Lesson are given in the Prayer-book. As the daily morning memorial of the Incarnation, it is meant to be always used except when occurring in the Lesson or Gospel. The substitution of Psalms for the New Testament Canticles in Morning and Evening Prayer, though permitted, is not to be encouraged.

The Act of 1871 has given us something of a definite rule as to the occurrence of holy days upon Sundays. On the first Sunday in Advent, Easter Day, Whit Sunday, and Trinity Sunday, the Lessons for the Sunday are always to be used. On these days if a holy day falls, its Collect may well be said after that of the day. On all other Sundays, if a holy day falls, the officiating minister is at liberty to use either the Lessons for the Sunday or those for the holy day. Many reasons will induce him to observe the holy day; but, if so, he should use not merely the Lessons, but the Collect, Epistle, and Gospel, and, where enjoined, the Athanasian Creed. As Septuagesima and the first Sunday after Easter have now special second Lessons of their own, probably St. Paul's day, or the Purification, should give way to the former, St. Mark's Day, or that of St. Philip and St. James to the latter, should either of them occur with it.

In the Prayer for all Conditions of Men, if there be none who desire the prayers of the congregation, it still may be well to make a very short pause at each of the words "mind," "body," "estate," to give the congregation the opportunity of silently remembering any one for whom they may

desire to intercede. Similar pauses may be made at points in the Litany. It is desirable that such special intercessions should be encouraged, and that not merely for the sick, but for travellers, and all others mentioned in the petitions. In some churches the names of persons to be prayed for, and other special subjects of intercession, are placed in a frame hung up at the church door.

Special prayers are said *before* the Prayer for all Conditions of men ; but the Prayer-book implies that special thanksgivings should be said *after* the General Thanksgiving.

The custom, recently introduced from Ireland, of the repetition by the whole congregation of the General Thanksgiving, though based, as Archbishop Trench has shown, on a mistaken analogy with the General Confession, is defended by many as introducing into the latter part of the Service the responsive element characteristic of the earlier part. The theory of the service is that it concludes with a series of collects of which this is one, said by the minister alone, to each of which the people say *Amen* ; which, accordingly, is printed in italics, and not, as in the Confessions and Lord's Prayer, in the same type with the prayer itself. Nor is the structure of the prayer adapted to repetition clause by clause. Hence it would seem that the Thanksgiving ought not to be repeated by all. On very special occasions, however, such as at a New Year's or Harvest Service, or at the close of a Mission, when the whole congregation are asked to acknowledge particular mercies, the repetition by all of the Thanksgiving has a very solemn effect.

The "Grace," from 2 Cor. xiii., is the Blessing closing the Daily Office. The Communion Service is closed by the "Pax." There is nothing (but recent custom) to sanction the use of the "Pax" at any other service, or at the close of a sermon. It would surely be well to use on such occasions, when there is no Communion, one of the two alternative forms provided by the Prayer-book, that at the end of the Confirmation Service,<sup>1</sup> or that at the end of the Service for the first day of Lent, more fully and correctly given at the end of the Visitation of the Sick.

It is very important to give out hymns in such a manner that they may be most easily found by the people. The number should be clearly announced. Frames, with movable figures for notifying the hymns, may now be had at most church-furniture warehouses for a few shillings; and their use is to be recommended. But they do not supersede the necessity of announcement by the officiating minister. He should add the first line, because that is the popular title of the hymn; but no more of it need be read. In some churches a text is read instead of the first line. As there is no index of texts, this is a hindrance to the finding of places; it should never be a substitute for giving out the first line; and, as the texts are not always very appropriate to the hymns, there does not seem to be much reasonableness in the custom.

<sup>1</sup> Strictly speaking, the Blessing in the Confirmation Service, with the form "be *upon* you," is the Episcopal; that which closes the "Pax" is better adapted to the use of one in Priest's Orders.

## CHAPTER II.

### THE SACRAMENTS.

[REV. CANON ELLERTON.]

THE promise of our ordination was that, "by the help of the Lord," we would give our faithful diligence always so to minister the doctrine *and Sacraments*, and the discipline of Christ, as the Lord hath commanded, and as the Church and Realm hath received the same, according to the commandments of God, so that we may teach the people committed to our care and charge with all diligence to keep and observe the same.

This promise implies careful instruction in the nature and efficacy of the Sacraments, of which something is said elsewhere. But it is to be borne in mind (1) that we must expect to find all classes of our people much more ignorant of the very simplest facts connected with the Sacraments than we should have supposed possible; and (2) that carefulness and reverence in the administration of Christ's ordinances must run parallel with instruction in their meaning. The former will teach much to those who are under instruction; but to the uninstructed the very attempts we make to bring about reverence may be a bewilderment and even an offence. Many unhappy dis-



sensions between a parish priest and his flock arise simply from the fact that they do not understand what he means ; and that changes in the mode of administering the Sacraments which seem to him a simple obedience to the vow of faithful diligence in ministering them according to the mind of Christ and the "received" tradition of the Church, may very likely appear even to devout and earnest people among his congregation mere wanton and self-willed fancies of his own, or of some school to which he is supposed to belong. Everything that is here said about the Sacraments, especially about Holy Communion, must be taken with this caution. Sudden, numerous, minute changes in the administration of the Sacraments are always to be deprecated, especially on the first arrival of a parish priest in his cure. And that which may be edifying and helpful in some cases may in others be merely disturbing and scandalizing. What is here said then presupposes caution, discretion, and patience in its application.

#### A. HOLY BAPTISM.

The rubric instructs us to prefer Sundays and holy days for baptisms, but permits us to baptize on any day in the week. In some parishes one Sunday in the month is set apart as "Christening Sunday"; this is often convenient to working people in arranging for sponsors and relations to attend. But it ought to be clearly understood that, upon due notice given, baptisms may be administered on any Sunday. In large parishes it is difficult to keep to the rule of baptism after the Second Lesson at the regular



Morning and Evening Services on Sunday.<sup>1</sup> On holy days and week-days there need be no difficulty in this. But, if there be a children's service on Sunday afternoons, it may be convenient to connect baptism with this and with the subsequent instruction or catechizing, provided due care be taken for the reverent behaviour of the children. Where there is a surpliced choir, it is a good plan for them to precede the priest, in order, to the font, and stand in two lines, as he advances thither, leading such responses as are made by the people. Round the font itself none but sponsors need stand or kneel. The Thanksgiving is not meant to be said by any but the minister. He should take care that each sponsor makes the answers distinctly; and the words "this child" should always be used in the first question, however many children there may be, to bring home to each sponsor his responsibility for the child for whom he stands. If a hymn be sung, it is better that it should follow the baptism.

(a) *Sponsors.*—As to sponsors, the law still holds good that each child must have three, other than its parents. How great a difficulty this entails (alas, that it should be so!) every clergyman with a large cure of souls knows too well. The modification however proposed by the two Convocations, though not legally authorized, has been so generally accepted, that few would hesitate now to adopt it, and allow the parents

<sup>1</sup> Yet surely in every church, Baptism should occasionally form part of a full Sunday service. It is most instructive to our congregations. In smaller town parishes, and in most country parishes, there need be no difficulty in making Baptism during service the rule.

to stand as sponsors, with the addition of one other person of the same sex as the child. It is needless to say that sponsors ought to be communicants; and our Church workers, visitors, and teachers should be urged to consider how good a work this is for them to undertake. An illuminated card, with a prayer for the child, may be given to each sponsor who is thoughtful and intelligent enough to use it. Such a card may be obtained of the Society for Promoting Christian Knowledge, as well as other memorial-cards of baptism, and a useful little address to parents, with prayers.

(b) *Private Baptism*.—Private Baptism should be solemnized as carefully as possible. There should be a “witness” in addition to the parents. The service may well be closed with the Collect for a sick child in the Visitation Service, and the Blessing. A useful Prayer will also be found in Bishop How’s “Pastor in Parochia.” The parish priest will do well to keep a small separate register of private baptisms, with space for date of reception into the congregation, so that he may be constantly reminded of the cases in which this duty is neglected.<sup>1</sup> If reception be insisted on as strongly as possible, he need not be too scrupulous as to the necessity for the baptism being privately administered; the parents, if they think the child seriously ill, have surely a right to demand its administration of their clergyman. He should, moreover, explain from time to time that lay baptism, in cases of sudden emergency, is valid and right. It is well that

<sup>1</sup> Or the word *Private* may be written in the margin of the Parish Register against the date of Baptism, and the date of reception subsequently added.

the reception in the congregation should sometimes take place as a separate service, not as a mere incident during the baptism of other children. The beauty and force of this service is little appreciated by our people.

(c) *Adult Baptism.*—Adult Baptism presupposes special instruction ; at least, the candidate ought to know the Creed, Lord's Prayer, and Commandments. The practice of giving notice to the Bishop, as ordered by the rubric, seems to have fallen into disuse ; and, as it is ordered that this notice should be given by the parents or "other discreet persons," not by the parish priest, it is probable that the priest may be accepted as the Bishop's delegate for the purpose. The rule of restricting adult baptisms to service on Sundays or holy days is often felt by the candidate to be severe, as there is naturally a reluctance on his part to acknowledge publicly that he has been so long unbaptized ; but it may be urged upon him as a test, imposed by the Church, of the sincerity and earnestness of his profession, and of his readiness to confess Christ before men. The admonition as to Confirmation should in every case be given at the close of the service.

Every minister of Christ who loves to tread in his Master's steps will, if he realizes the true significance of Infant Baptism, feel an especial interest and delight in this part of his work. He will be on his guard therefore against all that would give the impression of a merely formal and perfunctory rite. The Gospel should be read, and the exhortations spoken, not in monotone. Special solemnity attaches to the concluding charge to the sponsors. Books or cards of

the service, and kneelers should be provided for the parents and sponsors. The minister of course stands the whole time.

### B. HOLY COMMUNION.

It is not intended here to touch upon the doctrinal aspects of Holy Communion, which are foreign to the purpose of the present manual. It will be assumed that we are here dealing with that which is at once the central act of Christian worship and the highest of God's appointed means of grace. For one who thus views this Sacrament, how careful, humble, and searching will be the preparation! how solemn and joyful the celebration itself! how deep and heartfelt the thanksgiving which closes the "brief bright hour of fellowship with" his Lord! how will everything in the details of the service be subordinated to the one great aim of drawing near as one Body to the Father through the perfect Sacrifice of the Son, to receive from Him the gift, through His appointed pledges, of eternal life in the Son, and fellowship with Him through fellowship with one another! And if every detail in the conduct of the service is subordinated to this, all that does not contribute to it will be instinctively set aside by the devout and faithful Celebrant. Still, there is no doubt that habitual attention even to apparently trifling details in the conduct of the service has a great influence in promoting devotion both in priest and people. It is no sign of spirituality to neglect these. And, doubtless, those who drew up our present Communion Office had no intention that all details borrowed from the earlier offices should be abrogated, because they

are no longer specified, and no longer enforced. That against which a young priest especially should be cautioned, is the accumulation of minute details of ritual, often in great number, upon the authority of some directory or manual put into his hands, or in imitation of the practice of some well-known Church, or some brother priest—details which are without meaning and without reality, it may be even to himself, but most certainly to his fellow-worshippers. For in Holy Communion, more than any other part of his service of God, the priest is bound to identify himself with his congregation. We clergy are bound to keep in mind that, by our very attitude, we identify ourselves with “the Church approaching God through Christ”; that we are speaking in the name of our fellow-worshippers, offering with them their “sacrifice of praise and thanksgiving,” pleading with them, and not merely for them, the one offering which is theirs as much as ours. It is true that a devout priest will, by his very method of celebrating these holy mysteries, elevate the devotion, instruct the ignorance, and warm the hearts, of those who communicate with him. Yet, on the other hand, he may only too easily annoy, distract, and repel them, and so actually put a stumbling-block in the way of their profitable reception of God’s gifts, by novel or unaccustomed additions, however catholic or reverent they may seem to himself, to ritual to which they are long accustomed.

There will doubtless, however, arise many questions connected with the mode of administering Holy Communion, for which a young clergyman will desire some solution. He is earnestly recommended to



avoid trusting to all books of direction which give no authority for their statements. Many of these rely either upon older rubrics, belonging to a state of things which has now passed away, or upon merely modern Roman traditions. Such a book, on the other hand, as Mr. Scudamore's "Notitia Eucharistica,"<sup>1</sup> furnishes an exhaustive commentary upon every point connected with the administration of Holy Communion, and by its abundant quotations from all sources enables the reader to judge for himself as to the authority for any changes which may be suggested to him. All that will be here attempted will be a few hints and cautions not involving any points that have been put forward for legal decision.

#### I. TIME AND FREQUENCY OF ADMINISTRATION.

It is hoped that all who use this manual will be of one mind in desiring the return in every parish to "the primitive custom of weekly Communion" (Bishop Jacobson's Primary Charge).<sup>2</sup> If, on entering upon his cure, a parish priest finds the custom to be that of a monthly Communion, he might endeavour, as soon as possible, to establish a fortnightly one, the second being at an early hour; and by diligent pastoral work he will soon increase the number of those who desire more frequent reception of this great blessing. The first Confirmation might be a

<sup>1</sup> Longmans.

<sup>2</sup> "A parish which feels no need of the weekly Communion, in which the First Day of the week comes and goes without Breaking of Bread, is not rendering its own share to, and is enjoying (I venture to say) too little of the Kingdom of God."—Archbishop Benson, "Seven Gifts," p. 165. See also *ib.*, p. 96.



fitting occasion for increasing the frequency of the Communion; and, by his work among the young especially, he will be able to ensure a sufficient number to communicate with him. Then he may go on to establish Holy Communion every Holy Day. The rubric which requires three communicants to be present besides himself is one the spirit of which he is bound to observe; it is directed against what are called "solitary masses," celebrations with perhaps one or two servers; but if there be but two genuine communicants from among the flock, no priest could be blamed for administering to them. It would be indeed a cruel slavery to the letter to send away without the Sacrament those who have perhaps come from a distance, at some cost of self-denial, to fulfil their Lord's command. At such a time, if ever, the parish priest may recall his Master's comforting words in St. Matt. xviii. 19, 20.

There is so very much to be said in favour of Early Communion, that a parish priest in our day need scarcely be reminded to recommend the practice, especially to beginners.<sup>1</sup> The service then is not too long to become wearisome; the mind is not fatigued by the exertion of taking part in Morning Prayer or listening to a sermon; the communicant can come to the Lord's Table, fresh from his private morning devotions, without being unhinged by the distractions of a family meal and the occupations of the morning; even the little self-denial involved in early rising itself may help his preparation. In most parishes, eight o'clock is a convenient hour for the usual Sunday celebration; but there are not a few

<sup>1</sup> See Archbishop Benson, "Seven Gifts," pp. 95, 96.

cases in which an earlier hour is best adapted to the convenience of domestic servants, and, on week-days, also of business men. But, in recommending early Communion, the parish priest should be careful not to "corrupt reverence into superstition by a fierce insistence upon Fasting Communion."<sup>1</sup> Those who feel the value of this ancient practice, and can use it without injury to health, have abundant precedent to justify them ; although even these should be cautioned against the Pharisaism of refusing at other times to communicate at a later hour, when, perhaps, parents or invalid friends are present with them. But there are some to whom the supposed necessity of Fasting Communion is a real burden and trouble ; and these should be instructed that there is no such burden laid upon them by any existing rubric or canon of the English Church, while the attempts to prove from Holy Scripture that this was the universal Apostolic custom have been very unsuccessful.<sup>2</sup>

Again, it must not be forgotten that the familiar arrangement by which Holy Communion follows Morning Prayer is in strict accordance with primitive and ancient practice, which required that certain of the Morning offices should be said before cele-

<sup>1</sup> See Archbishop Benson, "Seven Gifts," p. 97.

<sup>2</sup> The usual arguments in favour of rigorous Fasting Communion are summed up by the Rev. Fr. Hall in his volume, "Fasting Reception" (Longmans). On the side of liberty, Bishop Kingdon's pamphlet, "Fasting Communion, how binding in England by the Canons" (Parker, 1873), and the chapters added to Dean Goulburn's "Office of Holy Communion" (Longmans, 3s. 6d.), put the case very forcibly. Above all, Archbishop Benson's words in the "Seven Gifts," p. 97, are worthy of the deepest attention.

brating it. Where Holy Communion after Morning Service has been the rule, it should never be discontinued or discouraged in any way; and in new churches it should be established at least monthly.

## 2. MUSIC AT HOLY COMMUNION.

Of all forms of Divine Service, this is the one which, both by its very nature as the great Christian Feast, and by the example of our Lord and His Apostles, suggests the use of music. Accordingly, in churches where the best and most elaborate music is possible, choral celebrations of Holy Communion are the rule, if not every Sunday, at least on the greater festivals. But, as the hints in this manual are not designed for such exceptional cases, they may be left out of consideration here. What would it be advisable for the parish priest to do, when his choir is but of average capacity? Not certainly to attempt a poor imitation of an elaborate service; not to fall into the too common absurdity of singing the Responses after the commandments (sometimes, but erroneously, called the "*Kyrie*"), and perhaps the *Amens* of the first part of the service, while the most jubilant portion, even the *Sanctus* and *Gloria in Excelsis*, is left to be said by the celebrant and people, the choir having quitted the church.<sup>1</sup> Surely it would be far better for the service to be reverently said throughout than made into such a mutilated act of praise. On the other hand, the priest ought not to allow a choir to take part in a choral communion unless at

<sup>1</sup> At the *Gloria in Excelsis* the whole congregation should always stand. The distinction sometimes made in its use at early and late Communion is unfounded.

least the adult members are themselves communicants, and all, both older and younger, trained to befitting reverence, and to a certain extent instructed in the nature of the service. A choral Communion, in short, should be a point towards which the choir should be led to aspire, which they should be taught to look upon as far more important and interesting than the occasional performance of an anthem, or of "full choral Evensong," upon special occasions. But there are simpler uses of music at Holy Communion. Even at an early service, if a few who can sing simple hymn-tunes are present, with some one who can lead or accompany, it is permissible and desirable to begin, especially on festivals, with a hymn as an introit; and no rubric is violated by singing a hymn of thanksgiving after the blessing, while the celebrant is consuming the elements. A hymn during the offertory (after reading one or more sentences) and another during the communion of the clergy (such as the oldest metrical Communion Hymn in existence, written for such an occasion, "Draw nigh and take the Body of the Lord") may be of more doubtful legality, but will not be objected to by devout and well-informed Church people. There are now, moreover, very simple settings of the Creed, *Sanctus*, and *Gloria*, to which a congregation will soon become accustomed, and which by many will be valued far more than the tenfold iteration of some scrap of melody called a "*Kyrie*."

### 3. A FEW GENERAL CAUTIONS.

Keep to the rubric obediently, but with intelligent and charitable obedience. For example, if you

instruct your younger people to receive the Bread, as the Prayer-book directs, "into their hands," you need not find fault with others, especially older people, who are accustomed to take it from you with their fingers.<sup>1</sup>

Be very careful that everything connected with the service should be decent; that all the linen be fair and clean, and everything tidily arranged; that the vessels be thoroughly cleansed and kept bright; that all be done quietly and collectedly. Take care that the bread is good, and cut small enough (the mechanical cutters in use make the pieces inconveniently large); also that the wine be pure; the "Tent" usually sold is far from being so. Glass cruets are more easily kept clean than silver flagons. If you cannot thoroughly trust a clerk or sacristan, arrange all this yourself beforehand; it will save you distraction at the time.

Before the prayer for the Church Militant, it is both allowable and desirable to remind people of special subjects of intercession, such as Ember week, Rogation week, or special circumstances in the church or the parish will suggest; as well as to name the sick or others who desire to be prayed for. Show that you yourself bear these subjects in mind by the slight pause you make for the sake of suggesting them, at the fitting points in the prayer.

Long pauses during the service are to be deprecated. A short pause may be made before the Consecration Prayer, for special prayer for the blessing of the Holy Spirit, and the priest's own reception will

<sup>1</sup> The chalice should always be received by the communicant in the hands.



afford the congregation a little more time for devotion, which he need not interrupt by saying the words of reception aloud.

The people should be taught as much as possible to feel the oneness and completeness of the Communion Service. It begins with the Lord's Prayer and Commandments, and ends with the Blessing. It is, of course, in many parishes inevitable that after the sermon, when there is a Celebration, there should be a general exodus of non-communicants; but the break in the service thereby produced is really a serious evil. Yet there is some objection to be made to each of the remedies proposed. In many churches the sermon is now preached at the end of Morning Prayer; but in that case the Commandments—the weekly recurring heads of self-examination, and, what is worse, the Epistle and Gospel—the specially selected Scriptural teaching for the week, are only heard by a few; and the sermon, which as a rule should have at least some relation to these, is put in a position both unnatural and unrubrical.<sup>1</sup> On the other hand it is not desirable, and certainly not according to the practice of the primitive Church, to encourage the indiscriminate attendance of non-communicant and unconfirmed hearers and spectators throughout the service, by giving them no opportunity of retiring. No clergyman indeed has any right to prevent lay people from continuing in church in acts of devotion while either the Communion Service or any other is going

<sup>1</sup> In some churches, when Holy Communion has been celebrated early, the Epistle and Gospel are read from the pulpit, by the preacher, at the later Morning Service.



on ; to stop this would be an intrusion upon the rights of the laity ; and no wise clergyman will find fault with those who have communicated already at an earlier hour for remaining in private prayer and intercession during a later service. But the parish priest, if necessary, should remind his flock that it is a perversion of the true meaning of Christ's ordinance to suppose that the mere joining in the service without communicating has about it any of the distinctive blessing belonging to the Sacrament ; or that those who thus join are in any special and sacramental way drawing near to Christ. It is not merely by pleading and commemorating His Sacrifice, but by feeding upon His Body and Blood when we have so commemorated it, that we dwell in Him and He in us.<sup>1</sup>

The unity of the service is best maintained when it is rendered by one priest throughout. Of course a priest or deacon assisting may read the Epistle and the Gospel ; and the Confession is directed to be said by "one of the ministers" ; but it is unallowable that one should read the Offertory sentences, present the alms, and say the Prayer for the Church Militant, and another give the Absolution and consecrate the elements.

The rubric requires, as Hooker has shown is most fitting,<sup>2</sup> that the words of administration be said to each communicant separately. The sentence is too long, but that cannot be helped. If it be found too exhausting for priest and people when many communicate, the true remedy is to increase

<sup>1</sup> See Archbishop Benson, "Seven Gifts," pp. 166, 167.

<sup>2</sup> Hooker, E. P : V., lxxviii. 2.

the number of Celebrations. The individual communicant needs the personal application and "particular obsignation" of God's message of love.

The consumption of what remains of the consecrated elements should immediately follow the Blessing. It should be quietly and reverently done; and so effectually that the rubric may be complied with, which forbids any of the consecrated elements to be carried out of the church. It should be done by the priest himself; great scandals have followed its being left to a clerk or sacristan. It need occupy but a very short time, and such time will be well employed by the people in a hymn of thanksgiving or in silent devotion. Our communicants should be taught to remain a short time after the service in silent thanksgiving, not to hurry out before the clergy have left the church; and if the clergy are punctual, and the service not protracted by unnecessary pauses, they will not be tempted to undue haste.

## CHAPTER III.

### OCCASIONAL OFFICES.

[REV. CANON ELLERTON.]

#### I. CONFIRMATION.

THE arrangements for a Confirmation Service are usually made by the Bishop himself. If, however, they are left to the parish priest, it may be suggested that, as the service is a long one, nothing but the Litany, or perhaps better, a Metrical Litany to the Holy Spirit ("Hymns Ancient and Modern," 470; "Church Hymns," 590), should precede it. The appropriate hymns are now numerous. The *Veni Creator*, however, should, if possible, be sung, especially if there is no other hymn to the Holy Spirit, immediately before the laying on of hands. Male candidates should be presented before female. The clergy present should be invited (by previous arrangement) to present each his own set of candidates, and to kneel beside or near them during the laying on of hands.

Some Bishops recommend a service of preparation on the evening before Confirmation. It is even more desirable to watch carefully over the manner in which the rest of the day itself is spent. A quiet social gathering of the candidates might be followed

by a short service of thanksgiving in church, with a few words of encouragement, and possibly the *Te Deum*.

## 2. HOLY MATRIMONY.

When banns are sent in for publication, the parish clergyman (especially if Incumbent of a large parish) should take due precaution to assure himself that both parties are legally resident in the parish to which they are described as belonging, and that during the whole three weeks of publication up to the very day of marriage. Residence means sleeping in the parish, not merely coming thither for the Sunday. A useful little leaflet is published by the Society for Promoting Christian Knowledge for presentation to those who announce their intention of being married.

Banns should be published, with all other notices, after the Nicene Creed at the principal service on Sunday mornings. There can be no question of the legality of this, notwithstanding the rubric before the Marriage Service itself, which is later and of doubtful authority; but which appears to be framed to meet the case of parishes where there is no Morning Service, or at any rate no celebration of Holy Communion after Morning Service. Thus, if the principal service consist of Morning Prayer, Litany, and Sermon, banns should undoubtedly be published after the Second Lesson. If the banns are forbidden, the minister's course will be to request the person so forbidding them to come to the vestry after service, and, if on investigation the objection proves valid, to attend at the time of marriage and make it.

Clergymen are bound to solemnize marriages on

the day fixed by the parties; but if the hour be unsuitable or occupied, they are at liberty to fix a convenient one. Sunday marriages are popular among working people, but are so grave an inconvenience to busy parish priests that it would be well, when a Sunday wedding is desired, to arrange for it only after a personal interview with the clergyman, and not without letting be seen that it is an unusual course. Marriages on Fast days, above all on Good Friday, should be stopped, if possible. People who so set at nought the whole spirit of the Church's life and worship as to make the day of our Lord's death a time for a domestic festival had better content themselves with a civil marriage at the registrar's office. They are virtually Nonconformists.

The rubric appears to contemplate the celebration of the first part of the Marriage Service in the body of the Church. The witnesses should not kneel till the Psalm is ended, the prayer of betrothal being said over the bride and bridegroom, and the witnesses standing to see the blessing given and the joining of hands. It is often desired by those to be married that more than one clergyman should take part in the office. The second officiant should begin at the Psalm.

The Prayer-book suggests the printed exhortation only as an alternative in case there be no sermon. Many now prefer giving a short address. Two forms of such an address will be found in the Bishop of Wakefield's "Pastor in Parochia," and there is an excellent one by Dr. Pusey.<sup>1</sup> Let it not be forgotten, however, how valuable, even if lengthy, is the *catena* of passages from the Epistles on the doctrine and duties

<sup>1</sup> Parochial Sermons, vol. ii., "The Sacredness of Marriage."

of marriage, provided by the Prayer-book. Our object may well be to simplify, rather than to supersede, the exhortation, or perhaps to add a few words at the close.

The rubric reminds those to be married that it is "convenient" or fitting for them to receive Holy Communion at the time of their marriage, or on the first occasion afterwards. Modern customs often make the time of marriage a less suitable one than of old for this ; though probably the moving up to the Lord's Table during the service, and the customary so-called "breakfast" afterwards, are survivals of this holy practice. May not the parish priest be able sometimes to suggest an early service at which those about to be married, and their immediate friends, should communicate together, as a most fitting beginning of the wedding-day ?<sup>1</sup>

A word may be added in conclusion as to certain modern objections to the plain-spokenness of some parts of the office. An age which is sensitive as to language is not therefore the purer in heart ; and if the officiating priest in all faithfulness, with deep reverence and solemnity, utters the language of the Prayer-book, he surely need feel no shame in speaking of that which is distinctly the revelation of Almighty God as to the end and purpose of marriage (1) under the Patriarchs ; (2) under the Law ; and (3) finally in the Christian Church.

### 3. CHURCHING OF WOMEN.

This office is the woman's Thanksgiving upon her

<sup>1</sup> The Act of 1886 extending the legal hours of marriage, which will now frequently be solemnized in the afternoon, makes this suggestion more important.



first entrance into church. It should therefore be said before the service in which she hopes to take part, not, like other occasional thanksgivings, after the General Thanksgiving. The rubric implies that there should be a fixed place for her to kneel at. In some churches a low kneeling-stool just under the Prayer-desk is set apart for this purpose, and attracts less attention than when the woman kneels at the Communion-rail. She should make her offering after the Collect, and continue kneeling till it has been presented by the clergyman, like other offerings. The 116th Psalm is the more suitable for communicants. The 127th should obviously not be used if the infant be not living. The offering should be voluntary, not collected by the clerk as a fee.

#### 4. BURIAL OF THE DEAD.

The chief difficulties connected with the Burial Office are grouped around the perplexing question, Under what circumstances ought it, or ought it not, to be said? There is hardly any portion of his duty in which a clergyman, conscientiously desirous of obeying the Prayer-book, is so likely to come into collision with the most sensitive feelings and prejudices of his people, and even with the law of the land, as in the use or non-use of the Burial Service. The office is arranged, as is evident from its whole wording, for one who has departed in full communion with the Church; and its use is strictly defined by the rubric, "The office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." Yet long-established custom has not merely sanctioned its almost indis-

criminate use for adults when desired, but has made its refusal, on the part of the parish clergyman, an act of judgment upon the departed, which the relations are naturally disposed to treat as an insult to his memory. And no protests on the clergyman's own part that he passes no such judgment, and has no option but to do as he is told, will prevent the burial without the service being regarded as a stigma upon the name of the departed.

And yet, after all, the case is not quite so hard as it appears. A few hints, drawn from many years' experience, may be here of use.

(a) *Unbaptized Children.*—There is not generally any difficulty in the case of those who have only breathed the breath of life for a few minutes; custom has sanctioned their being buried as stillborn children. The difficulty begins when baptism has been ignorantly or carelessly deferred. Much may be done to prevent such an unhappy occasion by the parish priest being ready at all times to administer private baptism at once and without scruple, when the parents desire it, and by his diligently instructing people in the duty of having recourse to lay baptism by the medical man, nurse, or parents in sudden emergencies, when there is no time to call for him. In other cases, the parents are often pleased and comforted by a visit from their parish priest, and the saying a short office—a Psalm and a few appropriate Collects—in the room with the corpse before it is taken for burial. In cases where the omission of baptism arises from causes for which great excuse can be made, and is a real sorrow to the parents, there is nothing to prevent the use of a portion of the

Burial Office at the grave itself, the body being taken at once to the grave without being brought into church.

(b) *Excommunicate Persons and Suicides*.—The disuse or abeyance of discipline makes this the most perplexing case of all. “Open and notorious evil livers” would, if they presented themselves for Holy Communion, be repelled by the clergyman; and he would be supported by his Bishop and by all the serious portion of his flock in so doing; and one thus excommunicated ought certainly not to be buried with our present office. But, as a rule, “open and notorious evil livers” never have attempted to communicate; and if they die in a state of notorious sin, never having been presented, as was formerly done, under the canon, by the churchwardens to the Bishop, the parish priest is expected to treat them after death exactly as if they had been faithful and exemplary members of the Church, and is threatened with prosecution, it may be, if he refuses so to do. At any rate, his declining to use the office will be treated as a reprobation of one who is no longer able to defend himself, just at the time when all agree that it is the most Christian and charitable part to forget all the faults of the departed. All this a faithful minister of Christ must be ready at any time to expect.<sup>1</sup> But there are far more numerous cases in which, while shrinking from pronouncing any judgment on

<sup>1</sup> Of course it will be wise for him to consult his Churchwardens, or other lawful council, before acting on his individual responsibility, even in an extreme case. If there is time, he ought to report the matter to the Bishop before the funeral; at any rate immediately afterwards.

the departed, it is impossible for the minister to feel that all the thoughts with which he follows to the grave a devout believer can connect themselves with the person whose remains he is now about to commit to the ground. Under these circumstances he should reflect that he cannot possibly know in what light the Father of all looks upon that soul of His which He has called away ; and that he himself is but committing to the Father's wisdom and love, in the name of the Church on earth, one who needs the mercy of God no more perhaps than he does himself. The more the Church recovers true, Scriptural, and primitive views of death and of the intermediate state, the more will scruples depending upon human judgment of the state of the departed tend to disappear.

Recent legislation has permitted the use of a form of service compiled from the Prayer-book, in cases in which the existing Burial Office cannot or ought not to be used. Such a form of service, sanctioned by some of our Bishops, has already been published by the Society for Promoting Christian Knowledge. Whether it will meet in a wise and right way such difficulties as are here considered, most thoughtful clergymen will judge for themselves. In some cases no doubt its use may obviate painful collisions, and will secure the protection of the Bishop.<sup>1</sup>

The case of *Suicides* need not be considered at length. In all such cases an inquest is held, and if the verdict of the jury pronounce the case to be one of insanity, the parish priest is bound, upon every

<sup>1</sup> "An alternative Order for the Burial of Infants and very Young Children" (Parker, *2d.*) has also been sanctioned for use in one or two Dioceses by the Bishop.

consideration, to accept it. It is not for him to revise the verdict, given upon oath and after hearing evidence. The responsibility has been taken out of his hands.

(c) *Nonconformists*.—Recent legislation has enabled Dissenters to claim the interment of members of their own communion in all cases by ministers of their own, when desired. A wise clergyman will not merely cheerfully obey the law, but will show all courtesy and kindly feeling to those who avail themselves of its permission.<sup>1</sup> Such conduct will strengthen, not weaken, his authority over his flock; and the recollection of even slight acts of sympathy in the hour of mourning may hereafter disarm, in vestry meetings and elsewhere, those who might otherwise prove troublesome opponents to his plans.

Unbaptized adults, especially if they have attended dissenting places of worship, are of course virtually Nonconformists. If they are not buried by a dissenting minister, still no clergyman can lawfully use the Burial Service. In such cases, if ever, a selection of prayers, judiciously made, might well be used. The body ought not to be brought into church.

(d) *General Hints*.—The desire is becoming more and more widely spread among devout Church people to give to the Burial Office a character of solemn yet hearty thankfulness. The parish priest should encourage this. His choir ought to be able,

<sup>1</sup> And to the minister from whom they or the deceased may have received spiritual help. One who can look back upon a ministry of thirty-five years would most earnestly impress upon his younger brethren the duty and benefit of meeting on such occasions dissenting ministers with proper Christian courtesy. Alas, that such a caution should be still needed.



at short notice, to render the service chorally. A beautiful "Very Easy Burial Service," by Frederick Helmore, is published by Masters & Co., for parishes where the old Church music is too difficult. At any rate, the choir should be able to chant the Psalms to simple and well-known chants, and should know a certain number of appropriate hymns. An excellent little selection of such hymns, with the Burial Office prefixed, is published at a very low price by the Society for Promoting Christian Knowledge, with space for inserting a memorial of the departed; a more expensive one by the Funeral Reform Company. The choir should precede the priest to the churchyard-gate, and stand in two lines while he meets the corpse, then turn and again precede him to the church. Perhaps it is better that he alone should say the sentences as they move from the gate to the church. Both Psalms may be said, as is directed; if one only be used, the 90th is more suitable for an aged person. If there be no choir, yet still the use of hymns is to be encouraged, where there are enough present who can sing them. The best place for hymns is (1) after the Lesson in church, (2) just before the Blessing at the grave.

In cases where the burial takes place at a distance from the church usually attended by the departed, it is an excellent recognition of fellowship with a Church member called into the Church at rest, for the first part of the Office to be said or sung in his accustomed place of worship. This should never indeed be refused, if desired, except when great inconvenience or expense would result.

Lastly, the Holy Communion is at once the truest



sign of unbroken fellowship with Christ's members in the unseen world, and the most helpful means of comfort to Christian mourners. The Church of England has inserted the Edwardian "Collect" in the Burial Office. The Epistle and Gospel provided by the Reformers were perhaps accidentally omitted in the Elizabethan revision.<sup>1</sup> They are 1 Thess. iv. 13—18, and St. John vi. 37—40.

The celebration of Holy Communion may well take place at an earlier hour, especially when, for any reason, a large attendance is expected at the burial itself.

<sup>1</sup> They were omitted in 1552, but restored in the Latin Prayer-book of 1560.

## CHAPTER IV.

### PREACHING.

[THE LORD BISHOP OF TRURO.]

#### I. THE SPIRIT OF PREACHING.

MAY we not say "in Christ"? "For this end was I born, and for this cause came I into the world, to bear witness of the Truth." We, too, in our measure, were born to evangelize and Christianize the earth; we came into the world to bear witness of the Truth.

"Despise not prophesying," *i. e.* speaking for God. "Neglect not *the gift* that is in thee, which was *given* thee . . . with the laying on of the hands of the presbytery."

*The Spirit of Preaching is a Gift.*—Nothing worthy may be done until we realize this; it is not an art, or a talent, but a Gift of the Holy Ghost: "Ask, and ye shall have." Art often helps it and often hinders it, and talent makes it flow like a fair river, but the waters of Life descend from above and return there again.

In the "Form for the Ordering of Priests" it is enjoined that the Bishop, with the Priests present, lay their hands severally upon the head of every one that receiveth the order of Priesthood; the receivers humbly kneeling upon their knees, and the Bishop saying:—

“Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And *be thou a faithful dispenser of the Word of God* and of His Sacraments. In the Name,” &c.

And to the deacon he says:—“*Take thou authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.*”

The Ordinal seems to suggest a distinction between the sermons of a priest and deacon.

The deacon does not preach by virtue of his ordination alone, but he requires a special licence; he has not authority to preach the whole Word of God, but the Gospel; not, of course, to limit his texts to the earlier part of the New Testament, but to make him an evangelist, a breaker of the soil for riper preachers. If I may take an illustration from Heb. vi. 1, I should say that the priest frequently leaves “the principles of the doctrine of Christ, τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, and is borne on unto perfection;” while the deacon “lays the foundation of repentance from dead works and of faith toward God, of the doctrine of Baptisms and of laying on of hands, and of resurrection from the dead, and of eternal Judgment.” The priest is also bidden in his sermons, &c., “to drive away all erroneous and strange doctrines,”—a difficult task, which needs learning and experience, and therefore not entrusted to the deacon.

In that Ordination hour, in that most holy place, in that devotional attitude, we receive, not eloquence,

nor the skill of fair words, but “the Holy Ghost, for the office and work of a Priest.”

And what is our *priestly office and work*?

1st. To forgive or retain sins.

2nd. To dispense the Word of God faithfully, to preach it with authority

3rd. To minister the Holy Sacraments.

Those three are vitally connected with each other—they form a kind of trinity in the soul of the clergyman,—for how can we forgive or retain sins, how can we fully absolve our people, unless we preach the true nature of sin, its exceeding sinfulness, its utter deadliness, and its only and absolute remedy in Christ crucified? unless we preach this antinomy,—

{ Sin “crucifies the Son of God afresh.”  
 “There is now no more condemnation for them that are in Christ Jesus”?

And how can we faithfully dispense His holy Sacraments unless we preach the first as the means by which sins are washed away in the Blood of Christ, and by which sermons become powers of the Holy Ghost? “I believe in one baptism for the remission of sins.” “Baptized into Christ.” “He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him.”

The preacher, therefore, is one who lays bare the conscience of every one, not to the eyes of another, but to its own. His sermon is the inspired revelation of a man to himself. This was St. Paul’s account of it: “If all prophesy and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest, and so falling down on his face he

will worship God, and report that God is in you of a truth" (1 Cor. xiv. 24, 25).

And when the preacher has done this, he points, he leads, if need be he carries, his people to the divine remedy, he "preaches Christ crucified." Have you not seen on the ledge of many a foreign pulpit a hand holding up a figure of our Blessed Lord on the Cross, so that the preacher should rarely forget his one subject, and, if he does, his hearers should see it reproaching him and speaking to them?

So the true preacher wields "the sword of the Spirit, which is the Word of God." He speaks with a tongue of fire, for he also has received the Holy Ghost; the Spirit of his Father speaks in him, therefore he "takes of the things of Christ, and shows them" unto the children of God the Father.

Then he teaches the two Sacraments as the general means by which we touch Christ, enter Christ, live in Christ, and become one with Christ here and forever;—saved by God alone, saved through the Sacraments, saved in faith.

He teaches Conversion as the personal self-application of Baptism, and he teaches Sanctification as the daily realization of Holy Communion; he teaches Good Works as the fruits of Faith, and he teaches Faith as the human condition of the Divine Work.

## 2. DOCTRINE.

You say this is *Doctrinal*, and people dislike doctrine. Is it not rather scientific knowledge and teaching?—and no sensible people come to a professor who has not mastered the principles of his lesson.



Two men dislike dogma. The first because his preacher has only learned, and not understood it; gathered it in the garden of the Fathers, but not eaten and digested it in his own heart and mind and soul; teaches it with authority, and not with power, and serves it up as meats from the altar under which no fire from heaven has descended. The second man dislikes dogma, because his mind has grown confused and his thoughts blurred, till the clear sunlight dazzles him, and the absolute truth leaves him no escape; he wants to hide himself in the gloom of the trees of the jungle that fringes the garden of the Lord. He answers Christ as the woman by the well: "We Samaritans say one thing, and ye in Jerusalem say another, therefore I may do as I like while doctors disagree." Did our Master lay aside His doctrine? No; He taught only more fully and clearly.

We need not always introduce dogma into our sermons, but we should construct them in harmony with the great articles of the Faith, ourselves at least conscious of the underlying science, as you have often seen by the drawings which the great masters prepared for their pictures: all the figures were carefully drawn in the skeleton or the nude, but in the picture itself you only see clear and powerful effect, without knowing the accurate study that has produced it.

(a) *The Seasons of the Christian Year* are the special nails on which to hang the cardinal teaching of the Church.

Prophecy in Advent.

The Incarnation in Christmas, under the guidance of Wilberforce.



The Atonement in Lent.

The Resurrection in Easter, with Westcott for your master.

The Session in Ascension.

The ministry of the Holy Ghost in Whitsuntide, at the feet of Bishop Moberly.

Or—Typology and the Law of Offerings will suggest themselves early in the year when the Pentateuch is read in the First Lessons; then Fairbairn or Jukes will deeply interest you and your people.<sup>1</sup>

In the early summer, the clear waters and the transcendent depths of the fourth river of life may draw your people to the Gospel of St. John, under the leadership of the Bishop of Durham.

In the autumn, the Lectionary lays the Epistles in your hands, some of which you may read by the lamp of Bishop Lightfoot.

(*b*) *Courses* of sermons are a great help to a parish, *e. g.*, a winter course on the services of the Church, in which Scudamore's "Notitia Eucharistica" and Freeman's "Principles of Divine Service" will be your handbooks.

Or the Psalter, with Bishop Perowne.

Or Church History, or the expansion of the Church of England in our mission lands.<sup>2</sup>

<sup>1</sup> Wilberforce, "Doctrine of the Incarnation" (Innes & Co., 7s. 6d.); Westcott, "Gospel of the Resurrection" (6s.), "Revelation of the Risen Lord" (Macmillan, 6s.); Moberly, "The Great Forty Days" (Longmans, 5s.); Fairbairn, "Typology of Scripture"; Jukes, "The Law of Offerings" (Nisbet, 3s.). See Part IX.

<sup>2</sup> Tucker, "The English Church in other Lands" (Longmans, 2s. 6d.).

And you will find it useful to *vary your style* of preaching for different occasions. I usually make the Sunday morning Sacramental, and the Sunday evening I have aimed more often at Conversion. The *divine* side of my subject in the morning when Holy Communion is celebrated, and its *human* side in the evening, when the congregation is miscellaneous.

On Fridays you will find a never-failing treasure-house in the thousand thoughts of Calvary.

In most churches the Sunday morning sermon gains depth and clearness from words fully written. In the evening they go home and strike hard with an extempore tongue.

When I go to a church where I am a stranger, I find it useful to take a sermon of each kind with me, and frequently I use neither of them; the lessons of the day, a conversation with the parish priest, or the look of the congregation, suggest a more fitting subject; and, if I am clear of carelessness or presumption, God gives the power and the blessing. But this purely extempore sermon will not come to you till you have toiled for some years at your three desks,—your study-desk, your writing-desk, and your prayer-desk.

(c) *What use may we make of the sermons of others?* None, until we have made those sermons our own by digestion. A master's sermon, when it has been mastered by a young clergyman, transformed into his own thoughts, and translated into his own words, both helps him in holy preaching and his people in holy life.

And yet, if a curate is hard pressed, there is surely

no strong reason why he should not take a good plain printed sermon into the pulpit, and tell his people whose words he is reading to them. And if the spirit of the sermon has passed into him, and he has read it aloud twice beforehand, his people will often thank him for it. I remember a young clergyman doing so in the *table-d'hôte* room of an Alpine inn one Sunday morning. Two lawyers were listening, and at its close one said to the other,—“That sermon must have been his own, for he read it so well”; to which the wiser man replied, “No, he would not have enjoyed it so keenly if it had been his own.”

### 3. STYLE.

What style will you cultivate? One that is clear as God's sky, when it is what we wish it to be; practical as God's earth, when it is pregnant with harvest.

Mr. Shorthouse describes Canon Morse's style of preaching in words that put it out of reach of no curate:—“It was this perfect naturalness, combined with the fact that he had seen God, and had, therefore, a positive message to deliver, which was the secret of his power.”

If you are preaching in a good old church, take a lesson from the architect, who never puts an ornament for its own sake, but only to cover construction, or to make some homely contrivance worthy of the service of God.

If you ever see ornament used as an advertisement, or as a praise-trap, don't call that builder an architect, or that talker a preacher. You re-

member that Burke was singularly abstemious of eloquence all through the years of his youth, and Turner's earlier pictures are strikingly sober and restrained. Therefore, those masters knew how to launch out into the deep things of God's beauty in their riper years.

Your style depends, not on your gifts or your study of rhetoric, but on yourself; it is part of you, the expression of your character, the outcome of your nature, both new or old. Here is an instance from the newspaper:—"The speech made a deep impression in the House, where all listeners noticed ——'s immense advance in oratory, the result, probably, of profound conviction" (*Spectator*, September 25, 1886).

Young Milton wrote, "He who would not be frustrate of his hope to write well hereafter, ought himself to be a true poem."

Let me say two things about style.

1. The last style that has entered the mind, moulds it for the time. If, therefore, we take up our pen fresh from a commentary or a student's book, our language will not be understood of the people. The matter must be gathered from one shelf, the manner from another. The works of Archbishop Trench, and a very few others, lie on both shelves.

In older English let a Bishop Butler touch your mind, John Bunyan or Isaac Walton your tongue, Bishop Andrewes or Bishop Wilson your soul.

In modern English a Bishop Lightfoot or a Bishop Westcott will give you the  $\tau\acute{\iota}$ , Mr. Bright or Canon Body the  $\pi\acute{\omega}\varsigma$  λαλήσητε.

Yet there is no such English as that of the Bible

(especially the Gospels and historical books) and the Prayer-book.

Remember that you are a priest and a messenger, whose only business is to make your message true and irresistible.

2. In the translation of yourself into your people through language, take care that you yourself are real, earnest, full. Not looking for what may be said on a text, but first embody, personify the text or the subject; if you put Fire from Heaven on your censer, it will not matter if it be made of gold or iron, your "heart will boil and bubble up with good matter."

Realize the Truth you are going to preach, realize it with all your heart, and mind, and soul, and strength; love it, believe in it, till it transfigures you, and its Light will shine through your words, the language which clothes your spirit will be white and glistening.

#### 4. PREPARATION.

In preparing a sermon, there are two or three points whose neglect is very easy and fatal.

(a) *Realize it on your knees, draw it all first from the Holy Ghost.*

"Speak, Lord, for Thy servant heareth."

Ask, and expect, Him to teach you what to say, and how to say it. The Holy Ghost will not make you infallible or eloquent, but He will make you a messenger, He will be with your mouth, if you seek Him faithfully.

Sir Robert Peel never opened his study-door to any one during the hour before he went down to the House. Once only, with a letter from the Queen, his wife



entered during the forbidden hour, and found the Prime Minister on his knees. He answered her wonder by asking how a man with such a burden to bear could lift it on his shoulders without God's help.

Ay, let your very inability plead for you. "Except Thine Hand help me, it will not fail but my soul will be put to silence."

When the Pythia of Delphi would speak, first a victim was sacrificed, she next ate the leaves of the laurel sacred to the god, and drank of the Castalian spring. So in communion with her god she placed herself to receive the divine afflatus, which filled her till she spoke the message of Heaven.

(b) *Have only one τέλος—the Glory of your Lord,—* to serve and please Him, to make your people think of Him, hear Him speaking through you, and behold Him standing over you.

As a means to this, you will do all you can to convert, to build up, to bind them together in the true and living Church. These are the means, but the end is neither the sinner's pardon nor the saint's beauty of holiness, but the glory of God.

(c) It is very helpful to think out, if not to *write all, or as much as one can, upon one's knees*, as an act of prayer to our Lord. By this means a common sermon becomes uncommon, a well-worn text quivers with new life, and gives Life, and the people take knowledge of a poor preacher, even though he be somewhat ignorant and unlearned, that he has been with Jesus. His words may be few and unattractive, even as the ten commandments of Moses—the tables of stone,—but a light will gleam for the man who has been in the Light of Light. True, He



forbade us to be "anxious *how* or *what* we should speak" (St. Luke xii. 11); yet before His sermon He spent the whole night in prayer (St. Luke vi. 12). There was no anxiety, because its place was filled with prayer. The abandoned man says, Μὴ μεριμνᾶτε πῶς ἢ τί, and has the Christian priest no abandonment of his own?

(d) *Pray for your people before preaching to them*; pray about the sermon and its application, pray that their hearts may be opened to receive the Word, pray that the same spirit which speaks in you may listen in them. So prayed St. Fulgentius, a Bishop of North Africa, at a time when the British Church was in its infancy, and so prayed Bishop Andrewes in the time of the Stuarts; they both used the self-same prayer, as you will find, towards the end of the saintly Bishop's devotions.

(e) *And after your sermon examine yourself upon it.* There is nothing I fear at the last day so much as the judgment I shall undergo by the standard of my own preaching. When my Judge sits on the great White Throne, and I stand by myself to be tried before Him, I fear more than the all-seeing Eye of God, more than the charges of the great Accuser, I dread my own standard that I have held up in my pulpit before others. Therefore I would judge myself beforehand; and, if I may speak to no other conscience, if I can persuade no other will, I may at least convince, rebuke, exhort one man, and save by my sermon one soul alive, even the soul of the sinner who preached it.

---

Munda cor meum ac labia mea, Omnipotens Deus, Qui labia Isaïæ prophetæ calculo mundasti ignito; ita me Tuâ gratâ miseratione dignare munda, ut sanctum Evangelium Tuum digne valeam nuntiare; per Christum Dominum nostrum.

Jube, Domine, benedicere.

Dominus sit in corde meo, et in labiis meis; ut digne et competenter annuntiem Evangelium suum.

AMEN.

## CHAPTER V.

### CHOIR WORK.

[REV. H. HOUSMAN, B.D.]

THE following observations, which refer mainly to small Choirs, may be thus arranged: 1, Choristers; 2, Mixed Choirs; 3, Unison Singing; 4, Induction of Choristers; 5, Uses of a Choir; 6, Church Music; 7, The Organ; 8, Choral Associations; 9, Hymn-Books; 10, Use of Hymns in Service.

#### I. CHORISTERS.

Full and practical information as to the choice, teaching, and rewarding of Choristers will be found in Mr. Frederick Helmore's useful little works, "The Chorister's Instruction Book," 9*d.*, and "Church Choirs," 1*s.* (Masters); also in "Church Choir Training," by the Rev. J. Troutbeck, 1*s.* (Novello); and in "Country Choirs," by Canon Donaldson. Good choir rules are of great importance (provided they are kept); the following have been found to work well:—

1. All persons, whether boys or adults, must, before admission to this Choir, remain for one month at the least as Probationers; and during the term of probation, as well as after admission, must attend regularly such practices and services as the Choir-master shall appoint.
2. Vacancies in the Choir shall be filled up from

the list of Probationers at the discretion of the Choir-master.

3. Probationers shall be admitted to the Choir by one of the Clergy, according to a prescribed form, and in the presence of the Choir and congregation. Every adult member must be a communicant, or desirous of becoming one after Confirmation.
4. Any member of the Choir who shall absent himself from practice and Services for two successive weeks, without giving notice of his intended absence to the Choir-master, shall be deemed to have vacated his office, and his place may be filled up according to Rule 2.
5. Every practice and Service shall begin with prayer; and all who attend are expected to abstain from loud or unnecessary talking, and always to conduct themselves with due reverence and attention.
6. The Choir shall assemble in the vestry ten minutes before the commencement of Divine Service, and immediately proceed to robe. When once surplices are on, absolute silence is to be observed; on returning to vestry after Service no word is to be spoken until surplices are returned to their places.
7. The attendance of every member shall be marked in the Choir-master's book, and all rewards given to the boys shall be regulated by the number of marks gained. Absence without leave from any practice or Service will entail a bad mark, and five bad marks in a quarter will deprive a boy of his reward.

8. Good marks will be lost if a boy comes to practice or Service dirty or untidy, if guilty of disobedience or disrespect to the Clergy or Choir-master, or of irreverent or unbecoming behaviour in Church.
9. All members of this Choir, and all who take part in performing the services, are earnestly requested to bear in mind that their aim is not to win the praise of man, but to promote the Glory of God.

## 2. MIXED CHOIRS.

The above Rules refer to Choirs consisting of men and boys, or of either without the other, vested in cassock and surplice. The dress is not of trifling importance; it helps to impress the choristers with the sacredness of their office; it enables them to realize the fact that they are, in their station, ministers of God's Church. Its uniformity covers all differences of rank, and checks vanity in dress among the members of the Choir while engaged in their work, and it harmonizes with all the other accessories of a reverently-ordered service, while we have Scripture precedent for its use at 2 Chron. v. 12. But there may be a difficulty or even an impossibility in very small country villages in finding a sufficient number of men, or of men and boys, to form an efficient Choir; in which case recourse must be had to the voices of women and girls. Doubtless, however, a mixed Choir is attended with many difficulties and requires much care, *e.g.*, as a rule, men and boys can only be got together for practice in an evening, when it would be obviously undesirable to bring out women and girls. There is no reason, however, why,

under careful supervision, the singing should not be led reverently and without offence by a mixed Choir. In this case it would be well, if possible, for the female members of the Choir to assemble in a separate place, and after a collect said by the priest, or some one deputed by him, to enter the church together, and take their places before the clergy and surpliced choristers leave the vestry. The seats of the women and girls should be, of course, distinct from those occupied by the men, but as near as possible, so that the voices may go together.

### 3. UNISON SINGING.

The advantage of unison over part singing in all but large and highly-trained Choirs is incalculable. In some cases the saying of the Psalms in monotone with free organ accompaniment has been found solemn and effective. There is scarcely any congregation, however small, in which, by dint of weekly practice, which all are invited to attend, hearty and correct singing, of hymns at least, cannot be attained.

### 4. INDUCTION OF CHORISTERS.

So early as the middle of the third century (Bingham, iii. xi. 4), choristers were admitted to their office by a solemn form of induction. The form of words used by the priest was as follows:—“See that thou believe in thine heart what thou singest with thy mouth, and approve in thy works what thou believest in thine heart.” The office drawn up by Bishop Wilkinson for St. Peter’s, Eaton Square, that by Dean Goulburn for Norwich Cathedral, and that by the Bishop of Wakefield, at the end of his



“Pastor in Parochia,” may all be recommended. A very simple form is subjoined to this book.<sup>1</sup>

Many books have been written for choristers ; some very unsuitable and even harmful, as fostering unreality, sentimentalism, and that self-conceit which is, perhaps, one of their greatest dangers ; their greatest danger of all being what the late Bishop Wilberforce calls a “deadening familiarity with holy things.” A good book, published many years ago, is “The Devout Chorister,” by the Rev. Thomas Smith (Masters).<sup>2</sup> Others will be found in the list of S. P. C. K. Story-books about Choir-boys are, as a rule, to be avoided.<sup>3</sup>

#### 5. USES OF A CHOIR.

The office of a choir is to lead the congregation in such parts of the services as are not confined to the minister alone. These are (1) Responses, (2) Chanting the Canticles, Psalms, and other Hymns of the Prayer-book, (3) Hymns. These are given in the order of their relative importance.

#### 6. CHURCH MUSIC.

Something has been said elsewhere as to the intelligent use of the Psalms by the help of such manuals as Bp. Westcott’s “Paragraph Psalter” and Mr. Housman’s “Readings.” Bp. Westcott’s Psalter, merely regarded as a manual for dividing the Psalms, is the most learned and intelligent of all ; and his preface ought to be studied by all choir-masters. So also ought Sir John Stainer’s Preface to the

<sup>1</sup> See Appendix A., p. 513.

<sup>2</sup> See also “The Chorister’s Little Book” (Skeffington).

<sup>3</sup> All petting and flattering of choir-boys should be sternly discouraged.

Cathedral Psalter, now reprinted by Mr. Troutbeck in his "Primer of Church Choir Training." Among Gregorian Psalters, Redhead's (Metzler) can be strongly recommended as preserving all that is most musical in our noble inheritance of ancient Church melodies, and containing nothing harsh and abrupt in its character; thus avoiding a defect which has done much to make Gregorian music repulsive rather than welcome to modern congregations. Although the books mentioned in our first section give excellent advice on Chanting, it cannot be repeated too often that one of the commonest, and perhaps the worst fault of ordinary Choirs, is that of hurrying the reciting note and dragging the melody, whereas the former can hardly be made too distinct or the latter too brisk.

As to what are called "services," little need be said in an article which proposes only to treat of small Choirs where they would be manifestly out of place. Beautiful as many of them undoubtedly are, how far it conduces to devotion to substitute an elaborate musical performance for an offering of praise in which all can join, is a question for the heads of Cathedral bodies and others who bear rule over large and highly-trained Choirs to decide. Double chants may well be consigned to the oblivion from which, by an unlucky mistake recorded by the late Mr. Havergal, they emerged about a century ago. Amongst other disadvantages, they tend to conceal the antiphonal structure of the Psalms, and thereby obscure the sense of the words.<sup>1</sup>

<sup>1</sup> But compare the Preface to Bp. Westcott's "Paragraph Psalter." There are exceptions to this rule (Ed.).

The *Te Deum* is susceptible of quite another musical treatment from that required for the Psalms. But, whatever may be the music chosen for it, care should be taken not to change the melody at the wrong place, which is only too frequently done. The hymn lies in two clearly-marked divisions. The thirteen first verses, *i. e.* as far as "Also the Holy Ghost, the Comforter," are addressed to the Holy and Undivided Trinity; from the fourteenth verse, "Thou art the King of Glory, O Christ," the hymn is exclusively addressed to the Divine Son, and a change of chant is most desirable at this place to mark the division. The second part of the hymn falls at the nineteenth verse, "We believe," &c., into the lower tone of supplication which continues to the end; and this, too, may well be expressed by music. In like manner the threefold structure of the *Benedicite* should be observed. This great invocation to praise the Lord and "magnify Him for ever" is addressed (vv. 1—17) to all creatures of the Heavens; (vv. 18—25) to the earth and all that is in it; (vv. 26—32) to the Church.

It must be a matter of deep regret, to all who desire to see the Church's offering of worship made as perfect as possible, that in many parishes, we might perhaps say in most parishes, the great Eucharistic hymns are never sung at all, the angelical *Gloria in Excelsis* and the cherubical *Holy, Holy, Holy*, being represented by a low murmuring among the congregation. There is no reason why this should be so, especially if No. 3 of our Choir Rules be strictly observed. If only on the five great Festivals for

which Proper Prefaces are provided, the smallest Choir should sing these divine hymns.

Every Choir that admits the principle of growth should be provided with MS. music-books for the reception of new and valuable chants and hymn tunes as they appear.

### 7. THE ORGAN.

If circumstances do not allow a Church Organ, an "American Organ" is the best substitute, and infinitely to be preferred to a harmonium. One can be had from a very moderate price (£25 or £30 up to £100 or more), and the smaller ones do not take up more room than a harmonium. They may also be purchased on the "Three Years' Hire" system, which greatly facilitates their purchase; and second-hand ones are generally to be had, by which the expense may be still further reduced. Wherever there is a Church Organ, there should be an "Organ fund," to meet the expenses of repairs, additions, tuning, and the like.

### 8. CHORAL ASSOCIATIONS.

In most neighbourhoods such associations are established. Their value depends upon the amount of assistance they afford in enabling a Choir to perfect itself in that particular style of music it usually performs. There can be but little benefit in a small village Choir taking part in a full Cathedral service, or in exchanging its own simple music to join in an elaborate anthem or a debased double chant. Generally speaking, what is wanted is to show a small Choir how it can make the most of limited resources. In small country parishes, where unison singing alone

is possible or desirable, much would be done to make the service better if a small association were formed to promote unison singing ; or at any rate if a Festival of Choirs were held annually, as an offshoot of the meetings of a large association, expressly with the view of helping the smallest parishes, at which nothing but the simplest music should be attempted. With a good organ and organist, unison hymns, with free organ accompaniment, will be found very effective. Specimens of such are given in "Church Hymns" ; see especially 201, 427, and 484.

#### 9. HYMN-BOOKS.<sup>1</sup>

A clergyman, on entering on his cure, will naturally inquire with interest as to what hymn-book is in use in the church, since the heartiness of the services, and their value as a means of grace, depend so much upon the words of praise put into the mouth of the congregation. Yet, even if the hymn-book be unsatisfactory, the new-comer is earnestly advised not to change it hastily. Such a sudden change is one of the most frequent causes of discord between a new pastor and his flock. Let him go carefully through the hymn-book he finds existing, and in his private copy mark all hymns that are worth retaining. Then for the next few months let him use none but those so marked. During this time he may pay attention to the tunes, being careful that any new ones he may introduce shall be of a character likely to help forward congregational singing, and to be readily taken up. On some occasion,

<sup>1</sup> For the sections to the end of this chapter the Editor is responsible.



—such as the Harvest Thanksgiving, or the Advent and Christmas season, or Lent and Easter,—he may next proceed to print on a few pages of paper some half-dozen good hymns, such as he wishes to see introduced, and distribute these in the seats, or give them to the congregation at the door. Then, when he has accustomed his people to care for better hymns than he has found in use, the way will be open for the introduction of a new hymn-book. But even then it would be well to consult not only the churchwardens, but the great body of parishioners, before making a change.

The days are past when a clergyman thought it needful to compile his own hymn-book. He has four or five of equal cheapness and acknowledged excellence from which to choose. But he may very likely wish to supplement from time to time even the book he likes best. Every hymn-book has its deficiencies as well as its redundancies. He must, however, if he thinks of printing a supplement, especially if it is to be sold, beware of infringing the law of copyright. The clergyman, then, must be careful to ask permission of the authors of hymns; and the great majority of living hymn-writers will be always found ready to waive their copyright on being asked. But, without printing, a clergyman may usefully supplement his hymn-book, at such times as Lent and Advent, by using some one of the many cheap collections compiled for missions and mission-rooms, such as the "London Mission Hymn-book," S.P.C.K., 1884; the "Durham Mission Hymn-book," by Canon Body; the "Missioner's Hymnal," by the late Mr. Jackson, of Red Hill (Skeffington);



the "Lichfield Diocesan Mission Hymn-Book"; the "Church Militant Hymns" of Mr. Mason, late of Dover (Ch. Printing Co., *id.*); and the collections of Mr. Aitken, Messrs. Chapman & Douglas, Mr. Husband (all published by Bemrose). From among these, which are most of them published at a penny, a clergyman can easily choose a book which will be now and then a welcome innovation upon the routine of hymns.

#### 10. USE OF HYMNS IN SERVICE.

The place of the "Anthem," as marked by the rubric after the third collect, is obviously the authorized place for a hymn during Morning and Evening Service. And when the office is to be followed either by a sermon or by Holy Communion, custom has sanctioned (and the oft-quoted injunction of Queen Elizabeth has given a quasi-authority to the custom) the use of a hymn before these. Besides which, the singing of an Introit is entirely in accordance with ancient practice; and that Introit may well be a metrical hymn. In fact, as Archdeacon Freeman has pointed out, though the use of hymns intercalated in a service may be questionable, there can be nothing illegal in a congregation and choir singing together before the beginning of a service, and after it is ended.

Again, special services, such as may now be lawfully used as an addition to Morning and Evening Prayer, are not subject to the same restriction with the ordinary services in respect of the use of hymns.

A word may be added as to the Metrical Litanies

now so common. They are so completely new forms of prayer, that they can scarcely be said to stand on precisely the same footing as hymns of the more familiar type; the very fact of their being sung kneeling gives them a special character. However, they may now be taken as recognized by at least the tacit consent of the Ordinary, especially such as are to be found in established hymn-books. They are often exceedingly valuable at special times; but care should be taken that they are not too long, and children's Litanies should be especially short: it is very difficult for an ordinary village school to kneel reverently, while singing, for any length of time. Other hymns, such as the *Dies Iræ*, may also be sung kneeling; but much depends on the habits of the congregation. It is more reverent to sing a penitential hymn standing than sitting, or crouching under the pretext of kneeling.

## CHAPTER VI.

### CHURCH BELLS AND RINGERS.

[BY A. P. HEYWOOD, ESQ.]

THE ringing of Church bells as a branch of Church work has not received from the clergy generally the attention to which it is entitled. The tower is, no less than the rest of the fabric of the church, consecrated to the service of God. It would be well, therefore, that the practice should become general of uncovering the head on entering the ringing-chamber. So few, however, of the clergy ever visit this part of the church during the time of ringing, that there is usually nothing to lead the ringers to regard the ringing-chamber in any other light than that of a club-room. In all but the most neglected towers and the lowest class of ringers such abuses as drinking and smoking are things of the past. But it is not saying too much to assert that the large majority of ringers, though for the most part exceedingly respectable men, are not Church-goers, nor do they regard ringing in any way as Church work. How, on the one hand, to do justice to the grand instruments of music that hang in the towers of so many English churches, and, on the other, to teach ringers as a body to regard themselves as Church officers, is a problem presented to every incumbent who has a

peal of bells and is desirous that all in connection with his Church services should be done "decently and in order."

### 1. ROUND-RINGING.

It is impossible, within the limits of one chapter, to do more than direct attention to the salient points of what is undoubtedly a complex subject, the just appreciation of which requires, as a first necessity, that the nature and aims of the ringer and his art should be carefully studied. Up to about the middle of the seventeenth century bells seem only to have been rung in their natural order of a descending diatonic scale, known technically as "round-ringing." Possibly, too, what are termed "call-changes" may have been practised, in which a set change is rung over and over again, until the "conductor" or leader of the "company" calls out a fresh one. Men who have no more knowledge of the art of ringing than is required to perform this unintellectual work are known as "round-ringers." In a large but happily decreasing number of towers nothing better obtains, and it will commonly be found that, where the proceedings in the ringing-chamber are of an unsatisfactory character, the ringers are men who have never troubled to rise beyond the first steps of their art.

### 2. CHANGE-RINGING.

About the time alluded to, however, what is termed "change-ringing" made its appearance. The main principle underlying the whole of this science is that, during the continuance of any one length of ringing, no two changes must come alike. The consecutive

changes are in no way committed to memory, but are evolved unconsciously by each individual ringer following a certain rule or cycle of work, technically termed a "method." These methods are of varying degrees of complexity, some comparatively simple ones being very generally practised, while the more difficult ones form a goal which it is the ambition of the more advanced companies to reach. It will be well to note that a "peal" in ringer's parlance is only applied to lengths of five thousand continuous changes and upwards, anything shorter being known as a "touch." The change-ringer's glory is to take part in a "peal," the performance of which occupies some three hours, more or less, and the successful achievement of which necessitates the uninterrupted attention of hand, eye, ear, and brain, for the slightest error or inadvertence on the part of any ringer frequently results in prompt collapse. When once the evolution or the network of changes is disturbed, the chances are great that the ringing comes to a standstill, and in such case the peal must be recommenced from the very beginning. The direction of affairs is in the hands of a "conductor," who, by calling out the word "bob," on which certain ringers have momentarily to vary their work, causes the changes to turn up in the intended manner, and the bells to return to their natural order, or, as it is usually expressed, to "come into rounds," after the intended number of changes have been rung. No other word is spoken during the ringing, unless it be a brief caution to one of the performers. The due arrangement of the "bobs" is previously worked out by a "composer" specially skilled in the requisite mathematical knowledge, and these "calls," of which



there will be from thirty upwards in a peal, are duly committed to memory by the conductor, on whose part the smallest error in calling is at once fatal. How the performers are able to ring the changes without any information as to what these are to be, beyond knowing that each ringer is to follow a particular "method," is one of the mysteries of the art, the explanation of which cannot here be attempted, but which will be found fully treated in the works specified at the conclusion of this chapter. Every successful peal is reported in the ringing newspapers, with the ringers' names in full, and also recorded in the special register kept by the ringing association to which the company may happen to belong. In many cases, too, an illuminated tablet is placed as a memorial in the ringing-chamber.

### 3. RINGERS' GUILDS AND ASSOCIATIONS.

Shortly after the invention of change-ringing a number of gentlemen took it up as an athletic and intellectual pursuit, and the art continued to be popular among this class until the beginning of the eighteenth century, when it gradually fell under the control of less educated men. In their hands change-ringing, with a few notable exceptions, remained until the middle of the present century, up to which time there is absolutely no evidence to show that any attempt had been made to treat the art as other than a secular one. The Rev. H. T. Ellacombe was the first to energize, on any considerable scale, for reform. Since his time, and owing primarily to his efforts, a new and superior race of change-ringers has supervened, who, along with their own improve-



ment, have also elaborated their art, which had largely fallen into disuse, into an abstruse mathematical science. It is estimated that at the present day there are upwards of 40,000 ringers, drawn from all classes, more than half of whom are change-ringers. The elevation of the remainder to a knowledge of the higher branches of the art is a work which is steadily progressing year by year. Among change-ringers there are many very ancient guilds, some of which have records of their performances, in many instances beautifully engrossed, extending back between two and three centuries. There are also at the present time some forty or more diocesan, county, and district associations, covering nearly the whole of England, and containing from fifty to a thousand members each, who, in their respective centres, meet together once a year, or oftener, for friendly ringing and the transaction of business. The objects of these societies, as evidenced by their rules, are admirable, and may be briefly comprised under three heads, viz.—(1) The promotion of orderly conduct in everything connected with church bells and ringers. (2) The attainment of a full recognition of the ringer's office and art as a definite branch of Church work. (3) The cultivation of the art of change-ringing. As a result of their labours, the first and third objects may be justly allowed to be in steady process of attainment, while in the second, to which reference will be made again presently, there has been but scant measure of success.

Those Associations whose registers of members reach seventy-five have the privilege of sending one or more representatives to "The Central Council of

Church Bell Ringers," which meets annually at Easter. This Council was formed to discuss and deal with all questions affecting the well-being of the "Exercise," as the whole confraternity of ringers is termed. There are at the present time between seventy and eighty delegates, representing thirty-three Associations, and also a limited number of honorary members, elected by the Council for a term of three years, consisting of men of eminence in the art who do not happen to have been chosen as delegates. Of the members of the Council some twenty are clergymen, most of whom are proficient in change-ringing.

#### 4. THE SCIENCE OF RINGING.

The incomprehensibility, to the uninitiated, of the art and aims of the change-ringer, together with the quaintness of his ancient phraseology, have combined to raise up among the devotees of the science a sort of freemasonry, which is strengthened by the fact that their names, from the newspaper records of ringing performances, are for the most part familiar to one another.

The introduction of change-ringing into a tower where round-ringing and call-changes only have been practised, is no easy matter; but the steadily-increasing number of cases in which this has been effected proves that, in the majority of instances at all events, the difficulty can be surmounted. Where one or more change-ringers are available as instructors, time, tact, and perseverance will ensure success. The advantage to be reaped from the effort is great. To handle a bell in change-ringing the skill required exceeds that necessary for set changes as much as the ability of

the man who rides a good line to hounds exceeds that of the quiet jogger along the high-road, while the mental qualities required approximate in no small degree to those of the whist-player. As a consequence, the keen change-ringer is careful to keep a clear head and a steady hand, and looks forward to every practice as an opportunity of making further advance in his art.

A word may be said on the musical aspect of ringing. The round-ringer's repetition of a set change is tantamount to repeating over and over again one bar of a piece of music before proceeding to the next, and is an abomination to the change-ringer; while, in change-ringing, the varying cadences of the successive changes are comparable to a fugue, of which the beauty grows gradually upon the senses as the ear becomes accustomed to the intervals. In localities where change-ringing has been for some time in vogue, the dislike of the inhabitants to set changes is very marked, even though they may possess little or no knowledge of the subject.

The outline that has been given of the main features of the ringers' world will, it is hoped, lead clergymen to pay more attention to ringers and their art, and will serve to show how futile it is, for those who make no attempt to understand the motives which direct the procedure of ringers, to lay down successful rules for their guidance.

A few hints may be given as to the course that should be adopted by clergy whose church possesses a peal of bells. In the first place it is desirable that the bells should be RUNG before the two principal Sunday services, not less than half an hour or more

than an hour. It is scarcely necessary to explain that, in ringing, the bells make a complete revolution on their axes at every blow, and require one man to each ; while chiming, in which the bells hardly move from the vertical position, can be effected with far less expenditure of labour, and indeed, where there is a chiming machine, by one man alone. It is a common custom, especially in the south of England, not to *ring* the bells for the Sunday services. To this there are two objections—first, that the tone of the bells is not brought out unless they are rung, as in chiming the blow struck is very feeble ; second, that if the ringers merely assemble on two or three fixed days, such as Easter-day, Coronation-day, and Christmas-day, and for weddings and other festivities, there is little in their duty to connect them with Church worship. It is the almost universal rule in the northern districts to ring half an hour or an hour before the Sunday services, and there is thus at once a good foundation on which to base the effort to make good Churchmen of the ringers. Enough has been already said to show how important it is, if a high-class set of men are to be obtained, that they should be, or become, change-ringers.

If one of the clergy in a parish will be at the trouble of himself becoming a ringer, so much the better. To ring a bell in “rounds” is an acquirement that can be mastered in a few lessons, knack, not strength, being the secret. To become a change-ringer, however, is a very much more difficult matter, and will require much study at home as well as practice in the tower. With those who have the necessary perseverance the resulting influence upon

the ringers will amply repay the expenditure of time. In many cases, however, the clergy are too fully occupied to attempt the practical mastery of the art, but it is imperative that they should have sufficient knowledge of the subject to enable them to realize the requirements of their ringers, and to make sensible suggestions with regard to the organization. It is not essential to a good choir that the incumbent should be a musician, but it is essential that he should know the difference between a hymn and an anthem, and between Gregorian and Anglican chants. Conversely it is hopeless that one ignorant of the principles on which ringing is conducted should command the adhesion of ringers.

##### 5. THE RINGING-CHAMBER.

To see a clergyman in a ringing-chamber is comparatively rare, and their absence is often deplored. It is not infrequently said that if only the Vicar would look in sometimes things would go better. Certainly he should do so if only to satisfy himself that the chamber and its approaches are kept clean and in good repair, and that there are proper seats and hat-pegs provided. A ringer in his Sunday clothes naturally objects, and strongly, to spend an hour or two weekly in a dust-bin, or to risk a sprained ankle on steps worn to an angle of forty-five. It is matter of notoriety that a leading clergyman in a district celebrated for ringing, on being asked how his ringing-chamber was furnished, replied—"Really I cannot say, for when I once made an attempt to ascend I was so smothered in dust that I desisted." Let the clergy look well after the comfort of their



ringers, and also take care that, when a new church, or alterations to the existing one, are contemplated, the convenience of the ringing-chamber is not ruthlessly neglected or infringed, as is too often the case. Ringers, possibly owing to the scant consideration they usually meet with, are a grateful race, and will not soon forget obligations of this kind.

It would be useless here to give rules suitable for a company of ringers, as the conditions of different towers largely vary. In Canon Wigram's "Change-ringing Disentangled" will be found a set which will serve as a groundwork. Let rules, however, be as simple as possible; let them be drawn up under the advice of the ringers; and let fines go towards an annual excursion or other object in which all the members share alike.

A word as to "peal-ringing" on Sundays. If the occasion be a Church festival, or one which the ringing of the church bells may, in the opinion of the incumbent, fitly celebrate, by all means let the ringers, if they be able and willing, do honour to the day by ringing a peal. But if, on the other hand, a peal is simply desired on Sunday because the company cannot conveniently meet on a week-day to ring it, the performance is to be deprecated, as one undertaken merely for the ringers' own pleasure.

In conclusion, it is quite certain that not until many more of the clergy take an understanding and personal interest in their ringers, is there a prospect of its being other than the exception to find good ringers also good Churchmen.



## 6. BOOKS.

The following are the leading rudimentary treatises on change-ringing—

“Change-ringing,” by Colonel Troyte (Wells Gardner. 2s. 6d.).

The best book for beginners in towers where there is already some practical knowledge of the subject.

“Rope-sight,” by J. W. Snowdon (Wells Gardner. 1s. 6d.).

Most suitable book where the company are all beginners.

“Change-ringing Disentangled,” by Canon Wigram (J. Warner & Sons, Cripplegate, E.C. 3s.).

This work, though hardly so useful to the change-ringer as the previous ones, contains a large amount of information upon the management of bells and ringers most valuable to clergymen.

Numerous more advanced books will be found advertised in the columns of “The Bell News.”

The principal ringing-paper is “The Bell News” (E. W. Allen, Ave Maria Lane, E.C.), the pages of which are entirely devoted to the subject. “Church-bells” (12, Southampton Street, Strand) gives a few columns to ringing; but, in the information afforded, hardly justifies its title. Both papers are weekly publications at a penny.

## CHAPTER VII.

### OTHER SERVANTS OF THE CHURCH.

[REV. CANON ELLERTON.]

#### I. THE PARISH CLERK.

A CLERGYMAN in entering upon his cure will probably find in office a Parish Clerk whom it will be difficult for him, even should he desire it, to remove. The law as it now stands empowers the Archdeacon to remove a clerk upon complaint that he is neglectful of his office or is guilty of misbehaviour. [See Prideaux's "Churchwardens' Guide," ch. ii. § 3.] Till this enactment it was exceedingly difficult to exercise any control over the parish clerk. His appointment is sometimes by ancient custom in the hands of the vestry, usually in those of the Incumbent; but he is admitted to office upon oath before the Bishop or his deputy. In many parishes, no doubt, clerks have never been sworn in, and their appointment is, therefore, most likely simply on sufferance. In all new parishes the appointment is vested by law in the Incumbent, and the clerk is removable by him for misconduct, with the simple consent of the Bishop.

The clerk was anciently the assistant of the priest in the celebration of all Divine Offices, the server at Mass, &c. Since the Reformation he has retained the office of leading the responses, and has become

too often the sole responder, the stumbling-block in the way of a congregational service. Yet surely a wise parish priest will, if the opportunity be given him, try to make the most of this ancient office, rather than to set it aside altogether. A really devout and reverent parish clerk is of the greatest value, especially in promoting order and due reverence in the conduct of the occasional offices. He has to see that the legal forms are complied with, and the rules of the Church observed, in respect of marriages and burials; the carrying out of such regulations as the parish priest lays down for maintaining decency and order on such occasions rests with him; in short, a right-minded clerk can do much to infuse a tone of devotion into all that goes on within the walls of the church, and, though his voice may not be heard above the rest in the *Amen* or the response, as of old, he may be a true leader of the prayers and praises of the congregation.

## 2. THE SEXTON.

The Sexton is, of course, the Sacristan, "writ short." Legal authorities differ as to the share of the Churchwardens with the Incumbent in his appointment. The former have the care of the church furniture and sacred vessels; the latter is responsible for the churchyard. The sexton acts thus as the servant of both. In country parishes, of course, his office is almost always combined with that of the clerk; and much of that which has been said of the value of a good clerk will apply to the sexton. Often, however, the sacristan's work within the church, if the church be large or important, is of a kind to which the

churchyard official is ill adapted ; many a young man of some education, interested in Church work, will be pleased to act voluntarily in making all necessary preparations for Divine Service, taking charge of the sacred vessels and linen, and the like. A parish priest can often find work for more than one, trained in reverence under his own eye, lately perhaps attached to his choir, and anxious to do something for the church of their affections. Let him by all means avail himself of such help, but with proper caution. The Churchwardens, for instance, are not to be ignored ; they are entitled to be consulted as to the employment of such voluntary sacristans, because it is they who are legally responsible to the Bishop and Archdeacon for the fabric, goods, and furniture of the church. And they would do wrong if they did not interpose if anything is done by over-zealous voluntary officials, which is either illegal in the arrangements or injurious to the fabric of the church.

The Churchwardens, too, may well assist the Incumbent in looking after the sexton's work in the churchyard. It is astonishing how few gravediggers can arrange graves with due regard to economy of space, or can make them up in a neat and reverent fashion.

The *Beadle* is an officer of the vestry, not of the church, and need not be mentioned. The *Pew-opener* of history and fiction is happily disappearing, as pews vanish, and the small coins of strangers find their way into the alms-bags instead of into her ever-ready palm.

Church-cleaning is now often undertaken, especially in churches where the furniture and ornaments are

costly and elaborate, by a voluntary association of lay workers. It is well when they are also responsible for the arrangement and removal of decorations. Even if, as of course is usually necessary, the heavy cleaning is paid for, it should be intrusted, if possible, to poor persons to whom it would be also a labour of love. Why should the linen for Holy Communion be washed, or the sanctuary be made clean and fair for service, by those who care nothing for the Sacrament, and never enter the chancel as worshippers?

## CHAPTER VIII.

### THE FABRIC AND ITS ARRANGEMENT.

[REV. CANON ELLERTON.]

EVERY Clergyman ought to know enough about architecture to be able to read in a rough way the history of the fabric of his church, supposing he finds no written record of that history. And yet, on the other hand, few things have done more damage to our ancient parish churches than the acquirement by the Clergy of a smattering of Church architecture, and a general impression that an old church, even in good repair, can be, and needs to be, restored. Usually a new-comer into a parish will be asked by his friends about the restoration of the church, as a matter of course ; too often he finds an architect ready to advise a thorough restoration ; too often he plunges into years of effort to raise the funds which are wanted ; too often beautiful and valuable woodwork is destroyed, historical memorials are displaced, the history of the building is falsified, and its characteristic features obliterated, from the foolish notion of forcing all arrangements to conform to an imaginary type of correctness.

Let the parish priest, in the first place, approach his fabric with reverence, and interest himself in its vicissitudes ; let him ascertain its actual condition. The Diocesan surveyor will report upon the chancel ;



a competent man might be found to examine carefully the foundations, the roof, the walls, the power of resistance to time and weather which the structure at present possesses. Few churches are without some features of interest, which a competent archæologist will be able to point out or explain. The first care should be directed to the preservation of all that can be preserved and is worth preserving ; and of this last the parish priest ought not to assume that he is competent to judge.

### I. THE ORNAMENTS.

Next, supposing he finds, happily, that his church stands in no need of any structural alterations, or of any considerable repair, let the parish priest try to sympathize with the love which his people are sure to have for the walls in which their fathers worshipped, and even for many arrangements which seemed to him tasteless or unsightly. Let him show that the humblest church may be made to look fair, and decent, and well cared for. Let him not dream that true devotion and reverence are impossible unless the choir and organ are in the chancel, and the nave is filled with low open seats or chairs. A man who cannot make worship devotional in any fabric has something yet to learn of the true principles of worship. The most uniformly reverent congregation with which the present writer ever worshipped were most of them in pews at least five feet high, and were addressed from a huge pulpit in the very centre of the chancel. But clergy, clerk, organist, and vergers were all of one heart and soul in desiring that the worship should be devout.

But, when it is possible, of course, the traditional arrangements of English churches should be faithfully carried out, and with all beauty and dignity that is attainable. Probably this can only be attained by degrees. Keep a note-book of all that you would like to see in the fabric, and its ornaments; it may be a lifelong pleasure and interest to you to keep adding to the beauty and dignity of the House of God; and you will be always able to make a suggestion to any one whose heart may be moved to make an offering. Thus the windows should have a scheme prepared for them, so that a memorial may take its appropriate place, in harmony with the rest of the church; and many simpler and smaller offerings may show the thankfulness or the piety of individuals. I have known a class of poor children delight in collecting a few shillings for a font pitcher, which they saw used every Sunday at Holy Baptism, a silver-mounted cruet given as a thank-offering for an escape from shipwreck, and the like. Gradually a church becomes all the more endeared to the people as it is filled with such little memorials of their love of God. Another advantage in planning beforehand the arrangements and ornaments you would wish to see in the church is that when it is necessary to apply for a faculty for any important alteration, the application may be made to cover other work which it is not at first intended to execute, and so future expense be spared. The parish priest must be warned against making any important additions to the furniture or fabric without a faculty. Not only is it inexpedient to bring himself into a false position, but it is neither just to

his Bishop nor honourable to his parishioners. They have a right to know what alterations are to be made in their church or its services, and a right to be consulted as to any changes. A wise parish priest, who knows what things are matters of principle and what of expediency, who sympathizes with his flock, and loves them, and trusts them, will be supported by them in all he desires, if he will but be patient. Let all his services be loving and reverent, and his church will grow beautiful, he scarce knows how and will often wonder how.

## 2. DECORATIONS.

Temporary decorations, as for Christmas, Easter, or a Harvest Thanksgiving, should be carried out on a definite system, not left to individual caprice. Either the Incumbent himself, his curate, or some other thoroughly competent person, should exercise supreme authority. But it is a mistake to leave everything to be done by a few zealous ladies, and to ignore the poorer members of the congregation. School-children can be trained to decorate a church very neatly and tastefully, and they are quite as likely to behave reverently in the House of God as many of the better educated. In the Harvest Thanksgiving especially every cottager should feel himself interested, and should be encouraged to offer flowers or some garden produce. In the summer also the poor are often much interested in a Flower Service,<sup>1</sup> the flowers and fruit being sent afterwards to the hospitals.

<sup>1</sup> A useful "Form of Prayer for use at Children's Services," by Rev. J. L. Seager, is published by Skeffington, price 2d.

It is well when church decoration can begin with a special collect or two and a hymn, perhaps, at the close of morning prayer. The decorators should be carefully watched, lest the fabric of the church should be injured in fixing the work. Thoughtless people, anxious to make the church look bright on a special occasion, will often not scruple to drive nails into carved oak, or make unsightly holes in a plastered wall, or even to cover marble with wet and dirty moss. Often, too, damage is done by the removal of decorations. When they have served their purpose and all interest in them is lost, they are left to be hastily torn down and destroyed by a sexton or a church-cleaner, who can scarcely be expected to take pains about such work when an example is thus set of indifference to it.

### 3. THE VESTRY.

A few words may be added as to the Vestry. It is well when there can be arrangements for an outer and inner vestry, the former for the Choir, the latter for the exclusive use of the Clergy. Even a portion of the Vestry-room curtained off, affords some sort of seclusion for the priest when he is preparing for Divine service. But in any case a notice should be prominently affixed in the portion occupied by the Choir, deprecating all loud and unnecessary talking; and the Clergy should be very careful to set an example of quietness.

In addition to the necessary writing materials, convenience for washing, preparing the elements, &c., the vestry should contain a small shelf of devotional books for the use of the Clergy when they are kept

waiting for occasional services. And, now that both law and custom have sanctioned the holding of Parish meetings elsewhere than in this consecrated place, the walls, instead of plans of the Parish, Directions to Churchwardens, and the like, should be adorned with a few texts or sacred pictures. It is well, however, to keep in the vestry (1) the Table of prohibited degrees, (2) Table of services for the week, (3) Kalendar of lessons, (4) Rules for the choir, and (5) Table of Fees. Everything should be done to promote tidiness, neatness, and order, in the arrangements for the vesting of the clergy and choir. A little pains about these things will save much distraction, unpunctuality, and irreverent behaviour.

PART III.  
THE PARISH.

[CHAPTERS I.—V. THE VERY REV. THE DEAN OF LINCOLN.]

CHAPTER I.

GENERAL PASTORAL VISITATION—HINTS ON  
DISCIPLINE.

IT is, I think, absolutely certain that no branch of the responsibilities of the English Clergyman is more important than the duty of regularly, and at their own houses, visiting his flock. To those who are acquainted with the ways of either Roman Catholics abroad, or of Dissenters at home, it must ever be a matter of both astonishment and thankfulness that such a custom exists—that it should not be permitted only, but that it should actually be considered on all sides as an integral part of the ministerial functions of each Parish Priest, that he should thus enter freely into the houses of his Parishioners, and mingle with them on the most intimate social terms. So strongly is this feeling evinced towards the Parish Priest, that not only the Churchman, but almost universally the Dissenter also, is pleased and gratified by his visit, and receives him with open arms. Surely



nothing can be more productive than this of good feeling, united action, warm friendship, mutual respect, and love. Nothing is more calculated to keep away all bitterness of feeling and misunderstanding. Nothing can better enable the Minister to know his people and them to know him. No opportunity can be better devised for the purpose of getting at hearts, and for quietly instilling deeper thoughts and more complete teaching than is possible in the publicity of the pulpit.

#### I. HOUSE TO HOUSE VISITATION.

But, for the full and perfect accomplishment of such results as these, a good deal is needed. Like all other pastoral work, it needs to be carried out on definite principles, and not anyhow and at haphazard. And, in the first place, what is a parish but a certain district inhabited by more or by fewer living and immortal souls, of all varied intelligences, positions in life, conditions of health and strength, of characters good or evil—of all ages, from the newly-born babe to those who have long passed the term of years allotted to the life of man? Some are Churchmen, others Dissenters; others, again, partly one and partly the other, with no defined view of Creed or Religion; others own no religion at all. This will ever be the result of the Pastor's survey in the present circumstances of the Church, and the first resolve for him to make who is appointed to a parish should be, that he will never forget that *all* these—whatever they may be, however alien, however disagreeable, however even antagonistic—are alike committed to his charge, and that he is responsible to God for every

single soul. The day must come when he will have to answer the question, "Where is the flock that was committed to thee; My beautiful flock?" Of course, he is not expected to do impossibilities. He cannot make people, whether they will it or not, consistent and attached Churchmen. But the word "impossible" is, as was once said by a mighty genius, "a foolish word." And before he satisfies himself that any soul is altogether outside of treatment, and that therefore he himself, if that soul be lost, is blood-guiltless and free from blame, let him make quite certain that he has exhausted every resource, and absolutely left nothing undone. Speaking from the experience of many years, the writer is inclined to believe that there are very few indeed whose hearts will not sooner or later, under the Pastor's care, be softened, if only he himself realizes the true importance of souls, and is ready for their sake freely to spend and to be spent. He who regularly watches over his people, visiting them continually, again and again, looking steadily, in season and out of season, for his chance of helping them and of lifting them to higher things, making himself their servant, regularly bringing them and their condition—especially where hearts are hardest and most unwilling—before the Mercy Seat of God, will surely find that one difficulty after another will crumble to pieces, that one after another, even of those who seemed most alienated, will welcome his guiding voice and hand, and that very often it will happen that those who were at one time his bitterest opponents will pass into his fastest friends. Let this, then, be considered as the first of all parochial principles, that

the Pastor recognizes and realizes in his Ministration that he is sent not merely to a select body of his own personal friends, or to those only who are regular in regard to their religious duties, or even to those who call themselves Churchmen, but to *all*. Nothing will test him as a Pastor more than this—the visiting from house to house. There will, of course, be some who have a special claim upon his time and care, as the sick and suffering, the poor and needy, those who seem more particularly to look to him for help and guidance, or those, again, on whom he himself leans for counsel and support in his work. Such as these he will naturally visit frequently; always, however, being on his guard lest he should be a burden to them, or lest he should occupy too much of that time which to many is their means of living; or, again, lest he should thrust himself upon them at those occasions which may be called the reserved or closed times of a household. While with such as these he will continually be brought into contact, he will be careful not to neglect others. With Dissenters particularly, if he find them friendly and willing to accept his visit, he will punctiliously maintain good terms, though without yielding one jot or tittle of that which he professes and believes. He will even—when this can be done without appearance of espionage—visit public-houses and beershops; and if, unhappily, there should be in his parish any of those resorts of sin, the sad tokens of profligacy and recklessness, he will, if possible, from time to time, observing, however, the greatest possible prudence, gain an entrance into them, and plead with their lost owners; or at least not pass them by without offering

a fervent prayer to Him who alone can order "the unruly wills and affections of sinful men."

But next, the visit of the Pastor should never be vapid or gossiping, conventional or pointless. Doubtless it is not desirable to be for ever pressing religious expressions or passages from Holy Scripture on every occasion of his visit. This will make many into hypocrites, and disgust or bore the quick-witted. But while he avoids such as this, the Pastor must keep steadily before him that his work is to lead souls to Heaven, and marking carefully what that is which is most lacking in the spiritual life of those whom he visits, he will steadily—as one who would take a city, and who by means of his parallels and trenches gradually approaches the walls—press on, little by little, often, it may be, beginning his operations far away, often making almost imperceptible progress, towards the desired end. Thus sympathy with earthly concerns, interest shown in children, tenderness in the time of trouble, and the like, will often pave the way for deeper and more intimate conversation, and open the heart to receive that spiritual teaching which is not the least object of the ministerial office.

Let the Pastor, however, on all occasions when he visits his people, maintain the most absolute politeness and decorum, taking no kind of liberty, nor what is called "making himself at home" with those into whose houses his office gives him entry. There is no greater mistake than to imagine that familiarity makes friends, or that roughness or an off-hand manner are acceptable to any, whether rich or poor. As a matter of fact, the poor are singularly sensitive in matters of

this kind, and no Clergyman should attempt to enter a house, however humble, without knocking at the door, or take a chair without being invited to do so, or remain with covered head. Let also a word of warning be said in regard to dealing with those of the other sex. Here it is impossible to be too discreet. A somewhat too affectionate manner, a word, perhaps in itself innocent, yet lightly said, a question well meant but capable of misinterpretation or of being made matter of complaint, will sometimes wreck absolutely and for ever a Clergyman's usefulness; above all, let him never, on any pretence whatever, lay hand on the other sex, however old or however young.

One other warning may here be given. The Parish Priest visiting his flock must be careful not to bring himself before them as a relieving officer. Very rarely indeed should he give money during his visits. This practice has been found most injurious. It has made many a parish hypocritical and greedy. He may inquire, if he thinks it desirable, into the condition of those whom he visits, and either send for them to his own house or request others to watch over them; but his visit should, as far as possible, relate to Spiritual work alone.

A question here may not unreasonably occur to many, viz., this: How can this system of regular and frequent visiting be maintained in parishes of huge dimensions, where the population is counted, not by hundreds but by thousands? Under these circumstances is it not to urge an impossibility when the Pastor is bidden to visit the units of his flock? Possibly when the matter is carefully examined, this may



not be so impossible as at first sight it appears. A Clergyman who will steadily visit (say) two houses daily, even though all allowance be made for Sundays and other causes which break his progress, will be able to deal, not once only, but two or three times, with at least 500 houses in the year, and, with the help of curates, with 500 or 600 more. This, in most parishes, will certainly go far towards covering the ground. It accounts for 5,000 or 6,000 people. And even although he may not be able to grasp the whole, yet great advantage will be gained by his calling first on those who lie nearest the church, and then gradually, while, as it were, making the ground firm under his feet, extending the area of his visits.

## 2. DISTRICT VISITORS.

District Visitors, as they are called, though generally most kindly and well-intentioned, cannot as a rule be trusted to do the real serious part—that is, the spiritual work—the bringing and training souls to God—in Parochial Visitation. It is a great mistake when the Pastor leaves the visiting to these, and contents himself with preaching, or what may be termed the surplus duties. District Visitors may be made useful for carrying messages, distributing charity, or, in very large parishes, where through poverty it is found impossible to maintain an adequate staff of Clergy—that is, one to about 1,000 souls—they may be invited to report to the Parish Priest cases of sickness, or the names of unbaptized children, or of poverty which needs his care; though even this, according to the Ordination Service, is



really the Deacon's work; but more should not be left in their hands, nor looked for from them.

### 3. HINTS ON DISCIPLINE.

Now, let us suppose a parish thus lovingly tended and visited—the Pastor well acquainted with his flock, taking careful note of their needs, their dangers, and their faults, “rejoicing with them that do rejoice and weeping with them that weep”—with such as this it is quite certain that, sooner or later, more or less frequently, he will be brought face to face with much that will startle him, and grieve him to the very heart; much that will cause him, not anxiety and grief only, but great perplexity and hesitation as to how he shall best act. How is he to comport himself, and how is he to deal with those grievous cases which, alas! even in the best-ordered parish will too often come to light? His difficulty lies in the present utter paralysis of discipline—the impossibility of obtaining, still more of enforcing, any kind of Ecclesiastical censure. Time was, and that not so long ago as some, from the complete decay of discipline, would naturally imagine, when in the Church of England Excommunication for certain gross and notorious sins was actually enforced. There have lived nearly down to the present time some who could remember cases of public Penance done. At the present time this is, unfortunately, in abeyance, and it remains with each individual Parish Priest to do the best he can, to teach the meaning of sin, and to reclaim the sinner. In this difficulty one thing at least is clear. He has no right to take the law into his own hands, and to act as though he himself were

the Bishop or the Church. Few mistakes, for instance, are more fertile of evil consequences than for the Minister to take upon himself publicly to denounce the sinner. Nor, again, by altering or refusing to say the Burial Service, should he appear to act as though the sinner were legitimately and duly excommunicated. By this he practically puts off the day when that Discipline shall be restored which, according to the Commination Service, is much to be desired. He invents on his own authority a sort of spurious discipline, and he affords a precedent which may be very grievously abused. It is far more impressive, and almost certain to gain respect and sympathy, when, under the painful circumstances of one dying in open and notorious sin, the Minister solemnly explains to the mourners the ground on which he says the service, viz., that of obedience, and goes on further to represent the fearful danger of such a life and of such a death.

Again, it is clear that it is his work, on the one hand, to spare no effort to reclaim, and, on the other hand, to do nothing which in the eyes of others might appear like condonation of sin. In this matter he should carefully distinguish between sin in itself and sin in the individual. There are many sins which, while to the well-ordered Christian mind they seem utterly abominable, are nevertheless by the bulk of people hardly acknowledged to be sins. And while the Pastor will never cease to endeavour to raise continually higher the standard of morality among his parishioners, he must be careful not to deal hardly with those who, at least in some degree, commit sin because they have no accurate perception of the

full meaning and the heinousness of that which they do.

Thus much being premised, what remains that the Pastor of souls may reasonably and legitimately attempt? There are various private methods by which at least he may evince his sense of the grievousness of deadly sin. He may refuse to admit into Parochial Clubs and Organizations; he may, under certain proper restrictions, refuse the Holy Communion; he may—and this has been carried out with excellent effect—persuade offenders to declare themselves in some public manner, as by a paper signed by them and read out not by themselves, but by the Priest in their name, to have truly repented and to have “amended their former naughty life”; nor, again, is there any reason why the Priest should not firmly, yet lovingly, and with much tact and discretion, speak plainly to the offender—be he of high or of low degree—and warn him of the consequences of his sins.

## CHAPTER II.

### PRIVATE SPIRITUAL MINISTRATIONS—HINTS ON CASES OF CONSCIENCE—HINTS ON SPECIAL CLASSES OF SINS.

THESE considerations naturally carry on the mind to another and most important subject—those private spiritual ministrations which form a feature in parochial work where the Pastor has fully gained the love and confidence of his flock. These will be based upon the solemn invitation given in the Communion Service to all who cannot quiet their own conscience, but require further comfort or counsel. It will here be at once perceived that we touch upon the most anxious and delicate duty which can fall to the Priest's lot. The feeling against Private Confession is strong in the minds of many who, in all other respects, accept the teaching of the Church. In this matter a word rashly said in the pulpit, or even in common conversation, may upset an earnest and till then successful Ministry. It has utterly destroyed the influence of more than one of those Missions which are so popular at the present time. And it is most necessary that while on the one hand the Priest refuses not—as indeed he has no right to refuse—any who in this way seek his help as of one specially commissioned to bind and to loose ; so, on

the other hand, that he be most careful not to press his services, or to teach that such Confession, however desirable, is absolutely *necessary* for salvation; but to wait patiently until what he has to offer be spontaneously sought, or at least till, as with the men who were pricked at the heart on the Day of Pentecost, the question be asked, "Men and brethren, what shall we do?" This is the teaching of the Church, and in simply following it, he will be saved from much obloquy and from much difficulty. It is probable that two classes of his parishioners will more especially seek his help—firstly, those whose lives have been thoroughly unsatisfactory, and whose consciences, newly awakened, are greatly troubled by the sense of unforgiven sin; and, secondly, those who, very earnestly desiring to lead a high Christian life, are vexed by even little faults—those "little foxes which, as it seems to them, spoil the vines." In each of these, however strange and paradoxical it may seem to say so, there will be, in one sense of the word, the same condition of mind. That is to say, they "cannot quiet their own consciences." Then they come to the Priest. What are they to receive at his hand? The Prayer-book speaks of "the benefit of Absolution, together with ghostly counsel and advice." Absolution must necessarily imply Confession, for it is impossible to absolve from sin which is not confessed. This is also the teaching of Canon 113, which expressly provides that any man may "confess his secret and hidden sins to the Minister for the unburdening of his conscience and to receive spiritual consolation and ease of mind from him." Here, then, enters the very serious



question as to what Confession should be, and how the Priest should deal with the Penitent. There is, as it seems, no small danger to both Priest and Penitent, lest this very solemn matter should be handled technically or perfunctorily, a condition of things which, as we know from the example of the Roman Church, is very likely to occur. And again, the Priest must be on his guard against the very slightest indecorum where women are concerned. Nor can he too scrupulously abstain from pressing into detail with either sex all that has to do with the Seventh Commandment. It is far safer to risk some degree of imperfectness in the confession than that the smallest suggestion of unknown sin should be the result of the Priest's questions. Again, it is most important to discourage a morbid sensitiveness in men. The great point in all spiritual dealings with the soul is to give it freedom of action, to enable those who are bound by the chain of their sins to break their fetters, and to serve God in holiness and righteousness before Him all the days of their life. The best Director, as has been well said, is he who soonest enables the penitent to dispense with his direction. And for this purpose a robust and masculine way of looking at things should be encouraged, and it should be impressed upon the penitent that whenever there is a real desire to do right—that is, when the will seeks to conform itself to the will of God—then, with whatever shortcomings, sooner or later all else will follow, and all will at the end be well. With a view to this the Priest should teach with all earnestness the true force and character of God's love. It is here that so many break down.

They know that they are continually offending God, and the sense of this terrifies and drives them to despair. Others, again, see in this love a complete acquittance from all need of a strict and holy life. What is really needed is to make it clear that there is, however the expression may have been misused, a rightful Christian assurance—that is, a condition of the heart which enables the Christian to pass through life and through death without scruple or doubtfulness; and that this is gained, not by the false and treacherous methods of emotion and excited feeling, but by a consciousness, the result of definite proof, that the will is truly given to God; and that, this being honestly and truly done, then for the sake of our Blessed Lord, and because of our union with Him, God, as a loving Father, loves us as His own children. Such teaching as this will, for the most part, meet all needs. Difficult cases will, of course, occasionally appear—cases, as they are called, of conscience; such as those collected by Bishop Sanderson,<sup>1</sup> or by Bishop Jeremy Taylor in his “Ductor Dubitantium,” or by many Roman Catholic divines. These are best solved *pro re nata*. There are generally some circumstances connected with them, to which no *formula* will apply, and which mark them off from the cases which are given in books; and the Pastor who brings to bear upon them straightforward common sense and earnest prayer will generally find a way to their satisfactory solution.

<sup>1</sup> Sanderson, “Lectures on Conscience.” Edited by the late Bishop Wordsworth. (Longmans, 1877.)

## CHAPTER III.

### PREPARATION FOR CONFIRMATION AND FIRST COMMUNION—HINTS ON RÉLATIONS WITH COMMUNICANTS.

#### I. PREPARATION FOR CONFIRMATION.

ANOTHER and most important branch of Parochial work is that which is connected with the young. Schools will doubtless in this series be made a separate subject, and treated at length. We pass on, therefore, at once to Confirmation. And here, I hesitate not to say it, is the great opportunity—I might almost say the only opportunity—afforded, by universal consent, to the Priest of maintaining his rightful position as a judge. In this particular matter, even by the admission of the world, he it is who decides the fitness or the unfitness of the candidate for the solemn ordinance to which he seeks admission. This fact naturally adds to his responsibility. He must, therefore, be very careful not to allow prejudice, fear, impatience, or the desire to make a good show of candidates, to sway his choice. In a well-ordered parish the preparation for Confirmation will in one sense begin very early in life. The Catechism quite accurately learned by heart, the regular public instruction in church, so distinctly

ordered, the knowledge of the meaning of fitting passages of Holy Scriptures, sufficiency of private prayer persistently inculcated, the shaping and moulding of each in the true ways of Christian life—all that which must very early be taken in hand, is actual and even direct preparation for Confirmation. Wherever this is steadily carried out, other preparation need not occupy more than about the six weeks immediately preceding the Confirmation Day. During this time the Pastor should receive at his house, at least twice in each week, the candidates, divided into various classes, according to age, intelligence, and condition. It is best for the purpose of instruction that he should take a definite course of subjects, always bearing in mind that it is now or never; that in all probability this is the very last time in the lives of most of those who are there before him when anything of definite theology will ever occupy their mind. He will, therefore, map out the allotted time for preparation with much thought and arrangement, endeavouring to impart to the candidates, first of all, some clear ideas concerning Almighty God; then leading them on to know what man is, his tripartite nature of body, soul, and spirit, his original righteousness, the reason of his Creation, the Fall and its results, the means provided for his recovery, who and what is our Lord Jesus Christ, man's union with Christ through the Sacraments, the new life, the keeping of the Commandments, the meaning of certain theological words—as Justification, Sanctification, Grace, Free Will, and the like. To the more intelligent it is helpful to be called upon to answer questions in writing. With

all it is most important continually to repeat what has been said in previous lectures, and to ascertain, by *vivâ voce* questioning, whether the candidates have taken in what has been said: remembering always that there is no more necessary rule in teaching than always to presuppose ignorance in the taught; in other words, never to believe that anything is known until the knowledge has been ascertained by actual examination. Above all, the matter of Private Prayer should be carefully looked into. Few, I suppose, until they have thoroughly investigated this matter, have any notion of the miserably insufficient time which is given by many, even by most, to this, the very sheet-anchor, so to call it, of the Christian life. Unless at school, or during the period of Confirmation, very much pains are taken in regard to this, there will in all probability through the whole of life be no definite and intelligent bringing of the soul into communion with God, or any maintenance of that Inner Life on which in so great a degree the power of leading a holy life depends. "Prayer," says Bishop Wilson, "will make a man leave off sinning, or sin will make him leave off praying." Ever let the Minister keep before his mind what it is that his catechumens have to face—the wild teaching of the various Dissenting sects, whose very strength lies in the ignorance in the masses of all sound theology; the tremendous temptations which lie before them—subtile, searching, springing up in all the most attractive forms, of the world, the flesh, and the devil; the multitude of those who, coming to him like these to be prepared for confirmation, have after a while



been lured away ; and how can he but set his whole mind to neutralize the danger by forewarning, and as far as may be, by forearmng? The time of preparation for Confirmation is not a time for squeamish holding back of disagreeable subjects. In very carefully selected, yet clear and unmistakable words, those strongest, if not most subtle, of all temptations to the young, called "sins of the flesh," will be earnestly warned against. And before the preparation begins, and again before the Confirmation itself, it is most necessary to see each candidate separately, and to endeavour to lead each to speak with some openness of particular temptations and needs.

## 2. FIRST COMMUNION.

The first Communion should be made a matter of separate instruction, inasmuch as the kind of Grace which is given in Holy Communion differs from that which Confirmation brings. It is, therefore, desirable that some time should elapse between Confirmation and first Communion, that the preparation for the latter should be complete, and that the candidate's ideas on so serious a subject should be clear and not confused.

There is no part of parish work more delicate than the passing on of the newly confirmed to the Holy Communion ; and unless great care is taken, many, moved by shyness or fear, or by the ill-advised counsel of friends, will certainly slip through. It is not, indeed, to be expected, sometimes not even to be desired, that *all* the confirmed should immediately become communicants ; and they make a great mistake who insist upon this from all those

whom they present for Confirmation. After carefully considering the character, intelligence, homes, and opportunities of the Candidates, the Pastor will make his list of those whom he desires to carry on to this further step. Then—*not* in the presence of the rest of the class, but in his private interview with the candidate—he will set forth to him, gently and lovingly, the blessedness of Holy Communion, and invite him to prepare for it. With good management, probably at least two-thirds of the candidates will accept the invitation.

After the Confirmation is over, fresh classes should be formed, and steady preparation should be carried on for three or four weeks. It is well to select some great Feast, as Christmas or Easter, for the first Communion, so that as the day thus marked returns, the thought of that great event of life may return with it, and if the soul shall have grown somewhat slack and neglectful, be a recaller to the first love.

### 3. HINTS ON RELATIONS WITH COMMUNICANTS.

The communicants, it need hardly be said, are the backbone of the Church people in every Parish. The external test of Christian life is practically found in the three acts of (1) regular private Prayer, (2) regular attendance at public Worship, and (3) regularity in Communion. Till these three are fairly established as the habit of life, the Parish Priest should feel that his work for any particular soul is scarcely begun. It has yet to be done, and every resource should be freely expended by leading it on to this—to clinch each soul to Christ. Nothing has been found more effective for this purpose than a well-considered and

well-maintained system of Communicant Classes. When once these are fairly established as an accepted and expected part of the parochial machinery, the results which follow are most striking and most satisfactory. There is, it must be owned, no small difficulty in starting them and keeping them up—the former difficulty arising from the natural shyness and backwardness of the people, and their fear of ridicule; the latter, from the hard work and tax on the Minister's time and strength which regularly-maintained Communicant classes involve. The best time for beginning such classes would seem to be immediately after some Confirmation, perhaps in a Parish long neglected, where such matters have been little cared for, and where elder as well as younger candidates collected by a new and active Incumbent have gained the habit of attending at his house in order to receive instruction. To these it might be suggested that it would be a pity to break off the pleasant relations thus formed, and that by means of Communicant Classes these might be permanently continued. When the names of those willing to accept the offer are ascertained, the next step would be to make out classes similar to those of Confirmation, thus forming a nucleus to which in future years others may be added after Confirmation, or at other times. The Clergyman should receive such classes, not in a school-room, or in the church, but at his own house, in order to promote that friendliness and intimacy which in such a matter are of all importance. Naturally, he would adapt the times for receiving them according to the convenience of each class, ascertaining this from themselves. The sub-

jects of his addresses would, of course, be such as would touch upon the Holy Communion; as, for instance, full explanations of what are called means of grace, and of the Sacraments; the preparation needful for good Communion; thanksgiving after Communion; behaviour during the service; the life of a devout communicant; or portions of Holy Scripture, like Ps. xxiii., or Isaiah lv., or Exodus xvi. 14, or St. Luke xiv. 1, 8 (*see* Sutton on the Eucharist), which help to elucidate the nature of that Sacrament which they are about to receive, and how most fittingly to receive it.

In this way the Priest is brought into closest touch with the communicants of his parish, and is able to teach them in the homeliest, yet most telling and interesting way, and without violating the principles of reverence, what he could hardly say in the church. It gives him, moreover, a great opportunity, by keeping back one or another after the class is ended, to hold some private communication with any to whom, as it may appear to him, a word in season might be useful. The writer can bear his personal testimony to the excellent results of these Communicant Classes, and the manner in which they inspire confidence and induce those who would otherwise be nervous and timid to venture and to persevere. It must, however, once more be insisted on that these classes cost much labour. The repeated invitation given to *each individual by word of mouth*—and nothing less than this is of any real use; the never-failing presence of the Parish Priest himself, for if he grows slack, or misses two or three of the monthly class terms, the whole thing will collapse; the strain itself which

each month brings round of addressing class after class, hour after hour,—growing more intense as the classes themselves increase,—all this undoubtedly tries the Pastor's energies ; and, unless a man is prepared for this, he had better not attempt Communicant Classes. But what can be said of a Pastor who, for fear of labour, shrinks from taking up and working out any method which may win and keep souls faithful to Christ ?



## CHAPTER IV.

### SPECIAL AGENCIES FOR PROMOTING SPIRITUAL LIFE.

IN a thoroughly well-worked Parish, with its regular cycle of Communicant Classes, its houses systematically visited, its Schools daily inspected by the Clergyman, and the Church's Seasons properly observed, it will not, for the most part, be found necessary to call in adventitious aid. To "let well alone" is a good old rule, and in more than one instance the *neglect* of this rule has not only not helped forward, but actually retarded, the progress of the parish. Steady perseverance in the old and acknowledged paths may not bring about results so showy and so rapid as are looked for in what are called Missions, but what it does bring is, in the experience of many, more solid and more lasting.

#### I. PAROCHIAL MISSIONS.

There can be no greater mistake than for a Clergyman, in whose hands a parish does not prosper, to imagine that he can put all to rights by placing it for a week or ten days in the hands of two or three exciting preachers. It has been found again and again that, although under such circumstances the church is filled by those who love novelty or whose hearts are in some degree touched, or by the

emotional and sentimental, yet, after a while, the effervescence subsides, and it will be fortunate if the parish does not become colder and deader than ever. It is not, however, meant that there are no occasions when such efforts may do good. Take the case of a parish, perhaps for many years neglected, to which a new Clergyman, active and devoted, is appointed, ready in his Master's service "to spend and to be spent." It is quite possible that the help of a few days' earnest preaching from the lips of sensible and experienced men may break up the fallow ground, and give him an opportunity which otherwise would be lacking to get at the people's hearts. Or, again, in some of the populous parishes, where it is difficult to penetrate through the crust of alienation and ignorance; where, with all the Pastor's efforts, he can, as it seems, do little more than scratch the soil, a Mission may bring to the surface those who will afterwards remain firm and faithful, but who needed some stirring or encouraging voice to bring them either to a sense of what sin is, or to the aiming at something higher than their present life. But let it ever be impressed on all who take in hand this work of Missions, that they must not depart from the sober and accepted ways of the Church of England. There is no small danger lest, because of the sort of popularity which Dissenting teaching seems to win from some minds, Dissenting methods should be foisted in among us. Noisy revival sermons, tricks of rhetoric, hymns meretricious in tune and sometimes in language, sentimental appeals to feelings, will never form the true, solid, Church of England character. It will

only pave the way for a wider spread of Dissent than even now we have to lament. This applies not to Missions only, but generally to parochial teaching. In the present ignorance of the masses, it is easy for a Clergyman of reasonable preaching power entering upon a newly-formed district or a parish where little has been done, and where the congregation has to be formed, to mould his people pretty much as he wills. They know little or nothing of the Church, and are ready to accept at his hands, if he be an earnest and pleasant-spoken man, pretty much what he pleases to tell them. He may, on the one hand, lead them into what can be honestly called no other than a completely Roman mind, or again into all the wild Methodist and Lutheran theories of sensible conversion, or again into the secularism of Shakespeare readings in Church, or showy oratorio music, persuading them that such as this is true religion. But, sooner or later, oftentimes too late to be remedied, the great error in all this will be made manifest. Logic after all, little as people realize it, sways, in the long run, men and their ways. And thus, under these various teachings, it will be found that some will join Rome, others will become Nonconformists—most probably Plymouth Brethren, others, again, Agnostics and unbelievers. The only safe ground is to work steadily in the lines of the Prayer-book, the last formal utterance of the voice of the Church. When the Prayer-book is fairly treated and taught, it will always be found that a solid base is laid, on which souls can be built up and led to the very highest degree of Christian perfection, without exaggera-

tion or disloyalty to the principles of the English Church.

## 2. PAROCHIAL RETREATS.

A Parochial Retreat is an opportunity offered to the more earnest and devout members of the parish to deepen spiritual life. It may be carried on for one day, two days, or three days. But it seems undesirable to protract it beyond the latter limit. It is not well to keep people long "gazing up into heaven." It is far healthier for them to be fulfilling the various duties of daily life. For a Parochial Retreat the addresses should be instructive rather than exciting. It will be well to choose for them such subjects as the Great Mysteries of the Faith, the Ten Commandments, the Lord's Prayer, the Sermon on the Mount,—in a word, anything that *teaches*. It is quite certain that people—often even the devout and religious—are singularly ignorant in matters of doctrine and even ethics. There can be no doubt that it is this ignorance which gives life to Dissent and Unbelief. English people are not naturally irreligious, nor have they usually any strong bias against the Church. But they know nothing definitely. Great truths like our Lord's Incarnation and the consequences which flow from it, the Atonement, the Intercession, the work of God's Holy Spirit, the meaning of the Church, and the like, are passed over and replaced by some unmeaning formula, like "Come to Christ," or "Have you found peace?" The Parochial Retreat may well be employed in making all this clear, and thus in building up souls in our "most holy Faith."

### 3. DEVOTIONAL MEETINGS.

In some parishes meetings for special Prayer have been held, mainly after Evening Service. This practice seems hardly desirable. It savours too much of the Dissenting or Methodist type to be imported without much danger into the Services of the Church of England. Of course, if any persons find that extempore prayer, which is practically the same as what is called "Meditation," suits the bent of their mind, there can be no reason why they should not use it in their private devotions. But when it is said by one person, as the leader of a congregation, it is difficult or impossible to avoid a certain tone of unreality. How can a number of people follow in heart prayers which are the offspring of a moment, poured from another mouth? The feelings, doubtless, may be excited by the apparent earnestness of him who says the prayers, and hysterical results have not unfrequently, especially in the early days of Methodism, been known to follow. But is this really Prayer? And is it not a fact that such meetings are apt to resolve themselves into frothy and sometimes irreverent addresses, of which, if written down and read, the speaker would be ashamed? If it is really thought well to add some religious exercise to the already somewhat lengthy Evening Service, it should strictly be confined to the use of prayers from the Prayer-book, and well-established Hymns, and every effort should be employed to give the whole a Church and not a secular character, by the use of a surplice and by reverence in gesture and in voice.



## CHAPTER V.

### VISITATION OF THE SICK.

IN dealing with the sick there are various points to be considered. First of all there must be taken into account the intelligence of the sick person, and the power of grasping ideas; then the position in life; then the character of the sickness—that is, whether it be slight or serious; then, again, the spiritual condition; and lastly, and certainly not of least importance, the willingness or the unwillingness to accept anything more than an ordinary friendly visit. The English nature in all religious matters is, for the most part, exceedingly reserved, and the Pastor must be careful not to oppress, or startle, or throw back the sick person by over zeal. He will have, moreover, to use much tact in persuading the friends of the sick to believe or recognize that he can possibly have anything to say in private, and such as all the world might not hear. It is better, as a rule, that he should patiently bide his time and feel his way before attempting anything of a very definitely spiritual kind. After the sick person has become a little accustomed to his presence, it would seem natural to ask whether he would not wish a prayer to be said, or some portion of Scripture read. If he assents, then the Priest should be on his guard not to

weary by length, or jar by lack of tact. A short passage read, with a very few words of simple comment, two or three prayers taken from the Visitation of the Sick Service, but said if possible without a book, will generally be found quite sufficient. Then, without saying more than a kind word of sympathy, the Priest should quietly quit the sick room, leaving to the sick man the soothing impression which this little service, managed discreetly, will have suggested to his mind. After a few such visits the opportunity will almost certainly be afforded to deal somewhat more intimately with the sick person's condition, and, it may be, to relieve his soul of unhappy memories which hinder so many from calmly and hopefully passing to the Eternal shore. In visiting the sick, let it ever be kept in mind that in many forms of illness very little pressure can be borne, and that long visits and long lecturing will often not only retard recovery, but prove fatal to life. This it is which so often makes the medical profession unwilling to permit the visits of the Clergy. They fear, not altogether without reason, that such visits may excite or weary, and neutralize the effect of the remedies applied.

Of one matter the Priest should never lose sight. He should seek without delay to give to the sick person the strength conveyed to the soul in Holy Communion, and this not once only, but frequently, during the illness, according to the circumstances of the case. If the person has not hitherto been a communicant, then so soon as confidence and a good understanding are fairly established, the Priest should in fewest words firmly, yet gently, press the import-

ance of not neglecting this Sacrament of our Lord's Love. This will easily be done by simply reading portions of such chapters as St. John vi., or those which describe the Institution of the Holy Eucharist; or, where the sick have been regular communicants, he will naturally explain the especial comfort and support to be derived in a time of suffering or of danger from this Heavenly Food. In the act of Celebration he cannot be too careful to observe all that will help the sick to realize the solemnity of the Service, and all things which in the somewhat untoward surroundings of a sick room will maintain or enhance its dignity. Surplice, proper vessels, fitting time should be scrupulously observed. All arrangements should be previously considered. No talking should be indulged in before or after the Service. The sick man should be left quietly to meditate on, and, if the word may be used, to enjoy the great privilege of that union with our Blessed Lord which this Sacrament cements.

Then, lastly, the Minister should give special directions to be summoned at any time of the day or night when Death seems near at hand. The rule of the 67th canon is that, "when any is passing out of this life a bell shall be tolled, and the Minister shall not then be slack to do his last duty." This, like many other reasonable and useful practices, has, as we know, become obsolete, and the tolling of the bell no longer invites the presence of the Priest, but merely announces to the parish that a soul has departed. It thus becomes most necessary to impress on the sick person's friends the importance of sending for him, and his readiness at any moment to answer to their call.

Death is a solemn moment for all—for Priest, for the departed, for those who survive. The sight of the motionless, speechless, senseless body is in itself the most touching of sermons; and while the beautiful prayer which the Church provides commends the soul into the hands of a Faithful Creator, most humbly beseeching that it may be precious in His Sight, it strikes at the same time the true note for the living—a note which can scarcely fail to awake a responsive chord, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting. Thus, once more to reiterate what has been already said in these pages, it is quite wonderful how—if a Clergyman will but be contented with what he has within his reach—those Ministrations and Services which are provided and ready for him—he will find sufficient, and more than sufficient, for all his Parochial needs.

## CHAPTER VI.

### ORDINARY PAROCHIAL AGENCIES.

#### A. SPIRITUAL.

[REV. PREBENDARY ALLEN.]

#### I. COTTAGE OR SCHOOL-ROOM SERVICES.

COTTAGE or school-room services may be conducted by a clergyman or lay-reader, in the same way that services are conducted in church, those present taking no further part than to join in the responses and hymns. An outline of such a service may be given. A form for it, with appropriate prayers, will be found in the Bishop of Wakefield's "Pastor in Parochia" :—

Hymn.

Confession and other prayers from the Prayer-book.

Reading from Holy Scripture [with or without explanation].

Hymn.

Special prayers of intercession for the parish, clergy, workers, schools, sick, and afflicted, and for special local needs.

Thanksgivings for special mercies.

Address.



Hymn.

Short prayer and blessing.

This service would last about an hour.

## 2. BIBLE-LECTURES.

A Bible-lecture may begin and end with a hymn or the *Te Deum*. A few collects or prayers may follow the first hymn, leaving the greater part of the hour free for the Bible-lecture itself. If the interest is beginning to flag, a hymn in the middle may be found useful. The lecturer may either take a book of the Bible, and by the aid of a good Commentary explain it chapter by chapter; or (after the manner of such books as the "Hand-books for Bible-classes")<sup>1</sup> draw out some particular life, or special subject.

A Bible-lecture needs and deserves the most careful preparation;—the preparation of the lecturer himself by special prayer; and the preparation of his subject by honest, painstaking research. A note-book of subjects would be found valuable. And if a book of the Bible is being read, notes should be carefully worked up beforehand, with the help of the best commentaries which the lecturer can secure. But it would be better for him not to use his note-book with the class. A few brief heads and memoranda between the leaves of his Bible would probably suffice. When the lecture is over, questions should be freely welcomed. The hearers should always be encouraged to ask orally or in writing anything bearing on the subject treated of; the questions might be answered at the beginning of the next lecture.

<sup>1</sup> T. & T. Clark, Edinburgh, 1s. 6d. to 4s. each.

## 3. BIBLE AND COMMUNICANT CLASSES.

The aim of a Bible-class is not only to teach, but also to test, either by catechizing or by paper, how much of the information conveyed has been grasped by the hearers.

A Bible-class is obviously more suited to young persons than a lecture. They who have had the greatest experience in catechizing know how absolutely necessary it is to find out how much has been understood and remembered. Catechizing or questions on paper are as necessary in a Bible-class as is the testing a repetition lesson by hearing it.

It is of the utmost importance to make the ground sure, as one goes on, by means of question and answer. Otherwise, in many cases, it will be found that the clergyman has been talking in vain.

Communicant classes, especially just after Confirmation, are most valuable.<sup>1</sup> They who came worthily to Confirmation have had their hearts touched; they have received the gracious gifts of the Holy Ghost; they are ready to be further instructed in the great mysteries of Godliness; to learn more of Christ and of His Kingdom; more of the meaning of His Word; to be knit closely to Him in Holy Communion. They are willing to be taught the principles, doctrines, and history of their Church,—the claim that the ancient Church of this realm has upon their allegiance and affection. Unless a special effort is made, the young especially will be liable to fall away. In some parishes where confirmation candidates and qualified instructors are both numerous, a lady or gentleman might

<sup>1</sup> See p. 144.

look after a certain number of girls or youths, and become their teacher and friend, until they have become regular and consistent communicants.

In a large parish all the communicants' classes might be present once a month at a service in church with special sermon.

#### 4. MOTHERS' MEETINGS.<sup>1</sup>

To influence mothers is to influence husbands and children. A mothers' meeting, wisely conducted, may move the hearts and lives of many households in a parish and turn them to Christ. When life is hard and home worries and cares oppress, it is a relief to a mother to spend a quiet hour, without loss of time, in working and listening from the lips of a friend to the story of the Cross and the Father's love, or to some touching narrative, in a well-warmed, well-lighted room, in the company of sympathizing neighbours. Worries are for the time forgotten, hope and courage grow, and the wearied spirit finds rest.

The gain to those who conduct the meeting is not less than to those who attend it. The conscientious preparation for the work, the special prayer for God's blessing on it, the privilege of being a fellow-worker with Christ, all bring their own reward. Christ bears the burdens of those who fulfil His law by bearing the burdens of others.

<sup>1</sup> The Mothers' Union, established in 1887 in the diocese of Winchester, and now introduced into several dioceses, seeks to foster in mothers a sense of responsibility, and to unite them in prayer and holy living. Information and publications referring to it may be obtained from Warren and Son, High Street, Winchester. [ED.]

The first aim of a Mothers' Meeting should be a spiritual one,—to throw down the barriers of sin, indifference, coldness, unbelief, which prevent the soul from seeking Christ, and resting in full faith in Him ; to cheer and comfort those in doubt and trouble ; to build up the uninstructed in the faith ; to revive and deepen spiritual life.

The second aim is to encourage the wives of working-men to help themselves in temporal things ; and especially to give them assistance in making clothing for their families, while they enjoy a quiet time for friendly converse, or for listening to an interesting or instructive book. Meetings which combine reading and working are, as a rule, the best. One lady should, if possible, take charge of each meeting ; she may, of course, be assisted by others in reading aloud, or arranging work. She procures the necessary materials, which are bought by the mothers at or under cost price, and paid for by small weekly payments ; she also finds needles, cotton, &c. No mother is allowed to take home a garment till the material of it has been paid for.

*How to Conduct a Mothers' Meeting.*—A parish room (if there is one) is the best place for a meeting. Monday afternoon is usually found a good time ; the women cannot often be spared to leave home in the evenings. Of course, babies and young children must be generally brought with the mothers ; and for these it is well to provide a few toys and picture-books. At a large meeting, several ladies may be present—one to take payments ; another to assist in cutting-out ; a third as reader. A day once a month may be devoted to mending clothes brought to the

meeting by the mothers. During the first half-hour the work is given out and payments taken. After that, reading aloud begins. The reading should be distinct and slow, without any dropping of the voice. Much care should be taken in the selection of books to be read. Much valuable help in this and other points will be derived from the Rev. W. H. Peers's book, "Mothers' Meetings, and How to Conduct Them" (Elliot Stock, 1881); and many hints on books from "Parish Lending Libraries," by Caroline M. Hallett (Innes & Co., 1s. 6*d.*).<sup>1</sup> The S.P.C.K. Catalogue will suggest many appropriate books. It is by no means desirable that the books should be all tales, especially tales about working-men and their wives. But they should not be mere tracts and didactic books. It should not be forgotten, moreover, that a part of the object aimed at is instruction in Church principles. The reading should be ended punctually, so as to leave ample time for closing the meeting with Bible-reading and prayer. If possible, a hymn should be sung, selected from those generally used in the parish church. It is most important that the clergyman should himself conduct the Bible-reading if possible, in order to see many mothers at once, and then have more time to visit the men in the evening. But often a lady, especially one who is herself a wife and mother, can speak home, as no one else can, to the hearts of working-women. The meeting should end with prayer—either a few selected collects, or a simple but reverent extempore prayer, offered by the superintendent of the meeting. Some-

<sup>1</sup> And consult Miss Yonge's excellent manual, "What Books to Lend and What to Give" (National Society, 1s. 8*d.*).



times a short form of intercessory prayer for the parish, and the homes in it, may be found useful. A clergyman may easily draw up such a form himself for the ladies who conduct the meeting. But, in any case, special topics for intercession should be mentioned beforehand; and the mothers might be invited to suggest such topics to the superintendent.

The necessary qualifications of those who conduct Mothers' Meetings are, first, love and zeal for Christ and His glory, a deep conviction of the value of souls; a belief that each one present is a fellow-member of that Body of which Christ is the Head; then, earnestness of purpose, steadfastness and sympathy in work, tact, and care not to excite prejudices. All these will necessitate diligent preparation for the meeting, and perseverance in following it up, with constant prayer for the blessing of God's Spirit on the work. That blessing may be confidently looked for, though but two or three should be found to attend the meeting. Nor will the work, and the blessing on it, end with the meeting itself. The hearts and the homes of the working-women will be open to her who has gained an influence over them; she will be welcomed in joy and sorrow, in sickness, and by the dying bed; nor can she ever foresee when her work, its responsibilities, and its results, will come to an end.

The following is a brief scheme of rules for a Mothers' Meeting, a copy of which should be given to each member. Attendance should be registered, at least privately, if not publicly. In many parishes it is necessary, and even desirable, to suspend the meeting during the summer months; but this need not always be the case.

*Rules.*

1. Members admitted by permission of superintendent.

2. Members meet at \_\_\_\_\_ from \_\_\_\_\_ to \_\_\_\_\_

3. During first half-hour, work will be given out, payments taken, and registers marked, followed by reading aloud. Meeting closed with reading of the Scriptures and prayer.

4. No article of clothing be taken away unless wholly paid for, and marked in book as paid.

5. No second supply of work can be begun if there is any debt on the first.

6. Members absent without reasonable cause for two months are assumed to have left the society. Should there be infectious disease in their houses, they are not expected to be present.

7. Rules to be read out at stated times.

## 5. FATHERS' MEETINGS, OR MEETINGS FOR MEN.

An orator with a burning subject, or on a special occasion, such as a Parochial Mission, is always able to attract men. It requires, however, a special combination of gifts and of circumstances to collect men for lectures, meetings, or classes for any length of time.

There is no doubt, however, that much good might be done if every diocese contained two or three very able speakers connected with the cathedral, who could pay occasional visits to the principal centres in the diocese, and address meetings of men on subjects such as Social Purity, the proper Training of Boys, Temperance, Thrift, Personal Influence, Church

History, and kindred subjects. Working-men are, as a rule, so tired after the day's work that it requires a strong effort on their part to turn out for anything that is not highly interesting or amusing. Besides, custom and fashion are strong tyrants in every class, and it is not easy for any one to run counter to fashion.

It will always, however, be possible in a parish that has been well worked for some years, or under an exceptionally good organizer, to form Communicant and Bible-classes for men, which will be well attended. There will be sure to be some men who think more of Christ and of His cause than of anything else, and who will be glad to avail themselves of any organization which will help to ripen their own souls and make them more useful to others. They who have tried guilds for men, find them effectual bonds of union for devotion and work. Men are also influenced indirectly through Mothers' Meetings (which see), lending libraries, by careful visiting in sickness, and the like. Services for men only (say on Sundays at 4.15 p.m.) in church, have been found most useful.

## 6. RELIGIOUS ASSOCIATIONS.

1. *Our First Need: Organization.*—Our Church contains many thousand lay-members, each one of whom might, with efficient organization, become a power for good. Our parishes, especially in the country, are still so many isolated units, not realizing the strength of the Church as a whole. They contain in themselves generally few signs of organization. The idea is not fully realized of corporate union with Christ as Head, and with each other as members; of brotherly

sympathy, of the need of common and determined work for Christ. Christians are, with more or less zeal, walking towards heaven on separate roads,—not as a well-disciplined, well-organized army, shoulder to shoulder,—not as a body, moved with one will, animated with one life, the life of Christ's spirit, the life of sympathy and sacrifice, the life of zeal for God's glory and man's good.

The tendency of this age is, however, to organize and combine. Nations are organized for war. Our volunteers are organized for defence. On all sides men combine in trade unions, clubs, co-operative societies, public companies. Class combines against class, men against master, master against men. Why should not the Church in every parish organize to its utmost capacity the immense power that it has to promote unity? There is no doubt that a large increase of force would be secured to the Church by some form of parochial association, society, union, or guild in each parish. Then churchmen would feel that they were working as an organized body for a common end.

Objection is made by some to *any special* organization. They say that the Church is of itself enough. But the Church has in all ages adapted itself to special needs. When the Apostles found that their time was being too much taken up with secular things, and their thoughts distracted by serving tables, to the injury of spiritual work, they handed over the secular work to seven men. A parochial organization means the handing over secular work to the laity.

When the need for general councils arose, the Apostles and their successors adopted them. Parlia-

ment appoints committees, sub-committees, and departments for special work.

Likewise the Church has its societies for home and foreign missions, for counteracting infidelity, for temperance and social purity. Every churchman is, by his baptismal vow, pledged to do all in his power to promote temperance ; but the special organization of the Church of England Temperance Society has done much to awaken the public conscience with regard to the evils of drunkenness. The Church as a completely-organized and well-disciplined body, must be a greater power against sin, infidelity, and for acts of mercy, than if it consisted of disorganized and separate units, of an overweighted, and, to some extent, secularized, clergy, and an indifferent laity not realizing the necessity and privilege of working for and with Christ.

2. *Our Second Need: that of more Workers.*—The work to be done by the Church, especially in large towns, is so great that the devoted help of all churchmen and churchwomen is required. The sooner this is realized the better will it be for many of the clergy, who are overwhelmed with secular work, and for the masses of our countrymen, who are in some parishes left in practical heathenism. The few clergy are no more able to grapple alone with the enormous increase in population than would the officers of an army be able to win a battle without the rank and file. There are parishes in which a clergyman has to be responsible for all building contracts for church and schools, for obtaining funds, for correspondence, keeping accounts, arranging with architects, superintending works, for the maintenance and management



of large voluntary schools, for providing for and organizing and being the working head of all parochial machinery, besides attending countless committee meetings for town and general purposes. The idea of the present manual was not only to save the clergy much unnecessary labour in devising for themselves special organizations, but to set before the laity the urgent need of their active co-operation, if the Church is to do its proper work.

How is it possible for the clergy, on whom so great a burden of secular work is thrown, to fulfil their solemn ordination vow: "To be diligent in prayers and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same"? How is it possible for them in such case to visit the *whole*, as well as the sick, amid thousands of their parishioners, to prepare sermons and addresses, to train the young in the fear of God, to take confirmation classes, to be an ever-ready friend to their parishioners in the hour of sorrow and need? Is there not danger lest, under the burden of so many secularizing cares, their spiritual life should become deadened, and the light of the spirit within them grow dim?

But if in *town parishes* it is impossible for the clergy to do anything effectually without the laity, it would seem advisable for the Church, *as a whole*, to organize the laity in the *country* as well as in the towns, so that they might be trained to do Christian work wherever they went, and to feel that the Church cannot do without them anywhere. If the laity in EVERY parish are encouraged to work; if the rule be acted on that the members "which seem to be more feeble are not only useful but necessary" for the well-

being of the whole body,—we should find the number of our lay-workers increase. One reason why the laity have done less than they might have done in the past probably is that too little encouragement has been given them to work. “The committee of one” principle has been too much acted upon.

We now come to the consideration, *why it is the duty and privilege of the laity to work for Christ.*

Some persons either have the idea, or act as if they had, that the laity have nothing to do with the Church. The clergy are popularly said at ordination to go into the Church, as though the clergy alone constituted the Church. If such persons had had the time and the opportunity to study their Bible, they would have learned from its inspired pages, that the Church is Christ’s Body (Eph. i. 22, 23), the fulness of Him that filleth all in all (Eph. i. 23); that it is *that* (as Dean Alford says) in which He, as the Christ of God, is manifested and glorified, of which all baptized persons are members (1 Cor. xii. 13), and of which Jesus Christ is the Head (Eph. i. 22; Col. i. 18). As the laity far outnumber the clergy, the well-being of the body depends less upon the clergy than upon the laity. It depends upon every member (hand and foot, head and eye) performing its proper function. Christ, the working Head (“My Father worketh hitherto,” said He, “and I work”), has a claim upon every member of His Body for work for the glory of God. Churchmen are not realizing their duties and privileges as members of Christ’s Body unless they are helping the Church to do the great work, of reclaiming a world, which Christ has commissioned it to do. No Christian is in his true state unless

he has realized that he is a living (not paralyzed) member of a body which is one with his Divine Lord, and unless he has earnestly asked the question, "Lord, what wilt Thou have me to do?" Each layman (as our second collect for Good Friday expresses it) has his vocation and ministry in Christ's Body, the Church. Three Lord Chancellors in succession in England realized their responsibility, and, in spite of the hard work and many cares of their high office, devoted themselves to the training of children in Sunday-schools. The WHOLE Christian laity must, we repeat, be enlisted into the body of earnest Christian workers if the vast labour of overtaking ignorance, of stemming infidelity, and of winning heathenism to Christianity is to succeed. Until this is done there will be a threefold loss—of spiritual growth on the part of the clergy in populous parishes, owing to the over-pressure of secular cares; a loss of the privilege of being fellow-workers with Christ on the part of the laity, and a loss through the practical heathenism of tens of thousands of Englishmen.

It may be of interest to give examples of lay-workers in the times of the Apostles. In Romans xvi. we read, "I commend unto you Phœbe our sister, which is a servant of the Church which is at Cenchrea"; "Greet Priscilla and Aquila, my helpers in Christ Jesus"; "Salute Urbane, our helper in Christ"; "Salute Tryphena and Tryphosa, who labour in the Lord."

The rapid progress of Christianity in the first ages was, in great measure, due to the zeal and earnest work of the laity. The success of Plymouth Brethrenism is also due to the devoted labours of all the members.

3. *Our Third Need: that the voluntary work that is done should be trustworthy.*—There is no doubt that *much* of the voluntary work now undertaken is *not* trustworthy. Sunday-school classes are often left without a teacher for the most trivial reasons—reasons which no day-school teacher would think of offering; members of a choir appear at practices and at service, or not, as it suits them. They do not realize that they are, or rather ought to be, as members of Christ's Divine Body, working for Christ, as all members of His Body ought to work. Some persons, sick at heart at the unsatisfactory nature of much of the voluntary work, have formed guilds, the distinctive feature of which is, that they only shall be enrolled who have proved themselves to be reliable workers, and who have promised before God in His House that they will, so long as they *profess to be* workers, do work that may be depended upon. The origin, history, and working of guilds will be described further on. A guild may be so constituted as to be perfectly loyal to the Church of England and to the Bishops of our Church, and no other promise need be made than this: "I promise, by God's help, to do faithful work for Christ, and for those He died to redeem."

Inasmuch as some persons object to our making any special promises (even such a one as the above) besides those at Holy Baptism and Confirmation, it will be well to say a few words on this point.

Although we are pledged at our baptism to do our duty in that state of life to which God has called us, yet there are many occasions in which the State calls



upon us to make special and additional promises, vows, affirmations, or declarations. The Church, too, calls upon a clergyman, when ordained priest, to promise "to maintain and set forward as much as lieth in him quietness and peace and love among all Christian people." He is pledged in a degree to do this at his baptism. In the service for the ordering of priests, before the Bishop asks those to be ordained to make the promises required, he says: "That this your promise may the *more move* you to *do* your duties, ye shall answer plainly to these things." A Bishop requires a definite promise of work from a clergyman and from those whom he appoints as readers. It would seem to be a great gain to the Church if they who undertook work would bind themselves to do real work, *so long as they professed to be workers*, instead of the clergy having to find out, to their sorrow, in many instances, that they were leaning on broken reeds.

4. *Our fourth need* is, that of special instruction to Church people as to the principles, doctrines, and history of their Church. Roman Catholics are carefully instructed in the tenets of their faith, and Non-conformists in theirs; but Church people seldom know anything of the claims of the Church upon their allegiance, and so fall an easy prey to the first skilled opponent they meet. One object of a guild is to teach churchmen why they are churchmen, what they mean when they say, "I believe in the Holy Catholic Church," and to tell them that their duty is to work for their Head and King, Jesus Christ, if they would be loyal subjects of His Church or Kingdom.



5. *Our fifth need* is to find such organizations as will attract and interest our laity in country as well as in town parishes ; to bind together in bonds of sympathy, common intercession, and common work those thus interested ; to raise the parish to a higher tone of spiritual life ; and to assist one another in realizing that no member of Christ ought to think it possible or desirable to live to himself.

(a) *What can be done by the Laity in Country Parishes.*—We must, to begin with, answer the question, “What *is* there for the laity to do in *country* parishes ?” In the first place, the immense importance of intercession is too often lost sight of everywhere, and Christ’s promises with regard to it are not in any adequate degree realized. An aged woman, poor as to money, but rich in faith, might, by constant intercession, be of more use to her country than the most popular statesman. For by the power of prayer she moves the Hand that moves the world. The number of sick and aged persons throughout the land is great. If they could be enrolled into an “association for intercession,” to pray each day to God to send His Blessing on their country and on their parish, to advance Christ’s Kingdom through the world, and to pour His Spirit abundantly on all men, it would not only bring God’s blessing on the land, but would cheer the aged and sick by giving them an aim in life, by turning a time of enforced idleness into one of spiritual profit, and by letting them feel that they formed part of an organization which could not fail to be of utmost benefit to their country.

There are some, too, in every country parish who might have in their houses a missionary-box, to which

they could, as opportunity offered, contribute, and through which they might interest their neighbours in missions. Others, again, might take part in, or bring others to, temperance meetings or to church. It is astonishing how much one person may, by consistent Christian conduct and determined perseverance, do towards influencing for good those who live around.

Other kinds of work suited to laymen in country parishes or small towns are that of Churchwardens, Sidesmen (assistants, according to law, to Churchwardens in their duties); Teachers in Sunday-schools and night-schools; Managers of day-schools; Members of the Choir; bell-ringers; Organists of Church Mission-rooms and teachers of school choirs; Readers in Mission-rooms or at cottage services; Lecturers on popular subjects; Teachers of evening classes for young men and Bible-classes; District Visitors; Managers of mothers' meetings, of clothing clubs, and penny bank; officials of Temperance Societies and Bands of Hope; of Purity and Church Defence Societies, &c.

In a well-organized parish (and the better organized a parish is the more readily will the laity come forward and offer their services), the majority of the parishioners will be interested in one or other of these good works, and will understand what corporate union for common work means. If gathered into an association (such as those described further on) which meets at stated periods, either monthly or quarterly, for mutual consultation, exhortation, or encouragement, they will realize the blessing of sympathy and unity in a common work for Christ, their Master.

(b) *What can be done by the Laity in Town Parishes.*—In addition to the above-mentioned list for *country* parishes, there will be required, for towns, superintendents and assistant-superintendents in Sunday-schools; ladies to help with the sewing in day-schools; members of committees and sub-committees; treasurers and secretaries of day and Sunday schools, penny banks, and clothing clubs; parochial librarians; distributors of magazines, tracts, pure literature generally, and of notices of meetings; supernumerary teachers in Sunday-schools; lecturers on secular subjects. Many lay people may find occupation in working for home and foreign missions, friendly societies, and the like, in seeking out the unbaptized and unconfirmed, and those who do not attend church, and in endeavouring to lead people to become communicants and to value religious ordinances.

There is no one who might not find some definite work for the promotion of God's glory and the good of souls.

## 7. GUILDS.<sup>1</sup>

Some have sought the remote origin of guilds in the influence of the Romans, who for three hundred years held possession of this country. The ancient Romans had corporate bodies (*collegia*), which resembled our companies or guilds. As early as the reign of Numa (700 B.C.) the different trades were, it is said, divided into nine *collegia*, which correspond to

<sup>1</sup> Much matter here has been taken (by permission) from "Guild Papers," published for the Church Guilds Union by Mowbray & Son, and Simpkin & Marshall.

our guilds. Some derive the name from an Anglo-Saxon word, and say that it means "payment of money, an entrance-fee"; others, from an ancient British word meaning a feast or holiday. The earliest guild we read of was in 858 A.D., at Rheims. Canute the Great was a member of a guild. The most ancient guild statutes now existing date from 1016 A.D.; they are those of Abbotsbury, Exeter, and Cambridge. The statutes provide for the support and nursing of sick members, the burial of the dead, religious services, and occasionally a public common meal.

The general principles, as laid down in the statutes of the tenth century, are found carried on even down to the Tudor kings. The statutes of St. James Garlickhithe say: "A fraternity is begun of good men in the church of St. James for amendment of their lives and of their souls, and to nourish more love between brethren and sisteren of the brotherhood, and each of them hath sworn upon the Book to perform the points underneath according to their power." In 1469 we find forty-five guilds existing in Bodmin, in Cornwall, then containing only 2,250 people. Guilds included all ranks, often numbering in one brotherhood the king and queen, earls, ladies, soldiers, masters, workmen. "The purpose of the old societies was to regulate, by mutual respect and love, the relations of men who were in continual contact with each other as neighbours or citizens, merchants or craftsmen. They were social and religious brotherhoods. Obedience on the part of their younger members was to be met by the kindly care of the elders. Workmen were to be diligent and honest in their labour, but were not to be over-worked, being secured fixed

holidays. Masters, in their turn, were to supply good material, and to send out no production which should bring a bad name upon their guild and craft. Employers and employed had a common interest. They met in the guild-hall on common ground ; if they had differences, there was a tribunal ready to adjust them. Underneath their regulations, nay, their whole being, there lay the acknowledgment of the responsibility of each member to God for his position and influence. The relations of master and man were not merely those of wages given and labour supplied,—they were the relations of men who knew they had a common Father in heaven, and that they were members one of another.” (“ Guild Papers.”)

There were guilds for laymen, and others chiefly for the clergy. The clerical brotherhoods were established principally for self-improvement, for the increase of theological learning, the preservation of old records, and the copying of manuscripts.

The guilds of London used to meet once a month to consult, and partake of a common meal. The two main objects, therefore, of guilds were : 1. To promote the temporal and eternal welfare of their members. 2. To secure good quality of work. In these old guilds there was also a remarkable respect for law and for moral work. “ Whilst embracing the objects aimed at by our modern benefit societies, young men’s associations, clothing clubs, burial clubs, trades unions, aye, and to some extent our banks and trading companies,—all the ancient guilds were based upon the foundation of the Christian faith, which, if true and living, must show itself in works of mercy to body and soul. Thus, amid the great variety of



guilds in the Middle Ages, and the variety of special objects for which they were founded, we find, both in England and on the Continent, precisely the same general principles kept in view. These principles were the united worship of God and the exercise of love towards men. The real aim of a guild was to make its members more devout towards their Father in heaven, and more full of mercy and charity towards their brethren upon earth." (" Guild Papers.")

Not only were there local guilds for the laity only, for religious, social, and charitable objects, and guilds for the clergy mainly; but there were also craft-guilds, for the protection of different handicrafts and the prosperity of the branches of trade in which the members were engaged, and guilds merchant, for the protection of liberty and property in the towns. In addition, there were guilds of ringers; also of shepherds and of sailors, &c.

But the same reasons that existed in olden times for binding class to class, master to men, employers to employed, exist in England now. In former days rich and poor lived side by side; now, in towns, the rich live at the West, the poor at the East. How *can* they, under these conditions, know one another, trust one another? how can they regard one another as brethren? If we can persuade the masses of our countrymen to believe that Christ, the Son of God, is the Head of a Body of which we and they are members, and can prove our belief by working for and showing our sympathy with them (the members of Christ's Body), then we shall have drawn them to us by a tie which nothing will break. When the hand pulls out a thorn from the foot, we feel that one life

pervades both. When the rich show true sympathy with the poor, then one life is felt to beat in each, the life of Christ's love and sacrifice.

The question is, how can this best be done? The answer that many give is, by organizing on the same lines as of old; by adopting the good points in guilds and avoiding their faults; by thoroughly reforming them, cutting off old abuses and superstitions; and by being in every way loyal to the Bishops and the Church. Those who think thus urge that in guilds there is more stability and thoroughness in work; more complete realization of the awful responsibility of possessing gifts denied to so many; gifts to be used for the good of others; more true knowledge that we belong, as living members, to a living Body, joined to a Divine and living Head. A faithful guildsman realizes that Christ the King has summoned him to take a special place and do a special work in His Kingdom. He dare not disobey his King. He lives each day under the watching eye of the King. He *must* take his part in proclaiming the good news, the Gospel of the Kingdom. And in working for the God of order he feels that his work for Him must be orderly, in due subordination to those in authority; that it must be regular and trustworthy. The guildsman, if true to his craft, is patient and persevering, is guided by rules and principles. "How," asks an advocate for guilds, "shall the cry on all sides from the earnest laity for work, how shall this exuberant zeal, this true love for Christ and the souls which are dear to Him, be guided into its proper sphere, and be brought into discipline and harmony with the

Church's rule? By gathering the most earnest into an association or union, bound by a rule of life and prayer to sustain the devotion and force *within*, and a common bond of action *without* to give strength and cohesion to their work." Of course the joining a guild or union of any kind is no assurance that the guildsman possesses the true inner life. Personal union with Christ is the chief aim of all guild associations, and it is only by this intimate oneness of each soul with God that we can accomplish collectively the blessed work of attracting other souls to Christ.

Guilds have been established in some parishes not only for adult communicants, but for boys and girls; for men and for women separately; also missionary guilds, and temperance guilds.

#### 8. CHURCH UNIONS AND INSTITUTES.

We may include under this heading either clubs and institutes, or such Church unions as lay-helpers' associations, and the like. The former will be considered under the head of General parochial agencies. Much information on this subject may be obtained from the publications of the Working Men's Club and Institute Union, 31, Southampton Street, Strand, W.C.<sup>1</sup> Let it suffice to mention that the distinction between a Club or Union and an Institute is, that in an Institute instruction is the most important object in view. With a Club, on the other hand, the chief result aimed at is society and recreation. With a Church union the chief end in view is either wholly religious, or

<sup>1</sup> Apply also to F. J. K. Cross, Esq., Oxford House, Bethnal Green, E., Secretary to the Federation of Working Men's Social Clubs, which comprises some fifty or sixty London clubs. [ED.]

partly religious and partly social. It may take the form of a parochial organization for Church work.

A Church union has been established by the Rev. H. H. Moore, Vicar of St. John's, Darwen, in his parish. The objects of such a union would be:—

1. To co-operate with the clergy of the parish in extending a knowledge of the principles and system of the Church of England, in carrying out efficiently the parochial system of the Church in all its branches in the parish, and in inducing as many persons as possible to avail themselves of the advantages offered to them in the personal ministrations of the clergy in the services of the Church, in the Sunday and day schools, in night classes, lectures, library, clubs, &c.

2. To induce the lay members of the Church more generally to recognize and act upon the principle that it is the duty of all, whatever their station or age, to assist in some work connected with the Church, according to the time, talent, opportunities, and worldly means that God has given them.

3. To increase harmony of spirit and unity of effort among the helpers and well-wishers of the Church in the parish, and to afford them opportunities of mutual consultation, exhortation, and encouragement in every good work.

Each member ought to be supplied with a short printed "Rule of Life," of which the recommendations should be such as these:—To attend church regularly; to join heartily in the services; when confirmed to come regularly to Holy Communion; to do some definite work for the Church; to study its teaching and history; to use diligently private and family prayer; to read daily God's Holy Word; and to ask His blessing on the clergy and parish.

All baptized members of the Church of England who are ready to assist the clergy of the parish in any form of work, such as district visitors, Sunday-school teachers, members of the choir, bell-ringers, &c., are eligible as members of the union.

The management is in the hands of the clergy, churchwardens, and representatives annually elected by the various parochial bodies of Church workers. The district visitors, Sunday-school teachers, &c., elect so many representatives every year. If the parish is large, and the workers numerous, the committee will be large. This may be sub-divided into small committees for special purposes: finance, missions, temperance, entertainments, and general purposes. The sub-committees should send a report annually to the general committee. The committee arranges from time to time lectures, readings, entertainments, tea-parties, picnics, &c., for the purpose of supplying instruction and recreation to the congregation, parishioners, and scholars. The profits of these, if any, are paid into a special fund, under the sole control of the general committee. An immense amount of needless secular work and of responsibility is in this way taken off the shoulders of the clergyman, and the parishioners are more interested than they otherwise would be in their parish.

There is a short daily prayer to be used by the members of the union, asking God's blessing on the parish, the clergy, the union, &c.

There is a tendency in a Church union of this kind for the business part to swallow up the religious, and for many, at the first establishment of such an association, to come forward and offer to do work, with very little purpose of continuing it. There is no



definite promise made or required, and there is no form of admission. Nor is it a fixed rule that the members should be communicants.

Regarding, then, such organization as the above, as the *business* organization of the parish, it would be well to supplement it by a union that is distinctly religious, the essential condition of membership being, that all who join are regular communicants. A person who values and who knows the meaning of close union with Christ at Holy Communion is not likely to pretend to do work and not to do it. Such a person would say: "You may rely upon me for such and such work," and would say it with truth. Untrustworthy workers are worse than useless.

Church institutes are specially valuable for youths. Clubs and institutes for men are as a rule managed by themselves. To these they refuse to admit boys, and rightly so. There is no surer way of causing failure to a club or institute intended for men than to introduce youths into it. However, after a club for men has failed, it may be made very useful as an institute for youths. Boys leave home and earn wages at an early age, and therefore it is most important that provision should be made for carrying on their education and affording them harmless occupation and recreation in the evening. Here is a grand opening for the Church to step in and occupy virgin ground.<sup>1</sup> For institutes for youths can hardly at first become self-supporting. Therefore, here is an opening of which the Church can avail herself.

<sup>1</sup> The Church Lads' Brigade is now endeavouring to supply this want. Information as to its working may be obtained from the Secretary, W. M. Gee, The Church House, Dean's Yard, Westminster. [ED.]

The wealthy members of the Church can provide the buildings; the educated members of the Church can give the necessary instruction; the athletic members of the Church can join in the sports and games; they who have technical knowledge may impart it; they who have moral power and influence over and sympathy with boys, and whose hearts are touched with love for Christ, have a field of usefulness which an angel might envy. And it is a matter of great importance to the nation and the Church "whether our youths grow up under the influence of the tap-room, music-hall, dancing-saloon, and of the other sources of moral and intellectual corruption which abound in our cities, or under the influence of all that is strengthening and ennobling in art and science, philosophy, morals, and religion. While the youth is growing, and his habits are as yet unformed, it is possible to secure these great objects; and we know of no means so likely to be effectual as Youths' Institutes."

Institutes for youths must, unlike men's clubs, be managed by other persons for them, so that the Church in this case would not be interfering outside of her province. Her aid would be warmly welcomed, in watching over the lads and young men, and in guarding them safely amid the dangers of a large town. A well-managed institute would lead to Bible-classes on Sunday, confirmation and communicants' classes, and would fix many a youth who would otherwise have been lost morally, or lost to the Church, as a lifelong member of Christ, and as a devoted worker in His cause, whether in institutes or Sunday-schools, or in other spheres of work.

One of the most successful workers in youths' institutes gives this practical advice in forming institutes:—

“My experience proves that small institutes are not successful. There is much with young people in the influence of numbers; and a small institute stands no chance of being self-supporting. It is of no use to begin in a paltry way; you must not make your arrangements as if you only expected a few members (in towns). Put out and arrange a good list of classes, and all other things in proportion. As to beginning with only one or two classes, the feebleness of the effort would be its own condemnation, and it would deserve to fail.”

## 9. THE GIRLS' FRIENDLY SOCIETY.

MOTTO—“Bear ye one another's burdens.”

### OBJECTS.

- I.—To band together in one Society ladies as Associates, girls and young women as members, for mutual help (religious and secular), for sympathy and prayer.
- II.—To encourage purity of life, dutifulness to parents, faithfulness to employers, temperance, and thrift.
- III.—To provide the privileges of the Society for its members, wherever they may be, by giving them an introduction from one branch to another.

### CENTRAL RULES.

- I.—Associates to be of the Church of England (no such restriction being made as to members), and the organization of the Society to follow as much as possible that of the Church, being Diocesan, Ruri-decanal, and Parochial.

- II.—Associates (working and honorary) and members to contribute annually to the funds; the former not less than *2s. 6d.* a year, the latter not less than sixpence a year. Members' payments to go to the Central Fund.
- III.—No girl who has not borne a virtuous character to be admitted as a member; such character being lost, the member to forfeit her card.

The G. F. S. is a Society in which each individual Associate and Member is bound to give her help, her sympathy, and her prayers to her fellow-members, and in which the elder or better instructed are especially called upon to afford the protection of their friendship and care to the younger or more ignorant.

It is preventive. It supplies to independent wage-earners of different classes a high social standard of opinion, a circle of friendly interests, introductions in strange places, aid in sickness, encouragement to temperance and thrift, and thus lessens the strain of temptation on those who are lonely, poor, sick, or out of work.

It is a National Society, with the Queen for its Patron, and a Church Society, with the Archbishops as its Presidents, the Bishops as its Vice-Presidents, and with an organization, Diocesan, Ruri-decanal, and Parochial, which follows that of the Church.

In both town and country parishes it affords to the clergy help in parochial work, especially with regard to girls who have outgrown or do not attend the Sunday-schools, and to the fluctuating population of girls and young women in professions, business, or service.

Though its Associates must be Members of the Church of England, it receives and helps any girl eligible for membership without distinction of creed.

ITS DEPARTMENTS OF WORK ARE AS FOLLOWS:—

1. *For Members in Professions and Business (including elementary and other school teachers, hospital nurses, musical students, clerks, and young women engaged in places of business, and pupil-teachers).*
2. *For Members in Mills, Factories, and Warehouses.*
3. *For Members in Service.*—To all these the Society offers, according to their various needs, clubs, recreation-rooms, classes, libraries, lodges, help in sickness, premiums for good service, bonuses on savings.
4. *For Candidates from Workhouses and Orphanages.*—No other Society concerns itself with girls of this class *before* they leave the workhouse. The G. F. S. enrolls them as Candidates before they go out to service, and cares for them afterwards when they are ill or out of place. At three hundred and eighty workhouses and forty-four orphanages G. F. S. visitors are now admitted. In many cases the Matron or Schoolmistress is an Associate or Member of the Society.
5. *For Registry Work.*—This Department, while working in connection with respectable agencies, has between seventy and eighty G. F. S. Registries where G. F. S. Members are put in the way of obtaining suitable places.
6. *For Lodges and Lodgings.*—There are between fifty and sixty Lodges where G. F. S. Members



are received at a cheap rate. Also over two hundred Recreation-rooms where classes of all sorts are carried on.

7. *For Literature.*—The Society issues three Magazines: “The Associates’ Journal,” “Friendly Work,” “Friendly Leaves,” with a combined circulation of over 90,000 per month. This Department also organizes Diocesan Libraries, Bookstalls, and schemes for self-improvement, and makes known and circulates cheap and wholesome literature.
8. *For Sick Members and Homes of Rest.*—There are forty-eight Homes of Rest for G. F. S. Members. During the past year over 2000 Members received help from the Diocesan and Branch Sick Funds; about 1300 were sent away from home for change of air.
9. *Domestic Economy and Industrial Training.*—There are six Training Homes, besides the Lodges which are Training Homes on a small scale. An extensive system of examinations in Industrial subjects is carried on by the Department.
10. *For Members Emigrating.*—The G. F. S. system of Protected Emigration is being annually more largely appreciated and utilized, not only by Members of the Society, but by others. Owing to the vast organization of the Society, emigrants are not only cared for on their journey, but on and after arrival at their destination.

The Girls’ Friendly Society was founded in 1875 by Mrs. Townsend and Miss Hawksley, and has now

(1892) over 172,000 members and candidates, and numbers 29,362 associates in England and Wales, with 1126 branches.

The society aims at having not less than one associate in every parish, and a branch in every rural deanery throughout England and Wales.

Purity and fellowship, sympathy and mutual aid are the leading ideas of the society. Our young girls going out to service or to business, away from home, ignorant of the many temptations to which they are exposed, and the subtle craft of the evil one, need a friend for sympathy, help, and guidance. There are occasions when a few words of encouragement would enable a young girl to bear a hard lot patiently; when an exhortation to faithful service would prove the turning-point in a life; when timely warning would avert the most terrible dangers; and when the loving reminder that purity is one of God's best gifts, and that our body is the temple of the Holy Ghost, would cause a tempted soul to flee with passionate earnestness for safety to the compassionate Son of God.

Nor is it the associates alone who can assist the members in keeping to the narrow path of virtue and godliness. The influence of the members with one another is great.

No one but God Himself can measure the extent of the influence that one girl exercises over another for evil or for good. Therefore the motto of the society, "Bear ye one another's burdens," is not intended only for ladies to bear the burdens of their poorer sisters, but that the girls themselves should share each other's troubles and joys. In this way

would they realize the truth that they are in very deed members of that one Body of which Christ is the Head and the Holy Spirit the moving principle or life. So fully is this fact understood by some of the members, that out of their scanty store they have willingly subscribed funds to send some poor sick sister, some suffering member of their Lord's mystical Body, to the country or to the seaside for change.

Many ladies throughout England and Wales who have carefully looked into the objects and aims of this society have been glad of the privilege of throwing in their lot with it. They have rejoiced for their Master's sake (who has given them time and means and influence) to assist their younger and sorely-tempted sisters to do right and keep right; to encourage them by every means in their power to preserve the purity and dignity of English girlhood; to hold out to them the sisterly hand of aid and sympathy. And when friendship and sacrifice have won the love and trust of young hearts, the girls will be led in time to higher degrees of privilege, to realize fully that they are God's children, the children of the King of kings; that Jesus is their Friend in all dangers; that prayer and communion with Him is the soul's sweetest enjoyment, and that a throne of glory awaits THEM in the better world who remain true to their Lord.

#### ASSOCIATE'S PRAYER.

O God, we beseech Thee to bless us and all who belong to the Girls' Friendly Society. May its members be sheltered and protected evermore by Thy

Fatherly love. And to us, who are associated in Thy Name for this service, vouchsafe, we beseech Thee, the help and guidance of Thy Holy Spirit, that in all our work for others we may work for Thee, as members of one family in Christ; and bring us all at last to the joy of Thy Heavenly Kingdom; through Jesus Christ our Lord. Amen.

MEMBER'S PRAYER.

O God our Father, we beseech Thee to bless us and all who belong to the Girls' Friendly Society. Help us to bear one another's burdens, to live not for ourselves but for others, as members of one family in Jesus Christ; wash us from our sins in His precious Blood; make us holy by the indwelling of Thy Spirit, and bring us all at last to Thy happy home in Heaven; through Jesus Christ our Lord. Amen.

All further information concerning the Society and its work is to be obtained from the Secretary G. F. S. Central Office, 2, Victoria Mansions, Victoria Street, and its publications from Messrs. Wells Gardner, Darton & Co., 44, Victoria Street, S.W.

10. THE YOUNG MEN'S FRIENDLY SOCIETY.

MOTTO—"Quit you like men: be strong."

OBJECTS.

To help Young Men, both spiritually and temporarily, by—

I.—Promoting purity, temperance, and general morality.

- II.—Befriending Young Men leaving home or moving from one place to another, and protecting them from evil influences.
- III.—Promoting thrift and independence, especially by encouraging Young Men to make provision against sickness, accident, and want, on sound principles.
- IV.—Promoting a healthy tone of literature and amusement among Young Men.
- V.—Promoting co-operation amongst institutions existing for kindred objects.

## CENTRAL RULES.

- I.—This Society shall be called “The Young Men’s Friendly Society,” and shall consist of Associates and Members.
- II.—Associates shall be Communicants of the Church of England; no such restriction being made as to members.
- III.—Members shall be Young Men and Boys of good character, from the age of thirteen and upwards.
- IV.—Each Member must be admitted by an Associate who shall give him a Card of Membership.

SUGGESTED METHODS OF PROMOTING THE WORK OF  
THE SOCIETY.

- I.—By classes, religious and secular, for the instruction of Members;
- II.—Reading-rooms, Coffee-rooms, Cricket, Gymnastic, Athletic, Boating, and Football Clubs;
- III.—Lectures, Readings, Musical and other Entertainments;
- IV.—Botanical, Geological, and other Excursions;



- V.—By establishing Registries of General Employment ;
- VI.—By promoting in towns the establishment of “Homes” and Lodging Houses ;
- VII.—By assisting and visiting Members in Sickness or special need ;
- VIII.—By encouraging and helping Members to place their money in Savings Banks ;
- IX.—By establishing Lending Libraries, and by promoting the spread of good literature ;
- X.—By obtaining admission to Hospitals and Convalescent Homes ;
- XI.—By arranging for local half-yearly or annual Festivals ;
- XII.—By assisting and advising Young Men in their start in life.

The Society seeks to work through the *personal influence* of the associates over the members. Desirable occupations and amusements are provided in a place suitable to attract young men in the first place to the Branches of the Society. The working associates are, however, expected to attend the meetings, make the acquaintance of the members, gain their confidence, get into touch with them, be their friends, guides, and counsellors, and so lead them to appreciate the higher aims the Society has in view.

An important feature in its organization is the system of commendation of members leaving home to the associates of the branch in the place of their future residence. The good influence gained over them is thus maintained, and they have the opportunity of forming desirable friendships among the members of the branch to which they are commended.

The Society was founded in 1879, and there are already (1891) over 600 branches and affiliated societies, and 35,000 associates and members.

Leaflet No. 1, written by an associate, ends with these words—

“Our great aim is to help one another in leading upright lives, and doing our duty in our place in the world. We believe that no one does his duty to man as well as he who tries to serve God; that is, who does his work, speaks the truth, keeps his heart upright, and his body pure; not for what he can get by it, but because he is a son of our Father which is in heaven. And so we have banded ourselves together in the Y. M. F. S., that we may help each other to carry out our noble motto, ‘Quit you like men: be strong;’ to be brave, and pure, and true; tender to the helpless, and reverent of old age; to respect the purity of women; and in all things to strive after, through our youth and in our manhood, the manliness of Jesus Christ.”

A well-organized Branch of the Young Men’s Friendly Society would form a valuable recruiting-ground for Confirmation and Communicants’ Classes, for Communicants’ Unions and Guilds, and for workers in our Sunday-schools and parishes.

Further information as to the constitution of the Society, suggestions as to organization of branches, &c., may be obtained from the Central Secretary, Mr. W. R. Arbuthnot, at the Central Office, Northumberland Chambers, Northumberland Avenue, London, W.C., where all the Society’s publications may be obtained.

## CHAPTER VII.

### ORDINARY PAROCHIAL AGENCIES.

#### *B. GENERAL.*

[THE LORD BISHOP OF LICHFIELD.]

#### I. PROVIDENT SOCIETIES AND CLUBS.

EVERY clergyman will be anxious to promote and encourage thrifty habits amongst his people. The labouring classes have incurred such heavy losses through the mismanagement of benefit societies, that it is very desirable that the clergy should be in a position to give them trustworthy information and advice on the subject of the investment of their savings.

A valuable and exhaustive report on "Friendly Societies," presented in 1884 to the Canterbury Lower House of Convocation by a committee of the House presided over by Prebendary Salmon, may be obtained at the National Society's Depository, Westminster; this, and the article on "Friendly Societies" by Mr. E. W. Brabrook, Chief Registrar of Friendly Societies, in the last edition of the "Encyclopædia Britannica," will furnish all particulars respecting friendly and provident societies. The last published valuation balance-sheets of the Odd Fellows' and Foresters' Societies, with the remarks appended to them by the public valuer, will also repay perusal.

The following quotations are from Mr. Brabrook's article referred to above, which he has kindly permitted us to use, and bear upon *registered* Friendly Societies only. It is these alone which can safely be recommended to the working-classes, inasmuch as the member of an unregistered society has no means of legally recovering the benefits promised to him.

"The law which now regulates Friendly Societies in Great Britain was passed in 1875 (38 & 39 Vic. c. 60), and amended in 1887 (50 & 51 Vic. c. 56). The business of registry is under the control of a chief registrar, who has an assistant registrar in each of the three countries, with an actuary. It is his duty, among other things, to require from every society a return in proper form, each year, of its receipts and expenditure, funds and effects; and also once every five years a valuation of its assets and liabilities. Upon the application of a certain proportion of the members, varying according to the magnitude of the society, the chief registrar may appoint an inspector to examine into its affairs, or may call a general meeting of the members to consider and determine any matter affecting its interests." The passing of this Act was the result of the report of a Royal Commission which sat during the years 1870-74, and was presided over by the late Lord Iddesleigh.

This commission divided registered Friendly Societies into thirteen classes. To some of these we will now refer.

The first class includes the "Affiliated Societies," or "Orders," such as the Manchester Unity of Odd Fellows, the Ancient Order of Foresters, the Rechabites, Druids, &c. These societies have a central

body, either situated in some large town, as in the case of the Manchester Unity, or moving from place to place, as in that of the Foresters. Under this central body, the country is (in most cases) parcelled out into districts, and these districts again consist each of a number of independent branches, called "lodges," "courts," "tents," or "divisions," having a separate fund administered by themselves, but contributing also to a fund under the control of the central body.<sup>1</sup>

The second class is made up of "General Societies," managed at a cost, on the average, of about 10 per cent. of their income.

The third class includes the "County Societies";

<sup>1</sup> These affiliated orders and their branches constitute a large majority of the Friendly Societies. According to the latest return, there are 16,400 of them, having 1,727,809 members, and £12,121,202 funds, while the independent societies (not including collecting societies) are only 10,426, having 2,133,710 members, and £9,289,361 funds. Of these "independent" societies, however, many are connected with the affiliated orders, but have not become registered as branches. Since the article was written, these bodies have made great progress towards securing the benefits they offer to their members. Now, in the two great orders, as well as in many smaller ones, no lodge or court can be established unless its rates of contribution are equal to those which have been approved by the actuary to the order. In recommending men to join an old-established branch, however, care should be taken lest it be one still suffering from the effects of old mistakes, and having old members who are still a burden on it and dragging it down, never having contributed in the past a sufficient sum to secure the benefits they are now receiving. An affiliated order for women, the United Sisters Friendly Society, Suffolk Unity, has been established by the Rev. J. Frome Wilkinson, Rector of Kilvington, and has branches in various parts of the country.—  
E. W. B.



class 4, "Local Town Societies"; class 5, "Local Village and Country Societies"; class 6, "Particular Trade Societies."

Class 7 is "Dividing Societies." Their practice is usually to start afresh every January, paying a subscription somewhat in excess of that usually charged by an ordinary Friendly Society, out of which a sick allowance is granted to any member who may fall sick during the year, and at Christmas the balance not so applied is divided among the members equally, with or without the exception of a small sum to begin the new year with. The mischief of the system is that, as there is no accumulation of funds, the society cannot provide for prolonged sickness or old age, and must either break up altogether or exclude its sick and aged members at the very time when they most need its help. The Act of 1875 enables a society to be registered with a rule for dividing its funds, provided only that all existing claims upon the society are to be met before a division takes place.

The attraction of these societies (commonly known as "Slate Clubs," because the members' payments were frequently only entered on a slate at a public-house, and wiped out at the close of the year) consists in the division of the surplus funds amongst the members at the end of the year, and in the fact that although the benefits are of a very temporary character, yet the members know what they are subscribing to, and the breaking up of the club at any time entails no serious loss upon them. But persons joining a "slate club" should be recommended to become also members of some permanent Benefit Society.

“Class 8: ‘Deposit Friendly Societies’ combine the characteristics of a savings bank with those of a Friendly Society. They were devised by the late Hon. and Rev. S. Best, on the principle that a certain proportion of the sick allowance is to be raised out of a member’s separate deposit account, which, if not so used, is retained for his benefit. Their advantages are in the encouragement they offer to saving, and in meeting the short-sighted objections sometimes raised to Friendly Societies, that the man who is not sick gets nothing for his money; their disadvantage is in their failing to meet cases of sickness so prolonged as to exhaust the whole of the member’s own deposit.”

‡ This form of Friendly Society is so strongly recommended by the Committee of Convocation, to which reference has been made, that we now quote the view which they take of it in their report.

“The important features of that system are its combination of the savings bank, which affords security to its depositors, with almost all the advantages of a mutual insurance Friendly Society. Each member has his private deposit, which he can withdraw at pleasure, bearing interest as in a savings bank, and the advantages to be derived from the club are dependent on the amount of the member’s own deposit. There is a careful classification of members on admission, the rates of payment depending on age, health, family history, and occupation; and the medical charges are adjusted in a fairer manner than heretofore. The deposit system offers every encouragement to thrift, because every shilling paid into a member’s private account gives him the com-

mand, in case of sickness or old age, over a proportionate amount of the common fund, and at the same time it imposes the strongest check on the temptation to 'malingering,' because no member can draw sick pay from the common fund without at the same time diminishing his own private deposit in proportion. Another advantage, of which it is difficult to overrate the importance, is that a club founded on this principle requires no periodical valuation of its assets by an actuary, the annual audit of accounts showing the whole liabilities of the society. It avoids the five principal objections to which many of the local clubs are liable—(1) their insecurity; (2) the want of classification of their members; (3) the absence of any provision enabling a member to withdraw his deposit or to provide for old age; (4) the extravagant charges for management, collecting, &c.; and (5) the impossibility of preventing 'malingering.'"

It is worth noting, in reply to Mr. Brabrook's objection, that in Abbot's Ann, where the deposit system was first adopted over fifty years ago, not a single member of the society has ever been known to have exhausted his own deposit before his death.

But, to return to Mr. Brabrook's article :

"Class 9: 'Collecting Societies' are so called because their contributions are received through a machinery of house-to-house collection . . . They deal with a lower class of the community, both with respect to means and to intelligence, than that from which the members of ordinary friendly societies are drawn. The large emoluments gained by the officers and collectors, the high percentage of expenditure (often exceeding half the contributions),

and the incessant frequency of lapsing of insurances, point to mischief in their management. On the other hand, it must be conceded that these societies extend the benefits of life insurance to a class which the other societies cannot reach,—namely, the class that will not take the trouble to attend at an office, but must be induced to effect an insurance by a house-to-house canvasser, and be regularly visited by the collector to ensure their paying the contributions. To many such persons these societies, despite all their errors of constitution and management, have been of great benefit. The great source of these errors lies in a tendency on the part of the managers of the societies to forget that they are simply trustees, and to look upon the concern as their own personal property, to be managed for their own benefit.”

A “Collecting Society” under voluntary management might be made a real boon in a parish, and a means of training the most improvident in the rudiments of thrift.<sup>1</sup> To the other classes we need not here refer, as they scarcely fall in with parochial organization. We will only repeat that all the above-mentioned societies may be *registered*; the advantages of which are thus summed up by Mr. Brabrook :—“(1) Power to hold land and vesting of property in trustees by mere appointment; (2) remedy against misapplication of funds; (3) priority

<sup>1</sup> According to the last return, the collecting societies numbered thirty-nine, with 3,318,942 members, and £2,289,858 funds; making, with the figures already given, a total for all classes of Friendly Societies, of 26,865 bodies, having 7,180,461 members, and £23,700,421 funds.—E. W. B.

in bankruptcy or on death of officer ; (4) transfer of stock by direction of chief registrar ; (5) exemption from stamp duties ; (6) membership of minors ; (7) certificates of birth and death at reduced cost ; (8) investment with National Debt Commissioners ; (9) reduction of fines on admission to copyholds ; (10) discharge of mortgages by mere receipt ; (11) obligation on officers to render accounts ; (12) settlement of disputes ; (13) insurance of funeral expenses for wives and children without insurable interest ; (14) nomination at death ; (15) payment without administration ; (16) services of public auditors and valuers ; (17) registry of documents, of which copies may be put in evidence."

The benefits of membership of a Provident Society are, or may be:—first, a weekly payment during sickness, to make up for the weekly wage lost in consequence ; second, a weekly payment after attaining a certain age, constituting a pension by which the aged and infirm may preserve their independence of parish relief ; third, a sum to be paid on death, to cover funeral expenses and assist surviving members of the family. To ensure these benefits the members' contributions must be fixed at an adequate rate, and the expenses of management must be kept within reasonable limits. For this purpose the services of an actuarial expert should be secured, to whom the necessary particulars should be communicated.

The following examples of the scale of contributions, first to a Benefit and second to a Deposit Friendly Society, in localities in which there are no special modifying circumstances, will be found useful.

1. *Table of Contributions and Benefits* in the



“Loyal St. Michael’s Lodge,” No. 5,528, branch of the Chichester district of the Independent Order of Odd Fellows, Manchester Unity Friendly Society (Amberley, Sussex), furnished by the Rev. J. C. King, Secretary.

Age of Admission to Sick and Funeral Fund.			Initiation Fee.			CONTRIBUTIONS PER MONTH.								
						Age last Birthday.	Contributions to Sick and Funeral.		Management and Surgeon's Fund.		Widow and Orphans.	TOTAL.		
	and not exceeding		£	s.	d.	s.	d.	s.	d.	s.	d.			
18			24	0	5	0	18	1	9	0	7	0	6	2
24		27	0	7	6	19	1	9	...	...	...	...	2	10
27		30	0	10	0	20	1	10	...	...	...	...	2	11
30		32	0	15	0	21	1	10	...	...	...	...	2	11
32		45	1	0	0	22	1	11	...	...	...	...	3	0
						23	1	11	...	...	...	...	3	0
						24	2	0	...	...	...	...	3	1
						25	2	0	...	0	8	...	3	3
						26	2	1	...	...	...	...	3	4
						27	2	2	...	...	...	...	3	5
						28	2	2	...	...	...	...	3	5
						29	2	3	...	...	...	...	3	6
						30	2	4	...	1	0	...	3	11
						31	2	5	...	...	...	...	4	0
						32	2	6	...	...	...	...	4	1
						33	2	7	...	...	...	...	4	2
						34	2	8	...	...	...	...	4	3
						35	2	9	...	...	...	...	4	4
						36	2	10	...	...	...	...	4	5
						37	2	11	...	...	...	...	4	6
						38	3	1	...	...	...	...	4	8
						39	3	2	...	...	...	...	4	9
						40	3	3	...	...	...	...	4	10
						41	3	4	...	...	...	...	4	11
						42	3	6	...	...	...	...	5	1
						43	3	7	...	...	...	...	5	2
						44	3	9	...	...	...	...	5	4

To receive benefits in sickness at the expiration of six calendar months, and funeral allowance at the expiration of twelve months from the date of the whole of the initiation money being paid.

In Sickness—twelve shillings per week for the first twelve months, and six shillings for any continued sickness after.

At the death of member—£12.

At the death of member's wife—£6.

At the death of member in Widow and Orphan Fund—£20.

In many societies there is a system of equal levies to district funeral funds. Of these Mr. Sutton, the Actuary to the Registry Office, writes as follows:—

“The system of levies is radically wrong in principle, and it should be the endeavour of the lodges of your [Manchester Unity] to abolish it, and, if necessary, substitute for it in all cases a proper insurance system, where each member pays for his own benefits according to his status on entry.”

2. *Schedules of a Deposit Friendly Society*, as recommended by the Committee of the Lower House of Convocation.

#### A. CLASSIFICATION OF MEMBERS.

A and A2.—Class A and A2 shall consist of males, being at the time of admission in good health, having no hereditary complaint in their families, and not following any unhealthy trade.

B and B2.—Class B and B2 shall consist, first, of males, being themselves healthy but having an hereditary complaint in their families; and, secondly, of

healthy females having no hereditary complaint in their families.

C and C2.—Class C and C2 shall consist, first, of females, themselves healthy, but having an hereditary complaint in their families; secondly, of males of doubtful health, or following an unhealthy trade.

D and D2.—Class D and D2 shall consist of females of doubtful health.

E.—Class E shall consist of all who are ineligible to other classes. For every five years of age above twenty-five at the time of enrolment a member shall be lowered a class, from A to A2, or A2 to B, or from B to B2, &c. Three years after the date of admission, a member's class may be reconsidered by the committee, and again when the member attains the age of twenty-five years. After this the class of the member remains fixed for the time he continues in the society.

B. SICK AND OLD AGE ALLOWANCE.

		A	A2	B	B2	C	C2	D	D2	E
Of every shilling drawn by the member in sickness and old age he draws	from his own fund	d. 3	d. 3½	d. 4	d. 5	d. 6	d. 7	d. 8	d. 9	d. 10
	from the sick or old age fund	9	8½	8	7	6	5	4	3	2

C. MEDICAL RATE.

A members shall pay 2s. od. annually.

A2	"	"	2	3	"
B	"	"	2	6	"
B2	"	"	2	9	"
C	"	"	3	0	"
C2	"	"	3	3	"
D	"	"	3	9	"
D2	"	"	4	0	"

And all E members such a sum as the committee on their election shall report.

The amount of sick pay is fixed by the members themselves on their enrolment, subject to certain limitations. Of these and all other details the report itself will furnish the fullest information. It may be had at the National Society's Depository, Westminster, where provident fund and deposit account books are also sold.

## 2. POST-OFFICE ANNUITIES.

The safest provision which the wage-earning classes can make for old age is by means of Post-office annuities. The Post-office tables, giving the rates of payment for annuities, may be seen, or purchased, at any Post-office in the kingdom. The annuities may be (1) Immediate Life Annuities, or (2) Deferred Life Annuities, or (3) Deferred Life Annuities, the money being returnable if the person dies before sixty, or is unable or unwilling to continue the annual payments until he is sixty. The late Postmaster-General, Mr. Fawcett, to whom the country owes so much for the facilities for thrift which he brought within the reach of every one, explained and illustrated the working of the scheme which came into operation in June 1884, in an address to a deputation of Post-office officials, which waited on him for the purpose on 29th May. "Payments," he said, "for annuities and insurance will be made through the deposits in the Post-office Savings Banks, and instead of a special visit being necessary each time a payment is due, all that will be required will be that a depositor in a savings bank should give a written

order that a certain sum, it may be a few shillings a week, or it may be as little as a penny a week, should be devoted to the purchase of an annuity, or to the payment of premiums on a policy of life insurance. The order once given, no further trouble to be taken. It will be acted upon as long as there stands to the depositor's account enough money to carry out the instructions contained in the order. A person who is not a depositor in a savings bank may deposit money there, with the sole object of its being applied to the purchase of an annuity or of a policy of insurance. A youth of fifteen setting aside a penny a week will gradually build up for himself an annuity of £2 10s., to commence when he is sixty. Thus, for each penny a week commenced to be saved in early life, about a shilling a week may be secured for old age." If two shillings a week are set aside from the age of twenty-eight to that of fifty by a man, he will secure at the age of fifty an annuity of £21. A woman in the same period would secure an annuity of £18. An annuity of any amount between £1 and £100 can be purchased on the life of any person not under five years of age. No life can be insured under eight years of age or over sixty-five. Between the ages of eight and fourteen the largest amount for which a life can be insured is £5. No life can be insured for less than £5 or more than £100. The person who insures can nominate his wife or child, or any other person, to receive the money directly on his death, without going through the formality of proving a will or taking out letters of administration. Such in outline are the facilities now offered for the purchase of annuities or of life insurances by the Post-office, and



nearly every village has its Post-office, of which the provident poor may avail themselves for this purpose. It is, therefore, rather to the Post-office than to the Benefit Societies that persons desiring to make provision for superannuation allowances should be referred.

### 3. PAROCHIAL CLUBS.

Clothing clubs and kindred institutions are to be found now in almost every parish in England. It is well to have a clear idea of their *object* to guide us in laying down *principles* on which they should be worked.

1. THEIR OBJECT is, not to pauperize, but to give facilities to members of the working-classes to put aside a small proportion out of their weekly wages to enable them to purchase for themselves such articles of clothing, &c., as they may require in the winter, or for the year's use.

The wage-earning classes have (speaking generally) no capital on which to draw, nor are their earnings sufficient for them to spare the amount necessary for the purchase of clothing, bedding, &c., out of one week's wages. The Post-office Savings Bank is of use to them for depositing their savings, but the supplement of coal and clothing clubs is valuable, because it gives them additional facilities for depositing small savings.

2. THE PRINCIPLES on which clubs of this character should be worked are mainly "simplicity" and "liberty."

(a) *Simplicity*.—The fewer and simpler the rules of any club the better. A multiplicity of regula-

tions only hampers its workings. A system which requires elaborate calculations at the end of the year, to fix the amount of interest or bonus, should be avoided.

(b) *Liberty*.—We use the word in an extended sense. First, bearing in mind that it is not the object of the club to pauperize, it is clear that the depositor should be independent of bonuses. Bonuses given towards supplying the necessaries of life are wrong in principle, because they are an interference with the economic law which should keep wages up to a standard sufficient to supply them. If employers of labour like to make a Christmas present to those who work for them, well and good; but the charitably-disposed should not be called upon to supplement insufficient wages and to provide the necessaries of life for those whom others are employing. There is ample opportunity for charitable persons to dispose of their alms in the provision of extras to the sick, or in the purchase of Hospital or Convalescent-Home letters, or in defraying the expenses of sending a weakly child into the country for a change of air in summer. The abolition of bonuses at once makes it possible to establish a club in the very poorest parish. Secondly, the club should be hampered by no unnecessary limitations. It should be open to all parishioners duly qualified to belong to the particular institution. The amount of the weekly deposit need not be limited, nor need the number of cards in a family. There is this advantage in allowing members of one family to have separate cards, that it engenders habits of thrift in each. The interest obtained by

depositing the members' payments in the Post-office Savings Bank will probably not be found more than sufficient to cover the expense of cards, collectors' books, &c. It may be thought that the abolition of bonuses would interfere with the success of a club. Experience has shown that this is not the case, but that even in a very poor parish in which this element used to exist, but from which it has been eliminated, the club retains all its popularity, and attracts the very class which it was intended to benefit.

Members' payments are either collected at one or more centres, or by the district visitors from house to house, according to the character and distribution of the population. Monday is the usual day for collecting, as wages are generally spent before many days of the week are gone.

The following are amongst the most common and most useful of parochial clubs:—(1) CLOTHING CLUB. (2) COAL CLUB. (3) MOTHERS' PROVIDENT CLUB. (4) BLANKET CLUB. (5) PENNY SAVINGS BANK. (6) BURIAL CLUB. To which we may add (7) SUMMER EXCURSION CLUB. (8) GOOSE CLUB. (9) DISPENSARY.

The Clothing Club is usually paid out at the end of November or the beginning of December. The Coal Club is sometimes paid out annually, sometimes quarterly. Small accommodation for coals is supplied in cottages, so that it is often an advantage to cottagers to have their coals more frequently and in smaller quantities. The Mothers' Provident Club gives an opportunity for respectable married women to put by a small sum every week for a few months, against the time of their confinement. The Blanket Club

enables the poor to provide themselves with blankets for the winter. The Penny Savings Bank and the Burial Club are akin to the societies dealt with under the heading of "Provident Societies and Clubs," and are intended to reach those whom the Post-office and the Benefit Club have overlooked, or failed to reach. The Summer Excursion Club and the Goose Club are for social purposes, and will generally be attached to Mothers' Meetings, Young Men's Clubs, &c., the former providing the funds for a summer, and the latter for a winter festivity, independently of outside aid.

#### 4. SCHOOL PENNY BANKS.

The Education Department has recently co-operated with the Post-office authorities in encouraging thrift by facilitating the saving of small sums by the children in elementary schools. There are now two methods of collecting and banking the children's pence. (1) The Post-office supplies specimen rules for the use of managers, penny bank deposit books for the children, and cash-books and ledgers specially arranged and ruled. The maximum deposit for a scholar in the Penny Bank is £5, but when this amount is reached it may be deposited in the Post-office Savings Bank in the scholar's own name, while he continues to put by his pence in the Penny Bank. (2) The Post-office supplies the school-manager or teacher with specially prepared stamp slips, which are issued to the children. The manager or teacher is supplied with a credit stock of stamps of any amount up to £5 by the postmaster on the guarantee of two householders. The children exchange their pence for stamps, which are affixed to

the slips, and serve as evidence to the parents of the payment of the pence. At stated intervals a Post-office clerk attends at the school and receives all stamp slips which are filled up, opening accounts in the names of the several children in the Post-office Savings Bank. When the amount deposited in a child's name reaches £1 it receives interest at the rate of 6*d.* a year. At the end of each year the interest is added to the principal and bears interest.

#### 5. INVESTMENT OF DIVIDENDS IN STOCK BY THE BANK OF ENGLAND.

The Bank of England undertakes the investment, in the same Stock, of the quarterly dividends upon £2 15*s.* per cent. Consolidated Stock, commonly called "Consols," £2 10*s.* per cent. Annuities, and Local Loans Stock. The amount of stock must be less than £1000. For persons who have small sums to put by, and are anxious that they should accumulate at compound interest, this automatic form of investment is of great service. All particulars, and forms necessary for the purpose, may be had on personal application at the head office of the Bank of England, at any of its branches, or at any Money-Order Office. Written applications should be addressed to The Chief Accountant, Bank of England, London, E.C.

#### 6. DISPENSARIES.

The Dispensary is an important institution. It may be (1) *Free*, or (2) *Provident*, or (3) *Self-Supporting*.



1. The *Free Dispensary* still exists in some localities, supported either by endowments or voluntary subscriptions, or both. The advantage of it is free medical attendance and medicine for the sick poor; the disadvantage its inevitably pauperizing tendency, and its unfairness to the medical profession in those instances in which they are expected to give their advice gratuitously.

2. The *Provident Dispensary* requires a certain scale of contributions from those who are to benefit by it. But this scale is not sufficient for the support of the institution, and is supplemented by the subscriptions of the benevolent. The medical officers are nominated by the committee, and usually receive fixed salaries. It combines providence with charity.

3. The *Self-Supporting Dispensary* is (as its name implies) entirely supported by the payments of the members. It is not a charity in any sense. It does not pauperize the beneficiaries, who have paid in full for all that they receive. It remunerates its medical officers in proportion to the number of cases that they have attended. Experience has shown that it is practicable; that the honest members of the working-classes like it, and will advocate it amongst themselves; that the remuneration of the medical officers is about equal to the average amount which they would recover from the poor if they were attending them as private patients, while they are saved from the disagreeable process of collecting it.

The following schedule shows the rate of payment and the benefits in the Lewisham Self-supporting Dispensary, which has now been in existence for

some years, and is constantly increasing the number of its members :—

Payments to be made in advance, for every month of four weeks :—

Man and wife ... ..	10 <i>d.</i>
Each young person between 14 and 16 ...	4 <i>d.</i>
Each person above 16 ... ..	8 <i>d.</i>
For each child (up to three in number, the rest [if more] free) ... ..	2 <i>d.</i>
Widows ... ..	4 <i>d.</i>
For each child of a widow (up to three in number, the rest free) ... ..	1 <i>d.</i>
Domestic servants (out-patient) ... ..	4 <i>d.</i>

Applicants receiving medical treatment for themselves, or any member of their family, within one month from date of application, shall pay in advance a fee of 5*s.* in addition to one month's subscription ; and for any other member of the family, requiring medical treatment before the expiration of one month, a further payment of 2*s.* 6*d.* shall be made.

1. Families have the privilege of choosing their own doctor from a staff of duly-qualified medical men.

2. Medical attendance and medicines are obtained at the surgeries of the medical officers, or, in case of serious illness, at the member's own home.

3. The family doctor, or a skilled midwife, acting under his direction, attends lying-in cases for £1 and 7*s.* 6*d.* respectively.

4. The dispensary is under the management of a committee elected by the members.

Clubs, &c., managed on the principles mentioned above do not make a call on the purses of the charitable ; but they do enable them to give freely two

things in which they have the advantage over the labouring population, viz., (1) leisure, and (2) superior education. By devoting some of their leisure to the work of parochial institutions, and by applying their educational advantages to keeping the accounts and regulating the principles of the various clubs and meetings, they are exercising the truest and most beneficial charity, according to the ability which God has given them.

## CHAPTER VIII.

### TEMPERANCE WORK IN THE CHURCH.

[REV. W. EDWARD CHADWICK.]

A BRANCH of the Church of England Temperance Society is, we hope, now regarded as an essential adjunct to the machinery and organization of every well-worked parish.

As history is often more convincing than theory, and the facts of experience generally more valuable than the most elaborate suppositions as to what *may* be done, let me relate how we worked a branch, of which I had the honour to be president, in a mission district in one of our largest north-country manufacturing towns.

#### I. THE WORKING OF A BRANCH OF THE C.E.T.S.

(a) *Senior and Junior Sections.*—We divided our members into two sections, a junior and a senior. The meetings were held weekly, but both sections always met on the same evening. The younger folks, whose ages ranged from seven or eight years up to fourteen or fifteen, met at 6.45, and remained for just an hour. A short, bright, hearty meeting is far better than a long and dreary one. I was

often asked, "How do you keep so many young people quiet?"—for we had generally from 200 to 250 present. We began with one or two simple prayers, and a hymn, and during the meeting we had other hymns or temperance songs at intervals, especially if we saw any signs of fidgetiness or waning interest. After we had opened the meeting, one of the workers, or occasionally an invited speaker from some neighbouring branch, gave a short address. The remainder of the hour was occupied by the young folks themselves giving short readings or recitations; the memories of children are good, and many a piece of poetry learned for "home lessons" in the day-school did duty at the Band of Hope. Between every two or three pieces—for they did not generally last more than a very few minutes—we all stood to sing, and the very change of posture relieved the uneasy ones and claimed wandering thoughts.

(b) *The Conduct of Meetings.*—We were very firm with regard to discipline; the meetings were made as attractive and interesting as possible, but the children were clearly given to understand that unless they behaved themselves they would have to leave the room. If disorder was persisted in, the rule was rigorously enforced. I lay great stress on this point, for I have seen much really good temperance work among children almost absolutely thrown away from the workers either being careless about, or failing to obtain, order. The attractiveness of the meetings may be much increased by allowing an occasional dialogue in character—the dramatic instinct and the love of dressing up are strong in children—also



by a tea-party and a few prizes at Christmas, and by an excursion into the country, for which the children will save up their pennies, on some day during the summer.

We generally dismissed the children a few minutes before eight, when the senior section of the branch held its meeting. This consisted of all the older members—the age of fourteen or fifteen being fixed as a lower limit. There is often found to be a difficulty here, and we can only extricate ourselves from it by choosing the lesser of two evils. The temperance worker must, above all things, seek to retain the influence over the children brought up in the junior section; after fourteen years of age, the young folks generally begin to fancy themselves too old and too big for their surroundings, especially in manufacturing districts, where they begin very early to earn good wages, and in consequence grow to be somewhat independent. If they are not drafted into the senior section at this age, their attendance either becomes irregular or ceases altogether, and we are apt to lose our hold over them. On the other hand, the presence of so many young people at the senior meeting does, no doubt, prevent many of the up-grown and middle-aged folks from attending.

One great advantage of having the two meetings in the same evening is that members of the senior section may be induced to attend the junior, to learn to speak to the children, and to help in maintaining order amongst them; also, if a speaker has come from a distance, he or she may often be induced to say a few words to both sections.

The senior meeting is more difficult to manage

than the junior one, but the difficulties are of a different nature. There should be a definite programme drawn out for each evening, and those who take part in it, by giving addresses or otherwise, should, as far as possible, be thoroughly well qualified.

(c) *Speakers*.—In larger towns an excellent arrangement is to have a “speaker’s plan”; the secretary of the District Association obtains the names and addresses of clergy and laymen who are willing to speak, and a table is drawn up once a quarter showing what branches meet each night of the week. Each speaker has a number against his name which is printed at the foot of the plan, this number only appearing in the plan itself, so as to economize space. On application to the central or district secretary the branch secretaries are able to obtain so many speakers per quarter. A glance at the plan shows how the speakers are engaged, and prevents the needs of weak branches being lost sight of. The whole system conduces towards centralization, it brings new blood into the various branches, and reminds them that they are parts of a greater whole. This latter feeling is also much strengthened by annual district gatherings and festivals; these last, by providing really good music and well-known speakers, being amongst the most powerful missionary agencies.

(d) *Lectures and Concerts*.—At the senior Band of Hope Meeting it is a capital plan to have occasionally a concert, miscellaneous entertainment, or a lecture on some question connected with health, sanitary science, the poor-law, thrift, &c. We must be careful that the meetings are not merely meetings for amuse-

ment, the proportion between what is really instructive and what is merely amusing being judiciously maintained.

(e) *Duties of the Committee.*—In order to ensure regularity of attendance, there must be visitation of the members at their own houses. The best method is to allot so many ordinary members to the care of each member of the committee: the distribution being governed as far as possible by closeness of acquaintanceship and contiguity of residence, the committee being responsible for so many ordinary members. If a member be absent more than two or three times in succession the member of the committee responsible should be required to call and obtain the reason of absence. This plan we found served at least two good objects—it trained young people for district visiting and aggressive temperance work, and it showed the waverers that a real interest was taken in them.

The main work of the Band of Hope is, of course, preventive; the subjects of their influence are mostly the young, whom we seek to keep free from temptation, and for whom we would find a pleasant and profitable way of spending an evening, also instruction on a subject of great importance, and a means of exercising a good influence upon their fellow-men and women.

The dealing with those who have fallen, who have succumbed to temptation, is a very different matter. Larger meetings may be of great value in arousing the conscience of such; but for their permanent restoration nothing is equal to personal care and influence, and, above all things, regular visitation. In

the Bands of Hope those who will take part in such work are trained and educated. Among the more zealous and steadfast are those who will take charge of cases employing time and thought and sympathy upon them. They will find subjects among their neighbours, and among those who work in the same factories, or on works, &c.

(f) *Out-door Meetings*.—During the summer months we always held a certain number of out-door meetings in various parts of the district. The first requisite here is the nucleus of a crowd ; this should be formed of the members, workers, and their friends ; a good nucleus formed, and a few stirring hymns sung, the crowd will soon grow into large dimensions. Beware of dreary speakers at an out-door meeting ; here, above all things, is needed the right man in the right place. A clear, earnest, racy, persuasive speaker, who does not talk too long, and whose voice carries well, is the chief element of success. During the meeting, and at its close, we mingle with the crowd, especially among those who hung on its outskirts. Some would be ready to sign the pledge at once—the speakers had, as they expressed it, “touched them.” It is far wiser not to accept pledges in a hurry. Get their names and addresses, and visit them at home. They will probably then be in a more fit condition to understand what they are proffering to do. A temporary pledge—say, for a fortnight or a month—is a good thing to begin with. After a few weeks under careful and sympathetic influence, there is much greater chance of a pledge being permanently kept. The *counting* of pledges is a snare to true temperance work. The *broken* pledge is one of our greatest

difficulties. What should be a support can no longer be utilized, and a handle is given to those who are only too ready to blaspheme.

## 2. FEMALE INTEMPERANCE.

The growth of female intemperance is one of the most difficult problems with which we have to grapple ; together with this question comes another, that is, the condition of many of the homes of our people as conducing to drunkenness. The two evils are closely bound up together. None but those who have had experience in the work know how difficult it is to reclaim a drunken women, the will-power is often so soon and so entirely lost. Objects of interest sufficient to distract the attention and counteract the influences of drink are so few ; especially among uneducated or very partially educated women. They have few or none of the sources of interest upon which a more educated mind may exert itself. One of the greatest boons a parish can possess is a plain, honest, fearless, but thoroughly sympathetic Mission woman, one who can give time and experience to dealing with those of her own sex who have become victims to this degrading habit. She should be one who knows the home life, the peculiar position and temptations of those among whom she ministers.

## 3. OBSTACLES TO TEMPERANCE.

The question of the home life of our people is, perhaps, only indirectly connected with temperance work. But there can be little doubt that



much of the drunkenness and frequenting of the public-house arises from the want of home comforts and attractions, from the slovenliness, untidiness, and general disorder at home. The attractions of the hearth must be made to compete successfully with those of the public-house. Much improvement in this matter may be effected by the influence of the district visitors and by judicious teaching given at Mothers' Meetings and the Band of Hope.

Another great obstacle to more temperate habits among our people arises from the rapidly-increasing number of small political and social clubs. These are often little more than nominally political, or only so at and about election times. The real attraction of these places is the facility they afford for betting, gambling, and drinking. We have no hesitation in saying that from personal experience we know their influence to be far more pernicious than that of the public-houses. They are, as a rule, under little or no control, and are often open until well into the morning, and, not infrequently, all day on Sundays. They are rapidly becoming a perfect curse to our working-men. Occasionally, when such clubs are subsidized from a central authority or supported by men of position in the neighbourhood, a better influence may be brought to bear upon them; but it is difficult to convince those who know nothing of the evil from within, how very great it is. On the occasions of the visits of leaders of the party, or at the time of the annual meeting, dinner, or supper, the club wears a different aspect to what it does upon ordinary occasions; and, besides, the moral tone of even the larger political clubs in our provincial

towns is often so low that their influence upon the smaller ones is not worth much.

#### 4. THE DUAL BASIS.

There are many other subjects connected with this branch of Church work upon which we could speak, but the space allotted to us has already been exceeded. For instance, the burning question of the dual basis of the C.E.T.S., often a stumbling-block to the more fervid reformer, but generally more terrible in theory than practice: the non-abstaining section has few supporters among the working-class, and very few members among those who take up direct missionary work. But the dual basis is a most necessary protest against a spirit of Manicheism which has crept into much, so-called, temperance work: and without this dual basis we should not have both the help and sympathy of a numerous and most influential section of the community.

In conclusion, all really successful temperance work demands the exercise of two qualities which are rarely found in close combination. First, enthusiasm and energy, without which little progress will be made, especially against such an enemy as that with which we have to cope; secondly, patient thoughtfulness and judicious dealing with individual men and women, recognizing different circumstances, different characters, and different forms of temptation. Without enthusiasm and energy progress will never be made, for these qualities are absolutely necessary for every kind of aggressive warfare, and unless we exercise both patience and thought we

shall be in danger of making enemies of those who, though they may not be fighting by our side, desire, like ourselves, to witness the moral improvement of their fellow-men and women.

## CHAPTER IX.

### MISCELLANEOUS HINTS ON PASTORAL WORK.

[REV. PREBENDARY HARRY JONES.]

#### I. REGISTERS.

THE clergyman being the legal custodian of the parish registers, one of his early cares on being appointed to a living should be to ascertain their condition,—when they begin, whether they are continuous, and, if not so, what the lacunæ are. He should inquire whether there is a list of them (it is a good plan in small places to keep this list pasted inside the lid of the register chest), and should note whether they are correct. If he finds gaps or deficiencies, he should inquire of his predecessor, or his predecessor's representatives, of the parish clerk, of the representatives of former parish clerks, of the clergy in parishes which his own predecessors may have held in plurality.

#### 2. REGISTRATION.

It may be well to say a word about Registration. The clergyman is not only the legal custodian of the registers themselves, but he is responsible for their accurate official use. No necessary entries

therefore, should ever be delayed. Dates of occurrences should invariably be inserted at the time. In after years it is possible that the chief, or prominently valuable issue of an incumbent's tenure may be seen in the care with which he has kept his registers. This is not a matter of mere neatness and pedantic nicety. Unknown social and legal issues may depend upon the punctuality and accuracy with which a clergyman has discharged the most commonplace calls of his duty, an ordinary day. The work may seem to him to be of secondary importance, of a merely semi-ecclesiastical or even secular nature. Perhaps he makes a note of the private baptism of a child he has been hurriedly called to christen, on a scrap of paper borrowed in the house. Instances have occurred in which this has been lost and forgotten, not having been immediately copied into the parish register. From such and similar carelessness may come the most troublesome complications and distress in families. What should we think of a bank clerk who occasionally omitted items in the ledger for which he was responsible? Probably his blunders would be speedily detected by some sharper eye, and rectified before mischief had been done. But in the case of the clergyman there is no assurance that a mistake will invariably, or even probably, be set right, or that an omission will be supplied. The blunder is buried in the book, and no one suspects it till long subsequent mischief or misery is ripened as its fruit. Even in the case of marriages, entries of which have to be copied and supplied to the public authorities, there is no guarantee that the original registration is



accurately made, except in the carefulness of the minister. Of course, there are many large town parishes in which the entries of all "surplice" duties are made by a skilled clerk; and, being assured of its correctness (though not without some verification), the clergyman has nothing to do but to sign the record presented to him. But in very many or most cases the whole business is done by the minister himself, and he cannot be too careful in its discharge. Among the precautions to ensure accuracy which he should then take, not the least is the reading of the entry over to the parties concerned, or the showing it to them, after it has been written down in the book. Care must, of course, be taken in the spelling of names, and the precise rendering of a "Mary Ann," "Frederic," or "Katherine" should be seen to. In marriages, especially, it is well for the parties themselves, and their witnesses, to sign the foot of the register before the body of it is filled up by the clergyman. Again and again it has happened that after the name, say of the bridegroom, has been given verbally with seeming distinctness, and written down, he himself flourishes in an additional letter, or presents his signature with an unexpected initial. Then the body of the entry has to be corrected (with untidy justifying notes in the margin), or the page is returned from the representative of Somerset House, with a request for an explanation of the difference between the spelling of the name by the bridegroom and the writer of the entry. The signatures should be written first by the parties themselves and then copied. If they should profess themselves to be unable to write, it will, however, be sometimes found

that they know how their names should be spelled. They decline to set them down from nervousness, or from a (not altogether indefensible) sense of shame-faced resentment at the sight of the sprawling result. Nevertheless, it is the duty of the minister to see that the facts be fairly entered in the body of the Register.

### 3. FAIR WRITING.

I have said "fairly entered." I think it would be an excellent thing if Bishops assured themselves before the ordination of a candidate for Holy Orders that he could write as well as read. His reading is frequently bad, but his writing is sometimes worse. The one is to a certain extent audible, while the other may represent illegibility itself. This is provoking enough in ordinary correspondence, but when it is allowed in the registration of Marriages and Baptisms, it is simply shameful. Yet I have seen entries in registers in the hand of most estimable and scholarly men dashed off with the carelessness of an ordinary note, and decipherable only with difficulty. In the most important official records which a clergyman has to keep, he should write like a clerk. Whatever his natural hand may be, he should acquire this desirable legibility for strictly "clerical" duties. This is easily done. These entries involve the use of very few words, and the worst writer might soon learn to make them aright. A little determination and thoughtfulness would do it. Habit is the act of yesterday. The clergyman should recollect that he is not writing for the refreshment of his own memory,

or to people who are familiar with his penmanship. And thus his entry should be as plain as print. He should, moreover, assure himself that he has the best materials. There are "registration inks" to be had, and these should be supplied to every vestry, for the vestry recorder writes for the ages to come.

What has been said about the severely official work of registration, upon which social, legal, and family issues may depend, applies moreover to the keeping of records which have no national or government character. The "Preachers' Book," which is appointed to be provided, generally involves more than spaces for the names of "strange" ministers. There are sometimes columns for the text or subject of the sermon, the reader, celebrant, number of communicants, and the amount as well as the object of the offertory. And here, too, however compendious the record may be, the writing should be scrupulously fair. Of course, the "signatures" of the preachers may well be characteristically personal, but the rest should be "clerkly." These books of current ecclesiastical and parochial record used in church vestries would, however, not infrequently astonish an ordinary "book-keeper" by their scrawls and blots. In some, *e.g.*, considerable skill in deciphering and adjustment is needed in order that the totals of the offertories may be distinguished and ascertained. Money entries are sometimes made without ruled columns, and occasionally the pages bear evidence of having been shut before the ink of the entries they contained was dry. It may seem strange that such hints as these can find due place in a Manual of

Parochial Work, but they are by no means unnecessary. The slovenliness of some clergy in this respect is almost inconceivable. Indeed, in many country parishes there are no

#### 4. RECORDS OF PASTORAL WORK

at all. It is not that no list is kept of communicants, for there are men habitually exact in their ways who have an undefined dislike to this item of parochial tabulation. They fancy that it savours, however remotely, of a taste for individual direction. But there are parsons who are so far from tabulating their experience, that they produce no written materials which can be summarized or arranged at all. There is no list of sick, nor indication of their condition or treatment. Probably, in respect to some rural flocks, a clergyman would think as little of providing this as he would of setting down the ailments in his numerous family. Yet in many places the population, without being large, is too numerous to have the knowledge of its current life entered solely in the tablets of the memory. There is a similarity in the conditions, often an identity in the names, of peasants, which is sociable and neighbourly, but most confusing. Some pastors, like the shepherds who profess to know each individual in their bleating, woolly charge, may need no such artificial assistance as a *speculum gregis*; and yet even in such a case a man may admit the possibility of his having a successor to whom, on his entry at least into the cure, such information would be valuable. He would surely be glad of some recent history beside the

severely bare bones of the baptismal and marriage registers. Nevertheless, there are parishes utterly void of any accessible record beyond these official volumes. There is no written indication of the services which have been held in the church. The rustic clerk and grave-digger probably knows, but his report is by no means always lucid, and his reproduction of dates is dangerously conjectural. There is no mention made of the offertories or collections, their amount, nor the objects to which they are applied. There is no list of former confirmation candidates, nor even of their number. The churchwardens, being men of business, probably keep a reckoning of any monies applicable to church expenses; but, beyond that, the administration of not a few country parishes goes on without leaving a single record taken. The parson fancies that he knows all about the place; and, even when he does keep an intermittent private diary, never thinks of providing anything in the shape of a pastoral one which shall be of benefit to a successor, or correct his own memory.

It is obvious that if the incumbent of a cure has any colleagues, there is additional necessity for some current registration of parochial economy. Otherwise their ministrations will be continually overlapping each other. The authorized provision, moreover, of parochial facts and recent events, which may be studied or referred to along with a list of parishioners and a parish map, anticipates that laudable desire to get information which every new-comer feels, but which may be set down to sheer intrusive curiosity. Anyhow, a plain accessible record of the pastoral



condition of a place ought to take the wind out of the sails of the gossips.

Surely it is not too much to expect the incumbent of a parish to keep a book in the vestry of his church where at least the services, number of communicants, "strange" preachers' names, and particulars of collections are set down at the time. This should be supplemented by another not quite so public, but yet hardly to be considered private, kept probably at the parsonage, containing the names and addresses of all the sick, and, anyhow, something having reference to their material condition and treatment. Of course, no "opinions" about them should be recorded for prying domestic eyes, but minor facts, such as the date of the last visit paid to them, and the nature of their sickness, ought to be written down. Even where this is habitually done, the clergyman is sometimes surprised at the quickness with which time has slipped by without old Mr. or Mrs. Blank, in Blank Lane, having been seen at all. And if it were begun to be done in some parishes, the excellent parson would find that his memory was not so infallible as he had thought. Moreover, the steady keeping of some records of pastoral work provides a very instructive retrospect to the minister. Now and then he turns over the back leaves, and perhaps seeing the same name of poor Master Hodge, and the same treatment of him recurring month after month, and year after year, and then realizing that no improvement in his condition can be said to have been made, some new point of departure may be hit upon, and the staleness of his life be possibly somewhat stirred. Ministers,

like all men, are likely to acquiesce in a routine which is capable of readjustment. But they are hardly likely to see this unless some marks are left behind of the case in which depressing monotony may be remedied, or at least more freshly relieved. A simple record of parochial procedure revised and added to, say once a week, on a stated day and at a fixed hour, by the clergyman and any of his helpers whom he can get together, ensures at any rate some material for the due supervision of a parish. Then the minister and his colleagues review and realize their common work; thus keep up their interest in it, and make sure that no one who has come to need their ministrations is left out of sight for more than a week. All the business of the place is swept together on, say, a Monday morning, and the fresh material contributed by the visitors is either sorted, or thrown aside as such mere temporary matter as needs no registration.

The old list, moreover, is carefully pruned when the parish workers assemble themselves together. But in this matter

## 5. PUNCTUALITY

is imperative. It should be known that the clergyman is ready with his books, accounts, memoranda, &c., at a certain hour, primed with the latest experience and suggestions. Then his parish helpers know that they will not only find him ready to do what should be done, but, if necessary, can exchange local information with their colleagues. All this is lost where the devoted parson merely assures them

of his continuous accessibility. The punctual recurrence of the administrative hour provides that which no ministration spread over the day can afford. In town parishes he will, of course, have a fixed daily period, if possible in the vestry of his church, during which the minor matters of the parish are swept up to him; and he will make it a rule that petty business, mostly of a semi-secular sort, should be brought to him then. He is justified in expecting that he shall not be made to potter on from morning till night in the discharge of this item in his ministrations. Though in one sense he is a parish servant, he is not a clerical waiter, to be rung peremptorily for every moment.

It may seem to be so, and yet it is not superfluous, to dwell upon the need of punctuality in keeping official engagements, such as burials and weddings, especially in a country parish. On these occasions the friends make holiday, festive or mourning, reverent or otherwise; and they frequently lose the sense of such nice distinctions of time as half an hour. A "quarter past" or "to" is altogether too fine a division to be clearly comprehended and acted upon by some worthy rustic minds, though it be an appreciable part of an "hour," but the request for a "party" to come to the church at, say, twenty "minutes" after three, conveys no clear idea whatever. Thus, when the parson has the fixing of the time himself, he should wholly repudiate fractions, and say distinctly "ten" or "three" o'clock, as the case may be. And then he should always keep to it scrupulously himself, however often kept waiting. Perhaps in some parts of the country where imme-

morial usage has fixed "eleven" and "four" for a short interpolated meal, the choosing of these hours (which have come to give their very names to grateful snacks) indicates more clearly the arrival of an engagement. They are standing knots in the day's course. Anyhow, the people (however loosely they may reckon time in a "broken" day) should not be encouraged in their unpunctuality by the parson himself in the matter of weddings and burials. It need not be said that the fixed hours of Public Worship should be observed. These are seldom disregarded—in these days at least. Still, the minister's measure of exactness should by no means be pedantic. A man may be called punctual who is never actually late, and yet the successful procedure of the Sunday or service may depend in great measure upon the "earliness" with which the parson presents himself. He goes to worship, not merely to say prayers, and thus he must not be haunted while he prays with a suspicion that some small matter may be found out of order during the service. It is of great importance to know that every detail for the due conduct of Divine Worship has been coolly arranged beforehand. The finding out of the lessons to be read (and, however familiar, they should be looked through, at least, privately first), the final choice of the hymns to be sung (though as a rule this is made before the last rehearsal, and seldom in the presence of the choir), the needful equipment of the Communion Table, the provision of alms-bags or basins if a collection or offertory has to be made—all these, and such-like preliminaries, must not be wholly deputed to the very best of officials, or

hurriedly attended to just before the clock strikes, if the minister is to say, lead, and join heartily in the service which follows. There is a subtle but strong relationship between the minister and the people. If he is inevitably inattentive, by reason of some previous omission, which he seeks to repair in a parenthesis ; if he has an obviously anxious eye on some hitch in the service, which might have been prevented by a little precaution, the contagion of inattentiveness is sure to spread, and a service which might have been sweet and wholesome is undefinably marred. Let the minister not be above personally looking to the details of this part of his sacred business well before it begins. Let him be like the vigilant captain of a ship, who sees that every rope is in its place, every sail drawing, every man at his post, when special work has to be done. Let him never wholly depute this minute supervision, and then hurry into church a minute before he puts on his surplice and walks out of the vestry. Let him come in good time, and look round to see that everything is in order. Let it be known that he may at any time quietly ask a disagreeable question about some small item in the devotional preparation. He need not do everything himself, but a few deliberate and experienced glances will assure him, and encourage or stimulate his assistants. This need not take long to do, but on the doing of it often depends whether the service shall go ill or well, whether the congregation shall feel that their minister is really joining with them in their worship or not ; whether, in short, there shall prevail an atmosphere of wholesome, uninterrupted devotion, or the people shall



catch the spirit of disquiet and unreadiness which the minister feels himself. These may be reckoned as commonplace details, but their due recognition goes far to determine the tone of the worship held, and its consequent comfort and benefit to the minister who leads it and to the worshippers themselves. And all depends upon the liberal interpretation which is given to "punctuality."

## 6. SANITARY PRECAUTIONS.

As the clergyman mixes among his fellow-parishioners at all seasons, but especially in times of sickness, it is obvious that he should be very careful not to convey infection. And yet the clearness of this obligation is not invariably recognized. It is not always perceived that of all men the clergyman (without due precaution taken) is most likely to carry disease about among the people. For, unlike the doctor or nurse, he visits the whole as well as the sick, and his "cloth," so far from protecting him, is a not unlikely vehicle of mischief when he has been close to the fevered patient. Thus every care taken by the physician to purge himself from any taint of contagion when he leaves the sick person's room should be known to, and observed by, the minister. This is not the place to give a list of sanitary precautions, which may be obtained almost anywhere, but especially at the offices of the National Health Society, in London. Nevertheless it cannot be insisted on too strongly in a "Manual of Parochial Work" that the clergyman should be familiar with the best scientific practical directions to be observed

in the sick room, and especially by the attendants of the sufferer. It does not follow that the minister usurps the place of the physician, though it is well for him to know what should be done at a sudden pinch, before medical help can be obtained, and to keep on hand a few very simple recognized remedies for, say, the coughs of his poor parishioners. He must not, indeed, take upon himself to "dose" them, and yet he should be as keen and insistent as the best doctor himself in the matter of contagious and infectious diseases. There is the more reason for this in the case of the clergyman, since he probably feels that he, above all men, should not give way to alarm at the arrival of a pestilence. He has preached and talked about trust in God. Let the comment of his daily conversation, in hours of peril from sickness, be to the effect that real trust in the Lord is seen in an observance of His laws of life and health. The minister spreads the knowledge of God's kingdom when he teaches these in his words and works. There are, however, people who, in a time of danger from acute infectious disease, make a notable display of what they call "faith." The clergyman who advises the most simple precautions is met by them with the remark that the Lord will protect them if He sees fit; and the minister may even consider himself fortunate if this is not accompanied by an ill-concealed sneer at the apparent timidity of the man who ought to show the clearest example of courage. The wise man will never invite a character for courage by any concession to the foolish sanitary assurance of his people, but strive all the more to learn, explain, and use the means which may be had for the due meeting of any pesti-

lential visitation. The ignorance of many educated people concerning sanitary laws is enormous, but its defiant (and sometimes seemingly hopeless) development in the uneducated is beyond the belief of those who have not had to combat it themselves in the face of pressing danger. Thus the clergyman who strives to teach and apply this phase of truth must expect to be (sometimes grossly) misunderstood, and to have his endeavours thwarted, secretly if not openly. Nevertheless he will make the application of sanitary knowledge by no means a small feature of his parochial work, though it meet with small praise or reward. And he will plead for its high place in the kingdom of God.

#### 7. RESPECT FOR THE BODILY WEAKNESS OF THE SICK.

In speaking of this matter, a partly cognate one suggests itself. The clergyman has to visit the sick and dying. It is a conspicuous part of his business. But in their zeal for its assiduous performance some ardent and healthy young ministers hardly realize the weakness of the sufferer's body whose soul they strive to address.

Few men are seriously ill without some apprehension or care about the possible issue of their sickness. Many are then conscious of their immortality after an undefined fashion, and yet with a conviction (which is none the less strong because it is vague) that all is not well between themselves and their conscience. To these the minister of good news should be able to give comfort. To all, the ministrations of religion, in themselves, should be welcome. But the greatest,

care, perception, and kindness are needed lest what should have been for their health becomes a source of depression or distress. Sick people are sometimes sorely vexed, and even hindered in their recovery, by an injudicious application of religious treatment. Inconsiderate spiritual pressure tends neither to give them knowledge of God's truth in this world, nor in the world to come life everlasting.

The spirit in which a sick man should be approached and addressed concerning his mental state is set forth in the first words which the minister is directed to use in the office for the Visitation of the Sick. The rubric runs thus—"The Minister of the Parish coming into the sick person's house, shall say, 'Peace be to this house, and to all that dwell in it.'" Now, whether or no he shall deem it expedient to pronounce these words, they may well teach him the object of his business there, and the spirit in which it should be done.

To many he is welcome. And by the exercise of his duty the minister supplements the work of the physician and the nurse. There are (perhaps more than we think) sick persons who are glad to speak on "religion" with far more openness than they can bring themselves to use in their communications with their friends. There is a domestic shyness which is most restraining. With the minister, however, they find freedom of speech. And sometimes, it may be, they desire a confidential interview, they are anxious to relieve themselves in the ears of a quiet, trustworthy, receptive mind. They give utterance to some tale of mental distress before some one who is not thereby "shocked," who has an official claim to hear, if need be, what they would have much hesitation and diffi-

culty in uttering to those with whom they have been intimate, perhaps all their lives, and whose estimate of their motives might be mistaken. It need hardly be said that the nicest consideration is required in dealing with such people. Quiet and kindly acquiescence in their desire for this relief may greatly assist the physical means which are being used for their recovery. There is many a sick man whose soul resents the nursing and doctoring with which he is plied because he has "a mind diseased." That was a divine diagnosis which made Jesus say to a sufferer brought to Him for cure, "Son, be of good cheer, thy sins be forgiven thee." It is hard to heal the body when the soul is obstinately sore. There are doctors who have been puzzled by the apparent stubbornness of a disease, when really the difficulty has arisen, not from the inaccessibility of the affected organ or nerve, but from a torturing ulcer in the conscience. Here is need of what I may call that official mood which the minister, especially if young, finds it sometimes difficult to maintain. He must needs be warm with pity,—but keep it under subjection, for it soon passes into contempt, disgust, or reproach. He must treat the sufferer with sympathy and hope. Above all he must treat sin as a "disease," just as truly as fever or any bodily sickness is. He must be no more "surprised" or "indignant" at any revelations which it may involve than a good nurse who dresses the sore and cleanses the foul source of the discharge. There is a capacity for a return of spiritual health in the worst man who has gone most clearly against conscience and counsel.

The special religious recipe or treatment needed



does not come within the scope of these remarks. They are made only with an eye to that demeanour of the clergyman towards the sick who require spiritual ministrations which prevails among sensible men in all parts of the Church. As no good nurse, however firm, will "scold" her patient, so no parson fit for his post will "rate" the sinful, suffering soul. He will listen without gesture of reproach or uplifted eyebrow of surprise to all that he may hear, and he will appeal to that spirit divine which is wholly extinguished in none. He will also honestly associate himself with the guiltiest, both in his prayers and exhortations.

There is another form of consideration needed in the carriage of a minister towards the sick. He must recollect that his patient is sick, that if he were not suffering from some form of weakness the interview would probably not be held. There are delicate and sensitive men who speedily and instinctively perceive whether the sick man is able to bear a visit. There are, on the contrary, others who hardly recognize the possibly depressing nature of his infirmity. Perhaps a man of this sort "never had a day's illness in his life." Maybe he is an athlete. He strides about the muddy lanes of his parish with thick boots and the strongest of legs. You hear his cheery greeting across a field. When he enters a sick room he may be like a breeze to one becalmed. His exuberance of vitality may be better than medicine to the sick. But, on the contrary, it may be almost insufferable. Some devout and grateful patients positively dread the arrival of their kind and healthy pastor, who has no idea of the depression or disturbance caused by his religious

solicitude. They are too civil or too weak to remonstrate ; but they suffer. Let no clergyman, therefore, take it amiss, or allow himself to construe the excuse as an indication of religious indifference, when the friends of the sick person say, "Perhaps you would call another day, sir." On the contrary, the judicious minister is careful lest he should take undue advantage of the invitation to "walk up" made by the sick man's neighbours or attendants. They are not ill. They frequently think it a desirable thing for him to be caught in bed. Their welcome to the minister has, therefore, to be carefully discounted by him. He should scrupulously ascertain whether the patient is himself willing to receive a ministerial visit. The doctor is always welcome, for his presence suggests recovery. The arrival of the parson, however, has, in the minds of many, something suggestive of mortal sickness about it. He cannot, therefore, be too careful, lest his best intentions lead to anything but a comforting of the sufferer whom he desires to cheer. Let him honestly seek to ascertain whether he is able to bear it, and then to discharge or postpone the contemplated duty.

They are not, however, the sick alone who are likely to be injuriously influenced by injudicious conversation. The whole are sometimes set against the minister by his

## 8. CONVERSATIONAL AFFECTATION.

As men are well advised in Holy Scripture to prophesy according to the proportion of their faith, so, in talking with his parishioners, the clergyman will

be careful not to force religion into prominence. He is probably impressed with a standing, wholesome conviction that he ought to "sow seed" when he can. But there is a time to sow. And the wise pastor will not only watch or wait for this, but remember also that there are many forms of good seed, and, above all, that his own heart must be in the right mood when he would utter words of righteousness. He must not bring out pious phrases, which are, for the time, only lip deep. Nothing is more injurious to the exercise of a healthy influence than an obviously professional address, tone, and subject of conversation. The dullest of sheep instinctively sees through the official mood at once, and, so far, silently despises the pastor.

There is another form of conversational affectation which brings disregard; and that is an attempt on the part of the minister to adapt himself to, say, a rustic mind by talking about purely rustic and agricultural matters. There he is at a disadvantage. He hazards a remark about bullocks—quite wide of the fact. And his judgment is then (not without justice) immediately challenged in the rustic mind. The parson, he feels, is talking nonsense. And that does not make the peasant ready to receive other impressions when the parson is on ground that he knows.

#### 9. PARISH MAPS.

He should inquire after the tithe commutation map and award, and (if there has been an enclosure) for the enclosure map and award.

Both these pairs of documents are frequently in the care of one or other of the churchwardens, some-

times in that of the incumbent, and in other cases they are kept in the parish chest, which he should get the churchwardens to overhaul with him. Then he ought to find the terrier, which he should check. He should also note whether any books or documents appear to be of interest, antiquarian or otherwise.

#### 10. ENDOWED CHARITIES.

If there are any endowed charities in the parish, a record of them also ought to be found there, and he will probably find himself an *ex-officio* chairman, or, at any rate, a trustee. When this is the case, he is not to be envied; for, if he takes the labouring oar, he will most probably expose himself to obloquy, while, if he lets things go on without interference on his part, the chances are that he will have to connive at a great deal of petty jobbery. If possible he should decline, or withdraw from, the position of a "judge and divider" in the matter of endowed charities.

#### 11. TABLE OF FEES.

He should inquire whether there is any table of fees. It may not be worth the paper it is written upon, but it will be his sole authority. If the fees are customary and good, he will vitiate the custom by making alterations. If there is no table, his best source of information will be the parish clerk, who, however, is not infallible. Where there is no good custom for fees, a table can be settled by the Ecclesiastical Commissioners if applied to by the Vestry, and, when several parishes combine for a common table, the expense is trifling.

PART IV.  
THE SCHOOLS.

CHAPTER I.  
THE DAY SCHOOL.

[VEN. ARCHDEACON B. F. SMITH.]

NEXT to the cure of souls and the services of the Church, the pastoral office involves no more serious responsibility than the maintenance of those parochial schools which have once been founded in almost every parish in England for the education of the younger members of the Church in its religious principles. On the incumbent of a parish generally devolves the office of keeping alive that zeal for religious education in the principles of the Church to which the school originally owed its foundation, and of procuring for it the voluntary support necessary to maintain it in efficiency. Failing that, he is armed with the fatal power of alienating it for ever from its intended uses, by throwing it for support on the rates.

Once surrendered to a School Board, the school will lose the original character impressed on it by its



founders. It need no longer have a member of the Church for its teacher. The clergyman may be excluded from its management through not being a member of the School Board. The Catechism of the Church cannot any longer be taught in it; and when once public money has been expended on the fabric, whatever the tenure of it by the School Board may be, it will be practically confiscated, as far as the day school is concerned, to the uses of the State.

### I. THE SUPPORT OF VOLUNTARY SCHOOLS.

The first duty of the incumbent, therefore, in virtue of his office will be to do all in his power to avert such a catastrophe. It may be threatened by the mere increase of population demanding additional accommodation, which it may seem beyond the powers of the voluntary enterprise of the Church to supply. Yet arguments are not wanting to induce the parishioners to prefer a voluntary enlargement of the existing Church school to the alternative of establishing a School Board. For, by voluntary effort, school accommodation of the most approved kind may be provided at £5 a head (and for large numbers this figure has been reduced as low as £3), falling far short of the average cost of schools built out of the rates. Moreover, this reduced cost of voluntary school accommodation will generally be shared by the owners of property, so as not, like rates, to fall wholly on occupiers. The Church societies, moreover, both diocesan and national, stand ready to aid any enlargement of a Church school with a building grant; and, finally, the cost of future maintenance will fall much more lightly on the parish, where Church schools

have been enlarged or multiplied, than if a new spending board had been created to support education by rates. And if these arguments prevail, and an enlargement of the Church school accommodation be resolved on, another of the most fruitful sources of danger to the existing Church school will have been avoided, viz., the drying up of voluntary subscriptions through the imposition of a school rate.

Should, however, the parishioners finally determine to supply the deficient accommodation by rate, the clergyman's efforts will then be directed to maintain, if possible, the existing Church school on its original footing. It will be chiefly to zeal for God and the Church that he will appeal among his own people not to allow the Church educational machinery to collapse for want of their support. And, even where these motives fail to operate, there still remains the "breeches-pocket argument," and he will do well to represent the saving to the rates effected by this voluntary supply of a part of the legal demand for education.

Even where there is no call for increased accommodation, the continuance of a Church school is often imperilled by the call for serious structural repairs. Unless this can be met by special voluntary contributions collected for the purpose, such an exceptional demand may easily derange the nicely-balanced finances of the school, and land it in bankruptcy.

Again, losses of subscriptions through death or removal must be made good if the best-supported Church school is to hold its own in perpetuity; and, though much may be done by developing the revenue derived from school fees, the tendency of a subscrip-

tion-list to dwindle can only be effectually met by the creation of a counterbalancing enthusiasm among the members of the Church for what they believe the only sound system of religious education, leading them to bring to the support of their parochial schools something of the ardour which is now chiefly displayed in the support of more remote missionary or charitable enterprises at home and abroad.

Once more, want of harmony in a parish is a prolific cause of weakness to a Church school ; so that a cordial understanding between a clergyman and his parishioners is a tower of strength to Church education, and may easily become the one thing needful to make the Church school flourish.

But, whatever be the dangers assailing Church schools, every legitimate effort should be exhausted before surrendering one of the Church's strongholds to a body which must be neutral, if not hostile to it. This loss of the Church school would be an irreparable injury to the discharge of the pastoral office. It may inflict a blow on the clergyman's influence at its tenderest point, viz., with the young of the flock : it may turn a stronghold of the Church into a base for the attacks of her enemies. And, grievously as these consequences may be felt by the clergyman, compelled or induced to surrender the Church schools, let it be remembered that they do not end with himself, but are entailed on all his successors in the ministry of the parish.

## 2. THE MANAGERS.

Let us, however, assume the stability of the Church school, and next ask what is its present constitution.

The parochial school is recognized by the State as a place of religious education for younger members of the Church, to be conducted on its own principles, under the direction of its own ministers, subject to its providing, to the extent of its capacity, for all comers in the parish a secular education such as shall satisfy the education departments, with power of withdrawal from the religious teaching.

Accordingly, the usual trust deeds of national schools, making the clergyman responsible for the religious education of the scholars, provide him with special facilities for the discharge of his responsibilities towards the younger members of the Church. But, besides, in constituting him *ex-officio* chairman of the body of managers, it invests him with a large share of the general superintendence of the school. In this latter capacity he will be careful not to allow the duties of management to devolve exclusively on himself, but rather to infuse zeal and energy into that committee which the trust deed associates with him in the management. For this purpose he will convene them periodically, to take note of all events and fluctuations in the school, as well as for the transaction of necessary business. He will endeavour to arrange for the members of the committee successively to associate themselves with him in the visitation of the schools; and he will be careful to give free play to any interest and zeal in the good work which may display itself among his colleagues.

The first and most important duty of the managers will be the appointment of teachers, in which the clergyman will, of necessity, exercise much influence, and in which he enjoys special advantages for guiding

to a right issue. No pains are too great to expend on the original choice, not simply of a good teacher, but of one suited to the special vacancy to be filled. For in proportion to the suitability of the original selection, it may be reasonably anticipated, will the works of the teachers prove congenial to themselves, beneficial to the parish, and in harmony with the wishes of the managers.

The winter half of the year, with a preference for the winter quarter, is, on the whole, perhaps, the easiest time to fill a vacancy. The training-colleges annually send forth their students at Christmas to occupy schools, which makes that a national time for flitting. But those who count on the training-college for the supply of a vacancy must make application to the Principal several months before, or else their choice is liable to become a limited one.

### 3. THE TEACHERS.

There are three classes of certificated teachers out of which selection may be made, according to the wants and means of the school. There is, first, the untrained teacher whose certificate has been gained whilst serving as assistant or as head teacher of a small school, under a provisional certificate. Among that class it would be fairer to look for practical experience of the teaching and conduct of a school than for wide culture or high attainments. The practice of their vocation they have hardly intermitted since they were first appointed. Next, come the trained teachers just leaving college in the freshness of vigour and hope, eager to put in practice the



principles in which they have been indoctrinated during two years' training, but having as yet to feel their way as sole administrators of a school. During the two years they must serve to obtain their parchment certificates the pecuniary expectations of these young teachers, being more or less regulated by the training-colleges, are very modest ; and, where the demand for experience is not excessive, they often render excellent service in their first situation, not unfrequently taking permanent root in it.

Lastly, the experienced certificated teacher, whose powers are seasoned, and who has acquired a mastery of the arts of school government and teaching, aspires naturally to fill the most responsible post in the profession, with a higher scale of remuneration.

In determining from which of these classes of teachers it is desirable that the teacher should be drawn, not only will the means and requirements of the school have to be considered, and the responsibilities of the situation, but also the chances which each class offers of making a permanent appointment, frequent changes of teachers being a constant source of weakness, while the influence and usefulness of a good teacher increase in geometrical ratio with the length of that teacher's tenure of office.

In advertising for teachers care should be taken to give precise information of indispensable requirements, so as to avoid useless and disappointing correspondence. Those who reply, or whose advertisements are answered, should be asked to forward copies of their latest Government and Diocesan Inspector's reports, and of the entries on their parchments, as well as the names of their referees, of whom the

clergyman of the parish they are just leaving should generally be the most satisfactory one ; and next, the principal of their training-college, or the inspector of the district with which the teacher has been last connected. With such referees privileged communications can be exchanged, testimonials by themselves being proverbially unsafe to rely on, except for what they omit. A visit to the school which the candidate is leaving will assist the judgment of any one familiar with the external aspects of school administration. At any rate a personal interview is almost indispensable, and, where distance permits the visit of a likely candidate to the locality in which the school is situated, it will often prevent future disappointments. Engagements are usually made with a three months' notice in the case of principal teachers, the salary being paid quarterly. In the case of assistants, whose salaries are more often paid monthly, a month's notice on each side is generally agreed on. All understandings as to the terms of engagement, not stated in the printed advertisement (which should be preserved for future reference), should be reduced to writing, and a copy kept by both parties. Care should be taken to specify any collateral duty which may attach to the office, such as playing the organ in church, superintending the Sunday-school, &c.

There are parishes in which it is absolutely necessary to secure the assistance of the day-school teacher to superintend the Sunday-school, if the habits of discipline inculcated in the week are not to be unlearned on the Sunday. And there is generally little difficulty in attracting good candidates for such situations ; especially where the necessity for this combi-

nation of duties is palpable. Many teachers have been accustomed from their youth to take part in the Sunday-school, and do not find a moderate amount of superintendence of it irksome or fatiguing, whilst some even dislike to be left out altogether of a work in which they are so deeply interested. But this requirement necessarily limits the range of choice, whilst, on the other hand, it would tend to eliminate some applicants who might not prove in harmony with the surroundings.

In proportion to the care that has been exercised in the original selection may be the confidence extended to the teacher when once chosen. A cordial understanding from the first between the clergyman, as representative of the managers, and the teachers, will make the wheels work smoothly. The teacher's occupation is isolated and monotonous, and the cheery visits of a manager in full sympathy with the school work, and ready to enter into the teacher's difficulties and discouragements, act like the mountain breeze to the climber breasting the hill. They soothe irritation, and brace flagging energies, or revive drooping spirits. The experienced teacher may have little to learn in his strictly professional duties from the clerical superintendent of the school beyond what his local knowledge can alone supply, and what one may always gain from another in the interchange of views on subjects in which they are both interested. But less experienced teachers are open to a good deal of professional help from the observation and kindly suggestion of a practised school-visitor. The game is notoriously more obvious to the looker-on than to the player.

But in all such suggestions the ultimate responsibility of the teacher to the managers, and subordinately to the Education Department, will be respected by the wise visitor ; and directions as to school management will most often take the form of suggestion or advice.

#### 4. RELATIONS WITH TEACHERS.

Care, of course, must be taken to prevent the visits of managers, whether lay or clerical, degenerating into meddling interference with the province of the teacher. Unfavourable comments should never be made in the hearing of the scholars or of the junior staff. But in exhibiting confidence and sympathy there need be no such caution. They are never more welcome than in the thick of school work, and the manifestation of them goes to strengthen the teacher's position with those under their authority.

The function of criticism, nevertheless, though to be exercised with so much discretion, will always form part of the duty of the official visitor of the school. Broader views of things may present themselves to his eye than always occur to the teacher engrossed by details of work. Such matters, also, as ventilation, temperature, draughts, blinds, offices, &c., which so much affect the health and comfort of scholars, should be made subjects of a visitor's constant observation, and, if need be, of suggestion ; else they will be apt to escape attention. A constant and close inspection of the registers, taking note of any irregularities, and periodically checking their marking, forms a recognized part of a manager's

duties, which, in a parochial school, will have chiefly to be undertaken by the clergyman. His observations also on the methods employed by the school staff, which the principal teacher may be too full of work to notice, may often lead to the correction of faults and a better economy of labour. Difficult cases of discipline, also, will naturally form the subject of confidence between the clergyman and the teacher, towards the solution of which, not only will the former be able to draw on his knowledge of the world, but often also on his acquaintance with the homes and characters of the scholars, essential to dealing wisely with perplexing cases.

With regard to school rules, the fewer they are, and the simpler, the better. If meant to restrict the discretion of teachers, they will be apt to fetter their action or to be set aside in practice, whilst the rules to be obeyed by the scholars are best delivered orally by the teacher, and are thus the more easily varied to meet altered circumstances.

There will remain, however, certain fundamental regulations to be made by the managers, which should be entered on their minutes and communicated to the teachers. Such are,—the time of closing of the school doors, the insistence on the payment of the school fee, and generally all matters affecting the admission and exclusion of scholars, for which the managers are held responsible by the Education Department.

Appeals will often be made to the clerical manager by dissatisfied parents against the school discipline. They should be always patiently investigated, and will generally be found, to be such as can be settled



by conference with the teacher, without the necessity of bringing them before the body of managers. Whilst all severity of discipline should be discouraged and regarded as a sign of weakness, it is not expedient, generally, to tie the hands of teachers by rules as to how discipline should be exercised. It is sufficient to prohibit assistants and pupil-teachers from administering corporal punishment, and the use of the pointer in the hands of the junior members of the staff, for other than legitimate uses, should be carefully watched and sternly repressed.

#### 5. ATTENDANCE.

Regularity and punctuality of attendance will be the points which will call most urgently for the attention and regulation of the managers. Failing the latter, the religious lesson will be interrupted and its benefits lost to late comers, while the former is essential, not only to the scholar's progress, but also to obtaining the highest grant. The double system of marking in different colours early and late comers now very generally prevails among careful teachers. This enables the clergyman, on his visits, personally to question those who come late on the causes of their unpunctuality, and often to correct it by remonstrance with the child or its parent. The strongest known force for ensuring regularity of attendance is the teacher's influence, backed in gross cases by the official proceedings taken by the attendance officer. But pecuniary inducements to absolute regularity may be profitably held out by the managers where the attendance is lax. These may take the form of a reward offered for each week's perfect attendance,

to be paid either in cash or as a deduction from the next week's fee, or as a bonus placed to the child's account in a shoe-club, or clothing-club, or bank-book. Care must be taken, however, not to waste money on a system of bribes, where attendance is already good. It will tell best on the finances where there is a good deal of room for improvement in the attendance. As a guide to the financial advantages to a school of such bonuses on perfect attendance, it may be stated that with a full rate of grant each child roughly contributes a halfpenny towards the grant by each attendance at school. Of course, the bestowal of ordinary prizes may also be worked so as to encourage perfect attendance; which has the further advantage for being taken as the basis of reward, that it admits of absolute proof against all who call in question its justice.

#### 6. THE TIME-TABLE.

The arrangement of the time-table is another matter on which the clergyman, as superintendent of the religious instruction, will be required to be consulted. The appropriation indeed to their several uses of those hours set apart for secular instruction he will do wisely to leave to the initiative of the teacher, subject to the approval of Her Majesty's Inspector. But, before transmitting it for counter-signature, the clergyman will do well to require that the whole time allowed by the department is reserved for religious instruction, and it also rests within his province to decide ultimately whether that reserved time shall be at the beginning or end of school, or distributed between both. The vast

preponderance of usage is in favour of the first hour or three-quarters of the morning being reserved for the religious lesson and observances, with a short time reserved for prayers and repetition before dismissal in the afternoon. Now and then local circumstances invite another arrangement. But it will be undesirable in such a matter unnecessarily to run counter to the views of the teacher on whom it depends to make use of the time so set apart. In cases of doubt, the visit of the Diocesan Inspector will enable a conference to be held as to what arrangement of time for religious instruction is best for the school, between him, the clergyman, and the teacher. In practice it presents little difficulty.

#### 7. RELIGIOUS INSTRUCTION.

The religious instruction being placed by the Church School Trust Deed under the direction of the clergyman of the parish, it becomes his duty in person, or by means of his curates, to superintend it, if not to take an active part in giving it. But he will do ill to release the teachers of the school from any responsibility attaching to their office for this most important branch of their duties. The province of the clergyman in this matter, in addition to superintendence, is "to supplement, not to supplant." Whatever assistance the clergy can render, it should not tend to take the religious instruction out of the hands of the teachers, who have professional aptitudes for oral instruction, who are always on the spot, and whose intercourse with, and tuition of, their scholars it is by no means desirable to narrow down to secular subjects. Any part in the direct

instruction assumed by the clergy should be well within their powers as regards the number in the class to be taught. It should be punctually and regularly performed ; and it should not preclude that of a wider observation of the religious instruction of the school as a whole, including the tone and bearing both of teachers and scholars during the time of the religious exercises.

Sometimes, where the staff is weak for these purposes, useful help may be given by ladies undertaking to do for a junior class on week-days what they often do so effectively on Sundays, care being taken not to overburden them with numbers, and the volunteer teachers being guarded against their besetting sin of teaching the attentive and forward children and letting the careless and dull escape.

It will be the clergyman's province to inquire discreetly into the devotional habits of the children ; to supply them with private prayers where no suitable ones have been committed to memory, and constantly to renew the inquiry as to whether they are used.

As far as possible, the use of the Bible during the religious lesson is recommended in all classes old enough to read it. If it be not read round, at all events it should lie open on the desks for reference, *oculis submissa fidelibus*. Children too often leave the first division of an otherwise well-ordered school unable to find their way about their Bibles. It may happen that the clergyman distrusts his competence to undertake any part of the religious teaching. The useful part will still remain open to him of examining, in successive weeks, the several groups in the religious subjects in which they have been recently taught, in

which he should post himself up beforehand, in order to avail himself to the full of the precious minutes allotted to the religious lesson.

The programme of religious instruction will naturally conform to the syllabus in use in each diocese, and set forth by the Diocesan Inspector as the basis of his annual examination. It need not, of course, preclude any other subject which the clergyman thinks proper to introduce during the year. The aim of such syllabuses is to comprehend, in the course of three or four years, the salient parts of Scripture history suitable for the instruction of children, together with the Catechism and such portions of the Liturgy as are thought desirable, and for which time suffices. The only caution needed is not to attempt to cover more ground in the year than can be thoroughly mastered, the diocesan syllabus being intended rather as a standard to be aimed at than a task to be accomplished. Inspectors will prefer thoroughness over a restricted range to a superficial dealing with the whole of their programme.

The Catechism will generally be committed to memory by simultaneous repetition. The importance of this being done with the greatest attention to distinctness and emphasis cannot be over-rated. It is a good plan for the clergyman to call from time to time for the salient parts of it to be written out from memory, to ensure that the words themselves, and not their sounds only, are duly apprehended.

#### 8. PUPIL-TEACHERS.

The religious studies of pupil-teachers and paid monitors will, in like manner, be prescribed for them



in practice by the syllabus of the annual diocesan examinations. And, in preparing them for this, a division of labour is recommended between the clergyman and the teachers. If each of the two give not less than an hour a week, the time at the disposal of the pupil-teachers for the purpose will probably be fully occupied. Periodical examinations on paper, too, will form part of the clergyman's work. Care should be taken that these young students go to the fountain-head, and not exclusively to abstracts and epitomes of the Bible and Prayer-book. The instruction given at this period in the intelligent handling of these volumes may be a lifelong blessing to them. If they should be induced early to volunteer as Sunday-school teachers, not only will some of the snares which beset them on a perfectly idle Sunday be removed from them, but they will acquire a valuable habit of studying Scripture for their own improvement, and may make lasting additions to their stock of Bible knowledge, through the manuals supplied to them for the preparation of their Sunday-school lessons. The advantage also will be incalculable of creating in them an interest in the spiritual welfare of their scholars; and this will impart a tone of seriousness to their vocation, which is the best security for its being conscientiously discharged.

To the clergyman will fall the delicate and responsible duty of keeping an eye on the habits of pupil-teachers out of school hours. The teachers themselves, from their isolated life, are frequently not favourably placed for gaining early information on this head. Any irregularity or indiscretion of a pupil-

teacher will often have become the talk of the parish before it reaches the teacher's ears. A kindly interest evinced by the clergyman from the first in the well-being of his pupil-teachers will lend great weight to any remonstrances he may find it necessary to address to them during the period of their apprenticeship, and he may thus be spared the necessity of bringing any faults before the body of managers.

Generally it may be said that matrimonial engagements, or the pursuit of them, are inconsistent with that concentration of mind essential to a successful discharge of the onerous tasks laid on these young people. They are more liable to overwork than either teachers or scholars; and an affair of the heart, it need not be said, is a cruel addition to their necessary burdens, often causing their primary duties to be neglected. The health, as well as the moral conduct, of these young people needs carefully to be watched, and any signs of over-tension should be a signal for unbending the bow. Any expedients which a clergyman can devise for widening their narrow outlook and varying the mechanical routine of their studies will be valuable and valued. Church pupil-teachers, it is to be feared, do not as a rule now receive as much personal culture from intercourse with their clergyman as once they did, or as Roman Catholic pupil-teachers often do still, from intercourse with religious persons of their own persuasion.

#### 9. GOVERNMENT EXAMINATIONS.

In the great field-day of the school year, the Government examination, the clergyman may have no official part to play; but, as the chairman of the

managers, and also that one of them whom the log-book ought to show to have been most constant in his visitations of the school throughout the year, he must always be able to render assistance to Her Majesty's Inspector in reference to the past history of the school. The better he is acquainted with the regulations which govern the allotment of the grant, the better will he be able intelligently to watch the course of the examination, and derive hints as to where the strength or weakness of the school lies. The happiest relations have hitherto subsisted between the clergy and Her Majesty's Inspectors. But the teachers have a right to look for the moral support of the clergyman on the trying occasion of an inspection ; and it will be for him to take care that the inspector is supplied with full information on any point on which there may be a liability to misunderstanding. Any interference with the course of examination would, as a rule, be out of place. But subsidiary information on exceptional circumstances may fairly be laid by the clergyman before the Inspector, so as to enable the latter to appreciate the special circumstances of the case. It will be for the clergyman also to add his influence, if need be, to that of the teacher, to secure the attendance at examination of children about whose presence there is any doubt, and to invoke the intervention of the local authority against the parents of those who have absented themselves without sufficient excuse. A few days' holiday after the Government examination is expedient to relieve the strain that has been put upon all concerned.

## 10. DIOCESAN EXAMINATIONS.

In the annual Diocesan inspection the clergyman has a more recognized part to play. As the authorized superintendent of religious instruction, a certain amount of responsibility must attach to him for the results of the examination. If he has taken any specific part in the teaching, he may be asked, and should be prepared, to examine his class before the inspector. But, as a mere looker-on at the examination, he cannot fail to pick up much useful information. Here, again, his local knowledge will be placed at the service of the Inspector, to assist in making known to him the conditions under which the work of the school is carried on. With him the clergyman will consult, in concert with the teachers, on the arrangements for the work of the next year, and, whatever words of commendation have dropped from the Inspector in the hearing of the clergyman, he will take care to report to the teachers for their encouragement. The clergyman will be careful before both teachers and scholars to show the importance to be attached to Diocesan inspection, and any little indulgence to the scholars by which it is followed will tend to make it a red-letter day in their almanack. They should be taught to look up to the Diocesan Inspector as the representative in his own department of the Bishop of the diocese, and be informed that their doings will be made known to him.

## 11. RELIGIOUS INSTRUCTION IN BOARD SCHOOLS.

Should the lot of a clergyman be cast in a parish under a School Board, his position in respect to the

religious education of some, if not all, of his young parishioners may be radically altered. If the Church school is maintained, and Board schools have been erected to fill up deficiencies, his first duty will be the due supervision of his parochial school, not, however, so as to prevent his taking a direct interest in the religious instruction given in the Board school. Should, however, the Board school have absorbed the Church school, his hope of influencing on the side of religion the education of his young parishioners will be measured by the influence he is able to exert with the School Board. A position of antagonism on his part is much to be deprecated, and the friendly intercourse that it is usually open to him as a man of letters to cultivate with the Board school teachers in his parish cannot but be mutually beneficial. Often he will find in them valuable allies in his care for the religious welfare of the young of his flock.

The aim of the clergyman in a parish in which there are Board schools must be to encourage a religious tone and systematic religious instruction in those institutions. Whether by his own personal influence, if he is a member of the School Board, or through the influence of laymen who hold the office, he may be able to secure that the religious interests of the scholars shall be considered—first, in the original choice of the teachers; and, secondly, in the programme of instruction sanctioned by the Board. If a member of the Board, the clergyman would doubtless have the power of hearing for himself from time to time how the religious instruction was given, and of conferring with the teachers and the Board on its efficiency. A great security will have been



obtained for its efficiency if the Board resolve to place that instruction under yearly inspection either by the Diocesan Inspector or some qualified person specially nominated for the duty. The younger members of the staff also, so far as they are members of the Church, may be encouraged and assisted to present themselves at the annual examination of pupil-teachers in religious knowledge held in almost all dioceses. In smaller parishes, possibly, where the conversion of a Church school into a Board school has been purely a question of finance, the clergyman's more direct superintendence of the religious instruction, of course within the limits prescribed by the constitution of a Board school, may be welcomed by the Board. But the methods by which the clergyman may hope to exercise a religious influence over that section of his flock who are taught in Board schools must vary almost indefinitely with the varying circumstances of the parish. They will tax his ingenuity and energy to devise and carry out, sufficiently to make him regret that the Church has not been able to keep pace with the educational demands of the locality, but possibly with results sufficient to encourage him to make the best of an unpromising situation.

One expedient may be mentioned, which is usually acceptable to a School Board, that of offering prizes for proficiency in religious knowledge at an annual examination on condition that the whole school be subjected to it.

## 12. SATURDAY SCHOOLS.

A Saturday school for teaching the Catechism to School Board children has also been found practicable, where the clergyman could give an hour in the morning, aided by one or two volunteers, to teach, hear, and explain the text to all comers. Of course such instruction is gratuitous. But the sacrifice of time and trouble is amply repaid to the clergyman by the personal acquaintance thus formed between him and the younger members of his flock, who might otherwise grow up strangers to him, if not estranged from him. And he will be preparing material for future Confirmation classes out of children who would be hard to win if they continued in ignorance of their Catechism.

## CHAPTER II.

### THE SUNDAY SCHOOL.

[REV. CANON INGRAM.]

THE Sunday school holds an important place in the work of a parish, and its importance is growing from year to year. As School Boards increase and the influence of the Church in the day schools decreases, we shall have to look more and more to the Sunday schools as the means through which to give religious instruction to the young.

Now, Sunday schools have largely failed in the past. It is a fact to which almost universal experience testifies, that very many of the young when they leave the Sunday school leave church too, and fall away into the ranks of indifference. The question, "How to retain our elder scholars?" has been discussed again and again, and the frequency of the discussion of itself implies that they are not retained.

This failure may, perhaps, to a large extent be accounted for by the fact that the true aim and object of the Sunday school has not been sufficiently realized.

Had the Church done her duty in the matter of teaching religion to the young, especially by the constant practice of public catechizing, the necessity for Sunday schools would not have arisen. As we

now have them they are the outcome of a praiseworthy effort to meet a need created by the Church's sad neglect of this plain duty. Bishop William Nicholson, of Gloucester, writing in 1686, speaks strongly of this neglect, and of the evils arising from it. He pleads earnestly for enforcing the direction as to catechizing, and says, "Without catechizing, sermons, as now in fashion, upon desultory texts will be of little use; and lamentable experience hath taught us that this is an undeniable truth, for ever since sermonizing hath justled out this necessary instruction, our people have been possessed with strange errors in religion, and hurried on by the spirit of giddiness, of faction, and of rebellion."

Words not without their meaning to-day.

### I. THE TEACHING IN THE SUNDAY SCHOOL.

The Sunday school cannot and must not take the place of the public catechizing which is the Church's method of teaching the young in the truths of religion. But the Sunday school can prepare for and lead up to this public catechizing.

This is the true idea of the Sunday school, and Sunday school work will be of real value in a parish just in proportion as that idea is grasped and realized.

But to this end the subject-matter and the lines of teaching must be carefully prepared and laid down beforehand, and a few suggestions on this point seem called for before we go on to deal in detail with the working of the Sunday school.

I. The teaching in the Sunday school should be a

carefully-prepared course of instruction, upon which the parish priest will catechize the children at the children's service.

2. This systematic course of instruction should be clear and definite.

3. It should embrace Christian faith and Christian practice,—

Faith, Duty, Grace, what to believe, what to do, how to obtain the power to do it.

These heads will naturally include the Creation, the Fall, the Promise of Redemption, the History of that promise, God's dealing with His people of old, the Incarnation, the Life of our Blessed Lord, His Death, Resurrection, and Ascension, the Coming of the Holy Ghost, the early history of the Church, the Orders of the ministry, the Sacraments—in a word, the Catechism explained.

4. Prayers should be taught,—daily private prayers. Great attention should be given to this, for experience shows that for the most part the prayers learned in childhood continue to be used in later life. Care should, therefore, be taken that the prayers taught should form a good framework, so to speak, for subsequent use.

5. Hymns should be taught; not children's hymns only, but simple, plain, commonly-used hymns that may be useful in after-life. The hymns learned in childhood are remembered in later life. An Arab proverb says: "To teach early is to engrave on the rock, to teach late is to write in the sand."

6. The use of the Prayer-book—the meaning of the various offices in it—should be taught.

7. The meaning of many words in the Prayer-book



should be explained, and clear definitions of such terms as Grace, a Grace, Virtue, a Virtue, Prayer, Intercession, Repentance, Restitution, Duty, Sanctification, Justification, Faith, Hope, Charity, &c., should be taught.<sup>1</sup>

Many sermons are meaningless to many who hear them because the hearers attach no clear meaning to the words used.

Too much stress cannot be laid upon the importance of clear dogmatic definitions.

## 2. THE SUPERINTENDENCE OF THE SUNDAY SCHOOL.

The natural and proper head of the Sunday school, as of all parish work, is the Incumbent. It is to him that the care of the souls of the children is committed, and he is responsible for their religious instruction; but acting under him, and appointed by him, will be the Sunday-school superintendent. The duties of a superintendent will involve much responsibility and many difficulties; the success of the school will largely depend on his devotion and tact, and much care should be taken in his selection.

It is a common practice for an assistant curate to take the management of the Sunday school; but, besides other objections to this, the fact that he is constantly liable to be called from his post to other duties is sufficient to show the undesirableness of this arrangement.

The superintendent should be a lay communicant,

<sup>1</sup> "Keywords of Christian Teaching" (London: David Stott. 1886) will be found an invaluable manual for the definition of such terms. [ED.]

a person of tact and firmness, whom the teachers will respect. He must be able to attend to the duties of the office with regularity. He should have no regular teaching to do. His proper work will be superintendence, not teaching.

He should have to assist him two secretaries. Registers should be carefully kept. As each scholar is admitted a form should be filled up, showing name, address, date of birth, whether baptized or not, confirmed or not, if confirmed whether communicant, last school (if any), class in which the scholar is placed. This should be copied into the school register, which should also contain a column for subsequent entries respecting the scholar.

A book should also be kept in which the names and addresses of all unbaptized children should be entered for the information and use of the clergy. From the school register the class register should be filled up for the use of the teacher.

A book should also be kept in which should be entered the names and addresses of absentee scholars. A visitor should be appointed whose work should be the looking up of such absentees, and giving to the superintendent his report as to them. This need not interfere with, and ought not to supersede the visiting the homes of the members of the class, which a good teacher will always try to do.

In a large school the superintendent will find it useful to appoint a guardian, whose duty will be to see that the room is properly arranged, open and close the doors, attend to any applications made at the doors during school hours, and generally act as custodian of the school properties.

The superintendent should also have one or two librarians, who should see to the distribution of all publications circulated in the school, and have the charge of the school library, and of all books belonging to the school other than registers.

These minor offices may be filled by senior scholars, and will often be found a useful way of keeping employed those who might otherwise fall away from the school. The larger the numbers so employed the greater will be the interest taken in the school work.

### 3. THE SUNDAY SCHOOL TEACHERS.

One of the most fruitful sources of failure and disappointment is the indiscriminate acceptance of the services of any one who offers to become a teacher. The need of teachers is often so great that all are accepted who offer, fit and unfit alike, and the result is too often failure. Much care is needed in the selection of teachers.

Two qualifications are absolutely indispensable, and ought never to be overlooked.

1. The teacher should be a regular communicant. This is *essential*.

2. The teacher must have the necessary time to devote to the work, without *neglecting any plain and distinct home duties*. Disregard of this rule will be certain to end in disappointment.

Besides these two general qualifications the teacher should possess, or aim at acquiring, the following personal qualifications:—

1. The teacher must be in earnest.

2. The teacher must cultivate love for children. Love is the true power whereby to rule them.

3. The teacher must cultivate a quiet manner and an even temper.

4. The teacher must be willing and able to put himself in the child's place so far as to understand its difficulties, and teach it in language it can understand. Some short office might be used in the public admission of teachers, and would be found to add to their sense of the importance of the work, besides which the children would thus see them invested with proper authority.

Let as many old scholars as possible be kept on in the school as teachers. The interest of the work, the order, discipline, and general tone of the school will be greatly strengthened where this is done.

#### 4. THE TRAINING OF TEACHERS.

Teachers having been appointed should not be left to themselves. Their work is one in which they will meet with many difficulties, and they will need much help. They should be trained in and for their work.

This training of voluntary teachers is, by the nature of the case, a delicate and a difficult question.

This training should be done by the parish priest, or by the most able of his colleagues. It should always be held to be, as it in reality is, the most important teaching post in the parish.

1. The teachers should be gathered together once a week, and then taught what they are to teach on

the following Sunday, and how they are to teach it. This is best done in the church after Evensong on a fixed night in each week, and the best method of doing it is for the clergyman to teach them the lesson just as he wishes them to teach it to their classes, and then to catechize them upon it.

At first there may be some little dislike on the part of the teachers to the adoption of such a plan, and some little shyness and hesitation in answering questions so put. But we feel confident that a very short trial of the plan will remove all objections, and every really good teacher, who has the work at heart, will very soon gratefully accept, and most thoroughly appreciate, the help which such a system will give him in his work.

2. Other helps, such as (1) model lessons given by an experienced teacher to a class in the presence of the teachers; (2) Lectures and instructions on the art of teaching, will also be found of great use in the training of teachers; but such helps can only be occasional, and ought never to be held as supplying the place of the regular weekly instructions above spoken of.

3. The superintendent, having no regular teaching to do, but being himself experienced in the work, will, of course, afford a new teacher all the help he can, (1) by advice, (2) by teaching the class occasionally while the teacher sits by.

## 5. TEACHERS' MEETINGS.

In addition to the regular weekly meeting for instruction, the attending of which should be considered an essential part of the teacher's work, periodical meetings of the teachers should be held. At



such meetings, which should be held at least half-yearly, a report of the condition and work of the school should be presented by the superintendent. This report should include the number of teachers and scholars on the books; the average attendance both of teachers and scholars; the number who have been admitted; the number who have left; so far as can be ascertained, the causes of leaving, and all other information that may be supplied by the school registers, together with any matters of interest respecting the school which may suggest themselves to the superintendent.

At these meetings, all matters touching the working of the school should be freely discussed. Such discussions will generally be found of value.

It will be well to keep these periodical meetings specially for the transaction of business. They should be held in the school, and it will be well not to introduce the devotional element beyond the opening and closing the meeting with prayer.

But special devotional meetings should also be held from time to time in connection with the school; without these there will be a great danger of the loss of true religious and devotional tone in the school. All scholars who have been confirmed should be invited as well as the teachers.

A General Communion for the school at certain fixed times is of the utmost importance. All communicants connected with the school should be earnestly invited to attend a celebration of Holy Communion as a body, say, once a quarter, or on certain fixed days, when the work of the school should be made the special subject of intercession.

A devotional meeting should always be held during the week preceding such Celebration. This will be found of great value in bringing about harmony and love in the work, and in smoothing and getting rid of many of the little irritations and difficulties to which the necessary friction of the work is certain to give rise.

#### 6. SUNDAY SCHOOL EXAMINATIONS.

The value of examinations conducted for Sunday school teachers is very doubtful. An examination, though it may be, to a certain extent, a test of religious knowledge, can never be in any sense a true test of the fitness or efficiency of the Sunday school teacher. And it will be wise not to give prominence to such examination. In the case of scholars, however, the matter stands altogether on a different footing.

A yearly examination of the scholars in the lessons that have been taught during the year will be found to increase the interest in the work. The examination should be voluntary, and, so far as may be, it should be conducted by examiners not connected with the school.

#### 7. SUNDAY SCHOOL TEACHERS' ASSOCIATIONS.

Associations of the Sunday school teachers of a town or district are now common, and are in many ways very useful.

Such an association should include as many as possible of the Church Sunday school teachers of the rural deanery. It should be presided over by

the rural dean or by a president elected annually with certain other officers, the governing body being the clergy and superintendents. Such an association will exercise a wholesome influence on the teachers,—bringing them together, widening their sympathies, and enabling them to realize more fully that the work in which they are engaged is a great Church work extending far beyond the limits and the interests of their respective parishes. If well worked, it will facilitate the giving of model lessons and lectures on teaching and other useful instructions. By the discussion of questions of practical work it will help to bring out the experience of many teachers, and thus tend to the formation of a great store of information and experience, which will thus become the common property of all. Another advantage will be the easier transfer of teachers and scholars from one Church school to another in the case of moving from parish to parish. Very large numbers of our children are, owing to change of residence, now often lost from our Church Sunday schools through want of attention to this point.

Before leaving this subject, we would once more say that, however useful the helps such associations may afford, they must not be held as taking the place of the regular weekly instruction of the teachers by the parish priest.

#### 8. SUNDAY SCHOOL RULES.

Let these be few, plain, and practical. We are almost tempted to say, the fewer the better.

We suggest the following rules for teachers :—

(1) To keep closely to the plan of lesson appointed.

(2) To attend the weekly instruction class at

---

(3) To be punctual. Doors open at \_\_\_\_\_, close at \_\_\_\_\_.

(4) To remember the class in daily prayer.

(5) To see that each member of the class can say perfectly what is appointed to be learned by heart.

With the addition of a very few simple rules for the children, which the circumstances of the school may require, these will generally be found to be sufficient.

### 9. SUNDAY SCHOOL PRAYERS.

I. The public prayers used in opening and closing school.

We would suggest the use of some such form as the following:—

*(Office for opening Morning School.)*

In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

*V.* This is the day which the Lord hath made.

*R.* We will rejoice and be glad in it.

*V.* Oh come, let us sing unto the Lord.

*R.* Let us heartily rejoice in the Strength of our salvation.

*(Hymn.)*

*V.* Oh come, let us worship and fall down.

*R.* And kneel before the Lord our Maker.

*(Let us pray.)*

Our Father, &c.

Pour down Thy grace, O Lord, we beseech Thee,

on this school, that it may serve to the glory of Thy Holy Name, and to the blessing of these Thy children, through Jesus Christ our Lord. *Amen.*

O God, who didst reveal Thyself to Thy prophet Samuel while he was yet a child, grant unto us, Thy children, the knowledge of Thy will and grace to walk in the way of Thy commandments, through Jesus Christ our Lord. *Amen.*

The grace of our Lord, &c.

*(Before leaving for the Church.)*

*V.* The Lord is in His Holy Temple.

*R.* Let all the Earth keep silence before Him.

Keep our feet, O Lord, we beseech Thee, when we go into Thine house. Guard us from all wandering thoughts and careless behaviour, and make our service acceptable unto Thee, through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, &c.

*(Office for opening Afternoon School.)*

In the Name, &c.

*V.* Oh sing unto the Lord and praise His Name.

*R.* Be telling of His salvation from day to day.

*(Hymn.)*

I believe, &c.

Our Father, &c.

O Lord Jesus Christ, who didst sit in the midst of the Teachers, both hearing them and asking them questions, grant unto us, Thy servants, both aptness to teach and willingness to learn Thy Blessed Will,



who livest and reignest with the Father and the Holy Ghost, one God, for evermore. *Amen.*

The grace of our Lord Jesus Christ, &c.

*(Before going to Church.)*

In the Name, &c.

*V.* Lord, I have loved the habitation of Thine house.

*R.* And the place where Thine honour dwelleth.

*V.* The Lord be with you.

*R.* And with thy spirit.

*(Let us pray.)*

Bless, O Lord, these Thy children, and sow the seed of Eternal Life in their hearts; that whatsoever in Thy Holy Word they shall profitably learn they may in deed fulfil the same. Look, O Lord, mercifully upon them from heaven and bless them, that they, obeying Thy will and always being in safety under Thy protection, may abide in Thy love unto their lives' end, through Jesus Christ our Lord. *Amen.*

The grace of our Lord Jesus Christ, &c.

II. The private prayers to be taught in the school.

We have already alluded to the subject, but it is so important that we again refer to it. These prayers should be :—

(1) The Lord's Prayer, carefully explained.

(2) A form of daily private morning and evening prayer.

This should be such a framework that it may be used throughout life and expanded as the child grows up. Few things are of greater importance than this,

for the majority of people do use throughout life the prayers they learn as children.

Such a form of prayer should contain an act of—

- 1st. Adoration.
  - 2nd. Confession.
  - 3rd. Petition.
  - 4th. Intercession.
  - 5th. Thanksgiving.
- (3) Acts of Faith, Hope, Love, Contrition, &c.
  - (4) Grace before and after meals.
  - (5) Ejaculatory prayers.
  - (6) Short simple prayers to be used privately in church before and after service, and at the celebration of Holy Communion.

Such prayers might be printed on a card and given to the children.

#### 10. SUNDAY SCHOOL HYMNS.

The hymns taught in the Sunday school should be selected from the Hymnal in use in the parish church. But we again repeat that other hymns besides children's hymns should be taught in the school ; and for this reason—the majority of persons remember best, and often only, the hymns learned in childhood. Let the child, therefore, be taught hymns that will be useful and profitable in after-life. Simple, easy, commonly-used hymns, then, other than merely children's hymns, should be included in those taught in the school.<sup>1</sup>

<sup>1</sup> Great care, however, should be taken not to teach hymns containing devotional expressions which are unreal in the mouths of children. Most good children's hymn-books now contain hymns from the ordinary Church books, which avoid this

The Hymns should not merely be learned by heart, but their meaning should be carefully explained; it is remarkable how often wrong impressions as to the meaning of hymns conveyed to childhood last on in life.

## II. CHILDREN'S SERVICES.

We have said that the aim of the Sunday school should be to prepare for, and lead up to, the public catechizing of the children. This public catechizing should take place at the children's service in the church on the Sunday afternoon. We now come to the question of these services for children.

I.—This service should be held regularly every Sunday afternoon, and not merely occasionally.

II.—It should be distinctly understood that it is a service for the children. It ought never to be used as a means of attracting and reaching adults. That many adults will be attracted by it, and derive profit from it, is almost certain; but this will be just in proportion as it is honestly made what it professes to be,—a children's service.

As to the service itself:—

(1) It must be taken from the Bible and the Book of Common Prayer, with hymns.

(2) It should never exceed an hour in length.

(3) It must have in view—

1st. The worship of God by the children.

2nd. The instruction of the children.

(4) In order that these objects may be attained, the children must be reverent, quiet, and interested; and

---

danger. Mrs. Brock's "Children's Hymn-Book" (S.P.C.K.) is to be recommended. [ED.]

in order that they may be reverent, quiet, and interested, the fact must be recognized that they have certain special needs, and these must be legislated for and satisfied.

1st. Children are *naturally restless*. Movement is a necessity to them. Too much enforced stillness is painful and wearisome. This natural restlessness should be provided for, and directed, by giving the children frequent change of posture during the service, not keeping them kneeling, standing, or sitting too long at a time.

2nd. Children are naturally *inquisitive, eager to learn*. Restless in mind as in body, their thoughts must be employed.

3rd. Children are *naturally musical*. This natural taste for music should be provided for, and used, by having good hymns with taking tunes, and plenty of chanting.

4th. Children are *naturally talkative*. Their tongues will be at work. This must be provided for by giving them plenty to sing and plenty to say in the service.

Bearing these points in mind, it will not be difficult to compile an office which shall meet the case.

Some such scheme of service as the following might be adopted:—

Processional hymn

*(to be sung while the children enter the church and take their places).*

*(All kneeling.)*

Silent prayer.

The Collect for Christmas Day.

The Lord's Prayer.

*(All standing.)*

V. Praise ye the Lord.

R. The Lord's Name be praised.

One psalm chanted,—ciii., cxlvi., cxlvii., or cxlviii.

*(All sitting.)*

A short passage of Holy Scripture  
*(to be read by priest and children, taking alternate  
verses).*

Catechizing.

*(All standing.)*

The Magnificat. *(Chanted.)*

The Apostles' Creed.

*(All kneeling.)*

A metrical Litany.<sup>1</sup>

The Lesser Litany.

The Lord's Prayer.

The Collect for the day

*(said by the children with the priest).*

The Collect for Holy Innocents' Day.

*(All standing.)*

Hymn

*(The hymn which is being learned in school).*

*(All kneeling.)*

The Blessing.

<sup>1</sup> Metrical Litanies for children should never be too long. They cannot remain quiet long while singing on their knees. They do, however, readily learn to sing the Responses of Morning and Evening Prayer; and experience has shown that a shortened form of Choral Evensong makes an admirable Children's Service. [ED.]



## Recessional Hymn

*(during which the children should leave the church in an orderly manner as they entered.)*

In such a service there would be sufficiently frequent change of posture to prevent the children growing restless. Their thoughts would be kept occupied ; their tongues would be employed ; their minds would be instructed ; and their devotion would be expressed in prayer and praise.

Now, a few words must be added about the conduct of such a service.

1st. Who should conduct it ?

Beyond all doubt, the parish priest himself ; or, if he be unable to do so, the ablest of his assistant curates. The work is of the greatest importance, and it is one of the most honourable and most useful parts of the parish priest's office. The same person should habitually conduct the service.

2nd. Next, as to the children.

The congregation of little ones will naturally, first of all, be drawn from the Sunday school. The children having been prepared for the catechizing, should proceed to the church with their teachers. The clergyman, with the choir boys, if there be any, should meet them at the church door, start the hymn, and so lead them to their places. This will bring about an orderly entering into the church, which of itself is important. The children must be placed where they can see and hear, as well as be seen and heard. The teachers should sit with their classes, and set a good example,—kneeling, standing, sitting at the proper times.

3rd. But this service should not be for the Sunday

school only. *All* children should be invited and encouraged to come. The children of the middle and upper classes need such services and instruction quite as much as those who, for the most part, attend the Sunday school.

If the course of instruction which will form the subject of the catechizing is prepared and printed, it should be supplied to the parents of the children of the parish, rich and poor alike. The children might then be instructed in it at home, either by their parents or by those who have charge of their education, and they might come to church to the children's services on the Sunday afternoon, and so be brought under the influence of the clergyman's teaching. Such a plan would, we believe, be highly valued by Christian parents, whatever might be their station in life.

If this service is held regularly, and is really made a *children's* service, the special needs of children being specially provided for, it will be found that many adults, parents and others, will be attracted by it, and will be much interested in it. It may be well to bind such persons together by forming a class for them, calling it the "Parents' Class," or the "Adult Class," or the "Vicar's Class," or by some such name. They should sit together. A roll of their names might be kept by the clergyman, and their attendance marked. They should not be expected to answer questions, but to listen to the children. Such a class will create a good deal of interest, and through it a valuable influence may be established with parents and others.

The children should be taught that almsgiving is a Christian duty, an essential part of worship; and there ought to be an offertory at the children's ser-

vice. The amount collected might be devoted to "a children's window," or towards the maintenance of a "cot" at one of the children's hospitals, or towards the cost of educating a child at one of the various foreign missions, or any such object which would create a traditional interest among the children.

## 12. GUILDS.

In connection with the Sunday school, guilds for boys and girls may be established. These will be found to be the best and most satisfactory means of working night schools and other classes for those who have left the day schools.

A "Guild of the Good Shepherd" for boys above the age of eleven years, with the following objects—

- (1.) To cultivate purity and holiness in the daily lives of its members ;
- (2.) To provide classes for religious and secular instruction ;
- (3.) To provide recreation and amusements for its members,

has been found to work well.

Junior members must have been baptized.

Senior members must have been confirmed and be communicants.

As the members reach the age of sixteen, they are eligible for admission into a young men's class with similar objects.<sup>1</sup>

The senior bands of this guild are affiliated to the "Young Men's Friendly Society,"<sup>2</sup> a most useful institution, which, it is hoped, may soon have branches in all our large towns, so that young men going from

<sup>1</sup> See page 305.

<sup>2</sup> See page 195.

one town to another for work or other purposes, as they so often do, may find good respectable Church companions ready to welcome them. A girls' Guild on the same lines has also worked well.

### 13. BENEFIT SOCIETIES.

There is one more question upon which we wish to touch affecting the temporal welfare of the younger members of the working-classes, whom we have to deal with in the Sunday schools—namely, the establishment of some benefit society to supply medical attendance and help in time of sickness.

The disadvantages of small sick-clubs are so manifest to any one who has thought of the matter at all that we need not refer to them.

What we strongly recommend in this matter is that the parish priest should put himself into communication with the district officers of the Manchester Unity of the Order of Oddfellows with respect to the establishment of a juvenile branch of that order.

The Manchester Unity<sup>1</sup> now contains as nearly as possible 600,000 members, subscribing £900,000 a year, dispensing £600,000 a year in sick and funeral benefits, saving £300,000, and possessing a reserve fund of £6,000,000. It is so widely spread that there are few places in England that are not within easy reach of a lodge, and it has already extended to many of our colonies. It is, we believe, the largest as well as financially the most sound of all the benefit societies of the kingdom.

Of late years juvenile branches have been estab-

<sup>1</sup> See page 208.

lished in connection with it in many places. One such branch, established about ten years ago, now has about seven hundred members, with a reserve fund of £400. This branch was originated by the members of a Church Sunday school. The idea was heartily taken up by the district officers of the Manchester Unity, and has been most successful. The plan supplies the felt want of a benefit society, and supplies it in the soundest, safest, and most useful manner.

We feel confident that the district officers of the Unity would always give this matter their careful consideration, and would do their best to help on such a movement.

A girls' benefit society on the same lines as the Juvenile Oddfellows' Society may be started where the number of children is likely to be sufficiently large to make it successful; but the difficulty here is greater, inasmuch as there is no parent society into which they can be received at eighteen years of age, as is the case with the Oddfellows.

#### 14. BOOKS.

The following schemes of Sunday-school lessons, and books on Sunday-school work and the art of teaching will be found useful:—

(1.) "Outlines of Church teaching" (Masters, 4s. 6d.).

(2.) "Church Teaching for the Church's Year" (Simpkin, Marshall, & Co.), containing a series of lessons for the Sundays, &c.

(3.) "Notes of Catechizings" (Mowbray, 3s. 6d.).

(4.) "The Sunday-school Lesson Book" (W. H.



Lead, Leicester), containing a yearly Course of Lessons, with Prayers, Register, &c.

(5.) "Scholar's Companion" (W. H. Lead).

(6.) "Church Teachers' Manual," Rev. M. F. Sadler (Bell & Sons, 2s. 6*d.*).

(7.) "Familiar Instructions on the Church Catechism," Rev. C. R. Ball (S.P.C.K., 1*s.*).

(8.) "Short Notes for Lessons on the Catechism," Rev. J. Menet (S.P.C.K., 1*s.* 6*d.*).

(9.) "Simple Explanation of Church Catechism," by Mrs. C. D. Francis (S.P.C.K., 4*d.*).

(10.) "Weekly Church Teaching on Collects, Epistles, and Gospels," by Mrs. C. D. Francis (S.P.C.K., 2 vols., 1*s.* each).

(11.) "Weekly Church Teaching for the Little Classes," by Mrs. C. D. Francis (S.P.C.K., 1*s.* 6*d.*).

[Many other Courses of Lessons are published by S.P.C.K., National Society, and Church of England Sunday-school Institute, especially Mr. Eugene Stock's "Lessons on the Life of our Lord" 2 vols., 2*s.* each. But the above may be strongly recommended.]

On the Art of Teaching, Mgr. Dupanloup's books are worth careful study, viz.:—"L'Œuvre par Excellence," "Prédication Populaire," and "Méthode Générale de Catéchisme" (Paris: C. Duniol).

See also the list in Part IX.

## CHAPTER III.

### NIGHT SCHOOLS.

[REV. CANON ELLERTON.]

MANY years ago, Mr. Forster, in his place in Parliament, spoke of night schools as "social rather than educational" institutions. At that time the number under inspection, and subsidized by the Government grant, was still very considerable, though rapidly diminishing. These schools, however, scarcely fall within the province of the present paper. All that needs to be said about the clergyman's relation to them has already been said under the head of the "Day School," of which they are simply a branch, under the same management.

But, in country parishes especially, there is still room for a night school of the old type. Technical and industrial classes, art classes, youths' institutes, and the like, now cover a vast field which till lately was almost untilled; but still there are many who need elementary training, and can only obtain it in their winter evenings; lads who have, it may be, managed to pass their standards, but have already forgotten much of their schooling; older youths and men, whose school-days were over before the time when attendance at school was enforced; and not a

few, in our remoter parishes, who have never been to school at all.

A parish priest will have other than merely educational wants in view, however, when he thinks of starting a night school. He hopes that a well-lighted room, with a good fire, and an hour or two of pleasant occupation, may bring within his reach many a young fellow whom he can never find at home in the day-time, yet over whom he longs to establish the influence of a friend and pastor. To "get at the lads," perhaps "to keep them away from the public-house," is the avowed motive for setting up many a night school. And this is, doubtless, what Mr. Forster meant. But be it remembered that mixed motives, though each in itself be praiseworthy, may in combination lead to unsatisfactory results. The lads who come for social intercourse and pastime, and the youths and men who really want to learn, are very often simply in one another's way. If a clergyman wants to get hold of his lads by making their evenings pleasant, let him try to establish some sort of club-room, reading-room, or institute. If he wants to teach those who are ignorant even of elementary knowledge, who can scarcely read their Bibles or write their names, he will find the company of younger lads, who have passed their standards quite recently, a very disturbing element. No doubt they will come to the night school more or less regularly; for they will like showing off their handwriting or ciphering, and playing at school, without the irksomeness of discipline and quietness. But they will drive away the men and youths who really want to be taught.

There are these two difficulties about all rural night schools: The difficulty of classifying scholars, and the difficulty of keeping order.

Two things are absolutely necessary to meet these difficulties. The older and duller pupils must not be taught together with the younger and more intelligent; either there must be different evenings for the two kinds of pupils, or they must be in different rooms, perhaps in different buildings. And, next, there is but one way of enforcing discipline,—expulsion, at any rate for the evening, with a refusal to receive the pupil again, except upon apology. No lad must be allowed to set at defiance an order given by the teacher. “Aut disce aut discede” must be an absolute rule, where the “sors tertia” of the cane is out of the question.

At the same time, discipline must be reasonable. The teacher will not forget that these lads are no longer schoolboys. A certain amount of friendly familiarity is quite allowable. Questions or remarks upon the reading-lesson or the sum should be welcomed. All bad language, all practical joking, and other rudeness, must be suppressed; and if the offender persists, he must be desired to leave the room. In extreme cases, the school must be dismissed, and the offender refused admission at the next opening.

Rules had better be as few and simple as possible. In most cases, the pupils, even if taught gratuitously, may well be expected to pay for slates, copy-books, &c., of course at cost price. The school may be open for two or for three evenings a week, according to circumstances; and for not more

than two hours each evening. Perhaps half an hour devoted to reading, half an hour to writing (including dictation), and half an hour or three-quarters to arithmetic, with not more than a quarter of an hour for the closing, will be a good division of time.

The lads ought to be expected to be punctual; but, as it is difficult to ensure punctuality, it is better not to begin, but only to close, with a short religious exercise. It is better not to mix up a Bible class with the night school; though, of course, an adult class, or a class of serious, steady youths, who are backward in reading, may and ought to be taught to read the Bible fluently, in a separate room.

The night school is not meant for advanced pupils, therefore little more should be aimed at than distinct reading, writing clearly an ordinary letter in a legible hand—no matter how unclerkly—and the first four rules of arithmetic, carried far enough to keep ordinary housekeeping accounts. Of course, here and there an intelligent young man will be found who will value tuition in more advanced subjects. But in a country parish such cases are exceptional, and can be dealt with privately; and in a town the classes of an institute are the proper places for them. It must never be forgotten that if the quick and the slow, the well-instructed and the ignorant, are massed together for night school teaching, it has been proved over and over again that the result is a failure.

The way of closing the school is important. All should be made to stand reverently while a few verses



of Holy Scripture are read by the clergyman or head-teacher. If the school is an orderly one, the pupils may be arranged so as to sit; and there may then be an opportunity for a few very short, very plain, very simple words of comment. But the lads will be weary by this time, and the teacher must not tempt them to listlessness or inattention. Then let them stand for a few verses and responses from the Prayer-book, one or two Collects, and the Lord's Prayer. Of course, at the collects it is advisable for them to kneel, if it can be done in a reverent way; otherwise it is better to continue standing to the end. An abridgment of the verses and collects for compline in Henry VIII.'s Primer would make an excellent form for closing a night school. Such a form (under the title of "Night Prayers") was published some years since by Messrs. Parker & Co., and was long used by the writer in a rural night school.

Even a small night school wants a fair supply of teachers; for the pupils demand much individual attention. Trained teachers from the day school are, of course, very valuable; but in the present day it seems scarcely fair to ask for their help in a work even more fatiguing than that which has occupied their day hours. Ladies have often a very marked influence over the roughest lads. If possible, there should be a teacher to every seven or eight lads. The register should be carefully kept. Perhaps a tea, or a summer excursion, may form a useful encouragement when the school has broken up for the season.

The few reading-books prepared for night schools which the writer has seen have not been very well

adapted to their purpose ; in attempting to avoid childishness, they are apt to become very dry. But it is not difficult to make a selection from the many excellent Graduated Readers suited to the requirements and powers of the lads. The writer would especially recommend the new Geographical and Historical Readers of the National Society.

Spelling is best taught by dictation, about which some trouble should be taken. Such words should be selected as are likely to be practically useful to the pupils ; lists of these might be made beforehand by the teacher, and sentences formed for dictation to the class. The pupils may be encouraged to bring lists of words—*e.g.*, names of birds, beasts, insects, trees, or plants, which they have themselves seen ; and the spelling of these corrected by the teachers.

It saves trouble to use copy-books with headings of words, or sentences already engraved ; but these are often absurdly out of keeping with the objects of a night school, and aim at forming a mere commercial hand. A teacher who is able to set copies has a great advantage over one who is a slave to the printed headings.

So also a teacher who can invent interesting or useful examples in arithmetic has another valuable gift.

But the greatest gifts of all for a night-school teacher are unflagging cheerfulness, patience, good temper, hopefulness, and faith, joined to wisdom and self-control ; gifts to be sought of God in prayer ; gifts which will win the trust and the love of many a poor fellow, to whom the bright associations of the night school may be the beginning of a confidence

and friendship which will lead him higher and higher onward into the knowledge and the love of God.

In the foregoing hints, much use has been made of an excellent little pamphlet by the Rev. G. St. A. Godson, Vicar of Moulsham, entitled "Night Schools, their Use and Management." (Longmans, 1873.)

## CHAPTER IV.

### SENIOR SUNDAY CLASSES.

[REV. W. E. CHADWICK.]

ONE of the most difficult problems which the Church has to face at the present day is, How she may most successfully retain her influence over the children who are being taught in her Sunday schools? As a rule, children attend Sunday school with very fair regularity until they are about fourteen years old. It is found from experience that as long as the parents have the power of control over their children, this power, from a variety of motives, and even among irreligious parents, is generally exercised towards compelling their children to attend Sunday school. But from about the age of fourteen the children grow to be less and less under their parents' control.

Anything, then, that the Church can do to help the young at this critical period of their lives ought to be done. They are no longer under the influence and discipline of the day-school teachers; in many cases there is little or no real home influence; and the dangers and temptations to which they are constantly exposed in the mills and workshops, where they have to earn their living, are very great.

Various societies have been formed to assist in this work, such as the Young Men's Friendly Society, the Girls' Friendly Society, the Church of England Temperance Society, &c.,<sup>1</sup> branches of some or all of which are generally to be found in every well-worked parish. The meetings of these societies usually take place on various evenings in the course of the week, and doubtless fill up most excellently some of the hours which the young people have to themselves after work is finished.

But it is on Sundays, and especially on Sunday afternoons, that the working-classes have most leisure, and it is then that the young men and young women fall most easily into temptation. Where there are bright and hearty services, with simple, earnest, attractive preaching, it is not impossible to get them to church in large numbers in the morning and evening; but how do they spend the Sunday afternoon? The writer believes—and he speaks from experience—that, with careful and judicious management, it is possible to get a great many young men and young women to continue to attend afternoon Sunday school, with very fair regularity, till they are about five-and-twenty years of age. By that time their characters are formed and developed, and if the Church can maintain her influence over the young people till then, the probability is she will have a great influence over them through life.

The writer has been for some years superintendent of a Sunday school connected with a Mission Church situated in the midst of a working-class district with

<sup>1</sup> See pp. 195, 189, 224.



a population numbering about 4000. The average attendance at the afternoon Sunday school is about 450, of which fully 100 will be upwards of fourteen years of age, and of these more than sixty will be over eighteen years old. It is from these last that a great proportion of the most regular communicants, district visitors, and Sunday-school teachers are drawn. It may be urged that this is an exceptional case ; it may be so at the present time, but there is no reason why it should be. With attention to the following hints, we believe a similar proportion of elder scholars might be retained in any Sunday school :—

1. *After fourteen years of age you must cease to treat the scholars as children.*—It is often remarked that girls at fourteen or fifteen are contemporary with boys at sixteen or eighteen. So the children of the working-classes at fourteen or sixteen are, from the circumstances of their lives—from earning their own living, and having, in some degree, to fight their own way in the world—comparatively speaking, as old as the children of the upper classes at eighteen or twenty.

2. *Do not expect them to learn lessons* such as the collect, or verses out of the Bible. The best method of teaching is to read a chapter verse by verse—that is, the teacher reading one verse, the scholars in a body reading the next verse, and so on. The advantage of this method is that bad readers are not made nervous by having to read alone, and so are not discouraged or frightened into staying away.

3. *There must be REAL teaching.*—The Bible must be explained, not simply read. Its teaching must be

brought to bear on the difficulties, temptations, and dangers of the scholars' own lives. The young people are ready for *instruction*, especially when they find it *spiritual, human, practical, and interesting*. Teachers must have spiritual *power* which comes from spiritual *experience*, as well as knowledge, they must know the needs—the dangers and temptations—of those they seek to help, they must deal with realities, and in such a way that they are easily understood.

4. *As far as possible, let the elder scholars of each sex be divided into two classes*—those from fourteen or fifteen up to eighteen years of age in one class, those from eighteen years in another. Many a select class has been ruined from want of attention to this rule. The grown-up ones don't like mixing with those who *won't* be boys and girls, yet *can't* be men and women. This arrangement gives four select classes for each school.

5. *When it can be managed, let each class have a room to themselves.*—This, of course, is a great difficulty in some places, though the difficulty is generally not an insuperable one. The vestry of the church may be utilized, or sometimes a portion of the church itself. The senior class of men may meet at 1.30 p.m., when the school meets at 2.30; or sometimes room for one class may be found in a neighbouring cottage. A class of young domestic servants, of whom there are large numbers in some parishes, is often a necessary adjunct to the ordinary Sunday school work. The most convenient hour for this class will generally be found to be about 3.30, that is just after the ordinary Sunday school has closed.

6. *Let each senior class, as far as possible, be self-*

*managed.*—It gives the members a share in the work, and, what is far better, a much greater interest in the welfare of the class. With the older classes, those whose members are grown up, this is of the greatest importance. It is well to form a committee, consisting of about half a dozen of the oldest members of the class, who should be selected by the other members. The principal duty of this committee must be to visit the absentees. It is found that the experience gained by this visiting is a good preparation for regular district visiting, which, in the parish the writer is connected with, is undertaken by both men and women. It is a help, at any rate at first, for the visitors to work in pairs; they are company for each other, and it helps to conquer shyness. The visiting by the scholars does not do away with the necessity of the teachers' visiting, which is a necessity in any class which is to be successful. Nothing gives our scholar such a proof of the interest we take in them as a visit to them at their homes.

7. *With regard to the teachers.*—This, in many parishes, is the main difficulty, and in some it appears to be well-nigh insuperable, though it ought not to be. Parishes where there are the four senior classes we have sketched out, will, as a rule, be either town parishes or country parishes with large populations. In such cases, it ought not to be impossible to find efficient teachers, especially where the teachers' preparation class is an established institution. Where there is a lack of teaching power, the difficulty may be met in various ways. If the senior class of men is held at 1.30, it may be taught by the gentleman

who superintends the ordinary Sunday school at 2.30. The work of superintendence in a well-ordered school is usually very light, and consists, generally, in the presence of one who is simply supervising and overlooking the work of the school from his desk, where he is occupied with the registers, &c. The difficulty of finding ladies qualified to teach the female classes is not usually great, but care should be employed in the selection of the teacher for the class of young men from fifteen to eighteen years of age. As a rule, this is the most difficult of all the classes to teach. In two schools with which we are well acquainted, this class is taken by ladies, with the best possible results, but the work requires special qualifications.<sup>1</sup>

A careful attention to the above hints will, we believe, have the effect of convincing many engaged in Sunday school work that the great difficulty which is so widely felt, of retaining the elder scholars, is by no means an insuperable one.

<sup>1</sup> In such cases it is usually possible to open and close with a hymn, which the young men should often be invited to choose for themselves. Even if no piano or harmonium is available a hymn may be sung, and this is always appreciated by such a class. [ED.]

PART V.

FELLOW-WORKERS.

[REV. PREBENDARY A. S. WILDE.]

IT is the duty of a clergyman not only in his own person to do all the work he possibly can, but to develop in his people the desire to work for God, and to utilize all the help he is able to obtain in his parish. In a large parish the Incumbent will require clerical help, or, as it is said in common parlance, "the Vicar must have his *curate* or curates," and we may, as a beginning of our subject, consider a Vicar's relationship to, and dealings with, his *curate*.

I. CURATES.

If a title be given, the Incumbent ought to consider that a part of the payment he has undertaken to give to his curate is training and instruction in clerical work. It is very easy for a young man, when left to himself, to fall into mannerisms which in time become blots on the fair fame of his ministry, and which would have been avoided or overcome had the Vicar noticed them at the beginning of the clerical life. We have



often noticed little slips in the saying of the Prayers, peculiarities of action, an evident misconception of the phrase so very familiar from constant use, which clergymen acquire, because in their diaconate they had, from some special features in the parish, the sole responsibility of the Service: there was no one present who had an interest in, and authority to criticize, the mode in which the public ministry was carried out. We may notice that the emphasis is put on the wrong word in the sentence; and then there are several fashions prevalent for announcing the passages of Holy Scripture appointed for the Epistle and Gospel, quite unimportant points we admit, but where the Church has thought it necessary to give a rubric with a special formula, it bespeaks somewhat of negligence on the clergyman's part to overlook it. So, too, distinctness of articulation is a point to be perseveringly insisted upon. A large building will sometimes excite a clergyman to a loudness of voice, which may perhaps set the echoes in vibration, but does not produce the desired effect, which a clear utterance in his natural voice would do. Or, again, the habit of clipping the sentences or words is a very fatal hindrance to a right understanding of what is said, especially by the poor, who are not sufficiently educated rapidly to supply the suppressed words or abbreviated endings; and when once a clergyman has acquired this habit, it seems difficult for him to correct it, and respect for the years of his curate will afterwards prevent a Vicar from constantly noticing it. It is during his diaconate that the clergyman should learn to officiate in the Prayer-desk so as to give full effect to the beautiful

rhythm and pure English of our Church Service, and should be saved, by careful watching on the part of his senior, from falling into any faults of utterance or manner which mar or hide the conception of the devotion expressed in the Prayers.

The *Deacon* ought not to be required to preach too often, and he ought to receive from his Vicar assistance or guidance in the preparation of his sermons. If he have too much preaching put upon him, he will probably fly for help to a printed volume of sermons; and as he knows the congregation will not tolerate a book in the pulpit, he will not have the courage to produce it, but will, having copied out a sermon, deliver it as his own composition. There is about this method an unreality—a falseness, we may say—which, however good the sermon may be in itself, will vitiate its effect. The clergyman preaches, not that his people may say, "What a good sermon that was," but that the Spirit of God, co-operating with him in the preparation and in the delivery of his message, may convert one hearer from evil ways, confirm another in the good way, develop in a third the growth of spiritual life. Another specious snare in the way of the "overworked clergyman" is the issue from the Press of lithographed sermons, with a judicious suggestion as to text, so as to avoid the catastrophe of the same sermon being preached in two neighbouring parishes simultaneously; and a Deacon may be tempted to accept this help, if unduly called upon for sermon after sermon. Here we have a double falsity suggested for practice—another person's sermon preached as one's own—a deceitful use, carefully carried out, of the manuscript so as not to

betray the lithography ; and in addition, a colourless oration as to doctrine, as it has been duly prepared to suit clergymen of all views, or no decided views. The young clergyman, therefore, must have ample time to think out, to pray over, and carefully to prepare his sermons ; he must be warned against using unwise helps, to use a mild word, in his ministry ; and if he be suspected of a liability so to do, his earnest attention ought to be called to the light, the lurid light, which that help casts upon it.

Further, unless the Deacon has learned in a Theological College how to write his sermon, the Vicar ought to be prepared to consider with him the points to be discussed under a chosen text ; to hear the enunciation of doctrine where it is difficult ; and to help with suggestions as to the practical portion of the sermon, which, with a beginner, may be meagre or indefinite. The Vicar ought to have a real interest, and an active part too, in the composition of his curate's early sermons, and take pains in reading over the manuscript and making suggestions as to the delivery. A sermon, to be effective, must not only be well written, but also be well delivered ; and a critical hearer who is at liberty to point out defects of utterance or manner, is of great service in the first months of the ministry. Preaching is such a powerful engine for good, that what is preached ought to be very carefully, laboriously thought out, and then delivered with such accessories of voice and manner as, being natural to the preacher, will best secure and retain the attention of the congregation ; and the Vicar should regard himself as a teacher on these points. But, it may be said, the best preaching

for gaining the ear of the people is "extempore preaching." With our ordinary congregations, no doubt, a sermon delivered without manuscript apparently secures the closest attention; but to be worthy of the occasion it must never be literally "extempore"; the time gained by not using the pen should be given to the thoughtful and prayerful consideration of the subject. The so-called extempore preacher is able always to carry his subject about with him, and not only to be turning it over in his mind when seated at his desk. The written sermon has this advantage, that when it is written it is off the mind, and is only taken in hand for delivery; but the extempore preacher carries his subject about with him every day and all the day, till, in the actual preaching of it, it takes life and form as it comes from his lips. Some are able to write the sermon and then deliver it *memoriter*. By this process a perfection of style and a completeness of expression are secured which might otherwise be lost; but there is generally this drawback, that the preacher has the appearance of rather turning his eyes inward to read from the page of memory, than looking into the eyes of his hearers to see that they are in sympathy with him and are catching his meaning. It is most desirable that every clergyman should be able to speak without his manuscript, and for the Deacon provision should be made that he should do so. He will require at first carefully-prepared notes, and even if he find himself able to dispense with such notes when speaking, he will do well to write them out when preparing to speak. Some men speak more fluently than others; it is much less effort

to them to stand up and face an audience without book or note; and some even express themselves better under the excitement of speaking than when calmly at a desk writing down their thoughts. But it does not seem wise, however fluent the speech or ready the utterance, to give up altogether the use of the pen. Writing checks slipshod expression, helps to give clearness and definiteness to doctrinal statements, and rescues from the danger of tautology; and is probably the wholesome check which the very persons require who are tempted altogether to discard the pen. By all means, therefore, we would say, let the Deacon, while not discarding altogether the use of manuscript, learn to do without it, and let him speak "memoriter" or "extempore," as his natural gifts suggest.

To learn to catechize children is nowadays, happily we think, a duty for the young clergyman. The week-day school offers a field for practice and for learning; but here there is sometimes a difficulty which the Vicar should be prepared to meet. It does not follow as a matter of course that the young man from College is as good a teacher of Holy Scripture as our well-trained and excellent National Schoolmasters; it may happen therefore that the first class in the school, on being handed over to the new curate, at once perceives the difference; and because of the lack on his part of the power to teach, or of the knowledge and experience how to control boys, several absent themselves from the Scripture lesson, and others are constantly being sent out for correction by the master. The school must not be sacrificed that the Deacon may learn how to perform



his duties ; and if there be occasion for it, he must be content to stand by and hear the master give the Scripture lesson, and take pains to make himself efficient in this respect. Where there is the necessary experience and gift, it is best that each class should have its own regular Scripture teacher, and that the clergyman should go from class to class, taking each in turn, so that the Scripture teaching throughout the school is under his cognizance and control. The Sunday school, too, is another field for learning how to put questions, and how to reach the child's heart and understanding, and should be carefully utilized for this purpose, especially in a parish where there is not a Children's Service with a catechetical address, which he may have the opportunity of occasionally taking.

Pastoral visiting is one of the most necessary of clerical duties ; we believe in the old adage, "A house-going clergyman makes a church-going people ;" but it presents many difficulties, especially to the young beginner. He enters upon it perhaps full of zeal, and buoyant with hope ; but he gets disheartened by one or two rebuffs, and discouraged by not seeing any results, and is tempted to perform it perfunctorily, and to long for a time when he may give it up, and "only go to visit those who send for him," as we hear a clergyman sometimes say. The Vicar should be prepared to give much sympathy to his curate in this respect, and to take a direct oversight of this part of his work, and have an exact knowledge of what is being done. A weekly list of visits should be given in, special cases earnestly considered and talked over ; for by such means the Vicar

will have a knowledge of all the ministry of the past week and its special features, while the curate will have the benefit of his Vicar's experience, and the assurance of his Vicar's sympathy. The disappointment of the young earnest curate on being brought into closer contact with evil than he has hitherto known, and feeling powerless to cope with it, though he has the grace of Holy Orders, must be solaced, and fresh energy imparted for continuous effort, by his realizing that he is upheld by an older brother's strong arm and steady head.

There are habits of life, as well as clerical efficiency, which ought to be gained in the Diaconate. There is a gravity of manner and a sobriety of character, which become one who has to give counsel to men in the things which concern their salvation; and it is not well when levity or jollity recall memories of the undergraduate rather than suggest thoughts of the clergyman. An Incumbent may be very helpful in giving a wholesome check when needed, as he is watchful over his curate when at play as well as when at work. Early rising, too, is a good thing; and a daily attendance at the early matins should be insisted on, not only as a feeding of the spiritual life, but as a means to the forming of good habits. Commonly the Incumbent's Parsonage is always open to the curate; and it is well that it should be so where it is practicable, that society may always be found when wished for, which involves no obligation. And where it can be done, it is a happy thing for the Incumbent to stimulate his curate to serious reading, independent of that involved in the preparation of sermons, by talking of this new

book, or that article in a review, as well as by seeing that he is carrying on the course of reading which is usually suggested to him at the time of his ordination. In a rural parish such study may be stimulated and systematized by readings with the Incumbent, in the Greek Testament on two mornings, say, in every week. Many Ruri-decanal Chapters nowadays have the discussion of a certain appointed passage of Holy Scripture as part of the programme of the day ; and a careful preparation of these passages being encouraged, the curate will be qualified to bear his part in the theological discussion, and to carry away with him a clear and distinct understanding of the varied aspects and points of special interest in the appointed passage. There are generally, indeed, but four meetings in the year of the Chapter ; but it is something gained if, at the close of each year, there is the well-grounded assurance that all the difficulties of such selected passages are thoroughly mastered, and all the spiritual honey, if the phrase be admitted, squeezed out by each strong hand which seized the text, carefully stored away to gladden and sweeten an individual soul. Theology is one of those sciences which is laboriously and slowly acquired, and is the work of a life-time, which we commonly reckon by years. It is well with the neighbourhood when the Ruri-decanal Chapter is looked forward to, as not only a means for drawing the clergy nearer together in the bonds of friendship, but as the opportunity for special spiritual refreshment, for gaining a firmer grasp of truth by discussion with others, for stimulating clerical energy in its many departments of work. The younger clergy

should, we venture to think, be trained to respect and value the Chapter, and to study so as to be able to bring the fruits of their labour as an enrichment to the spiritual feast. Our Church requires a learned as well as a zealous ministry; and the fathers of the present generation must consider how to secure this in the next, and in every way foster studious habits among the clergy of their own day, both by example and precept.

We remember to have read in one of the newspapers of the day a letter from a curate, complaining that he had very seldom, or scarcely ever, been allowed to take the celebration of the Holy Communion. It seems very desirable that the office of the Priesthood should be magnified, that the individual may not only feel his own unworthiness to fill it, but that he may do his utmost to uphold its dignity; and so it is desirable that the Incumbent should, as a matter of course, according to some accepted rule, forego the privilege of his seniority, that the junior may assert, it may be said, his Priesthood; the Incumbent should, in his turn, take his place as one of the curates of the parish, and allow another to be the principal in that service. The only privilege for which the Incumbent should contend is, that while he bears the responsibility of all the parochial organization, he does the most work of any one of the staff in preaching and taking special services. If the curate show special aptitude and liking for a special branch of work, such as Temperance, or Communicants' Guilds, it will be wise to give him the control of it, and ample scope for carrying out all his mind, so long as it seems wise, while at the same



time he takes his regular turn in the other work. An Incumbent will probably have his strong points of character, but, from his position as the spiritual head of a parish, he ought not to be singularly weak or untrained on any ; and the curate of the present time ought to have the opportunity of so training himself as to be the strong, well-furnished Incumbent of the future. This thought cannot but have a direct influence on the relationship between the Vicar of to-day and his stipendiary curate.

## 2. LAY READERS.

Next to the curate on the roll of the staff would come the *Lay Reader*. We use the word as denoting a layman who holds a licence from the Bishop, and has undertaken direct spiritual work in the parish, [without stipend.] The licence has its advantages : it prevents the work from being hastily given up, and does suggest the thought of some special grace from God vouchsafed to the holder of it. A layman who takes some pains to satisfy the Bishop that he has fitness for the work he desires to undertake, and formally presents himself to the Bishop that he may receive from him his commission, cannot be acting under some sudden impulse, but must have with some deliberation and thought accepted the call ; he will, therefore, be the more likely to persevere in the calling he has accepted, and will not withdraw from it because of any slight discouragement that he may meet with. And the fact that it is from the Bishop that he receives his authority, gives a promise of a special blessing from God in his discharge of the accepted duty ; therefore, if a layman undertake



any special spiritual work in a parish, it is well that he should be licensed. The services of such laymen are needed in many a parish, and in the present poverty of the clergy it is probable that the need will increase. Parishes are again being conjoined, so that there may be an income for an Incumbent, and so there will be two churches, and only one Priest to serve both. Unless provision is somehow made for the double service in each, encouragement is given to Dissent to supply what the National Church fails to give; and, therefore, an order of "Lay preachers," after Wesley's original idea, seems to be demanded in our day. The prospect of such a demand ought to stimulate the Church in her efforts to provide middle-class education, in which definite and dogmatic Church teaching may be given, so that there may be material ready to hand for the supply of her need. There is, too, a force and a power in a ministry voluntarily undertaken by one who, though he be a teacher in spiritual things, is still one of the working-class, and is earning either by manual labour, or a worldly business, his daily bread; he is not one who can be suspected of saying "what he ought to have said" as a part of his professional business, but he gains a hearing as giving utterance to his own experience and earnest convictions. Some would not allow the lay-reader to preach, but would insist on his reading a sermon from a selected volume. Such a course would indeed secure orthodoxy, but would place a restraint on liberty of speech which a gifted man would not accept, especially if he felt the fire of God within him, inflaming him with a love of souls for whom Christ died. It is well, therefore, that the

licence from the Bishop should not be hastily sought for; for when it has been obtained, he who holds it should be trusted, and the opportunity should be given him for throwing his whole heart into his work.

### 3. DISTRICT VISITORS.

A *District Visitor* is a recognized feature in every Parochial organization. Sometimes trained Sisters carry out this work; sometimes a lady under no vows, but wholly given to the duty, undertakes it; sometimes ladies spare a portion of their time to visit the homes of their poorer neighbours and minister to their wants. [If the parish have the services of a Deaconess, the work must be most thoroughly done, and, as she is herself under discipline, order and method must prevail; and the only danger is, that there may be a failure from a want of loyalty to the Parish Priest, because of her associations and interest in the Institution from which she comes. We have unhappily known such failure.] A lady, [paid for her work and regularly on the staff,] is most helpful if she be the right person for her place—wise and discreet, active and earnest, bright and happy in her manner, [and obedient to authority.] She can deal with special cases of her own sex; patiently teach some sick one the Office, and prepare him or her for a first Communion; carry on an appointed course of instruction in certain cases of sickness; be a head through whom the female ministrations of the parish may be carried on. [With such lady-helpers, experience, system, and regularity are secured; but, even when these are happily secured, the ordinary district visitor is not to be despised.] The lady visitor may collect the weekly

penny for a club, or monthly subscription for a Missionary Society; she can show sympathy with the sorrows and trials she meets with, and use whatever means of relief are placed at her disposal; she can see that the clergyman knows of every case of sickness in her district; and can call to take a hesitating neighbour to the church, or to the Holy Table. Nor need she be afraid of saying her mind to the goodman of the house, as he will probably bear from her, for very chivalry's sake, reproaches which he would not allow the clergyman or his curate to address to him. But lists of visits must be given in, regular meetings appointed for devotional exercises, a high tone of spiritual life insisted on, if this visit is to do more than the occasional visit of a kindly-disposed lady is likely to effect. It must be taken up and carried out as a work for God, and not be the outcome of the leisure of an afternoon now and then; and God must be asked, every time that the visitor goes into her district, to accept the work intended, and to give the spirit in which it should be done; it must be begun, continued, and ended in prayer, so that it may bear fruit for the well-being of the Church and to the glory of God. Our district visitors must not be mere tract distributors, but women with hearts full of love to God, and of tender sympathy with their fellow-kind, and gifted with the power of a blameless life and the persuasive speech of a Christian lady. It is noticeable in the Acts of the Apostles how helpful women were in those early days; and, although we need not revive of necessity the titles under which that ministry was given, we may have the thing itself, modified according to the customs and habits of our own days, regu-

lated and ordered on Church lines, and sanctioned by those in authority.

#### 4. CURATES-IN-CHARGE.

A *Curate in Sole Charge* is a position distinctly recognized in our ecclesiastical system, and so it may be well to say a word or two as to how that position may be most satisfactorily occupied. It is one which requires both tact and judgment, as the Curate in charge has all the responsibility of the Vicar, without his authority or status. The circumstances which have caused such an appointment to be made may vary very materially. The Vicar may have broken down through over-work ; the priest, therefore, who is called upon to take up the work during the enforced absence of the Vicar, will loyally carry out his designs, and maintain in full energy the parochial organization he finds already in existence. He will not allow any detail to languish, and will be slow to suggest new methods of work and fresh schemes ; he will probably find that the parishioners will tenaciously cling to the Vicar's way of doing things, and jealously suspect any alterations. It is likely that the influence of the absent Vicar will be more paramount than when he was present among them ; and so the Curate in charge will work most happily, both for himself and the parish, by falling in with this feeling. But, unhappily, it is not always over-work that forces an Incumbent to leave his parish ; it may be scandalous conduct, or an act of indiscretion. In such cases the Curate in charge must be most circumspect in his conduct. He has to recover the respect for the clerical office which has been lost, and to regain the

trust and confidence of the parishioners. Not only must he see to it that his motives are pure, but he will be so wary in his speech and in his outward conduct as to give not the slightest pretext for adverse criticism; he will show himself strong where his brother was found to be weak, and force upon the parish generally the conviction that what has scandalized it is a sad mischance, and not a clerical error commonly to be expected. Nor is it wise in a Curate in charge to assert himself and claim authority. If he faithfully fulfil the duties of his office, very soon the parishioners will call upon him to assume the headship of the parish in spiritual things, and will cheerfully yield him obedience.

But a word ought to be said as to the care and caution with which the clergyman should be selected to whom such a position is to be given. It is a sad fact, so far as our own personal experience goes, that the grievous scandals we have at times to deplore arise, as a rule, where the Incumbent is non-resident. It is, we fear, through the laxity of discipline by permission of non-residence, that the scandalous clergyman maintains his position, or the feeble and inefficient Priest obtains a footing in a diocese. A non-resident clergyman has been known to seek out the cheapest article he can find in the market, adhere rigorously to the legal stipend of £80 or £100, according to the population, and, taking no further interest in the flock, leave it entirely to another; not being ashamed to take money for duties he does not perform. Of course medical certificates are required before non-residence is sanctioned; but, alas! they seem to be very easily obtained, and the sick Incumbent who



cannot serve his own parish, becomes too generally a licensed curate in another diocese ; or the sick wife continues to be as great an invalid in another county as she was in her own, and yet does not return home ; meanwhile part of the endowment is carried away to another home, and the parish to which it belongs is most unsatisfactorily served. And even where there is an absolute necessity for non-residence, it is very difficult to secure a good *locum tenens*. There are undesirable priests on the look-out for these posts, armed with papers legally correct, and fortified with testimonials speciously prepared, which deceive even a careful inquirer. If non-residence were not so common as it is, and if Bishops would and could carry out the words once uttered by an illustrious Bishop now passed away, but which even he failed to maintain—"Reside or resign,"—there would be fewer of these unsettled priests, because there would be no employment for them ; and in consequence fewer scandals to distress and harass our Church. As it is, the non-resident Incumbent incurs a very grave responsibility, as he seeks for a *locum tenens*, and cannot be too cautious ; he ought, too, to be liberal in the provision he makes for the Curate in charge ; and, if absent year after year, ought to keep himself acquainted with the spiritual history of the members of the flock for the oversight of which he is drawing an income ; for of the consequent responsibility he cannot be considered to have divested himself.

##### 5. CHURCHWARDENS.

Of Parochial officers the *Churchwardens* will stand in close relationship with the Incumbent, and a word

or two about them should come first. They should be men of blameless life and honourable conduct, and should be the most earnest churchmen in the place; and the clergyman can help towards securing such men by treating them with special consideration and accepting them as his trusted lay advisers. They are so far the Bishop's officers, that they are called upon to give notice to him of any negligence in the carrying out of the public service in the Parish Church, or of any scandal which may unhappily arise. They are elected by the parishioners, and may be regarded as the representatives of the laity, who represent to the clergyman the wishes and opinions of his parishioners. They have by the rubric a certain claim upon the offertory, and it is well to consult them as to every collection made in the church; they are asked at visitations if all the services are orderly and properly conducted, and it is desirable to gain their interest in, and support of, any change in the mode of conducting public worship, and for the establishment of any special service. It is a mistake for a clergyman ever to get so much at cross purposes with his people, that a Churchwarden is put up for the purpose of hampering him or annoying him; there must be a fault in judgment or want of tact to bring this about, which ought at once to be amended: there should ever be cordial sympathy between the Incumbent and the Churchwardens, and it is worth some pains to secure it. It is a good thing also to get rid of the idea, too prevalent we fear, that the Churchwarden nominated by the Vicar is always to be on the Vicar's side, and the other Churchwarden, elected by the parishioners, is to be

on their side ; there ought to be no sides at all ; they are both to give all the help they can to the clergyman in his ministry for the spiritual and temporal well-being of the people ; and that should be the feeling out of which they are nominated to their office, and with which they accept it.

As there is no church rate now whereby the Churchwardens have funds at their disposal, there is a temptation to shirk payments which are considered not absolutely necessary. In olden days the Churchwarden could, out of monies in hand, pay for his day's expenses at the Visitation, and without demur discharge the Archdeacon's fees ; and so he was as a rule exact in his attendance at the annual Visitation. Now there is no public money for the defrayment of these charges, and so, in too many instances, the Churchwarden does not attend, is in consequence not regularly sworn in, and the legal expenses for the holding of the Court are left to be borne by the Archdeacon. It is quite possible that considerable difficulty might arise where a new Churchwarden, appointed by the vestry, but who has not been sworn in, has no legal status for his authority ; and it is only prudent in the Incumbent to see that he does not incur the risk of being landed in some such difficulty. One would be glad if the Visitation could be made more helpful to the Church ; but it remains as a necessary part of the legal machinery of the parochial system, and till it is replaced by something better, it cannot be despised or ignored without the occasional risk of serious trouble ; and, therefore, the fees, whatever they may be, should always be provided out of the collections in church for

the Churchwarden, that he may be legally admitted to his office, and feel the security in the discharge of his duties which he can obtain in no other way.

## 6. SIDESMEN.

*Sidesmen*, or Synodsmen, are Parochial officers of old historic times, but commonly now they are found only in large parishes where they are necessary to assist the Churchwardens in collecting the alms. Of course, it is a question which the Incumbent may fairly consider, whether he is satisfied with the assistance and counsel which his two lay representatives, the Churchwardens, give him; and, also, the Churchwardens may with prudence judge how far it is wise to share with others, and therefore to weaken, their own authority, and to counteract their own decision, by taking Sidesmen to form with them a Parochial Council in which the voice of the majority is to be paramount. But if a Parochial Council is desired, the election of Sidesmen at a vestry, to form with the Churchwardens such a council, is a very simple mode of acquiring the thing, and there is every probability that by such a mode of election a Church Council would be secured. Personally, we would be disposed to magnify in every possible way the office of the Churchwarden, and not in any way to weaken his authority, while at the same time we would counsel him to consult the Sidesman and weigh carefully his expressed opinion on any matter. We would consider it most desirable for the Churchwarden to keep in touch by every practicable means with the parishioners, so that he may be a well-instructed

adviser for the Incumbent, and the Sidesman is a link in the magnetic chain by which he can do so.

## 7. GUARDIANS.

The *Guardians of the Poor* are Parish Officers not brought much into relationship with the clergyman. In the town it is usually the relieving officer to whom the clergyman refers in case of need, and it is well to be on good terms with him, as through him it is possible in many ways to help the poor, and to get their wants known in the proper quarter with the least pain or inconvenience to themselves. The officer may be pressed to be just and considerate, but the poor ought always to be taught to be truthful and exact in their statements as to their circumstances when applying for relief; and in this way the clergyman has an opportunity of making the Poor-law work smoothly in his parish. In our rural parishes, the clergyman is very often the Guardian; and then he has the opportunity of making his influence felt, not only in his own parish, but throughout the union. Of course, to do so he must be a regular attendant at the weekly meeting of the Board, and give time and attention to observing the working of the law he administers, which he is able to do with only the claims of a small parish upon him. The presence of such clerical Guardians cannot but be useful, as it ensures a kindly consideration for the wants of the poor, and gives the layman the opportunity of knowing and working with his clerical neighbours. There has been also



additional work given to the Board of Guardians. Sanitary measures, and the school attendance of the children of the union district, now come under its cognizance, and both these are subjects of special interest to the clergy.

## PART VI.

### PAROCHIAL WORK IN EXCEPTIONAL CASES

#### CHAPTER I.

##### THE MINING PARISH.

[REV. R. F. WHEELER.]

THE work of a Clergyman amongst our great Northern mining populations is one which, while full of deepest interest and promise, also requires many special qualifications. The miners are a race by themselves. A broad distinction must be drawn between a strictly mining population and one amidst which mine, and factory, and workshop stand side by side. It is impossible in that case to separate the one class from the other, or to regard the work amongst the miners as differing essentially from that of the factory hands, or even to a very large extent from an ordinary town population.

The reason is not far to seek. Constantly mingling together, the peculiarities of class and calling are rubbed down and worn away.

Let me take a typical case, as at once the best and

easiest way of bringing the peculiarities of a strictly mining parish before the mind. Let me begin by sketching the history of a pit-village.

For centuries a little community has clustered around a Parish Church. For many a square mile of ground around that centre stretches a vast expanse of moor. Here and there a farm-house is seen, with a small cluster of cottages nestling around it.

The sheep and the wild birds are the only other tenants of that wilderness of land ; but beneath the surface coal or iron ore is known to exist. The eye of the mining engineer has long been on that wonderful deposit of untold wealth. The day comes when it seems likely to be profitable to seek for the minerals. Trial borings are made. The anticipations are found to be correct. The work now begins in earnest. A band of men—locally known as sinkers—whose special business it is, are brought to the spot, and the operations begin by which the shaft is formed, up which millions of tons of coal or iron ore are hereafter to be brought. When the earth has been pierced to the depth needful to work the first really profitable seam, the sinker's labour is done, and they move away to another place. But, in the meanwhile, preparations have been steadily making for the permanent work of the mine.

Row after row of cottages have been built, in which the future labourers and their families are to be housed. While all this has been going on, the single-handed village Clergyman has done what little he could to discharge his duty towards the new-comers. The small endowment of his benefice does not allow

of his having a staff of curates. His appeals for help to the mine-owners have met with very scanty or no success at all.

His requests to others have not been more encouraging in their result ; and so with sorrow, but with the feeling he has done all he could, the population grows and increases beyond the power of his ministry to touch them.

The children have been cared for, so far as secular instruction is concerned, by the teaching in the school established by the owners.

But, though the Church of England has done so little, others have taken up the work. When the yearly Conference of the Primitive Methodists met, the new population was brought under the notice of the assembly. A place was found for it in the circuit plan. Leave was at once asked from the proprietors for the use of the colliery schoolroom for services on Sunday. The circuit minister takes his turn there regularly, but on most occasions the local preacher is the one on whom the service devolves. A "society" soon springs up. Sunday-school teachers are forthcoming. Ere long a site is found for a chapel, and one is built. All this time the Church of England has done nothing, or next to nothing. No class of people in England have been so neglected by the Church, until within a very few years past, as our Northern miners. This is not the place to enter into the causes of this fact, but it must be borne in mind as necessarily affecting the plans by which any earnest servant of the Master endeavours to bring the good news of salvation home to the people amongst whom his lot is cast.

Let us suppose such a one is about to commence his work. He will find very little recognition of his position as a Parish Clergyman. The people know nothing of that official respect which is so readily rendered—outwardly, at least,—in agricultural parishes in the South. Still, the North-country pitman has within him a lingering and deep-seated attachment for the Church of England. He has a kindly feeling towards the church and churchyard.

He comes there with his children to be baptized; those children go there to be married; and when "life's labour's done" it is to the auld kirkyard that the pitman looks forward as his last resting-place on earth.

One strongly-marked feature in the character of our North-country miner will help the Clergyman not a little. There is amongst them a very strong longing for something to do—some work to which his mind and heart may be directed. It is by the recognition of this, that dissent often has gained its hold upon him. Let not this be forgotten. He will not, probably, thrust himself forward as a volunteer. He must be asked, and when asked will often be somewhat cautious before he consents. The Clergyman will have to win his way by his own personal character. It may be at first a path strewn with difficulties and little annoyances, which a wise man will put into the bag of forgets, feeling assured that ere long they will be no more remembered by his people. A few weeks roll on. He has obtained either the schoolroom, or a cottage from some friendly pitman, for his services. Here he begins by gathering together such of his people as can be induced to come, either from



curiosity or otherwise. But amongst them are some warm-hearted ones, and, little by little, their feelings are drawn to their new minister. His words and his ways are discussed and weighed continually down in the pit,—as the workers wend their way home in groups to their cottages,—and by the fireside as the pipe is smoked, and a friendly “crack” is had with the neighbours who have dropped in.

If he is a man of the right stamp, and there is the true ring about him, he very soon finds that a wide door, and effectual, is opening to him. He watches his opportunity. He has gathered, we will suppose, many an idea as to ordinary parish work elsewhere, and he is ready, therefore, to avail himself of any opportunity which may arise.

Perhaps it is the Sunday school. He takes the elder lads under his own special care. He will be wise to do so. They will form a glorious nucleus for further work as time goes on. He enlists such other help in teaching from amongst his mining parishioners as he can obtain. Even if help can be had from outside, he wisely prefers the miner. Very often it will be far from being of the stamp and mark he would desire, but, being wise, he will not despise the day of small things, or expect to find the raw recruit to be the veteran soldier.

Other works will follow. There is the Temperance Society. Not that the Northern miners are a drunken class—far otherwise, as a rule. A medical man of very long and wise experience amongst them has left on record that he never knew a single case of *delirium tremens* amongst them. Around the temperance work, as a centre, other centres of influence

will spring up and grow. There will be the Brass Band—there is abundance of musical talent and love for music amongst the pitmen; the Reading-room, which he will take care is furnished with sound, attractive, readable Church literature; the Debating Society, and other like works. In all these the parson takes a part, but leaves the management mainly in other hands. He is like the main-spring of the watch, the prime mover and director, but not the outward and visible one. By such means as these he has found an opening into hearts and minds where no direct spiritual teaching would have been listened to otherwise. But he has not concentrated all his energies thus, nor has he been forgetful that he was not ordained to serve tables, but to labour for the building up of the spiritual temple. Again taking a leaf out of the experience of other workers, he has gathered around him a Communicants' Class. He has diligently taught his Sunday-school teachers week by week. A Bible Class, if he is well advised, will be one of his very earliest works, and very greatly and gratefully will the miners appreciate a well-conducted Bible Class, in which difficulties are frankly met and explained, and cultured and refined knowledge brought to bear on the teaching. He will do all he can to induce the members of his class, when meeting together, to speak out their own wants and their own spiritual experience. This points to one of the secrets of the strength of the Methodists' hold upon their people. When the late Dean Hook was at Leeds, some Wesleyans consulted him as to becoming Churchmen. Their difficulty was the necessity of giving up their class-meetings, as they feared would

be the case. "No need for that," responded the Vicar; "and I will be your class-leader." And he was wise.

But over and beyond all this there must be constant house-to-house visitation. The miner and his family will always welcome him—any one visiting them at any time of the day is sure of a very kindly reception. It matters not at what hour. Only let a clergyman begin regularly and systematically to visit, and he will be talked about far and wide. His fame will spread from pit-village to pit-village. His name will be a household word amongst miners whom he has never seen and never may see. His very words will be repeated from cottage to cottage, and the way thus made ready for future work. But not only would I strongly advocate visiting at the house, and a kindly "crack" at the fireside, but now and again a descent into the mine, and a visit to the men while at their work below. This will tell the men, as no words will, that their Minister is not one who can talk to them theoretically, but who, from his own personal knowledge, can sympathize with them in their daily life of toil. Unless the Clergyman does thus learn something practically of the working-life of the pitmen, he will lose no slight power of access to their hearts, and be to them rather as an outsider and theorist than an earnest fellow-worker. Sometimes he may even hold a service down in the dark regions below. Amongst the many deeply interesting reminiscences of my ministerial work, a pit-service is one of the most interesting and memorable.

Thus, little by little, our Mission Clergyman has won his way, and gathered together a congregation

whose attachment to him will be of the strongest—a bond not easily broken. Now begins to dawn the hope of further effort. He will find that the hard-headed, thoughtful men whom he has thus won to the Master's cause, and over whom he has gained an influence which he will hardly appreciate in its full depth and strength, have already anticipated quietly and silently what he now begins to think of—a church for themselves. But by no means let him dream of having a grand, permanent church, costing thousands of pounds, and having a new parish separate and distinct from the old Mother Church. He must remember that a time will come, sooner or later, when that pit will cease to be worked—when all the coal will have been won from the royalty, or the water overwhelmed the workings. Far away will the population then be scattered. So let him rather think of present wants and the needs of the near future, rather than of the far-distant one. A very neat and inexpensive brick building, with ample accommodation around it for Sunday-school gatherings, lectures, and meetings should be what he aims at. That will probably suffice for as long as needed.

And now for a thought or two which it will be well for any one who contemplates entering on work amongst our miners to ponder well and prayerfully.

It is not men of advanced life who are wanted amongst our mining village communities, unless, indeed, their years have been spent in the work.

It is those who are in the possession of all the energies of early and vigorous manhood,—it is men of strong, sound common sense, intellect, and learning,—it is men, above all, filled with the love of souls, and desirous

from their heart of hearts to do the Master's work, who are wanted, and who alone will be thoroughly happy in such a position. Men, too, of broad, ardent, human sympathies, who will not shrink from the cottage when the bruised and battered body of the scarce living man is brought up after some pit accident,—the very common one, possibly, of a fall of stone from the roof,—who will have the kind word ready when the work is slack and the bread-winner brings but little home to the wife and bairnies, nor who will think, with Job's friends and comforters, that all wisdom dwells with him alone.

Neither will the man who has not had the chance of culture, or whom Providence has not endowed with brains, find amongst our Northern miners a thoroughly congenial sphere of labour. Such a one will soon discover that his measure has been taken, and that he has neither the standing nor the influence amongst his people which every true man longs for. I say nothing of men who, beginning life as working miners, have made their names as household words throughout the world,—and there are not a few such,—nor of men who have gone direct from the pit, or almost so, to the House of Commons, and made their mark at St. Stephen's. Rather let the evidence of the intensely keen appreciation of the University Extension Movement speak. That tells of the general state; the other rather of individual power and capacity. Let me quote a few words from the Reports (1886) of R. D. Roberts, Esq., M.A., the Organizing Secretary of the Cambridge University Extension Lectures, as a proof of what I have said:—"I wish I could adequately describe the impression the work



has made upon me. The sturdy intelligence of the pitmen, their determined earnestness, the appreciative and responsive way in which they listened, the downright straightforwardness of their speech,—all this it is impossible to express. The leaders of the artisans in the North are men of great ability and earnestness, and well read to an amazing degree. As we were being conducted to the station by a working-man after one of the meetings, some reference was made to Whewell's 'History of the Inductive Sciences,' when our guide broke in with 'Ah, that is a book I have long been wanting to see. Mill criticizes some points in it, and, as far as I can see, Mill was wrong.' Another working-man told me that in nine out of ten of the scanty libraries of the more thoughtful men some of Mill's books would be found. . . . And elsewhere he instanced pitmen who have made valuable collections of geological specimens and of microscopic slides, and of one who had acquired 'a masterly knowledge of some branches of English literature . . . in face of the fact that he had had no early education, and began to work underground when a mere child.' Often the lecture-rooms are crowded out by eager listeners."

Surely this is a field which any one who has been gifted with intellect and endued with wisdom from on High, whose lips have been touched with the hallowed fire of the altar, may well be thankful to dedicate to its cultivation all the noble powers which God has given him. It is a field, indeed, of rich and fruitful soil; but, like all others, the harvest will only follow after the sowing, and the sowing must be preceded by much hard and oftentimes very trying labour.

But if that labour is sanctified and watered by the prayer of faith, then the dew from on High will descend, and the harvest will be glorious.

One point I must not omit. Before taking charge of a mining community, let the young, earnest clergyman weigh well and remember that his work will be one which will, to a very great extent, cut him off from social intercourse with the class with whom he has, most probably, been always accustomed to associate. He will be far away, possibly, from a town. There will most likely be no squire's house within miles ; or, if the scene of his labours is not distant from the city, still towns near great mining centres are generally very busy places, and both clergy and laity have their hands full. Let him beware, too, of the temptation of allowing himself to be drawn into works and offices which have no direct connexion with his own parish. This is a growing evil. Another discouragement he will meet with is the gambling habit which has a very strong hold on many, and the migratory character of the population. Once upon a time the engagement was by the "yearly bond" between master and men, but since that has been done away there is a constant ebb and flow amongst the miners. It is chiefly, however, the least satisfactory class who form this shifting mass. The better and more reliable remain, and are retained as long as possible. Still, where shall we find a sphere which has no discouragements? And would any true-hearted man covet or desire such a post?

## CHAPTER II.

### THE SEA-FARING PARISH.

[REV. CANON VENABLES.]

1. TWO rules must predominate in the heart of any Parish Priest, wherever he may minister. First, he must *love* the people committed to his charge, whether he *like* them or not. Our blessed Saviour could hardly have *liked* Judas the betrayer, or any others who were His enemies, but He loved His enemies notwithstanding. Secondly, it is best, as a general rule and principle, to treat all parishioners alike, as being "dearly beloved brethren," assembling in the same church, to worship the same God, and almost always to make use of the same services.

2. I know that the segregation of people is popular, and that it is warmly supported by many excellent Christians. An idea pervades many minds that the people need separate places of worship, and a variety of modes of treating, according as their trades and occupations happen to differ. I deprecate the great expenditure of money, time, and labourers which is thus involved, and I believe that the magnet of the Cross can, does, and will attract all around it in the truest of all brotherhoods, and in the only practical and enduring communism, viz., the Holy Catholic and Apostolical Church of God.

3. Where an occasional influx or migration of seamen or fisherfolk invades a parish whose inhabitants are not engaged in similar or cognate enterprises, a special service, possibly too in a special building, may be desirable.

But this is an unlikely occurrence; and where, as is generally the case, the fishermen and seamen frequent a port whose inhabitants participate in employments connected with a sea-faring life, I am clearly of opinion that the old parochial plan is the right and the sound plan, and that what is suited for the soul of the parishioner is equally suited for the soul of the stranger.

4. The Book of Common Prayer needs enrichment in many ways to meet the necessities of the times on a few special occasions; and I have pleaded for many years past, though quite in vain, for a supply of such Offices as would meet every condition. And perhaps, ere many years, all our wants will be provided.

But exciting and stimulating spiritual food is as injurious to the soul as feeding the body with continual stimulants is harmful to its health; and I believe that heartily-conducted, well-understood parochial services for all the people thereof are, for all general purposes, for all sorts and conditions of men, everything that is desirable.

There is, however, a singular unwillingness on the part of the clergy to do those things which are needful in order to render the services as thoroughly understood and as hearty and congregational as they ought to be. They assume too readily that all is well in regard to this matter, when a close examination

will often bring out the startling result that more than half of a congregation are dumb in our services, and that a very large proportion know not where to find the portion that is needed.

Sailors are men who deal with facts, and must know and understand all that is going on, and must take a full share in Divine worship, or they will altogether neglect it.

From the habit of mind of a seaman, I believe he would naturally prefer the Church Offices to any *extempore* services. But yet, as a matter of fact, he is very often found doing the contrary of this; and I believe the one cause of this to be that he knows not how to use the Prayer-book, or that the service is so rendered as to leave him in a state of bewilderment.

5. Fishermen love heartiness in service above everything. They are not lovers of much Ritual. But hearty hymn-singing to tunes they can readily "take up," which go with a swing, and chants which they can quickly learn, are their delight; possibly, alas! (as with all of us) without very much reality of worship. Little will be done with them when they cannot follow the services, and readily understand them also. These truths are too much ignored at many churches besides those on our sea-board, but they are of much importance in dealing with fishermen and seamen.

6. In preaching to sailors, or in otherwise addressing them, it is well (as it is with other people) to use illustrations which they can understand and appreciate.

But I particularly advise those who attempt illustrations from the sea, or fishery, or the working of a



ship, to take good heed that, if they talk familiarly on such subjects, they are quite correct in their statements. For if they so talk about these matters as to betray their ignorance, they will not only lose the good opinion of sailors as regards the illustration, but also concerning the truths which the teacher was wishful to illustrate.

7. An annual service at the commencement of the fishing, or at the close of it, or at each of those seasons, if such seasons exist, is very desirable. But such services ought to be "special" for the occasion. The fishermen on the shores of the Continent are more devout and attentive to these things than we are. Why should this be?

8. While strongly of opinion that the parochial plan is the best plan for sailors, as for all other folk, I believe that a Sailors' Home, or Fishermen's Institute, or Seamen's Club is a very useful means of benefiting the condition of sea-faring people. But it is well to recollect that smack *boys* and fisher *men* will not harmonize in the same room, and that they must have at least separate rooms, even if they agree together under the same roof, *just as lads and men* do not work well in the same club. Comfortable rooms for reading, and games free from the temptations of drink, and from the access of evil companions, are doubtless a very excellent provision. But it is right to say that I have known many instances of young fishermen and others attending with eagerness and with expressed gratitude for a couple of hours in the evening who have gone straight away to join in scenes of gross immorality and sin.

9. Sailor-folk are especially sensitive of sympathy

and kind conversation. . This is true, of course, of *nearly* all people, but it is especially true of those who "occupy their business in the great waters." Affectionate interest always appears to have especial force with them, although very frequently the results are disappointing. Earnest appeals are often at once followed by most hopeful promises, which end (in sadly numerous instances) in bitterly disheartening results. But this is not to be wondered at, and it will probably so continue until the Baptismal Covenant is recognized and taught at home from infancy.

10. Much good is probably effected by correspondence. Ladies have most kindly occupied a large portion of time in this work, and, I believe, with great advantage to smack-boys.

11. The fisherman has one great trial almost peculiar to himself. Sometimes the fishing vessel rides at anchor, waiting for a breeze, and during this time he has but little to do. At such, often very lengthy, intervals, the imagination seldom sleeps, and men have told me that it often runs upon impure ideas connected with their past life, or with purposes equally impure to be indulged in at future opportunities. And the songs and ballads with which they are familiar, and which are often sung by them as they pass many listless hours waiting for the breeze, fan the flame of much impurity and degradation of mind.

I believe that they do much good who furnish wholesome ballads and songs, with suitable tunes, for fisher-folk. Historical Church ballads might be very useful.

12. I conclude almost as I began. My opinion is, that although there may be circumstances and conditions which call for peculiar and special modes of treatment and organization, they are not so needful as they are supposed to be by many good people.

The tendency to segregation amongst Christians is always to be deplored, whether by the "pew-system" or by any other means.

We are "all one in Christ Jesus." The Church Catholic of England knows no distinction between the richest and the poorest, or between high and low; and the more this true democracy of the Church is felt the better.

The Church, rightly understood, is the holiest and happiest union of perfect equality, with a recognition of the existence, notwithstanding, of rich and of poor, that exists; and is just what the Bible teaches in regard to these questions affecting social life. And my strong persuasion is, that this catholicity should be much more promoted than it is in the internal arrangements of Church sittings and in her services, and that any severance between class and class (rich or poor, tradesman or manufacturer, farmer or squire, and so, too, fishermen or landsmen) is much to be regretted and avoided.

It cannot but be that, if we are faithful, some men will fall out with us. "*Woe unto you when all men speak well of you,*" are words with a meaning still. But the TALISMAN is: "*Love every one, even as Jesus loved us; and then, whether you like them or otherwise.*" Study the peculiarities of those you desire to benefit, and, if needful, act somewhat in accordance

with what you feel to be a necessary adaptation to their requirements. But, as far as possible, catholicity of action, and not segregation, is the true way of working with any and with all in Christ's Holy Catholic Church.

## CHAPTER III.

### PAROCHIAL WORK IN PLACES OF OCCASIONAL RESORT.

[REV. PREBENDARY HANNAH.]

THERE are many parishes in England where, at one period of the year, the population is largely increased by a great influx of visitors during the season, while during the dull time the place is left comparatively deserted.

How can the parochial machinery of the Church be best adapted to such cases?

#### I. CHURCH ACCOMMODATION.

The first necessity in this respect is that in the parish church, at all events, all the seats should be free and unappropriated. This system, of course, makes the available accommodation go much further than it otherwise would, and it gives all comers a fair chance. Under any other system, the regular residents will, of course, secure all the best places, to the exclusion of the visitors, on whom the place very likely to a great extent depends for its support; or else the visitors, when they are there, depose by means of their



money payments the regular parishioners, who have an indefeasible right to their parish church. In two such typical places of occasional resort, for instance, as Brighton and Scarborough, all parish churches are free, though pew-rented accommodation is supplied in both places to those who require it, by means of a Chapel of ease. As a matter of fact, however, it is becoming increasingly apparent that fewer and fewer people claim, or even desire, exclusive accommodation in the House of God. In a few years the feeling will, it is to be hoped, die out altogether; and in the mean time we strongly advise all who have sometimes to do their best to accommodate more than their churches will conveniently hold, to throw these churches open, entirely free and unappropriated, *at all services to all comers*. For it is at all events indisputable, however much may be said against the system, on the ground of its interfering with the comfort of the few, that in this way the accommodation of the church can best be made to serve the interests of the greatest number.

But even if this preliminary difficulty be got over, and the Parish Church declared free and open to all comers alike, there remains the fact that in places where the population fluctuates, according to whether it is the season or not, the church will at one time of the year be inconveniently crowded, and at other times but sparsely attended. This, however, will only be the case if the necessities of the case have caused such an increase of church accommodation as has regard to the full rather than to the empty period of the year. Where this has happened, a comparatively

empty church out of season cannot be avoided. In the majority of instances, however, the case will rather be the other way ; and the problem to be solved will be, not how to prevent the church looking dreary when the place is out of season, but how to accommodate the influx of visitors when it is in season. Now, much may be done in this matter by a judicious arrangement of services. It is quite a mistake to suppose that everybody is anxious to go to church at the same time. It is quite possible to hold *two* morning services in the same church, and for both to be largely attended. For instance, let there be a children's service, with catechizing, at 9.30. Let this service be of a short and simple character, and let it be strictly confined to an hour. The Sunday-school children will, of course, all attend this service ; and so, to a great extent (as has been proved by the experience of twelve years in a Brighton church), will a large proportion of the children of the upper classes. Moreover, their parents and some of the servants will often be glad to accompany them. Thus a double purpose is served, the children are provided with a service suitable for them, and a vast amount of extra room is provided at eleven o'clock. This arrangement, of course, involves the holding of the Sunday school when the eleven o'clock service is going on. But in the parish above referred to this has never been found in practice to constitute the slightest difficulty ; and when there is a pressure on accommodation, the idea that eleven o'clock on Sunday morning is the only proper time to go to church is one which has to be resolutely combated.

Then, again, it is possible to make a good deal of extra room by dividing the morning service, so as to have the morning prayers followed immediately by the sermon at eleven; and the second Celebration commencing at, say, a quarter or half-past twelve. I say the second Celebration, for in churches of the sort we are considering there ought always to be at least two Celebrations every Sunday; and if there are, many will attend the early one, and thus the pressure on the second will be removed.

Again, with regard to the later services of the day. It is a great mistake, which is very often made, to suppose that where there is a popular and crowded evening service, the afternoon service must necessarily be but of small account. If the afternoon service is short, bright, and attractive, there is no reason why it should not be as well attended as the evening. There are many people who, if they can get what they want in the afternoon, prefer not going out in the evening. Let the afternoon service, therefore, be most carefully attended to, and it will soon be found to supply a definite want, and also greatly to relieve the pressure in the evening.

With regard to the services in the week-time, we would suggest that there should always, where possible, be a daily morning and evening service. There will always be people who will be glad to attend them, few or many as the case may be. And in addition to this, the incidental advantages are great. People will then know where twice a day, at all events, they are sure to be able to find a clergyman; and if a notice is put up at the entrance that the

clergy will be willing to see any one who may wish to speak to them in the vestry after any daily service, it will go a long way to take off the feeling that many have, of being, so far as their spiritual privileges are concerned, strangers in a strange place; and even if they do not avail themselves of the opportunity, they will know how they may readily get into communication with the local clergy, should the need arise. There will probably be many infirm and elderly people at such places as we are considering, and for them a Celebration (which lasts by itself only half an hour) held at such an hour as they can attend on a week-day, say eleven o'clock in the morning, has in many parishes been found to be very useful, and to be largely attended. Such people often cannot attend the long Sunday morning service, neither are they able to attend an early Celebration. It may also be mentioned incidentally, that, should the church be free and very crowded, it is often advisable to have a few seats reserved for the old and infirm, who shrink from the uncertainty involved in having to look each service for a seat.

As many of the people who attend places of occasional resort are living in hotels or lodgings, and may therefore be presumed not to have the same opportunities for privacy and retirement as they would have in their own homes, it is very desirable that the parish church should be always open, as a "place whereunto they may always resort" for purposes of devotion and for private prayer.

## 2. PASTORAL VISITATION.

The clergy, especially in larger places, cannot be reasonably expected to call on all who may come into their parishes as visitors for a short time. At the same time, all such people are their parishioners for the time being, and have a claim on their ministrations, at home, as well as in the church, should those ministrations be required; and, as there will probably be among the visitors a large proportion of invalids, this will, unfortunately, very often be the case. The great thing to do, therefore, is to make all feel that the services of the clergy at their own homes can easily be procured by those who desire them. This can best be done by a notice affixed to the seats, and, if need be, by notice given during the services that persons desiring pastoral visitations are requested to send in their names to the clergy, or to put them into a box, which may be provided in the church for that purpose.

The great thing is to make all who come into the parish aware of what is going on in the parish. This may probably be best effected by the means of service-papers, which cost very little, and which can be printed once a month (or less frequently), and freely distributed among the congregation. They can also be sent to the hotels and other places where visitors are sure to collect in large numbers. They should contain distinct information as to the names and addresses of the clergy, the hours of service, &c., and should also set forth the terms on which visitors can attend the church, as, *e.g.*, whether all the seats



are free or not. They will also, of course, give notice of anything special that may be going on, and they will often be found a very convenient method of acknowledging subscriptions, and of letting visitors know how the money they may contribute is spent. Many people will often be both willing and anxious to help in the parochial work of the places they visit, even if they are only there for a short time, and the choir, the Sunday schools, &c., will be greatly advantaged by their presence, and they will themselves be more likely to take an interest in the work, even if the shortness of their stay prevents them being as useful as they might otherwise prove.

Lastly, it is often objected by clergy that casual visitors to a place take but little interest in the church work that is doing there, and do not do much in the way of liberal contributions towards the support of what may be going on. Our experience is that this matter is very much in the hands of the clergy. Many take no interest, because they are not invited to do so, and consider themselves but birds of passage, attend such services as they are disposed, and nothing more. But if the wants and needs of the parish in which their lot is temporarily cast are but carefully and frequently explained to them, many will be found willing to respond to the call, both by money payments and by personal service. Let the experiment, at all events, be tried, and let the clergy make it a part of their business to interest their temporary parishioners in all that is going on. Above all, let them be extremely careful always to render an exact

and particular account of all the funds that are entrusted to their care. There is nothing people dislike more than not knowing how the money which they give is spent—nothing more likely to make them contribute liberally than the knowledge that what they give is needed ; and, if given, will be well spent and carefully accounted for.

PART VII.

THE TREATMENT OF  
ROMANISM DISSENT, AND UNBELIEF.

[REV. A. J. WORLLEDGE, M.A., CANON RESIDENTIARY AND  
CHANCELLOR OF TRURO CATHEDRAL.]

“Surely now these three points are the very rule of life for teachers who solemnly believe the truths they teach: and who are clear in their own minds that they have a spiritual commission from GOD to teach them, and credentials which they can show to the world:—perfect Life, positive Teaching, fearless Labour. Those three words sketch the chart of our spiritual campaign. The weapons GOD Himself provides—daily Grace and growing Knowledge.”—*The Archbishop of Canterbury: Sermon at Truro, May 1, 1877.*

SYLLABUS OF THE PART.

INTRODUCTION. The Teaching of the Ordinal.

CHAPTER I.

ROMANISM.

1. General intercourse with Romanists.
2. Treatment of Seceders.
  - (1) The main point at issue.
  - (2) Moral disposition of Seceders.
  - (3) Their treatment in regard to the craving for
    - (a) an infallible authority,
    - (b) a larger unity,
    - (c) a deeper holiness,
    - (d) firmer discipline,
    - (e) devotional order.
  - (4) Positive teaching.

## CHAPTER II.

## DISSENT.

1. General Principles.
  - (1) The true position of Dissenters, when baptized, in regard to the Church.
  - (2) Mission to the Unbaptized.
  - (3) The visible expression of the Unity of the Church.
2. Methods of treatment.
  - (1) The study of Dissent: its strength, its apprehension of truth, its part in national history.
  - (2) Courtesy in all social and civil relations of life.
  - (3) Preservation of necessary lines of demarcation in matters of religion.
3. Modes of (1) Public teaching,
  - (2) Private counsel,
  - (3) Special argument with (*a*) Wesleyan Methodists, (*b*) Primitive Methodists.
  - (4) The history of Methodism.
4. The "Salvation Army" and other Revival movements professedly undenominational.
  - (1) The "Salvation Army." Reasons for refusal of co-operation.
  - (2) Other Revival movements. Their general characteristics. Attitude of the Clergy.
  - (3) The true lines of Church Teaching.

## CHAPTER III.

## UNBELIEF.

Introduction. Its extent.

1. Causes of Unbelief: (*a*) Sin, (*b*) Disunion, (*c*) Various forms of modern culture; (*d*) Among the working classes, (*a*) Discontent, (*β*) Long hours of work, (*γ*) Education virtually secular.
2. Remedies for Unbelief. (*a*) Recognition of responsibility for Revealed Truth, (*b*) Unity, (*c*) Devout study of Theology, and clear exposition of doctrine, (*d*) Special treatment of "Scientific difficulties," (*e*) Careful supervision of education, (*f*) Literature to be watched and used, (*g*) Church influence on social movements.

CONCLUSION. Insight and study. Results of their neglect.

# THE TREATMENT OF ROMANISM, DISSENT, AND UNBELIEF.

## INTRODUCTION.

*The Teaching of the Ordinal.*—The subject before us is one without which any Manual intended to guide the younger Clergy in beginning their work as Pastors would have been altogether incomplete, because it involves an effort which the obligations laid upon us at Ordination require us to undertake. We are pledged not only to state the truth in a positive form, but also to refute error. It is our business not merely “to minister the Doctrine and Sacraments, and the Discipline of Christ” ;<sup>1</sup> but “to be ready,” the Lord being our Helper, “with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s Word.” We have been bidden also, in language most authoritative and solemn, “to see that we never cease our labour, our care and diligence, until we have done all that lieth in us, according to our bounden duty, to bring all such as are or shall be committed to our charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place

<sup>1</sup> Note that “the Doctrine, the Sacraments, the Discipline, are classed together, with no break, with no sign of inequality, as all emanating from and covered by the ‘command of the Lord.’” (Bishop Woodford, “The Great Commission,” p. 86. Longmans, 5s.)



left among us either for error in religion, or for viciousness in life.”<sup>1</sup> In the vow and in the charge many qualities are involved—watchfulness, a sense of responsibility, labour, study, pastoral care. And it should only be necessary to remind the newly-ordained Clergy of the Scriptural basis on which duties so solemn are enforced. They will be fresh from, at least, some study of the Pastoral Epistles of St. Paul. It is impossible to ignore the significance of the Apostle’s reiterated exhortation to men who hold in deed, if not as yet in name, the Episcopal Office. “To guard” in its integrity the deposit of the Faith “committed to” their trust; “to hold the pattern of sound words in faith and love which is in Christ Jesus”; “to hold to the faithful word which is according to the teaching, that they may be able both to exhort in the sound doctrine and to convict the gainsayers,” is, in St. Paul’s view, a primary duty of Bishop and Clergy alike. The Ephesian Epistle is an exposition of the root-principles which in the Pastoral Epistles are seen in action; the ideal unity realized in the Pentecostal Church, as the result of the action of the abiding Paraclete, is set forth in its entirety: “there is one Body and one Spirit, even as also ye were called in one hope of your calling; one Lord, one Faith, one Baptism, one God and Father of all, who is over all, and through all, and in all.”<sup>2</sup> Towards that high ideal we are pledged by Ordination vows to endeavour to lead all who are committed to our charge. When such a task, under such sanction, has been undertaken, it cannot, except at the gravest risk, be laid aside.

<sup>1</sup> “The Ordering of Priests.”

<sup>2</sup> 1 Tim. vi. 20; 2 Tim. i. 13; Titus i. 9; Eph. iv. 4—6 (R.V.).

## CHAPTER I.

## ROMANISM.

## I. GENERAL INTERCOURSE.

THE dealings of the Parish Priest with the Irish and Foreign members of the Roman Communion, and even with its English hereditary adherents, will ordinarily be very slight and infrequent. In many cases admission to their houses will be firmly denied him, and no good end can possibly be served by persistent attempts to gain an entrance. Where he is received, the more social intercourse can be prudently cultivated the better, and the Pastor who really believes in the claims of the Church of England and the value of the means provided within her borders for the nurture of the Christian soul, would be pre-eminently unfaithful to his trust if he did not embrace every lawful opportunity of leading his Romanist parishioners to their true home on earth. But in the case of the very poor, it will be wise not to admit converts too hastily, for a temporary adherence to different bodies of Christians for the sake of gaining relief is not altogether uncommon.

Opportunities, however, of any kind will not be very frequent, although, since the Roman Church has become simply "the Church of the Vatican,"<sup>1</sup> it is not

<sup>1</sup> The late Dr. Von Döllinger.

improbable that, as the real bearing of the two new Articles of Faith added to the Creed in 1870—to say nothing of that added in 1854<sup>1</sup>—become more widely understood, not a few of the more intelligent and devout members of the Communion will turn their eyes towards the English Church. On every consideration, therefore, it is not only a duty to our own branch of the Church, but also a real service to Romanists, to maintain charitably but decisively our own position, and not to shrink from describing the Anglo-Roman hierarchy as distinctly intrusive and schismatical. Indeed, if there is any hesitation on this point, it is difficult to see how we can justify any call to union with ourselves.

Of the contents of the Bible, of its true sense as interpreted by primitive antiquity, and of the faith and practice of the English Church, Romanists educated under Ultramontane influences are, as a rule, almost entirely ignorant. On such points it is our duty, if inquiries are made, to enlighten them, and to invite their attendance at some of our Services, which will not seldom be a new revelation to them. To attack the Roman Priesthood for the mere sake of attack is very undesirable; but if controversial lectures are given or literature distributed by them, silence might be construed into inability to reply. The best reply is not violent abuse, but a calm re-affirmation of the Truth, and a comparison of distinctive

<sup>1</sup> The universal and absolute dominion of the Pope over all baptized Christians, and the infallibility of the Pope in all questions relating to faith and morals. The dogma of the Immaculate Conception of the Blessed Virgin was, in reality, a *ballon d'essai* for the Vatican Council.

Roman teaching with the teaching of the Universal Church in all ages.

In our intercourse with members of the Roman Church whose education and social position are considerable, care should be taken to avoid that affected expression of interest in everything Roman, coupled with a depreciation of what is "merely Anglican," which will naturally be taken as implying doubt in our own position. How far it is wise to continue social relations with Seceders must be determined by each Clergyman for himself; but, if they be continued, it should be clearly understood that we regard their course, at best, as a grave calamity, and more frequently as an exhibition of self-will and impatience, and, however sincere their convictions, as an injustice and an injury to the Church of their Baptism. To flatter Seceders by a morbid interest in their newly-found devotion, when we know that the presence of supernatural grace in the Ordinances administered by us is denied, is to confirm them yet further in their error, and to impair more seriously the faith of those who by their secession are already disturbed. Care in guarding against any dishonourable interference with the faith of persons dependent on ourselves, is essential.

But the Parish Priest's dealings with Roman Catholicism will far more generally lie in the direction of strengthening the failing faith of persons tempted by various considerations to abandon the English Church; and it is with a view of assisting any newly-ordained, and, possibly, inexperienced, Clergyman in a task which certainly requires much discrimination and tenderness that a few words are here subjoined.

## 2. TREATMENT OF SECEDERS.

(1) *The main point at issue.*—Although it does not fall within the scope of a Manual like the present one to give an outline of the “Roman controversy,” it is well that the root of the matter should be clearly perceived. The whole question, then, between the Roman Church and ourselves, as well as the Churches of the East, turns upon the Papal Supremacy, as at present claimed, being of Divine right or not. “What,” asks Cardinal Bellarmine, “is the point at issue, when we argue concerning the Primacy of the Roman Pontiff? It is the sum of Christianity.”<sup>1</sup> “To believe in a Church,” said Cardinal Newman, “is to believe in the Pope.”<sup>2</sup> The assumptions of the Council of Trent were sufficiently imposing. The assumptions of the Vatican Council are more imposing still.

Stated in briefest terms, the claims put forward are these :—

(a) That St. Peter was constituted visible head of the whole Church Militant, directly and immediately from Our Lord, as of true and proper jurisdiction.<sup>3</sup>

(b) That it is of Our Lord’s own institution that St. Peter has perpetual succession in the Primacy over the Universal Church.

<sup>1</sup> “De Pontifice,” i., p. 189.

<sup>2</sup> “A letter to the Duke of Norfolk,” p. 27. (Pickering, 1875.)

<sup>3</sup> Jurisdiction is the moral power or right of exercising a variety of functions towards others, of pronouncing judgment, and enforcing obedience. “Catholic Controversy,” by H. I. D. Ryder, of the Oratory, p. 38. (Burns & Oates, 1883.)



(c) That the Roman Pontiff has full and supreme power of jurisdiction over the Universal Church in things which pertain not only to faith and morals, but also to the discipline and government of the Church diffused throughout the whole world.

(d) That definitions due to the exercise of Papal Infallibility are independent of the consent of the Church.<sup>1</sup>

"If," it has been said, "these pretensions of the Roman See are valid, then they are in the right who say, that to be out of communion with Rome is to be out of Peter, and to be out of Peter is to be out of Christ." In such a case submission must be made to an authority which can claim solely to represent the authority of Christ and of God. On the other hand, if this claim be cut away from under the Roman Church, her claim of allegiance vanishes. The claim is based on an *à priori* argument maintaining the necessity of these pretensions; on an argument from possession; on an argument from "evidence" alleged to be found in Holy Scripture and History.<sup>2</sup>

In dealing with these arguments, the following works may be recommended:—1. Barrow's "Treatise on the Pope's Supremacy" (S.P.C.K., 6s.); 2. "The Papal Claims, considered in the light of Scripture and History" (Wells Gardner, 2s.); 3. Dr. Littledale's "Plain Reasons against Joining the Church of

<sup>1</sup> A summary of the formal decision of the Vatican Council will be found in "The Papal Claims," with an introduction by the Bishop of Wakefield, pp. 12, 13.

<sup>2</sup> See "The Papal Claims," pp. 24, 25. The Roman statement of the *à priori* argument will be found in "Catholic Controversy," pp. 38, 39.

Rome" (S.P.C.K., 1s.) §§ cv.—cxi.; 4. his Articles on "The Petrine Claims," *Church Quarterly Review*, April, 1878, October, 1878, April, 1879, January, 1880; on "The Dawn of the Papal Monarchy," April, 1881, and January, 1882; on "The Papal Monarchy in the Sixth Century," October, 1882; on "The Gregorian Papacy," January, 1884; on "Legal Flaws in the later Papacy," July, 1884; on "The Authorship and Authenticity of Papal Bulls," July, 1885; now collected in a single volume (S.P.C.K., 5s.). 5. The Rev. W. E. Scudamore's "Letters to a Seceder from the Church of England to the Communion of Rome," Appendix C. (Longmans); 6. Bishop Wordsworth's "Theophilus Anglicanus," Pt. II. (Longmans, 2s. 6d.), and "S. Hippolytus and the Church of Rome," second edition, chap. xvii. (Longmans, 7s. 6d.);<sup>1</sup> 7. "The Infallibility of the Church," by the Rev. Dr. Salmon (Murray, 9s.). 8. "Roman Catholic Claims," by the Rev. C. Gore (Longmans, 3s. 6d.). The constructive character of this book in the parts dealing with the Church of England, and its temperate tone, give it a peculiar value.

(2) *Moral disposition*.—It is, however, our present business to endeavour to understand the temper and tone of feeling which lead some of our people to listen to Roman arguments; and to indicate methods by which they may be preserved in their allegiance to the teaching of the Church of England, and be led to understand the unsatisfying character

<sup>1</sup> The article "Hippolytus Romanus" in the *Dict. Chr. Biogr.* vol. iii., should be read in order to estimate fully the importance of S. Hippolytus and his conflict with Pope Callistus.

of the provision made for them in the Roman Communion.<sup>1</sup>

We note, then,

(a) A mind, in reality, sceptical and sophistical. It finds itself unable to take firm hold on either historical or speculative truth. But its craving for truth is strong in proportion to purity of life and conscience. Its possessor is unable to satisfy this craving by any mental operations of his own, and he feels that, if he were to depend on his own ability to arrive at any settled conclusion, he would for ever be floating on a sea of doubt. He is, therefore, as he thinks, irresistibly compelled to take refuge under the wings of an infallible human authority. He bows down to an image set up by himself. He can deceive himself, and ends in being unable to prevent himself from being deceived.<sup>2</sup>

In another case, too much reliance is placed on merely logical arguments. Some flaw or another is discovered, and the uncertainty constitutes a personal trial. It produces hesitation in allegiance to the Church of England, and the doubter feels, or thinks that he feels such hesitation to be a source of pain and loss to others from whom, at length, he separates. In a third case, the inquirer depends for guidance upon some comprehensive principle, as *e.g.*, a Living Interpreter of the Church's own traditional interpretation of Scripture. He does not find this in "Anglicanism" as there is no one exponent, like the

<sup>1</sup> This is historically illustrated in an article on "The Failure of Vaticanism," in the *Church Quarterly Review*, April 1885.

<sup>2</sup> See a powerful passage in Bishop Thirlwall's "Letters Literary and Theological," pp. 260-1. (Bentley, 2 vols., 14s. each.)

Roman Pontiff, of its teaching, and Œcumenical Councils are, at present, impossible. So he becomes restless and ill-at-ease.

(*b*) Visions of larger unity attract others. The incessant divisions of the Protestant sects, through some of which they may themselves have passed, weary them. They have become members of the English Church, but there, too, it may be, under some unwise ministry, the voice of controversy breaks their repose. Then the temporal aspect of the Roman Church, "An aspect rich in pomp and circumstance, in solemn ceremony, and in observances sacred from an antiquity beyond memory," "brought out most prominently and impressively in the Pope and his Court, in his basilicas, palaces, and other establishments at Rome,"<sup>1</sup> strikes them, and they yield to the influence of a visible Infallible Authority.

(*c*) Promises of deeper holiness persuade more earnest souls. To such the Roman Catholic Church appears as the close and perfect anti-type of the Church under the Old Testament. It is not the Rome of controversy, or functions, or ceremonial which wins these, but Rome appealing to devotional instincts and drawing the heart nearer to GOD. An "unsubdued tone" among the English clergy forms, perhaps, an unpleasing contrast to the quiet recollectedness of a Roman Priest. "I only want to get to Jesus" was the language of the wanderings of one seceder who twice crossed the line between Rome and England.<sup>2</sup> Such a biography as that of the Abbé

<sup>1</sup> Cardinal Newman. Speech in Birmingham, 1873.

<sup>2</sup> See the "Life of the Rev. R. Waldo Sibthorp," pp. 62, 64, 164, &c. (Skeffington 14s.)

Vianney (the Curé d'Ars) takes fast hold of their devotional nature, and wakes into greater vitality their longings after sainthood.

(*d*) The need of stricter discipline in the English Church is keenly felt, and the feeling, if fostered, issues in disappointment and discontent. Her arm of discipline seems withered. She cannot punish and cast out those who deny the truth. A logical habit of mind requires an exactitude in the system under which it lives. It will make no allowance for implicit belief, if belief is not unmistakably expressed.<sup>1</sup>

(*e*) Refined taste and innate love of ceremonial are the magnets which draw some. They feel that ritual is "the instrument by which the Church seeks to realize and apply her doctrines."<sup>2</sup> They think that if ritual is imperfect, doctrine must of necessity be endangered; and in this mood they are easily disturbed if a seceder to Rome tells them that we must regard the English Communion Office "as a composition of the sixteenth century" which "cannot be traced to any known early form," or, on the strength of a regrettable incident in Tahiti or New Zealand, makes the sweeping and unjust assertion that "elements for consecration are not limited to bread and wine in the Anglican Church,"<sup>3</sup> or that the God-ward aspect of the Eucharist as a memorial sacrifice is ignored, or that if our office were strictly adhered to, desire of frequent Communion is all but negatived. And so, because some details of worship

<sup>1</sup> See the "Life of Bishop Wilberforce," vol. ii. pp. 255, 265.

<sup>2</sup> The words are those used by the late Bishop Blomfield in his charge of 1842.

<sup>3</sup> Maskell's "Anc. Lit. of the Ch. of England," pp. xli, 49.



displease them, these mistaken inferences are suffered to form an excuse for secession.

Phases of feeling such as these will not pass off if met by Dogmatism which cannot prove its assertions, or good-natured advice to think no more of them, or ridicule of a vast system which our inquirer knows very well we have never seriously studied.

(3) *How shall we meet these difficulties?*

(a) The unsuspected doubt which craves for an Infallible Authority to save itself from utter unbelief will not be satisfied with mere argument. Of a seceder to Rome Bishop Thirlwall writes, "It is far more likely that he has been partly overawed by the dogmatic tone of his teachers, commanding him to submit to an infallible Church, and to seek safety and repose of conscience within her pale [than by discussion of particular Roman doctrine], and partly attracted, as most young persons and women, through the imagination and the sentiments, which are not merely incapable of being moved by the logical arguments, but absolutely deaf to them." The Bishop found himself unable to say that he ever yet heard of "public discussions and challenges" having "changed the opinions of any who took part in them as either speakers or listeners." One not less wise than Bishop Thirlwall, the late Dean Jeremie, of Lincoln, gave a like verdict in another case: "I fear that it is in vain to attempt to meet *feelings* by *arguments*." A far wider experience led Dr. Pusey to the same conclusion: "I found," he says, "that controversy irritated and had no good effect upon perplexed minds; sometimes an hour's controversy with others undid all I had been doing by the irritation which it caused; on

the other hand, I found that a sense of God's gifts in our own Church made them calm and happy." The secessions of those who were nearest and dearest convinced Bishop Wilberforce that "a right decision on such a question is more a moral and spiritual than a merely intellectual result. Logic cannot settle the many nice points which must bias the final decision. What is wanted is a right judgment—the special guiding of God's Holy Spirit."<sup>1</sup>

If, then, when confronted with such misgivings as "What if the exclusive claims of the Roman Church be true? What if it should prove that as yet I have been living, being out of communion with the Chair of St. Peter, without the pale of Christ's kingdom?" while we may quietly show how the Roman Catholic interpretation of the three great texts (St. Matt. xvi. 18; St. Luke xxii. 31, 32; St. John xxi. 15—17) finds, to say the least, very scant support in primitive writers, that the historical evidence is open to most serious question, and that patristic quotations notoriously falsified, as, *e.g.*, the passage of St. Cyprian, "De Unitate Ecclesiæ," chap. iv., are still deliberately quoted as if a part of the original text,<sup>2</sup> we shall do

<sup>1</sup> Bishop Thirlwall's "Letters," pp. 260, 262, 269. "Life of Rev. R. W. Sibthorp," p. 145. "Life of Bishop Wilberforce," vol. i., 301; vol. ii., 257. Some valuable remarks on the limited power of logic in determining questions of this kind will be found in Cardinal Newman's "Grammar of Assent," pp. 353—383. (Longmans, 3s. 6d.)

<sup>2</sup> The following references may be useful:—"The Papal Claims, &c.," ch. v., viii. Mr. Scudamore's "Letters," Appendix A, pp. 189, 212; St. Cyprian, Oxf. Transl., pp. 150, 152. The "Guardian," of Feb. 2, 1870, preserves a valuable letter of Dr. Döllinger, in which the inaccuracy of the "Address on Papal

well if we lay the greatest weight on the moral aspect of the question. "To secede from a Church in which you have been baptized," we may argue, "cannot be a matter of inclination, especially if you do not know definitely how Rome makes out her pretensions from past history.<sup>1</sup> The question is one of duty, not of liking. Unless it is clearly one of duty, however dogmatic the tone of a spiritual guide urging you to seek certainty and safety in the pale of the Roman Communion, you cannot do what may be evil that good may come. What else is right or wrong, this you are quite sure must be right: in whatsoever state you are, therewith to be content, until you discern unequivocal manifestation of God's Will calling you out of it. Such a course is more in accordance with intellectual humility, with a readiness to welcome signs of holiness in those already placed by God's providence nearest to us, and with avoidance of scandal,—of causing others through our own instability to sin." It would further be shown that, from the necessity of the case, private judgment must be called into exercise in deciding whether to secede or not, and how large that responsibility is cannot be stated better than in Mr. Keble's words:—

"It is deciding on his own authority what are the limits of the Kingdom of Christ, what the evangelical terms of salvation. He is pronouncing not only on

---

Infallibility," drawn up by Archbishop Manning and a large number of Italian and Spanish Bishops, is exposed.

<sup>1</sup> An admission made by the late Rev. F. Oakeley. "I could not help perceiving," writes Mr. Keble of such seceders, "that it was a strong will and nothing else which took them, right or wrong, where they now are" ("Letters," p. 274).

the truth, but on the importance, also, of the many and various propositions which, being in debate among those who call themselves Catholics, are settled under anathema by the Roman councils. He is consigning millions, who had no other thought than to live and die true subjects of the visible Catholic Church, to the comparatively forlorn hope of incurable ignorance and uncovenanted mercy. He is doing all this, I say, on his own authority: for, although he may declare that he does but accept the Church's word for each doctrine, this will not make him less responsible for taking on himself to determine *what* is the Church, —*whose* word he will accept."<sup>1</sup> And if Rome be his choice, then the seceder should understand that he will be obliged, as a condition of his admission, to pledge himself by oath, on the one hand, to go by the *Consensus Patrum*, and, on the other, to each of these doctrines: (1) the Supremacy of the Pope carrying with it Infallibility; (2) the Immaculate Conception and other prerogatives of St. Mary; (3) Purgatory and Indulgences as at present taught in the Roman Communion, and all as portions of the true Catholic faith, "extra quam nemo salvus esse potest."<sup>2</sup> These distinctive doctrines, it will be

<sup>1</sup> "Sermons, Academical and Occasional," pp. xxvi, xxvii (Oxford, 1848).

<sup>2</sup> "Letters of Spiritual Counsel" (Parker, 3s. 6d.), p. 293. See also "The Claims of the Church of Rome" (S.P.C.K., 2,053). The pledge given above forms the conclusion of the Tridentine Confession of Faith. Bishop Bull, Works, ii., p. 249, edition 1827). The language of the Council of Trent (Sess. xxv. cap. 21) on Indulgences—"cum potestas conferendi indulgentias a Christo ecclesiae concessa sit," etc., is opposed to historical facts. Indulgences were first granted by Pope Urban II. (A.D. 1088).

observed, are stated with an anathema as generally necessary to salvation, not simply stated as true.

When these moral considerations have been advanced, the value of the "certainty" promised in the Roman Catholic Church may be considered, and that in an argument which requires no large amount of education to comprehend. Even if the certainty of decrees promulgated *ex cathedra* by a personally infallible Pontiff were as absolute as is promised, we are at once met by the strong preliminary objection, that assurance of a character so overwhelming as to forbid any possibility of doubt scarcely corresponds with the scriptural definition of faith as "the assurance of things hoped for; the proving of things not seen" (Heb. xi. 1, R.V.). But, as a matter of fact, we may well go on to show, the circumstances under which the definition of Papal Infallibility was promulgated deprived it of much of its force. It is by this time almost forgotten that at the penultimate sitting of the now adjourned Vatican Council the Infallibility clause of the *Schema de Ecclesia* was opposed either absolutely or conditionally by 150 Fathers out of 601 then present, and that conspicuous among the Non-placets were the Cardinals Mathieu, Rauscher, Schwarzenberg, the Archbishops of Paris and Grenoble, and Bishops Dupanloup and Hefele, perhaps the first German theologian. It is not, perhaps, generally realized that, while no Pope ever introduced so many new definitions of doctrine as Pius IX., scarcely any were ever so ignorant of theological science; while so overweening was a confidence born of ignorance and superstition, that when the Bishops of the minority urged the contradiction between the new dogma and



the traditions of the Church, he repeatedly affirmed "*La tradizione son' io.*"<sup>1</sup> It is not generally disclosed that the Council remains incomplete, for on October 20, 1870, it was indefinitely suspended, leaving behind it the gravest questions both for legality and œcumenicity.<sup>2</sup> It is convenient to forget that the supporters of the movement which, previous to the final vote, "he so much deplored," were characterized by one who afterwards became a Cardinal, as "an insolent and oppressive faction"; while Dr. Döllinger pointed out that the decree resolves itself into "the self-witness of the Pope, which surely is very simple."<sup>3</sup>

Again, since the definition has been made *de fide*, it would be only honourable to tell the seceder that authorities of equal eminence differ as to the scope and extent of utterances proceeding *ex cathedra*, and that the limitations imposed upon papal definitions, as set forth by the late Cardinal Newman, are so numerous, and the "exceptions in their actual application" so considerable, as to need determination by "the scrutinizing vigilance, caution, and subtlety of

<sup>1</sup> Bishop Thirlwall's "Letters to a Friend," p. 310 (new edition).

<sup>2</sup> The only adequate proof that a Council is truly œcumenical "is that its Decrees, being built upon Holy Scripture and Catholic tradition, are subsequently *received by the Church Universal*" (Bishop Chr. Wordsworth, "Church History," vol. i. p. 392. Longmans).

<sup>3</sup> Had not Pius IX. been informed that, if invited, Dr. Döllinger would have declined to attend, he would certainly have been summoned, as a theologian, to the Vatican Council. Proof is given by Mr. Gladstone ("Vaticanism," p. 61). Cardinal Newman's opinion, as given in the spring of 1870, will be found in the "Guardian" of that year, pp. 330, 359, 390. See also his "Letter to the Duke of Norfolk," pp. 95, 96.

the Schola Theologorum.”<sup>1</sup> Finally, it should be our special business to make known the fact that, while Infallibility has been imposed as *de fide* since 1870, a general meeting of Roman Catholics, held in London in 1789, subscribed a protestation signed by 241 priests, including all the Vicars Apostolic and all the Clergy in England of any note, together with the leading laity, “acknowledging no infallibility in the Pope”; that in 1822, Bishop Baines, a representative member of the Anglo-Roman body, declared that in England and Ireland he did not believe that any Catholic maintained the doctrine; and that in 1826 the saintly Bishop Doyle, in his essay on Catholic claims, did not scruple to write, “What have we Catholics to do with the proceedings of Popes, or why should we be made accountable for them?” It is worse than idle to pretend that a dogma can be *de fide* which Bishops in full communion with the Papal See repudiated less than a century before its formal promulgation. And, finally, despite whatever protestations, it is our duty to show that the Pontiff who claims infallibility now must attribute it also to his predecessors, and, among others, to Boniface VIII. (A.D. 1295—1303) in the most extravagant of his pretensions absolutely irreconcilable with any recognition of the rights of the State.<sup>2</sup>

Unless doubt has hardened into settled antagonism,

<sup>1</sup> “Letter,” &c., p. 121.

<sup>2</sup> See Cardinal Newman’s “Letter,” pp. 114—121, for the “exceptions”; Mr. Gladstone, “Vaticanism,” pp. 10—18, for illustrations of differences of interpretation; pp. 19—26 for Anglo-Roman repudiation of Papal Infallibility; Bishop Thirlwall’s “Letters to a Friend,” p. 267, for the consequences of this dogma; Robertson’s “History of the Christian Church,” vol. vi., ch. v., for a sketch of the Pontificate of Boniface VIII.

facts such as these must produce some impression, and we may ask the seceder to place side by side an infallible definition *ex cathedra*, the contents of which cannot be ascertained without the aid of the "Schola Theologorum," and the straightforward historical method of the English Church. For us, we may say, the supreme infallible Authority is Our Lord Jesus Christ as He is revealed to us in the New Testament, received, not from a section of the Church, but from the whole Church. We accept the Old Testament from the Church in its Jewish form because the Incarnate Son of God has ratified its judgment, while we are surely guided to the true sense of Scripture by creeds accepted by the Church Universal, by councils whose œcumenicity is similarly guaranteed, and by the voice of the Fathers, when it is consentient, of the first five centuries. We can discover no scriptural warrant to sanction the creation of new doctrines, but we believe that in exploring old ones the unchanging Faith, "once for all delivered unto the saints,"<sup>1</sup> will be apprehended in all its bearings with increasing vividness and distinctness, while on our daughter-churches we desire to impose nothing which is distinctively English, or even European. Thus we are enabled to offer to men a faith with a reasonable proof, guarded by authoritative statements of doctrine, while its acceptance checks no healthy exercise either of conscience, intellect, or national sentiment.<sup>2</sup>

<sup>1</sup> St. Jude v. 3 (R.V.). See Canon Liddon's Sermon, "Growth in the Apprehension of Truth," University Sermons. (Longmans, 5s.)

<sup>2</sup> A very clear statement of the Anglo-Catholic position will

(b) The craving for larger unity may be met by careful and accurate teaching on the reality of the oneness of the Church. Visible intercommunion is rather a token of unity than essential to unity. "Portions of a kingdom," Mr. Keble has said, "may be mutually at variance, they may be even in civil war, yet it may be constitutionally one kingdom." Between the three branches of the Church Catholic there is unity in the fundamentals of belief, for all acknowledge the three creeds; there is unity in the Sacraments of Baptism and the Holy Communion; there is, at least on our side, unity in the threefold Ministry, for by us the Orders of Greece and Rome are recognized as valid.<sup>1</sup> And if, in reply to this, it be urged that since A.D. 1570 we have been excommunicated by the Papacy, we reply that there is such a thing as unjust excommunication, and that a stern requirement of perfect, visible communion with a common earthly centre, and that a human one, albeit declared infallible, is a condition which has

---

be found in Bishop Cosin's "Religion of the Realm of England," edited by the Rev. Canon Meyrick (Longmans, 1870). Some might be helped by a sermon entitled "The Anglican Principle essentially Historical," in Bp. A. B. Webb's "The Presence and Office of the Holy Spirit," pp. 161—180 (Skeffington, 3s. 6d.). The exposition of "the Christian ideal of authority" as represented by the Church of England in Mr. Gore's Bampton Lectures (1891), pp. 183—187, is useful.

<sup>1</sup> This is well stated by the late Bishop Wilberforce, "Words of Counsel," p. 151. Compare the Preface to the Ordinal. In a lecture on the English Church, delivered at Munich on March 13, 1872, Dr. Döllinger spoke of the Elizabethan Bishops as "validly ordained according to ecclesiastical principles, so that, an important question for England, the succession of the Episcopate was then not interrupted" ("Guardian," April 3, 1872).

never been admitted in the Church at large. But, although impaired, a real supernatural unity of membership in the one mystical Body of Christ still exists, and in that law of unity there is an imperishable force which we believe will triumph at last in God's own time and way.

It can, moreover, readily be shown that, while divisions in the Church of England are slowly but surely disappearing, the Roman Communion affords no such immunity from party strife in its own borders as outsiders are led to suppose. It is not too much to say that its authorized teaching—and this in matters of fundamental consequence—is varied in every country, almost in every diocese. That some works of instruction or devotion as far exceed, as others, often but editions of the same book, fall short of the Canons and Catechism of Trent, and that policy rather than truth is ever the umpire to decide which Church doctrine and practice shall, at any time, or in any country, be brought forward or kept out of sight.<sup>1</sup>

And to say nothing of the thirty-nine rival Antipopes, nor of the "great schism," A.D. 1378—1417, nor

<sup>1</sup> See Mr. Scudamore's "Letters," p. 61. In Appendix H., pp 292—297, he shows that this is true, *e.g.*, of Purgatory. The immense differences which exist in regard to the cultus of St. Mary, certain developments of which appeared to Dr. Newman in 1866 "like a bad dream," are practically admitted in "Catholic controversy" (1883) as "superstitious abuses of the quaintest and most unlikely character" (p. 130). The cultus of St. Joseph is the occasion of serious differences in France. As to infallibility, a question and answer in Keenan's "Controversial Catechism," mentioned by Dr. Littledale, "Plain Reasons," p. 182 (edition, 1881), is sufficient proof.



of the jealousies of rival religious orders, nor of contests not yet ended between the regular and parochial Clergy, nor of the struggle for the mastery between the creed urged on the laity in books of popular devotion and that officially imposed upon the Clergy in the Missal and Breviary of which ultramontanist statements are altering the character,<sup>1</sup> private letters of converts open out visions of bickering and strife not less than any which we in the English Church have need to deplore. We hear of "excessive language and violence especially about the Virgin Mary and the Pope," "of extreme and ultra-views"; the *Tablet* is "a detestable paper"; F. Lacordaire, not having been an Ultramontane, was not "in good odour with that large section of the Church."<sup>2</sup> But, indeed, in published words, the most eminent of all seceders once "implied a recognition of parties in the Church," and, apparently, "parties" between whom no love is lost, for we were told of "wild words and overbearing deeds," of "a great deal of Roman malaria at the foot of the rock of St. Peter," of the prevalence of "a fierce and intolerant temper, which scorns and virtually tramples on the little ones of Christ,"<sup>3</sup> of the bad influence of "an aggressive insolent faction," of the See of Rome "listening to the flattery of a clique of Jesuits, Redemptorists,

<sup>1</sup> "Life of Rev. R. W. Sibthorp," p. 114.

<sup>2</sup> "Life of Rev. R. W. Sibthorp," pp. 183, 256, 241, 310. Mr. Sibthorp was, in the words of Bishop Bagshawe, an Ultramontane, "one whom they had all loved and venerated for years past," so no exception can possibly be taken to his veracity.

<sup>3</sup> "Letter to the Duke of Norfolk," pp. 129, 4, 94, 121.

and converts.”<sup>1</sup> During the progress of the Vatican Council in 1870, “the excited violence and unjustifiable imputations” of the Roman correspondent of the *Tablet* called forth at last an apology from the editor of that journal himself. Facts like these may well suggest to would-be seceders the wisdom of remaining where God has placed them.

(c) The temper of mind which craves for deeper holiness is one which demands most anxious and tender treatment. Of that temper and of the results of mistaking its importance, the history of Cardinal Newman is a conspicuous example. An expectation of the visible perfection of which Pentecost gave the pledge, but which will not be realized in its fulness until the Lord’s return, does not allow for the necessary imperfections of the Church of God in its militant state.<sup>2</sup> That there have been, and are still, persons of eminent holiness in the pale of the Roman Church no one, unless blinded to facts by unreasoning prejudice, will deny; but in modern times those who attract us the most are certainly those who have been least affected by Ultramontane influence. It was the more perfect knowledge of Jesus Christ which formed the goal of Fénelon’s efforts for his fellow-men. To read a portion of the New Testament “in faith, respect, and veneration for the divine words which it contains” is the “primary and prin-

<sup>1</sup> Correspondence between Dr. Newman and Bishop Ullathorne, reprinted in “Acts and Decrees of the Vatican Council.” (Herder, Freiburg.)

<sup>2</sup> Eph. v. 25—27. See Martensen’s “Christian Dogmatics,” p. 350; “Primary Charge of the Bishop of Lincoln,” pp. 20—24. (Parker & Co., 1886.) “The Oxford Movement,” by Dean Church, p. 246.

cipal rule" of that order of "Christian Brothers" who for two hundred years have done so wonderful a work of primary education in France.<sup>1</sup> At the close of his life, Lacordaire said to some of his Sorèze children: "I have been studying the Bible for thirty years, and every day I discover new light and new depth in it. Men's thoughts are soon fathomed and exhausted, but God's Word is a boundless fountain."<sup>2</sup> It was the eighth chapter of the Epistle to the Romans which formed the last solace of Lacordaire's most brilliant pupil, Henri Perreyve, who, as life was passing, "blessed God for having taught him a simple religion which goes straight to Jesus Christ, and is summed up in that one word of His Passion, 'Fiat.'"<sup>3</sup> The life of a Bishop, according to Dupanloup, ought to be "The Gospel in action."<sup>4</sup> "The Blood of Jesus Christ cleanseth us from all sin—my only stay, my only hope and confidence," were nearly the last words written by the venerable priest, R. W. Sibthorp.<sup>5</sup> It is certainly, to say the least, as reasonable to conclude that the holiness of such men as these were, was, under God, due to the Faith and Sacraments common to all historical Churches, and England among the rest, rather than to modes of devotion peculiarly Roman.

Dissatisfaction with means of grace already provided will probably be accompanied by a temptation

<sup>1</sup> See "The Christian Brothers," by Mrs. R. F. Wilson, p. 125.

<sup>2</sup> "Lacordaire," by H. L. Sidney Lear, p. 213.

<sup>3</sup> "Henri Perreyve," p. 221.

<sup>4</sup> "Life," by the Abbé F. Lagrange, Eng. Tr., vol. i. p. 342.

<sup>5</sup> "Life," p. 364.

to overlook serious blemishes in the quarter to which the mind is drawn for relief. But, however unwelcome they should be, facts should be faced. Except on the theory of development—itsself open to objection really insuperable, for, if it be true, we now know “truth” unrevealed to the Apostles of the Lord, and certainly “other than the Gospel which they preached,”<sup>1</sup>—no justification can be seriously pleaded for the system of indulgences, the “cultus” of St. Mary, the devotion to St. Joseph, “most glorious advocate of all such as are in danger or in their last agony,” and the Sacred Heart of our Lord, which, although we are told that it was of “great antiquity in the Church,” was not made public until the year 1690. Of all these forms of devotion, examples which must surely deter any intelligent person from secession, if their real significance is pointed out, are given in Dr. Littledale’s “Plain Reasons against Joining the Church of Rome.”<sup>2</sup>

<sup>1</sup> Galatians i. 8.

<sup>2</sup> Even these extracts almost fail in showing the excess to which these novel doctrines have risen. In “Some Features of Modern Romanism” (S.P.C.K., 1s. 6d.), an account is given by a very competent writer of certain aspects of doctrine and practice in the French branch of the Roman Catholic Church, which are kept out of sight in England. They are not, however, unknown even here. A work called “The Treasury of the Sacred Heart,” bearing the “Imprimatur” of the late Cardinal Cullen, and approved by F. O’Reilly, who is praised by Cardinal Newman (“Letter to the Duke of Norfolk,” p. 124) as “one of the first theologians of the day,” more than justifies Dr. Littledale’s censures. Other details touching “Scapulas” will be found in Mr. Scudamore’s “Letters,” App. I. J. During an outdoor sermon on Good Friday in a large northern town some Irish Roman Catholics who had gathered round were heard to remark, “Ah! they believe in the Son; we believe in the Mother.”

If, moreover, the lax state of the Church of England, as, for instance, in the reign of Elizabeth or the Georgian era, be pleaded as a reason for secession, then an appeal to such incidents in the history of the Early Church as the outbreak of rationalism in the fourth century, or the persecution of St. Chrysostom, or to the personal character of many of the Popes, which certainly present an unfavourable contrast to that of the occupants of the throne of St. Augustine, or again to the condition of the Priesthood in France at the end of the sixteenth century,<sup>1</sup> might restrain hasty action, unless, indeed, the mind had become fatally prejudiced.

And at this point the consideration of God's dealings with the English Church may be most fitly introduced. If we thought more of the welfare of the whole body, and there were less of parochial selfishness among us, a sustained enthusiasm, evoked by a vivid interest in the Church's work, would avail more than many arguments in keeping our people steadfast to her. But here any sort of indecision as to the claims of the Church of England, any light treatment of such questions as the Historic Episcopate, or the Courts Ecclesiastical, gives Rome an immediate advantage. To her pretensions we are to oppose, in the words of the late Bishop Wilberforce,<sup>2</sup> not "a school of reformed opinion, but a

<sup>1</sup> See "The Revival of Priestly Life in the Seventeenth Century in France," pp. 31, 32 (Longmans). In the life of Nicholas Pavillon, Bishop of Alet (Mowbray and Co.), some remarkable instances of the degradation of religion in France during this period will be found.

<sup>2</sup> "Words of Counsel," p. 142.



Reformed Church," a "true branch of the Church Catholic," a "living, spiritual body, governed by an Apostolic Ministry, and entrusted with real spiritual gifts."<sup>1</sup> In that body, thus supernaturally endowed, it is a privilege to show that lives of very high devotion may be lived, not modelled, as in "the Church of the Vatican," on one type, but on many types. As men are led to look at the life and work of such saints of God as Bishop Andrewes, George Herbert, Nicholas Ferrar, Bishop Ken, Bishop Butler, William Law, Richard Cecil, Charles Simeon, Frederick Maurice, Bishop Patteson, Bishop Steere, Bishop Chr. Wordsworth, Bishop Lightfoot, Mr. Keble, Dr. Pusey, Canon Liddon, or Dean Church, each follower after holiness may surely say, "where they could live and die, I may well be content to follow." While a shallow optimism is, indeed, unsatisfying, there have been in not a few of lives such as these a keen sense of the imperfections of, combined with absolute, cheerful loyalty to the Church of their baptism, patience, and hopefulness. "We had our Sparta," says Dean Church, "a noble, if a rough and an incomplete one; patiently to do our best for it was better than leaving it to its fate, in obedience to signs and reasonings which the heat of strife might well make delusive."<sup>2</sup> By "abiding in that calling wherein they were called,"<sup>3</sup> they have been enabled

<sup>1</sup> The late Bishop of Lincoln's paper, read at the Church Congress, Derby, on "The Controversy with Rome" (Lincoln: J. Williamson, 1882), will be found most useful in dealing with this branch of the subject.

<sup>2</sup> See the whole of this noble passage in "The Oxford Movement" (1st edition), pp. 346, 347.

<sup>3</sup> 1 Cor. viii. 20 (R.V.).

to realize the truth of the Lord's own promise: "If any man will do His Will, he shall know of the doctrine whether it be of God." Within the precinct of the English Church there is opportunity for no unstinted exercise of all the instincts of regenerated human nature, and it is because the Roman system is here so partial and one-sided that the marked increase of grace and power, which seceders so confidently expected, has, with rare exceptions, not been realized.<sup>1</sup>

(*d*) The present state of the discipline of the Church of England is sometimes urged as a plea for secession, and here, no doubt, we have much to amend, although, when the question is rightly understood, secession is as unjustifiable as ever it was. If we be asked whether the Church of England has any living voice, we may reply with Mr. Keble, that "in all things necessary to salvation the living voice of the English Church is the voice of its Prayer-book read constantly in all churches."<sup>2</sup> If the absence of any living infallible authority, prepared all at once to settle every question and satisfy every scruple, be urged upon us, we may demand any proof of a promise of such authority from the lips of our Lord. Is there not serious presumption in an expectation of absolute certainty admitting of no possibility of doubt?<sup>3</sup> If it

<sup>1</sup> A very striking instance of such a failure is supplied in the biography of the late Mr. J. R. Hope-Scott (Murray). Unquestionably, "the high ideal of life formed amid the influences of the English Church was laid aside after his change." A powerful statement of the whole question, though open to some criticism, will be found in "John Inglesant," pp. 441—443.

<sup>2</sup> "Letters," &c., p. 272.

<sup>3</sup> The Rev. B. Compton's tract, "Infallibility" (S.P.C.K., 2*d.*), and the third chapter of Mr. Gore's "Roman Catholic Claims," would be useful here.

be argued that certain legal decisions have changed the meaning of the Prayer-book, it is not difficult to show that, however painful the circumstances under which these decisions have been given, the teaching of the authorized formularies of the Church, "in the plain and full meaning thereof," remains exactly as it always has been.<sup>1</sup> That, owing to a combination of circumstances, we have drifted into a condition in which the secular power has encroached upon the domain of the spiritual is undeniable; but to secede from the Church of England for that reason might have justified secession from the Church under the legislation of Justinian, or of Charles the Great, whose claims, however readily admitted by Churchmen of their day, certainly went beyond the limits ordinarily assigned to the Crown. And, at the present time, we may argue that it is but sober truth to say that in the Church of England we are, however slowly, moving, not from order into chaos, but from chaos, if it be so, into order.<sup>2</sup>

<sup>1</sup> See, *e. g.*, Mr. Scudamore's "Letters" for an examination of the effects of the decision in the "Gorham Case," pp. 98—113. The late Bishop of Lincoln's letter "On the Present Disquietude in the Church" (Longmans, 1881), pp. 24—26. See also his most valuable remarks on an assumption advanced by the Judicial Committee of Privy Council (*Merriman v. Williams*) in a "Letter on the Proposed Court of Final Appeal" (Lincoln: J. Williamson, 1884), pp. 12—14. In a speech in Convocation on July 2, 1883, the present Archbishop of Canterbury asked "whether any one would venture to say that the decision in the 'Gorham case' had altered the doctrine of the Church of England?"

<sup>2</sup> Since this passage was written for the first edition of this "Manual," it has been powerfully confirmed by one in every way qualified to express an opinion, Dean Randall in the preface to a volume of sermons entitled "Life in the Catholic Church."

Again, unless a seceder has made up his mind to resist all proof of the validity of English Orders, he must admit the possibility of finding that the Communion which he desires to join has in this country no jurisdiction. The origin of the Anglo-Roman Episcopate dates only from the consecration of William Bishop, as titular Bishop of Chalcedon, with ordinary jurisdiction in England and Scotland, in 1623.<sup>1</sup> To local jurisdiction that titular Episcopate set up no claim until 1851, and as the intrusion of an alien hierarchy, ministering not only to hereditary members of their own society, but denying the rightful claims of the native Church, is opposed to the decree of the Œcumenical Council of Ephesus respecting the dispute between the Bishop of Antioch and the Cypriote Bishops, their position is altogether schismatical, and wilfully to join such a body must involve loss of grace to the seceders.<sup>2</sup>

<sup>1</sup> From 1598 to 1623 the Roman Clergy in England and Scotland were governed by an "arch-priest." Of these officials there were three, and the tardy appointment by Gregory XV. of a titular Bishop in deference to the wishes of the secular Clergy ended an extraordinary and unedifying controversy, of which full particulars are given in "The Jesuits and Seculars in the reign of Elizabeth," by T. G. Law (Nutt).

<sup>2</sup> See Dr. Littledale's "Plain Reasons," pp. 204-5, 208, 213. Hefele, "History of the Church Councils," vol. iii. pp. 71-2 (Eng. Tr.). To some minds the argument touching jurisdiction is the strongest against submission to Rome. Some distinguished foreign testimony to the validity of English Orders has been given in recent years. Speaking at the Reunion Conference at Bonn in 1874, Dr. Döllinger said that "he had no manner of doubt as to the validity of the episcopal succession in the English Church" ("Report of the Reunion Conference," &c., p. 51). The historical researches of Bishop Reinkens had previously led him to the same conclusion (*ib.* p. 53). See also

(e) We have finally to consider the plea of deficiencies in the English Communion Office, and the excuses urged by imagination and taste. That the sacrificial character of the Holy Eucharist is not so prominent in our Office, as it is now arranged, as it is in the early Liturgies may be admitted, but it is also certain that the doctrine of the real sacramental Presence of the Body and Blood of Christ and of the Memorial Sacrifice, as understood in primitive times, are both preserved in our formularies, and have been distinctly acknowledged by the most illustrious post-Reformation divines in the Church of England. The language of Bishop Bull,<sup>1</sup> as he distinguishes between the Roman and the Catholic doctrine of the Sacrifice of the Holy Eucharist, only expresses the judgment of many other distinguished writers before and since his date;<sup>2</sup> and after all the objections, which may be taken to the alterations and omissions in our Office have been considered, it is at least doubtful whether a primitive Christian would not be far more startled by the ordinary omission in the Celebration of the

---

the "Report of the Second Conference, 1875," pp. 96—98 (Longmans). The validity of Anglican Orders was in 1883 the subject of the theme set by Professor Ossinin in the Ecclesiastical Academy of St. Petersburg. All the themes were in favour of their validity. (Rev. M. Maccoll, "Guardian," April 2, 1884.)

<sup>1</sup> "Works," ii., 251 (Oxford edition, 1827).

<sup>2</sup> Bishop Bull's "Works," vol. ii. pp. 250—255 (edition, 1827). A convenient catena of authorities will be found in Sir R. Phillimore's judgment in the case of Sheppard *v.* Bennett, pp. 102—122 (Longmans, 1870). See also "Roman Catholic Claims," by the Rev. C. Gore, pp. 166—170. In Canon Gilbert's "Love of Jesus," with the *imprimatur* of Cardinal Manning, it is continually implied that the "immolation" of Calvary is constantly repeated.



Roman Mass of that by which alone any Christian might really be said to "assist" or "take part" in the Sacrifice, *i. e.*, Communion in both kinds.<sup>1</sup>

Into the vexed question of ritual this is not the place to enter; but, however important the ceremonial of the Church may be, the mind must have become altogether warped which—when convinced of the orthodoxy of the Faith enshrined in the formularies of the English Church, of the validity of Sacraments as administered in our Communion, and of the unbroken Succession of our Bishops,—should find grounds for secession in the non-user of certain details in worship which can scarcely be supposed to be binding on the consciences of the Clergy.<sup>2</sup> If, moreover, the seceder expects to find in the Anglo-Roman Communion a reproduction of the pre-Reformation ritual of the Church of England, he will, we may point out, find himself altogether mistaken. The ancient English usages have, under Jesuit influence, been discontinued for 150 years. "All is to be Roman, modern Roman; not Anglo-Catholic as Pugin would have had it. Tasteless Ultramontanism is at the bottom of it all."<sup>3</sup> But on this part of the subject

<sup>1</sup> See Mr. Keble's "Letters," &c., p. 289; Scudamore, "Notitia Ecclesiastica," pp. 442—447; the late Bishop of Lincoln's "Miscellanies," vol. ii. pp. 144, 156-7.

<sup>2</sup> Canon Liddon's Preface to Mr. Keble's "Letter on Difficulties in the Relation between Church and State," pp. x, xi (Parker & Co., 1877).

<sup>3</sup> The church of the Oratory of St. Philip Neri at South Kensington, erected in the Italian Renaissance style, is a fitting symbol of the exotic character of the Roman Communion in England. See Canon Curteis' "Dissent in its Relation to the Church of England," p. 199 (Macmillan, 7s. 6d.).

it is scarcely needful to dwell. Both as regards dignity, true devotion, and musical taste, the services in our more important cathedrals and not a few of our parish churches are far superior to what would be found in the larger number of Roman chapels in England, and, indeed, of many of the continental cathedrals.

But over a few thoughtful minds Rome exerts an influence by its worship as distinguished from ceremonial. They feel that in it the Divine Presence is not only invoked but evoked. Yet surely in worship ordered as *e. g.*, it is at St. Paul's Cathedral, and, indeed, in many a parish church, that Sacred Presence can be and is realized in the truest sense. But the theory of worship and the grace of reverence do, no doubt, need to be taught and practised, even with the simplest ritual, far more than is the case by many among ourselves. Perhaps we should not be far wrong if we added that Roman Catholics would have good cause to make a similar admission, as some who have joined them could testify.

And, again, the undeniable attraction of the *cultus* of the Virgin Mother as satisfying a yearning to have an ideal of woman's character can be met positively by a careful presentation of the Character of Our Lord in its fulness. He is the *Son of Man*. In Him every virtue and every grace which might be called distinctive either of the male or female type of character are blended in the truest harmony.

(4) *Positive teaching*.—Speaking generally, the best safeguard against Roman influence is not far to seek. It is found in positive Anglo-Catholic teaching. While, on the one hand, we reject doctrines which will not bear the test of universal tradition witnessing

to the true sense of Scripture, in which the mind of Our Lord, Who is the One Supreme Authority, is revealed to us, we must grasp with unflinching tenacity, all the doctrines which are rooted and grounded on antiquity, are sanctioned by universality, and have been certified wherever the name of Christ is named.<sup>1</sup> For us Churchmen these are clearly set forth in the Book of Common Prayer, and, while we are not to regard the Church of England with an attachment merely insular, but rather as a part of the whole "household of God," it is greatly to be desired that the younger Clergy should become far more decided in simple adherence to its authorized teaching. If our people are to be rooted and grounded in the Faith, less must be heard of private feelings and respect for party-leaders, and more of principles and well-authenticated traditions. In the conduct of Public Worship, our business is with the rubrics of the Book of Common Prayer, "according to the use of the Church of England," loyally interpreted in the light of their *entire* history,<sup>2</sup> not with usages frequently modern and sometimes expressive of the grave doctrinal errors of the Church of Rome. Public teaching is, if we follow the mind of the English Church, "to be agreeable to the doctrine of the Old or New Testament, and collected out of the same doctrine by the Catholic Fathers, and ancient Bishops."<sup>3</sup> Private devotions, whether of Priest or

<sup>1</sup> See Bishop Wilberforce's "Words of Counsel, &c.," pp. 141—151.

<sup>2</sup> See Dean Goulburn on the "Collects," i., 72—74.

<sup>3</sup> The Canon of 1571, called by Bishop Cosin "the golden Canon concerning Preachers"; "Religion of the Realm of England," p. 21.

people, may, indeed, allow of much latitude, but still they should be thoroughly consistent with the general tenour of the Public Offices. A wise supervision of manuals of private devotion might do much, in more directions than one, in preventing doctrinal unsettlement. With all charity and consideration for the feelings of others, one of our present needs is more moral courage in the maintenance of the well-tryed Anglo-Catholic principles which have, in reality, produced the Church revival of this century, and in the firm avoidance of questionable ceremonial and of modes of devotion, especially such as is addressed to the wounds of Our Lord<sup>1</sup> or, in any form, to the Blessed Virgin and the Saints, of which the only commendation is their Roman character. Men and women, so trained from childhood onwards, will never be willing to exchange the truth and accuracy, the strength and grace of the Anglo-Catholic Communion, for the illusions and obscurity, the feebleness and sentimentality of modern Rome.

<sup>1</sup> See Bishop Milman's warning in the preface to "The Love of the Atonement" (Masters, 3s. 6d.).

## CHAPTER II.

## DISSENT.

On the basis of the principles laid down in the introduction to this part, it is clear that the practice of ignoring Dissenters altogether, refusing to think out the best methods of inducing them to resume communion with the Church, and the omission of Intercession for their reunion is, in reality, to neglect a part of our work as Pastors, and to leave impediments to the progress of religion untouched which each of us might, in his own parish, help to remove. In the recitation of the Daily Office and at the Celebration of the Holy Communion, we offer the Church's prayers for her unity. If there is no definite work on behalf of the objects of our prayers, we run the risk of serious unreality, while the only conclusion which our people can draw from our indifference is that schism is a harmless thing.<sup>1</sup>

## I. GENERAL PRINCIPLES.

What, then, are the principles upon which the treatment of Dissent should be based?

(1) The true position of Dissenters should be

<sup>1</sup> See St. Augustine on the duty of the Church to Dissenters, quoted in Bishop Wordsworth's "Church History," vol. iv. pp. 78—81.



clearly understood. "The children of the visible Christ," says Hooker, "are signed with this mark, 'one Lord, one Faith, one Baptism.' In whomsoever these things are, the Church doth acknowledge them for her children; them only she holdeth for aliens and strangers in whom these things are not found."<sup>1</sup> Strongly and rightly as the Church of England insists in all ordinary cases upon the administration of the Sacrament of Holy Baptism by "the Minister of the parish, or, in his absence, any other lawful minister,"<sup>2</sup> she would be false to the whole tenour of primitive tradition, to which she uniformly appeals, if she disallowed, in exceptional cases, the validity of lay-baptism, administered "with water, in the name of the Father, and of the Son, and of the Holy Ghost," which she declares "are essential parts of Baptism."<sup>3</sup> In virtue, therefore, of Baptism, wherever administered, *if these conditions are fulfilled*, every baptized person is a member of the Catholic

<sup>1</sup> Hooker, "E. P.," iii., 1. "Schismatics belong to the Church but not to its Unity." Bishop Chr. Wordsworth in "Theophilus Anglicanus," p. 259. Compare the present Bishop of Lincoln's "Primary Charge," p. 80 (Parker & Co.).

<sup>2</sup> In the light of the preface to the Ordinal, and also of the history of the Rubric in which the expression occurs, this can only mean a minister who is episcopally ordained. See the notes in Bishop Barry's "Teachers' Prayer-book," pp. 154, 264.

<sup>3</sup> See "The Office of Private Baptism of Infants." See Hooker, "E. P.," v. 61—62. Note, however, that in primitive times Baptism administered by anti-Trinitarians would be repeated. See Canon xix. of the Council of Nicæa; Hefele, "History of the Christian Councils," vol. i. p. 431. Comp. pp. 103—116 (Eng. Tr., T. & T. Clark, 3 vols., 36s.). The late Professor F. D. Maurice was rebaptized on his conversion from Unitarianism, Lib., vol. i. pp. 122, 123.

Church. "The Baptism administered by a Dissenter," Bishop Chr. Wordsworth has said, echoing the opinion of St. Augustine, as expressed in his work, "De Baptismo contra Donatistas," "is not the Baptism of his dissent. Dissent, as such, cannot administer any Sacraments. Sacraments belong to the Church; they are the dowry given by the Bridegroom to the Bride."<sup>1</sup> By his refusal to accept the Apostolic Doctrine, and to receive Holy Communion in the Church, the baptized Dissenter does, of his own act, place the rights and privileges of Church membership which might be his in abeyance;<sup>2</sup> but, if he were led by divine grace to claim those privileges, no re-baptism would precede his restoration to full communion with the Church. Meantime, the supernatural graces which are—let us thank God for them—often witnessed in the life and work of pious Dissenters are not due to the self-constituted societies of human origin only, to which they have attached themselves, but to a real union with the Last Adam through

<sup>1</sup> "Church History," vol. iv. p. 50 *n.* See also an interesting work by the Rev. W. Cunningham; "St. Austin, his place in the history of Christian Thought," pp. 118, 121 (Camb. Univ. Press, 12s. 6d.).

<sup>2</sup> Such certainly would have been the verdict of St. Ignatius, "the disciple of the Apostle John." See, *e.g.*, ad. Magn., c. 6, 7; Philad., c. 7; Trall., c. 7; Smyrn., c. 8; Polycarp, c. 6. "In these Ignatian Epistles, the Episcopate, or rather the three-fold Ministry, is the centre of order, the guarantee of unity in the Church." (Bishop Lightfoot, "Ignatian Epistles," vol. i. p. 382. Compare a striking passage in his edition of "St. Clement," vol. i. pp. 391-2.) See also Professor Blunt's "Parish Priest," p. 376 (Murray, 6s.). The injury of schism is powerfully described by Provost Salmon in a sermon on "The Historic Claims of Episcopacy" (Edinburgh: R. Grant & Son, 1886, 6d.).

baptismal incorporation into His Body, a union sustained, in cases of real piety, by a bond of individual personal devotion to the Lord Himself.

So far, then, as they have been baptized, Baptists, Independents, or Methodists are distinctly members of the flock of Christ committed to the charge of the parochial Clergy, and we are bound "to do all that lieth in us," as we were bidden when admitted to the Order of Priesthood, to bring them to an "agreement in the faith and knowledge of God." No mistake can be more fatal than to begin our ordained life with a settled presumption that these separated children of the Church are hopelessly indifferent to her ordinances and her teaching, the value of which ignorance rather than prejudice forbids them to discern.

(2) And even to the unbaptized we are sent. Serious as is their position, grave as is the loss occasioned by lack of baptismal gifts, it would be vain to deny that even among such persons manifestations of "prevenient grace" are not seldom observed. They are, if obedient to the light already vouchsafed them, in the position of the yet unbaptized Cornelius; and the fact of his being brought into communication with a divinely-appointed human Ministry, and through this means learning the Truth and being led to Baptism, is surely intended to show that the Holy Ghost will now, as then, use the Pastoral Office, and to assure us that, in this charitable exercise of our Ministry, we have upon our side the Will that controls the destiny of every soul.<sup>1</sup> It is in union with the corporate life

<sup>1</sup> Acts x. 1—6, 47, 48. See Bishop Chr. Wordsworth's comments *in loc.* "Greck Testament with Notes," pp. 92, 93.

of the Church, actively sustained by faith and the Sacraments, that the true ideal of humanity is intended to be achieved,<sup>1</sup> and there is the real reply to men who may be indifferent to terms of Church communion.

(3) The unity of the Church is intended to result in a visible expression, and, apart from that visible expression, the conversion of the world alienated from God will not be achieved.<sup>2</sup> It is because we have become so blind alike to the evils of estrangement and to the grandeur of the Church's mission that we have almost ceased to be anxious for perfected unity. But, as a matter of fact, the results of disunion are not small. Holiness of life is weakened, because the forces of common sympathy and intercession are dissipated. Witness to Christ is obscured, for common convictions are no longer banded together to maintain it. Charity is chilled. At home, missionary effort is discredited; abroad, its operations are seriously impeded; while, in increasing measure, the spectacle of rival sects contending for the mastery

<sup>1</sup> This thought is admirably presented in a series of instructions based on Eph. iv. 4—6, in the Rev. R. M. Benson's "Spiritual Readings for Christmas," pp. 87—190 (Hayes), and in a simpler form in Canon E. Jacob's "The Divine Society" (S.P.C.K., 2s. 6d.). By some, F. D. Maurice's "The Kingdom of Christ" (Macmillan, 12s.), has been found very useful.

<sup>2</sup> St. John xvii. 21. See Bishop Westcott's note *in loc.* "The world," says Dr. Milligan, a Presbyterian, "will never be converted by a disunited Church," and the unity to which he refers is one "which the eye can see."—"The Resurrection of Our Lord," p. 201 (Macmillan, 5s.). The point is one which was strongly stated in the letter issued by the Conference of Bishops holden at Lambeth Palace in 1878, "Origin and History of the Lambeth Conferences," pp. 123, 124 (S.P.C.K., 5s.).

with the Church and with each other raises difficulties in the free acceptance of the One Faith by the working classes in our own country.

A recognition, then, of the facts that (1) baptized Dissenters are already "members of Christ" because members of His mystical Body; (2) the unbaptized are, if living up to the light given them, subjects of prevenient grace; (3) the visible intercommunion of Christians in the One Church is intended by Our Lord to be the issue of their supernatural union with its Head, must be the basis of intercourse with dissenters. In intercourse so carried on there will be little risk of want of consideration in meeting their difficulties, or of indulgent compliance with grave doctrinal error, which is not only incompatible with a loyal discharge of our ministerial Office, but also detrimental to the respect with which a course more consistent with Ordination vows would, in the long run, surround us.<sup>1</sup>

## 2. METHODS OF TREATMENT.

But by what methods can Dissent be met? A few suggestions can only be offered here, which, simple as they may seem, might, if they were more universally adopted, do much in preparing men's minds for that more organized action which, when public opinion is ripe for it,<sup>2</sup> it will be the busi-

<sup>1</sup> The genuine regret expressed by many leading Nonconformist ministers on the occasion of the death of the late Canon Liddon may illustrate this statement.

<sup>2</sup> "Report of the Lambeth Conference" (1888), Report of the Committee on Home Reunion, pp. 81—89.



ness of properly-constituted authority, acting in the name of the Church, not of irresponsible individuals, to set in motion.

(1) We should take real pains to understand, first of all, what it is that we have to meet, and the cause of its attractive power.<sup>1</sup> It is not only in number, but also in organization and finance, that the principal sects are strong, and the moral and mental forces which produce these results are strong also. We may briefly note in the foremost dissenting preachers "a culture neither narrow nor lopsided; a passionateness in conviction which gives vast impetus in attack; a thorough mastery of principles which, whether sound or unsound, have been thought out and accepted; a readiness to accept all sorts of aid which, if sometimes awkward for their consistency, may be ominous for their success." And, while it is most undesirable to exaggerate their influence, it is certainly well that the newly-ordained Clergy, on commencing their work, especially in London and the great manufacturing towns of the North and Midlands, should understand that leading Dissenting ministers are "daily impressing, both by their lives and words, thousands and tens of thousands of shrewd, resolute, wealthy, pushing men . . . employers of labour, and so vitally influencing in a thousand ways the millions who observe their opinions and earn their money."<sup>2</sup>

<sup>1</sup> See the Bishop of Lincoln's "Primary Charge" (1886), pp. 30, 31.

<sup>2</sup> Primary charge of the Bishop of Rochester (Dr. Thorold, now Bishop of Winchester), Nov. 1881. The annual statistics of the Denominations and many other particulars can easily

To form as accurate an estimate as may be of the strength of Dissent is important, because it will impress us with a sense of the real effort needed to meet it, but if we would regain Dissenters we must go deeper than a survey merely outward in our study of the question. No religion can exist for any length of time unless it has assimilated some portion of the truth, and to ascertain what is the underlying force which has given its vitality to each of the leading sects is essential to the success of any efforts to draw their members into communion with the Church.<sup>1</sup> Thus, *e.g.*, to take the most numerous of all, the Wesleyan Methodist, we should do well to read the principal parts of the first four volumes of Mr. Wesley's sermons (Nos. I.—LIII.), which, together with his "Notes on the New Testament," form the staple of Wesleyan Methodist theology, and are required to be read by all "who exercise their ministry under the direction of the Wesleyan Methodist Conference." With whatever exaggerations, Wesley, "the divine of religious experience," expresses and endeavours to satisfy the deep longing of the soul for peace with God and for holiness. As sin and guilt are realities, reconciliation and justification must be realities also.<sup>2</sup>

---

be found in "The Protestant Dissenters' Almanack," "The Congregational Almanack," and "The Baptist Almanack" (Banks and Son).

<sup>1</sup> Bishop Wilberforce's "Ordination Addresses," pp. 88—93 (Parker, 6s.), may be consulted here.

<sup>2</sup> See Sermon V. ("Justification by Faith"), VI. ("Righteousness of Faith"), VIII. ("The First-fruits of the Spirit"), IX. ("The Spirit of Bondage and Adoption"), X. ("The Witness of the Spirit"), Wesley's Sermons, Tegg, 2 vols., 10s. 6d.

To the emotions, no doubt, he allows large freedom, but he is not slow to satisfy also the craving after an inherent righteousness as consequent upon imputed righteousness,<sup>1</sup> and his teaching on the purification wrought by the indwelling presence of Our Lord is strong and clear. "He *is* and *dwells* in the heart of every believer who is *fighting against* all sin; although it be not yet purified according to the purification of the sanctuary." "Where the sickness is," he says, "there is the Physician,

Carrying on His work within,  
Striving till He cast out sin."<sup>2</sup>

And with an examination of the Theology, we should consider also the character of the normal, practical methods of the sect—the "Class Meeting," the "Structural Principles of Methodism," the "Band Meeting," and the "Love-feast," intended respectively to be channels for the expression of the individual Christian faith, spiritual education, and Christian communion. "Our aim, as a Church," it is said in the "Annual Address (1890) to the Methodist Societies," "has been to identify the Grace of God with the deepest part of the individual," while, according to Dr. Rigg, the pre-eminent excellence of Methodism consists in its "organized provision of free and mutual spiritual fellowship."<sup>3</sup> The educa-

<sup>1</sup> Sermon XX., §§ 12, 19, 20.

<sup>2</sup> Sermon XIII. ("Sin in Believers"), 3, § 8. In Sermon XIV., 3, §§ 1, 2, he insists on the need of repentance in those who are justified.

<sup>3</sup> Minutes of Conference (1890),<sup>6</sup> pp. 354, 365, "The Report on Church membership," adopted by the Conference of 1889,

tional enterprise, the mode of theological training, the missionary work, the sustentation of preachers, and the finance of Wesleyan Methodism, as described in the "Minutes of Conference," would present not a few attractive features to men with capacity for business ; while the system of lay evangelistic agency established by the founder,—“the Patron and Friend of the Lay preachers,” as he was justly described in the original inscription upon his monument in the “New Chapel,” City Road,—reminds us that some instrumentality of the kind, based on sound principles, the Church of England must have if she is to be fully equipped for her warfare with evil in the world.”<sup>1</sup> And just as

---

contains a forcible exposition of the principles and aims of the Class-meeting, “Our social means of grace splendidly adapted to secure the results of Evangelism.” There seems, however, no doubt that such a basis of membership as the Class-meeting is breaking down despite the defence offered by the Conference and Dr. Rigg’s “Comparative View of Church Organizations, Primitive and Protestant.” In some branches of the “Great Wesleyan Family” it is practically extinct, and it is declining in England. At Wesley Chapel, Camborne, the superintendent minister (1892) described “the Church” as in “a lamentable condition,” and spoke of “members and leaders of our churches who never come into our Saturday night prayer-meetings, and who never take part in the spiritual exercises of the Church.”

<sup>1</sup> See “The Ecclesiastical Principles and Polity of the Wesleyan Methodists,” by Wm. Peirce, revised by F. J. Jobson, D.D., p. 6. The development of the new “Order of Diocesan Readers,” who receive a permanent life commission, and are empowered to conduct extra services in consecrated buildings “as the incumbent may wish, and as the Bishop may approve,” in the Diocese of London, of the “Evangelist Brothers” in the Diocese of Lichfield, and of “Lay Evangelists” in the Diocese of Durham, are illustrations of the truth of Bishop Lightfoot’s words : “I believe that the Church of England has a greater

we should thus be enabled to see how a revival of religion was the original idea of Wesleyan Methodism,<sup>1</sup> so, by pursuing a similar method, it would be found that Baptists and Independents, for example, owe their continued existence as organized bodies to fragments of the truth concerning the Church which, in forms, however exaggerated and unbalanced, they have grasped.<sup>2</sup>

And, again, we must not forget that in the later history of England the leading sects have played a not unimportant part, and that, through much sacrifice and some suffering, for which, historically, the House of Commons quite as much as the Church of England is responsible,<sup>3</sup> they have attained their present position. Considerations such as these must be recognized in placing the claims of the Church before Dissenters; and also we cannot honestly disguise from ourselves the fact that the existence of parties within the Church, the unguarded language

power of utilizing the Evangelistic zeal of her lay members than any other Christian community, though hitherto it has been latent" (*Charge*, 1886).

<sup>1</sup> See Wesley's Sermons; CXV. ("The Ministerial Office"), CXXXII. (at the foundation of City Road Chapel):—"Let our whole soul pant after a general revival of pure religion and undefiled, the restoration of the image of God, pure love in every child of man," § 17.

<sup>2</sup> See Canon Curteis's "Dissent in its Relation to the Church of England," Lectures II. and IV.

<sup>3</sup> The question is fairly stated in Canon Perry's "Student's English Church History," pp. 506—510, and 522 (Murray). See also Canon Luckock's "The Bishops in the Tower," chapters ii. and iii. (Longmans, 6s.); and Lord Selborne's "A Defence of the Church of England against Disestablishment," p. 301 (Macmillan, 2s. 6d.).



used by some organs of the "religious" press, certain aspects of our relations towards the State, the traffic in livings and need of discipline, are anomalies which, however earnest our determination to remove them, must, for the time being, present difficulties to those who can as yet only look at us from without.<sup>1</sup>

(2) As Dissent is studied, another plain duty to Dissenters will become easier than it would be if we only regarded every sect in a mass as a mere nuisance to be kept at bay or got rid of somehow. In every relation of civil and social life we should be careful to treat Dissenters with perfect courtesy and respect, a duty which is not diminished if courtesy and respect should be withheld from ourselves. "The Minister of Jesus Christ," the Bishop of Wakefield has written, "must show that he can never take offence. He must always meet ignorant presumption with loving gentleness, insolence with meekness, insults with unconcern. He must study the *ἀνεξικακία* of St Augustine."<sup>2</sup>

No mark of social courtesy should then be omitted in dealing with Dissenting parishioners, although social attentions should not be pressed if, as is frequently the case, these are unwelcome. But, as a matter of fact, a great deal of Dissent is due, perhaps entirely, to the rankling irritation occasioned by the friction of petty social slights and petty social innuendos. The more carefully these are avoided out

<sup>1</sup> These "causes of offence" are met by Lord Selborne, "A Defence, &c.," pp. 289—293.

<sup>2</sup> "The Private Life and Ministration of the Parish Priest," p. 29 (Wells Gardner, *6d.*, originally published in the *Church and the Age*).

of love to God and the souls of men, the less Dissent of a social kind is likely to flourish. By free intercourse on equal terms, in which there will with tact be no difficulty in winning respect, we shall make it quite clear that no kind of material or social advantage will be gained by those who may be induced to return into full communion with the Church. If, to give a few illustrations, children of Dissenters attend our Day-school, they should lose nothing either in care or encouragement in secular studies by their non-attendance at the religious instruction or at the Sunday-school. If Dissenters are sick they should certainly be visited, and, if need be, should receive relief. If social reform, such as the Sunday closing of public-houses or alteration in the Licensing Laws or sanitary regulations are needed, no Clergyman can possibly compromise the Church's interests by appearing on a platform in company with dissenting teachers; nor need we hesitate, if the time can be spared, to take an English history class in, *e.g.*, a working men's college, even if an Independent or Wesleyan should be instructing other classes in physical science or modern languages. On hospital committees or local boards of different kinds we may safely mix on terms of entire equality, and the kindly feeling which is likely to arise from co-operation in matters of this kind will undoubtedly strengthen the position of the Church in indirect ways. And in all these modes of intercourse, belonging as we do to a body which it is historically certain moulded and directed the State of England, a body so rich in varied culture, and in memories of the wise and noble as the English Church, we ought

to show ourselves more refined and educated gentlemen, in the best sense of those words, than members of sects which sprang into a self-formed existence only a century or two ago.

(3) But in matters of religion, we are obliged as yet, in a public and corporate capacity, to act apart from Dissenters. Unity is, indeed, to be our aim, but the unity will only be worth having when it is based upon a definite "agreement in the truth of God's Holy Word." So far from promoting their return to the Unity of the Church, we hinder it, when, by combination with Dissenters in matters of religion, we allow them to suppose that Orders, Sacraments, and even articles of the Creeds, without agreement in which a visible, organic unity is absolutely impossible, are regarded by us as open questions.<sup>1</sup> And such has been the judgment of three very different men, all of whom are held in honour by English Churchmen. When Henry Martyn was asked to cast in his lot with an "unsectarian" society at Calcutta for the promotion of missions, he replied in much the same spirit as Mr. Simeon had shown when asked to join the London Missionary Society, that he wished for such co-operation, as did everybody else, "but the *quomodo*. The time does not seem come when Churchmen and Dissenters shall feed together. Till the arrival of the wished-for period, the fur-

<sup>1</sup> In a paper entitled "The Decline of Nonconformity," by an eminent Congregationalist minister, Mr. R. F. Horton, the writer says in effect that the strength of the Church lies in the definite character of her teaching, while the weakness of Dissent is to be found in the absence of any definite "Church principles."

ther asunder the more peace.”<sup>1</sup> Bishop Thirlwall, in his charge of 1842, wrote thus: “Laudable as is the motive which prompts such attempts at conciliation, they may be carried too far, so as to injure the cause which they are designed to promote. The Church cannot be a gainer; she must ultimately lose, by an addition to her professed members purchased at the expense of her principles or of her legitimate authority. In such cases, those whom she seems to have won do not, in fact, belong to her; they are strangers at heart, and always ready, when the temporary attraction is withdrawn, to abandon her communion again.”<sup>2</sup> And the opinion of the evangelical missionary and the large-hearted Bishop and scholar, so noted for his exact justice, finds a response in the experience of one who was, perhaps, the foremost Parish Priest of our generation. “Depend upon it,” said Dr. Hook in his inaugural sermon at Leeds, “we promote peace, not by falsifying facts and telling men that we *do* agree when we do *not* agree, for this only leads to endless disputes, but by stating clearly and firmly what our differences are, and by then agreeing to differ thereon. . . . With Dissenters, therefore, in religious matters I may not act, but most readily will I number them among my private friends.”<sup>3</sup> As a result, he strengthened the Church while he won the respect and affection of many who conscientiously remained

<sup>1</sup> See “Life of Simeon,” p. 169; “Henry Martyn’s Journal,” ii., 259.

<sup>2</sup> Bishop Thirlwall’s “Remains, Literary and Theological,” vol. i. p. 16 (Isbister).

<sup>3</sup> “Life of Dean Hook,” vol. i., 322. See also pp. 388—393.

in Dissent.<sup>1</sup> Any other course than this must, of necessity, impair in the minds of our people, if not in our own, any clear recognition of the necessity of belief in the Church's teaching as a whole. First this truth and then that one are discarded, on the ground that they occasion differences, until at last nothing more remains than some clouded ideas about the Fatherhood of God and the character of Our Lord regarded in its human aspect almost exclusively.<sup>2</sup> To take but a single example: Nothing can be more short-sighted than to consent to ignore the Church's teaching on Baptism, for the sake of co-operation in some "unsectarian" movement which seems to promise an immediate and striking result, even if "Gospel temperance" or "social purity" are the ends in view. The most powerful motives—the motives enforced by Scripture itself—as interpreted in the Baptismal Offices and in the Catechism, for temperance, soberness, and chastity, are set aside, because otherwise the combination of Churchmen and Dissenters would be broken up, and the principles which sustain the objects we are anxious to promote are either untaught, and therefore unknown, or else, if enforced here and unenforced there, regarded merely as one's "private views."

<sup>1</sup> *Ib.*, vol. ii. pp. 304, 323, 353, 381, 386-7.

<sup>2</sup> See Canon Liddon's "University Sermons," second series, pp. 116, 117; Professor Blunt's "Parish Priest," Lecture XI., "On the true position of the Parish Priest as a Churchman"; Bishop Woodford's "The Great Commission," Address V., "A Threefold Ministration after a Threefold Rule"; and Address VIII., pp. 154—156.



## 3. MODES OF TEACHING, ETC.

With careful consideration, then, of the doctrine and history of the sects, with the utmost courtesy in all civil and social matters, but with strict preservation of necessary lines of distinction in matters of religion, must our principles be applied. A few hints may be added in connexion with (1) public teaching, and (2) private argument.

(1) Until far more care than is too often the case is bestowed upon preaching, we believe that comparatively small impression will be made—at least, in large towns—on the more intelligent adherents of dissent, who wield, at present, so much power in England. That preaching only fulfils its purposes when it leads to reception of the Sacraments, worship, and prayer is certain ; but it is certain also that Sacraments will be either misunderstood or neglected, worship will become materialized, and prayer indevout and unintelligent without careful preaching.<sup>1</sup> Men not altogether irreligious, but still undecided because uninstructed, lingering on the border-line between the Church and Dissent, or between faith and unbelief, require, after all, something more than elaborate music and fanciful æstheticism to make them thoroughly Christian. Distinct both in matter and arrangement, sympathetic in tone, clear in doctrine, but in doctrine

<sup>1</sup> A weighty warning in connection with this subject will be found in the "Five Wounds of the Church," chapter ii., by the Ultramontane Roman Catholic Priest, Antonio Rosmini (Longmans, 7s. 6d.).

grouped around the Person of Our Lord Incarnate, crucified, risen, ascended, so that its inner harmony appears in Him, clear also in showing how every part of true human life is enriched by devout belief in the Divine Revelation as embodied in the Creeds, such preaching must be. It must be a message for the whole man.<sup>1</sup> It must show how in the Church all the advantages which dissent is supposed to offer are really found, not as there in naked isolation, but in harmonious combination with every part of revealed truth.

But in that public teaching, and in private counsel also, care should be taken not to impose upon persons as yet uninstructed too heavy a burden, by curt ill-arranged teaching on the Constitution and Sacraments of the Church. A clear apprehension of both of these topics largely promotes, indeed, the growth of the spiritual life and a humble assurance of final salvation, but it was Mr. Keble who said, "It may be thankfully admitted that knowledge of the true nature of the Sacraments is nowhere required in Holy Scripture as a condition of our receiving the grace they impart." He constantly gave men credit for believing in their unconscious hearts a great deal more than they seem to do, or are distinctly aware of; he warned eager correspondents against a too free use of the word "heresy," which, he says, is "a heavy word." What Mr. Keble did, others may surely be content to do. Let those who are led to return to the Church from the ranks of Dissent be

<sup>1</sup> The need of this is powerfully stated in the Bishop of Lincoln's "Primary Charge" (1886), pp. 15, 16, 20—24. (Parker.)

gradually drawn on to the use of the means of grace, and we may be sure that in the devout use of those means the needed enlightenment will be bestowed.<sup>1</sup>

We may, again, urge upon Dissenters the truth that, as in the natural, so in the supernatural order, it is in the corporate life of the Body of Christ that the individual life attains its perfection. We may show how in its invocation the Lord's Prayer lifts us out of isolation, and how, in the "new song" which tells how the Lamb that was slain made men purchased with His Blood "of every tribe, and tongue, and people, and nation to be unto our God a kingdom and priests,"<sup>2</sup> redemption is described as a common blessing. Not a few Dissenters, even among the more devout "Unitarians," instinctively want the Sacraments of the Church; they want a place to which they can go and have the outward means and institutions to build up and to feed their spiritual life."<sup>3</sup> "O taste and see that the LORD is good"<sup>4</sup> may be our message to them.

<sup>1</sup> "Memoir," vol. ii. p. 607; "Letters of Spiritual Counsel," &c., p. 258. See also Mozley's "Lectures and other Theological Papers," pp. 61, 62, where a quotation is given from Mr. Keble's "Postscript to the Sermon on Tradition," in "Sermons Academic and Occasional," p. 351 (edition 1848, Parker).

<sup>2</sup> Rev. v. 10 (R.V.).

<sup>3</sup> The words are those of a Unitarian minister—Dr. Laird Collier—spoken some years since in the Newhall-hill Chapel, Birmingham. An Independent, seeking Ordination, once told the writer of this chapter that he and other Dissenters were attracted to the Church of England by her devotion. A Baptist, who had every inducement to remain in schism, bore the same testimony to the power of our worship.

<sup>4</sup> Psalm xxxiv. 8.

(2) In private counsel to those whose education is sufficient to enable them to enter into an argument, we may appeal with effect to the Life of Our Blessed Lord, who, in His manhood, showed Himself a true and dutiful member of the Church in its Jewish form, and thus laid down the principle of submission to duly-constituted authority.<sup>1</sup> We may point out the strong evidence for an Apostolic Ministry in its three orders derived both from Holy Scripture and very early Church History,<sup>2</sup> and we may show, in regard to the latter, that, if the evidence of primitive writers to the existence of Episcopacy from the apostolic age is rejected, we are altogether inconsistent in relying upon its accuracy in determining

<sup>1</sup> See Wesley's Sermons (Third Edition, 1829; Mason, London), CIV., "On Attending the Church Service," §§ 12, 20, 22, 29. Compare Döllinger's "First Age of the Church" (Eng. Tr.), pp. 10—19.

<sup>2</sup> See Bishop Lightfoot's decisive words in "Epistles of S. Ignatius," vol. i. p. 377. The new edition of S. Clement of Rome may also be consulted. Other books, which may be recommended, are "Bishop Browne on the Thirty-Nine Articles," pp. 541—568, where a clear summary of the historical evidence for Episcopacy will be found; Wm. Law's "Three Letters to Bishop Hoadley," in which the Grace of Ordination is defended; and (for lending to inquirers) "Church or Dissent?" by Rev. Canon T. P. Garnier (Bell & Sons, 2s.); Bishop Kip's "The Double Witness of the Church" (Wells Gardner, 2s. 6d.); the Rev. J. Hammond's "Church? or Chapel?" (Wells Gardner, 5s.); Bishop Chr. Wordsworth's "Theophilus Anglicanus," 2s. 6d., and, as abridged, "Elements of Instruction on the Church" (Longmans, 6d. and 1s.), and three S.P.C.K. tracts: "What and Where is the True Church?" (2,095), "Holy Orders" (2,094), "Religious Liberality, True and False" (2,166). "The Churchman's Catechism," by Rev. W. Jones, of Nayland, might well form the basis of some lessons in the Sunday-school.

the canon of the New Testament, which, as Dissenters themselves are compelled to admit, can only be decided by the consentient voice of antiquity. If the Fathers are to be trusted in the latter case when their language is not seldom indirect, why should they be set aside in the former when their words are in reality too plain to be mistaken? It may be hoped that some at least of those "preachers on trial" in the Wesleyan Methodist body who are required to study the History of the Christian Church in the second and third centuries<sup>1</sup> may be led to see that such statements as "The true unity of the Church of Christ does not necessarily require the corporate unity of the several Churches in their acceptance of any one form of polity or government,"<sup>2</sup> have no real basis of fact on which to rest.

(3) Some special suggestions may be offered in regard to our pastoral intercourse with Wesleyan and Primitive Methodists. (*a*) The more thoughtful among the Wesleyan Methodists must surely be, at times, seriously disturbed by the complete transformation of a body, certainly intended by its founder to be a society within the Church of England, into a sect outside it, with the prospect of yet further change in which, we are told, "the greater part of Wesleyanism will be eliminated, and a Methodism in harmony with the wants and ideas of the age will survive."<sup>3</sup> It must, indeed, be difficult to understand,

<sup>1</sup> "Minutes of Conference," pp. 195, 196.

<sup>2</sup> Letter to the Archbishop of Canterbury from the 147th Conference, Bristol, Aug. 7, 1890.

<sup>3</sup> So "X." in a series of letters on "Methodism and Dogma,"



after every plea has been urged which can be adduced from John Wesley's love of personal power, or his hasty assumption of the Episcopal character in connection with his American and Scotch societies in 1784-5,<sup>1</sup> how the founder could, under any circumstances short of the ejection of Methodists from the Church, have sanctioned a position such as that assumed in the "Book of Public Prayers and Services" issued in 1883. In 1744, when "all the Methodist preachers held their first conference," Wesley says that "none of them dreamed, that the being called to preach gave them any right to administer Sacraments." "Did we ever appoint you," he asked at Cork, forty-five years afterwards, "to administer Sacraments, to exercise the Priestly Office? Such a design never entered into our mind; it was the farthest from our thoughts. . . . And in doing it [*i. e.* administering the sacraments] you renounce the first principle of Methodism, which was wholly and solely to preach the Gospel."<sup>2</sup> Contrast with this the following passage in the "Ordination Service," first used in 1836, and formally sanctioned in "The Book of Public Prayers and Services for the use of

---

which appeared a few years ago in the "Christian World." The recent changes in Wesleyan Methodism are conveniently summarized in an article in the "Church Quarterly Review," January, 1885.

<sup>1</sup> See for an impartial account of these proceedings, and also of the alleged "setting apart" of three preachers to minister in England, "John Wesley," by Canon Overton, pp. 198—207. (Methuen, 2s. 6d.)

<sup>2</sup> Sermon CXV., §§ 11, 12. See also Canon Curteis's "Dissent, &c.," pp. 377—380.

the People called Methodists," put forth by the authority of the Conference in 1881-2.<sup>1</sup>

*"The President, and other Ministers, shall lay their Hands upon the Head of every one of the Candidates severally, who shall humbly kneel upon their knees; the President saying,*

"Mayst thou receive the Holy Ghost for the Office and work of a Christian Minister and Pastor, now committed unto thee by the imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of His Holy Sacraments; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*"Then the President shall deliver a Bible to every one of them still kneeling, and shall say,*

"Take thou authority to preach the Word of God, and to administer the holy Sacraments in the congregation."

There can be but one conclusion. If Wesley were alive now, he would say of Presidents Arthur (1881) or Garrett (1882), as he did of Mr. Whitefield and others in 1777 in the sermon delivered at the foundation of City Road Chapel: "None of these have any manner of connection with the original Methodists. They are branches broken off from the tree. If they break from the Church also, we are not accountable for it. These, therefore, cannot make our glorying void, that we do not, will not, form any separate sect, but from principle remain, what we always have been, true members of the Church of England."<sup>2</sup>

<sup>1</sup> Minutes of Conference, 1882, p. 223. In "John Wesley 'Being dead yet speaketh'" (S.P.C.K., 6d. and 1s.), by the Rev. J. Hammond, an account of Wesleyan "orders" will be found; pp. 98-106.

<sup>2</sup> Sermon CXXXII., § 16. Compare the well-known words

It is difficult to understand how the deliberate provision of "the Order for the administration of the Lord's Supper" can be harmonized with Wesley's plain supposition that Methodists would communicate in Church, as expressed, *e. g.*, in the sermon on "the duty of constant communion,"<sup>1</sup> or with his protest against neglect of the means of grace, which will be found in the sermon "on attending the Church Service," or with his belief that it was a sin for unordained persons to administer the Lord's Supper ("Works," xiii., 1881).<sup>2</sup> It is yet more difficult to understand how, if it be true that there never was "such a revival of religion as that of which the Established Church of the country has been the subject during the last half-century," the late theological tutor of the Richmond Branch of the Theological Institution, whose words these were, could have reconciled his work of preparing candidates for "Ordination" with the founder's assertion, made at a time when there was much coldness and laxity in the same "Established Church": "I am now, and have been from my youth, a member and minister of the Church of England; and I have no desire or design to separate from it till my soul separates from my body."<sup>3</sup> The fact is, of course,

---

of the address in the Arminian Magazine (1790), written only a few months previous to Wesley's death. "In flat opposition to them (*i. e.* the advocates of separation from the Church), I declare, once more, that I live and die a member of the Church of England, and that none who regard my judgment will ever separate from it."

<sup>1</sup> Sermon CI., § 20.

<sup>2</sup> Sermon CIV., § 4. Illustrations are given in Canon Overton's "John Wesley," pp. 130, 131.

<sup>3</sup> Sermon LXXV. ("On Schism"), § 17. Comp. Sermon

that the original intention of the founder is quietly ignored.<sup>1</sup>

(b) Primitive Methodists, who broke away from the parent body in 1810 on the question of "open-air preaching" and "camp-meetings"<sup>2</sup> are, with the other sects into which the original society is divided, a proof in themselves of the disintegrating effect of separation from the Church.<sup>3</sup> This is a point which may be pressed upon any inquirer, while it may be shown how the Church's special missions, her "evangelists" and her lay-readers, offer them the very agencies for work which they formed themselves into an independent body to maintain.

(4) In dealing with Methodists of whatever sect, it is as unwise as it is untrue to exaggerate the indifference which marked the Church of England in the last century. That there was grievous laxity, and that abuses were neither few nor far between, cannot be denied, but, as students of history know, the decay was not so general as is often supposed. Wesley's own writings prove that, if his efforts were often ignored, and sometimes actively opposed, he met not infrequently with considerable support. He

---

CIV., §§ 5, 6; also "Reasons against a Separation," &c. (1758); "Works," xiii. pp. 192—199.

<sup>1</sup> The new Wesleyan Office of Baptism, it may be added, seriously violates the Wesleyan standards of Doctrine contained in Wesley's four volumes of Sermons and the "Notes on the New Testament." Sermon XVIII., 4, § 5; XLV., 4, § 2; compare "A Letter to the Rev. Mr. Law" ("Works," ix. p. 494).

<sup>2</sup> Canon Curteis's "Dissent," &c., p. 381.

<sup>3</sup> See a powerful statement by Rev. J. Hammond, "John Wesley, &c.," pp. 107—114. An account of the principal sects of Methodism will be found in "Hook's Church Dictionary," Art. "Methodists."

speaks of Archbishop Potter, who advised him in his younger days, as "a great and good man."<sup>1</sup> The Bishop of Norwich says (October, 1790) that he has no objection at all to a sermon being preached by Mr. Wesley in Diss Church. The "good old Dean of St. Patrick's desires him . . . . to assist him at the Lord's Supper" (April, 1775). At Londonderry he testifies to "the friendliness of the Clergy, joined with the goodwill both of Bishop and dean" (May, 1779). Elsewhere, "several Clergymen" were present "every evening" (June, 1771). Large churches, such as those at Halifax and Huddersfield (April, 1774), Spitalfields (January, 1767, and October, 1790), and Macclesfield (1783), were open to him. In 1785 he writes: "I am become, I know not how, an honourable man. The scandal of the Cross is ceased; and all the kingdom, rich and poor, Papists and Protestants, behave with courtesy; nay, with seeming goodwill." In 1789 he writes "that he has now more invitations to preach than he can accept of."<sup>2</sup> To

<sup>1</sup> Sermon CIV., § 33.

<sup>2</sup> These are but a few examples taken from the "Journal." In the Pastoral Address to the societies by the Conference of 1824 it is said, "The object has, at no time, been to make a sect, but to extend the Christianity of the Scriptures throughout the land" (Min. 1824, vol. v., p. 529). But in 1883, the "London Quarterly Review," a semi-official organ of Methodism, declared that "In regard to all church responsibilities and all pastoral functions, Methodism is now everywhere, and in every way, an independent and fully-organized Communion." In spite of these facts, Mr. Hugh Price Hughes recently said, "It was not their fault that they were separated from the Church of England. The Church of England kicked them out:" Speech at Truro, 1891. The real facts are clearly stated in Canon Overton's Biography of Wesley (pp. 207—212).



ignore these facts, as though all the good was concentrated in Wesley,—who had, in fact, some considerable failings,—and all the evil in the Church, is to give schism an excuse of which it will not be slow to avail itself to justify its position.

#### 4. THE SALVATION ARMY AND OTHER REVIVAL MOVEMENTS PROFESSEDLY “UNDENOMINATIONAL.”

(1) No real parallel can be drawn between the Methodist revival in the last century and the “Salvation Army.” The former arose within the Church, the latter outside it. Mr. Booth became at an early age a Wesleyan, and afterwards joined the Methodist New Connexion. The former adopted no such methods as military organizations, bands, or processions to reach the people. Wesley preached the gospel with grave, sober earnestness, and trusted that the Holy Spirit would apply the message. The latter, according to Mr. Booth, claims distinctly a revelation from God, teaching that “whatever is lawful is expedient for getting at the people.” Hence a warning against “repeating the blunder of the ‘ejection’ of Whitefield and Wesley,” even supposing that such an “ejection” had ever taken place, if a certain measure of co-operation were not accorded to the “Army,” was altogether misleading.

Since 1882, when public interest, aroused by the proceedings of the “Army” as a religious agency, was at its height, the opinion of many Churchmen who were then disposed to look with some favour and hope upon its work has changed. And for the

following reasons, all of which can be amply justified, any combination or co-operation seems out of the question.

(a) While at first professing to be only an evangelical mission,<sup>1</sup> it now puts forward its meagre selection of doctrine as the whole Gospel, its excited devotion as the one means of conversion and grace ; while its vast organization and its growing expenditure must make it essential to prevent its adherents returning either to the Church or any other religious body, because their money is a necessity to the Army's maintenance. It has, in fact, become a sect. It is stated, and no doubt believed, that "it has everywhere been created, maintained, inspired, possessed by the very spirit which led the Son of God to leave a Throne in Glory for a cross of shame." And thus its officers have "held the world, as it were, between their finger and thumb."<sup>2</sup>

In 1890 the number of "Corps" in the British Isles is stated, in "A Review of the Operations of the Salvation Army," to have been 1364 (now 1417), and of "officers," 4624 ; on the Continent, in some of the Colonies, in the United States, in India, South Africa, &c., the "Corps" number 1573, and the "officers" 5272 ; the "General" is, therefore, at the head of nearly 10,000 agents, who regard him, not only as supreme, but apparently at times as "truly inspired."<sup>3</sup> The moneys received at and expended

<sup>1</sup> "Twenty-one Years' Salvation Army" (Simpkin Marshall, 1s. and 1s. 6d.), p. 36.

<sup>2</sup> "*Ibid.*" p. 160.

<sup>3</sup> "All the World," April, 1891 ; pp. 261, 276. In 1892 the number of "officers" is said to be 11,000.

through the "International Head-quarters, London, only," on the General Work of the Army, Colonial and Foreign Service, International Training Homes, and Rescue Homes, amounted to a sum approaching £70,000. More than £80,000 worth of property "for the uses of the war" was acquired during the year, and extra seating accommodation was provided in twenty centres for about 29,000 people; 36,000 more places were announced as likely to be ready by the close of 1891. "The work of the Food Depôts, of the Night-shelters, of the Slum Corps, and of the Rescue Departments has," we are told, "gone forward with unabated energy and increasing success." The Trade Departments ("The Book," "War Cry," "Young Soldier," and Printing, Outfit, Tea, Music, and now Brushes and Matches) are all on an extensive scale. Nearly £100,000 has been invested in "The Salvation Army Building Association, Ltd.," and the "General" has established a Bank "to meet the conveniences of those who wish to lend us their money, and yet cannot do so for fixed periods." "New Trade Head-quarters," in which about 700 persons are employed, have been established, and on this and "Social Reform" a large amount of energy is clearly expended.<sup>1</sup>

(b) It offers no intelligent basis for faith, while its misrepresentation of many truths of Christianity can only create fresh difficulties in the minds of the more intelligent artisans.

(c) Baptism and Holy Communion are ignored or

<sup>1</sup> An examination of the advertisements in the "War Cry" is suggestive. The circulation of that paper in 1891 is stated to have been 45,000,000 copies.

made light of. It would seem that the "Army" has "*Now* given up baptizing babies and breaking bread in what is called the Lord's Supper" ("War Cry," January 1, 1887). In the words of the Archbishop of Canterbury, "speaking as a Christian . . . . I cannot understand the ignoring of those institutions of our Master, Christ, which were intended, and, under whatever disadvantage, do widely and deeply serve as the Christian pledges of conduct and bonds of union. It is not only the rough convert, but the officer with his grave responsibilities who is restrained." ("Guardian," December 3, 1890.)

(*d*) The "Salvationist" doctrines of "entire sanctification," involving impeccability,<sup>1</sup> and of the absolute necessity in all cases of a sensible assurance of final salvation, are anti-Scriptural and opposed to the true interests of the Christian life.

(*e*) The methods adopted by the "Army" are not merely a condescension to "men of low estate," intellectually and morally. They are irreverent and wilfully vulgar. The alleged "special revelation" to use such methods would require miracles to authenticate it.<sup>2</sup>

(*f*) "Animal excitement" is deliberately justified. Mr. Booth has said that "to prevent the movement of 'animal excitement' was to hinder God's Work."

(*g*) While desiring to make every possible excuse for the inevitable exaggerations and unrestrained

<sup>1</sup> "Orders and Regulations for soldiers of the Salvation Army," p. 12.

<sup>2</sup> What can be said in defence may be found in "Commissioner" Railton's *Twenty-one Years, &c.*, pp. 77—93.

enthusiasm of rough and untaught leaders and "captains," a system which lives on excitement, and depends on ever-fresh novelties and experiments for its success, cannot be based on any known principle of sound and sober Christian teaching.<sup>1</sup>

On these grounds we believe that any public recognition or sanction of the operations of "the Army" is really incompatible with the doctrine and discipline of the Church, which Ordination Vows<sup>2</sup> oblige us to maintain. The counsel of Gamaliel (Acts v. 38, 39) is certainly the right one, and has frequently been verified by the collapse of the "movement" in many towns where, for a time, it seemed to prosper. That, in many cases, very real self-denial has marked the operations of "the Army" cannot be denied, although this is mingled with all its risk of absolute despotism, and flattery of the persons on whose energy and zeal the growth of the work mainly depends. It is not, perhaps, too much to say that something more than flattery is manifested with regard to the "Army

<sup>1</sup> A summary of the teaching of the sect will be found in "The Doctrines of the Salvation Army, prepared for the Training Homes," by the General. Sections 11, 12, 13, 14—20, 26, and 29 should be especially noted. With regard to "Entire Sanctification," it would seem that "the Army" teaches that in this life (15, 2) men enter when "fully saved" (14, 7) into a state of "entire sanctification" in which "sin is destroyed out of the soul" (14, 10), and they are "without sin" (14, 12). The following extract, of a sample of many in the "War Cry," exhibits this doctrine in a concrete form. "The biggest drunkard in Shipley was a sweep. On the Army coming he was swept into the fountain, and came out as white as snow, and has lived white ever since" (July 27, 1882).

<sup>2</sup> "The Ordering of Priests."



Mother," the late Mrs. Booth. A painful example of what is meant will be found in a rhapsody headed "Easter in Abney Park" ("War Cry," March 20, 1891). Nor would it be fair to question the sincerity of concern for "the submerged Tenth" which, we may trust, has in the main prompted the Army's social work. There are, again, cases in which, under the rough impulse administered by "the Army," habits of vice have been broken off. In parishes where the sect has for a time established itself, such cases should be carefully watched. A Clergyman already known and trusted will be able, it may be hoped, to lead any true penitent to those means of grace in which the Christian life is ordinarily built up by the Holy Ghost. There have been rare occasions in which private communications with the ever-changing "officers" of "the Army" have prevented some mischief in regard to the unsettlement of persons who are regular attendants at church, and brought "converts" within the range of the Church's influence. But to suggest any general rule is not possible, because the character of both "Army" and "officers" varied in different places. We can only conclude this brief notice of a phenomenon in some respects unlike others of a similar description, with words of truth and soberness spoken by the late Bishop Moberly in his Charge of 1882. "The ways of God are orderly, and it is clear that the cause of truth and holiness, the cause of united Christian progress, has invariably lost on the whole by the action of man's inventions and by new ways in religion. It is an old and common experience that each new invention becomes a rent in the Body

of Christ, and that each new rent weakens the Gospel in a nation.”<sup>1</sup>

There are, however, certain lessons to which the Church should take heed. The growth of “the Army” emphasizes the value of courage and promptitude in action. It illustrates the necessity of bringing out far more strongly than is often the case, the idea of the Church as a Divine Society. It shows the importance of discipline, definiteness, and a striking outward embodiment of religion in influencing rough and untaught natures. It reminds us, although the teaching is mixed with error, the righteousness is a fact, not a fiction. And, finally, it bids us deal with men’s bodies as well as their souls.<sup>2</sup> Had all these lessons been remembered now by the Church as they have been at certain periods of her history, “the Army” might have conserved its energies in the borders of that supernatural Kingdom where they can alone produce permanent and solid benefits to mankind.

(2) But it is in the light offered by the principles too well expressed by Bishop Moberly that we shall treat with best hope of any real result the various undenominational revival movements and spiritual agencies of our time. They are, for the most part, distinguished by three characteristics: an appeal to the feelings by the doctrine of sensible instantaneous

<sup>1</sup> The extract is taken from the summary of the Charge in the “Guardian.” A sketch of the earlier history of the Salvation Army up to the year 1882 will be found in the “Church Quarterly Review,” April, 1882.

<sup>2</sup> In the “Contemporary Review” (July, 1892) there is a fair account of “General Booth’s Social Work” by Mr. Francis Peek.

conversion ; generally some theory of entire sanctification, involving virtual impeccability, immediately succeeding conversion ; public testimony, without any period being allowed for deepening penitence or growth in grace, to the power of our Lord. That enthusiasm has a legitimate place in the practice of religion no one will deny. Where, as is so often the case, the mind is untrained, an appeal to feelings only will produce an impression which would not otherwise be attained ; and, if we would guide our people safely through periods of "revivalism," the right use of excited feelings in matters of religion is one which needs our consideration. Between "emotionalism" and "sensationalism" a clear distinction should be drawn. But it should be clearly understood that the doctrines of sensible conversion (making a man for the first time in his life a Christian, and of entire sanctification, lifting him above sin for ever, cannot be combined with the Church's Scriptural teaching in regard to regeneration in Holy Baptism, and of the need of daily renewal by the Holy Spirit, and constant watching against sin. Either one theory *or* the other must be true. If the former, then the Church of Christ is an unorganized, invisible, abstract thing—all spirit. If the latter, it is the special organ of the Holy Ghost, the vehicle of His inward operations in regenerating men and in renewing them.<sup>1</sup> In the light of Holy Scripture, as interpreted in the Baptismal Office, and

<sup>1</sup> The connexion between regeneration and conversion in the true sense of the word is most powerfully stated in Bishop Wilberforce's "Ordination Addresses," pp. 44—48 ; see also "Justification of Life," by Prebendary Sadler, chaps. vi., vii., viii. (Bell & Sons, 4s. 6d.).

in view of such a passage as 1 Cor. ix. 27, or Philip-  
pians iii. 12, 13, we should have no difficulty in  
answering the question ; but if so, to appear on a  
platform where God's initial act of saving grace and  
mercy in Baptism is studiously ignored, must impair  
the authority alike of the Bible and the Church.

(3) Such good as is from time to time effected by  
these movements is due not to the perversions of the  
truth which gain more or less currency through them,  
but to the fact that it is truth which is thus perverted.  
If we spoke more thankfully of the reasonable assur-  
ance given to God-fearing men and women, who are  
striving to realize the vows of Baptism by a thorough  
trust in the goodwill of our Heavenly Father, not  
only to little children, but to those who by His grace  
preserve the childlike spirit ;<sup>1</sup> if all that flows from a  
real acknowledgment of the Fatherhood of God were  
carefully and respectfully taught ;<sup>2</sup> if we showed that  
conversion, in the true sense of submission of the  
human will to the Divine, is entailed upon men, in  
consequence of baptismal grace bestowed for this very  
purpose ; if the bearing and issues of union with the  
Living Christ were more firmly grasped ; if His power  
on earth as well as in heaven as King were more dis-  
tinctly realized ; if a true Consecration to His service,  
in the might of the Holy Ghost, tested by obedience  
to the Faith and Discipline of His Church, were more  
heartily acknowledged ; and if classes for our com-  
municants, conducted with *real* diligence and manly  
sympathy, were the rule among us,—those who are

<sup>1</sup> St. Matt. xviii. 3, 4.

<sup>2</sup> As in Canon E. Jacob's "The Divine Society" (S.P.C.K.).

now touched by distorted representations of truth, which we have been too indolent to receive, think out, and teach, would already have found within the precinct of the Church all the truth, holiness, and peace which they rightly desire, guarded by that sense of sorrow for sin forgiven and the careful watching against temptation which protect the supernatural life alike from presumption and despair. Through such teaching, privately and publicly given, together with manifest willingness on our part to give spiritual help whenever it is called for, all that is of real value in "undenominational revivalism" will be incorporated into the Church. By the suppression of that teaching, for the sake of a compromise purely illusory, a temper altogether deficient in humility and meekness is sure to be engendered; while restless excitement, ever craving for some fresh novelty, will supersede a calm, trustful use of the ordinary means of salvation and the Apostolic Ministry, which, together with the keeping of the divine law (1 St. John iii. 24; St. Matt. x. 40; 1 St. John iv. 6), are the real tokens of the growth of spiritual life. It is surely our duty to lift men gradually to the level of the teaching of our Lord and the Church, not to lower that teaching, in consequence of a sudden rush of feeling, to suit narrow prejudices and imperfect education. If we do really believe in the Divine Authority of the Church, then it were faithless to doubt that she is equipped with all the power necessary to lay hold upon the most alienated and most uninstructed of our people; and, if we have the patience to wait, as well as the energy to work, this fact will become—indeed, it already is—increasingly manifest.



*Note.*—In vol. i. of Dr. Newman's "Parochial and Plain Sermons," two sermons, Nos. 9 and 14, will be found useful in dealing with the question of religious emotions. On the general question, see Mr. Keble's "Letters of Spiritual Counsel," &c., pp. 298—305.

## CHAPTER III.

## UNBELIEF.

THE unbelief, which forms the last subject for our consideration, is in no small degree due to a reaction from the exaggerations of Roman error and the deficiencies of Dissent. That there is a widespread disintegration of belief among the upper and middle classes, extending far beyond the immediate circle of sceptical teachers, is, unhappily, only too certain. That "secularism," as organized by the National Secular Society,—formed "to maintain the principles and rights of freethought, and to direct their application to the secular improvement of this life only,"—is active in many towns is certain also.<sup>1</sup> But active and open hostility to revealed truth is far less common than the passive and, perhaps, unconscious unbelief, which, no doubt, if interfered with, will join the forces of infidelity, unless it gives place to a sincere conversion to the service of our Lord, but now veils itself under the name of indifference. A brief statement of some of the causes which pro-

<sup>1</sup> Sufficient proof will be found in a single bound volume of the "Contemporary Review," or the "Nineteenth Century," while the editors of the "Oxford House Papers" (Longmans) tell us that the issue of these pamphlets has been found *imperative* by reason of the energetic propagation of unbelief in East London. There is, perhaps, a slight cessation of the more violent, open crusade against belief at present (1891).

duce open antagonism to revelation, and to the religion based upon it, or which foster secret unbelief, will enable us to discern with greater clearness a few of the remedies best calculated, in co-operation with the grace of the Holy Spirit and the exercise of prayer, to mitigate the evil.<sup>1</sup>

### I. CAUSES OF UNBELIEF.

(a) While we are careful to acknowledge the self-control, the purity, and beneficence of many a sceptic's life, we must have the courage also to say, with St. Chrysostom,<sup>2</sup> that "sin produces unbelief," and, we may add, indifference also. Among educated and uneducated alike this is not infrequently the case. We condemn no one; rather we intercede for each as we leave him in the hands of a Judge, at once most pitiful and most just; but we should fail in our duty if we glossed over the fact that, even apart from sensuality, intellectual pride on the part of a finite creature is an offence against God.

(b) But there are special causes peculiar to our own time. The existence of many sects—about 220 in all,—combined with popular government, must, of necessity, result in ignoring the subject of religion in matters of State policy. The statesman may be—he often is—a sincere Christian, but, if disunion among Christians makes it necessary to draw an "absolute separation

<sup>1</sup> "Problems of Christianity and Scepticism," by the Rev. A. J. Harrison, B.D., may be strongly recommended as a guide in dealing with cases of doubt and unbelief. (Longmans, 7s. 6d.)

<sup>2</sup> "Hom. in Heb." iii. 15.

between civil duty and religious belief,"<sup>1</sup> alike in the spirit and letter of the law of the land, as the only escape out of a deadlock, it is perfectly clear that the subtle influence of such policy must strip our own teaching in the pulpit and the school of much of its influence. The result is, that religion becomes a private luxury. If a man puts on a new religion every day, or divests himself of all religions, what is that to you? This suggests a further cause: the individual steps out of his proper place in relation both to God and his fellow-men. If religion is only a private concern, the individual may make it say or not say whatever strikes his fancy.<sup>2</sup> Thus the idea of revealed truth, to which created intellect is morally bound to bow, is silently ignored.

And, too often, the conditions under which life is passed make it desirable to ignore that idea. The thought of responsibility presses heavily on many men, especially if, as is common in an age of unusual mental and social activity, they are practically leading many lives at once, each one with duties special to it. If a materialistic philosophy is at hand to per-

<sup>1</sup> Speech of the Right Hon. W. E. Gladstone, July 1, 1880. Some thoughtful remarks on the "Christian State" will be found in Bishop Martensen's "Christian Ethics" (Social), pp. 97-101.

<sup>2</sup> It is important to notice that some of the leading sects are feeling this difficulty. The remarkable words, on the connexion between growth in grace and "submission to discipline," and on the "education of conscience" in relation to "Church membership and Church authority" in "The Annual Address to the Methodist Societies" (Minutes of Conference, 1890, p. 348), are a case in point. What then, at such a juncture, can be more rash than to weaken the cohesion of the Church's Doctrine on discipline, to which many beyond its pale will, no doubt, look more and more for guidance and support?

suade such, in a moment of scepticism or indifference, that human freewill and the final account are fictions, there is no doubt of its attractive power. And while Religion and Science ought never to have been put in contrast, we must all feel that the craving for demonstrative evidence, leaving no room for doubt, which is naturally fostered by the widespread interest in all branches of natural science, indisposes men in this condition to recognize the office of faith.

(c) Sin, disunion, individualism, shrinking from responsibility, are causes at work among all classes. Speaking now principally of the upper classes, we note among causes of unsettlement persistent attempts by writers who have wide influence<sup>1</sup> to establish a system of ethics absolutely independent of the religious basis on which it has been held and believed in all ages that true morality rests. Men wish for morality without religion;<sup>2</sup> the sense of sin is minimized, for if the one true aim of action is not conformity to the Divine Will, then sin cannot be truly described as "an act or movement of the will freely directed against God";<sup>3</sup> and morality without

<sup>1</sup> Herbert Spencer, the late W. K. Clifford, Leslie Stephen. Very able articles in reply will be found in the "Edinburgh Review," April, 1883, pp. 423—458, and the "Church Quarterly," July, 1883, pp. 346—375. Dr. Mivart's "Philosophical Catechism" (Burns & Oates, 1s.) may be recommended to those who are unable to read larger works, such as the late Professor Green's "Prolegomena to Ethics," or Dr. Martineau's "Types of Ethical Theory." See also Mr. Gladstone's "Impregnable Rock of Holy Scripture" (Isbister, 3s. 6d.), pp. 279—283.

<sup>2</sup> See the late Professor Mozley's "University Sermons," Sermon III.

<sup>3</sup> "Passiontide Sermons" by Canon Liddon (Longmans), p. 296. Mr. Gladstone's remarks on the sense of sin in the



religion is set off with a wealth of illustration which veils the unsoundness of the arguments employed.

Again, knowledge of the ancient religions of the East, as well as of Greece and Rome, has, with amazing rapidity, become public property. The work of the study is popularized in magazines; it forms the subject of lectures to artisans.<sup>1</sup> Ignorant of the fact that there has been but one Church of God from the beginning, sceptical writers urge that the religions of India and China are older than Christianity, and, therefore, entitled to at least as much respect on the score of antiquity.<sup>2</sup> Men are surprised to find that religions which had been regarded as a mass of vile superstition and ingenious cruelty do embody some ideas found also in the Gospel, but they fail to see that they are altogether lacking in the Gospel's power. The Buddha, Confucius, Mahomet, Socrates may, they think, be ranked with Jesus Christ, and it is this uneasy feeling which lies at the root of much apathy in the support of missionary work, and, probably, of those extreme forms of literary criticism which are disinclined to regard the Bible as in any way unique.<sup>3</sup>

Side by side with these attempts to divorce moral-

"Impregnable Rock of Holy Scripture," pp. 87—89, are worthy of close attention.

<sup>1</sup> See the "Freethinker's Text-book," Pt. ii., pp. 343-9, 355 ff.

<sup>2</sup> The connexion between Christianity and Judaism is admirably stated by Cardinal Newman, "Grammar of Assent," pp. 431—446. See also his "Sermons on Subjects of the Day," Nos. XIV., XV.

<sup>3</sup> Bishop J. Wordsworth's Bampton Lectures, "The One Religion" (Parker, 7s. 6d.), will suggest answers to this class of objections, urged, *e.g.*, by Mr. Bosworth Smith, "Lectures on Mahammadanism," 2nd edition, p. 68. A series of Manuals

ity from religion, and to undermine the unique supremacy of Christianity, an attack is made all along the line of the Evidences; while to the propagation of sceptical opinions a vast and varied literature is devoted. The assault is often indirect. In its tone it is frequently earnest, reverent, almost religious. Nearly every form of literary skill is pressed into the service;<sup>1</sup> and the result is that faith finds that it has been unconsciously weakened by a poem, or a novel, or a work on natural science, or on "sociology," which, at the time, seemed to be altogether innocent. The author has led his reader to the edge of a precipice, but it might be well if it were more commonly remembered that it is not every one who can look over precipices with safety.<sup>2</sup>

of the "Non-Christian Religious Systems" (2s. 6d. each) has been published by the S.P.C.K. Dr. Kellogg's "The Light of Asia and the Light of the World" (Macmillan, 7s. 6d.) deals admirably with questions raised in connexion with Buddhism. "The Relation of Christianity to Hinduism" (p. 19, S.P.G. Office) would also be useful. See also "The Foundations of the Bible" by Canon R. B. Girdlestone, pp. 5, 6.

<sup>1</sup> Thus, in the "Freethinker" trial, some years ago, before Lord Coleridge, the defendant, Mr. Foote, was able to quote Huxley, Herbert Spencer, Stuart Mill, Grote, Matthew Arnold, John Morley, the late Lord Amberley, Shelley, Swinburne, and "George Eliot" in justification of the "Freethinker's" opinions. The Lord Chief Justice did not dispute that "many of these things are written in expensive books, published by eminent publishers, and that they circulate in the drawing-rooms and libraries of persons in good position." Many hints and references to books useful in dealing with various sceptical objections will be found in the Rev. R. F. Hessey's "Drifting into Unbelief" (Skeffington, 1s.).

<sup>2</sup> The results of this rashness are often very distressing. In one case a devout and highly-educated Churchwoman, after a

These efforts are made in a state of society which is prepared for them. "It is," writes Mr. Gladstone, "the increased force within us of all which is sensuous and worldly, that furnishes every sceptical argument, good, bad, or indifferent, with an unseen ally, and that recruits many and many a disciple of the negative teaching. . . . Ideas in themselves weak are backed by propension, which is ever strong. A latent conspiracy is established, and two knights ride together to the war, one of them fairly exhibiting his countenance, but the other with his vizor down."<sup>1</sup>

(*d*) As to the working-classes, three causes of indifference and unbelief among them may be mentioned here. (*a*) I simply state a fact, without giving any opinion, when I say that the unequal distribution of wealth, combined with disunion of class with class, forbidding mutual esteem, and of sect with sect, undermining the principles of true religion, has very much to do with their indifference. This is felt the more bitterly because, owing to its minute sub-division, labour can be bought in the cheapest market. Besides, the artisan is a mere atom. The employer and employed meet in the street too often to pass as strangers;<sup>2</sup> they live miles apart; a spirit of bitter

---

period of utter uncertainty, endeavoured to regain her faith in the excitement of revivalism. A dangerous illness followed, while Sacraments and other means of grace, once highly valued, were given up.

<sup>1</sup> "The Impregnable Rock of Holy Scripture," pp. 286-7.

<sup>2</sup> What has been written is not theoretical. The information has been kindly supplied in a very able letter by an intelligent mechanic employed in large works—himself a Churchman. See also Canon Liddon's sermon on "The Gospel and the Poor" (University Sermons, second series), especially pp. 289, 290.

envy, which is beginning to ask in defiant tones, "Why are we so hard up?" is not a kindly soil in which to plant religious influence. ( $\beta$ ) The long hours of work, beginning often before six a.m., not ending, with but two short intervals, until seven or even eight p.m., are most detrimental to health of soul as well as of body. Any week-day efforts to reach the artisan in our large towns are becoming well-nigh useless, and on Sundays the men are often almost unable to join intelligently in worship or receive instruction in class. Not only so, but the evil extends itself to the women. The mother has to fill the place of both parents, and what wonder that the girl who, when in service, was under very sincere religious impressions, loses heart altogether under the strain of married life passed in conditions such as these? The influence of the Clergy may, and ought, in every legitimate way, to be exercised to promote the shortening of the hours of toil. And ( $\gamma$ ) the substitution of cramming for education in our elementary schools, National and Board alike, combined with a decline of home-influence, due in no small degree to over-crowded dwellings, is making our younger working-men less able than their fathers to remain self-controlled under heavy trials which, under existing circumstances, can hardly be obviated.<sup>1</sup>

<sup>1</sup> My correspondent writes thus: "Those who are educated are not so well educated as those of their fathers and mothers who received any education. They get a smattering of everything and learn nothing thoroughly; they are crammed and not taught. Young working-men are not earnest in anything. It is a common remark in their mouths 'that they wish they could get a living without work.' This leads to gambling."

It might be well if advocates of an education purely secular recollected in time that, without conscientiousness trained in Christian schools, accurate work, as done under the All-seeing Eye, will become very rare indeed.<sup>1</sup>

## 2. REMEDIES FOR UNBELIEF.

(a) Should not greater stress be laid in ordinary teaching upon responsibility for possession of revealed truth, upon belief as a duty which men owe to our Lord, and also upon the need of obedience to the moral law, as indispensable to the growth of faith? Men need to be reminded, especially in a scientific age, that it is not in the Bible only that God has revealed Himself.<sup>2</sup> They need to be impressed, even in childhood, with the fact that, as in all other studies, so in the study of revealed truth, there must be a moral preparation. Our own lightness in speaking of religious subjects contributes not a little to the

<sup>1</sup> In a work entitled "Scientific Theology," by Mr. Barber, a civil engineer, it is stated in reply to the question, "Why does not religion reach the masses?" "The weak point is clearly the loss of spiritual motives and increased strength of natural motives as springs of action and thought" (p. 41).

<sup>2</sup> This common mistake, due to Calvinism, has caused secularists to hail the publication of the Revised Version of the New Testament as giving a new impetus to their Anti-Christian propaganda.—Mr. C. Watts, in "British Secular Almanack," 1882, p. 9. Bishop Ellicott's "Six Addresses on the Being of God" (S.P.C.K.) will be found very helpful in strengthening belief. Mr. Aubrey Moore's "The Christian Doctrine of God," Essay II, in *Lux Mundi* (Murray), is most valuable.



indifference with which they are treated. "Undenominationalism," sapping a sense of truthfulness, and of the reverence due to a Revelation from God, is doing serious injury to faith; still more the wilful vulgarity in dealing with sacred things which is recommended in some quarters as likely to gain the uneducated.<sup>1</sup>

(b) The unity of the Church ought to become a subject of far more prayer and thought than is commonly the case. For an organic reunion with the other branches of the Church Catholic and with Christian organizations around us we must wait God's time, but we may all contribute by common action to the expulsion of party-spirit from the Church of England. This in itself would go far towards arresting the progress of hostility and indifference to revealed truth, because religion would then be seen to be, as it is, the Power of God, able to meet human want and alleviate human suffering, instead of being regarded as a barren watchword of contending sects.<sup>2</sup>

(c) Passing to lines of teaching, I would suggest that, as much unbelief and doubt unquestionably arise from the presentation of revealed truth in imperfect or exaggerated forms, we should do our utmost to create a public opinion, not only among our fellow-clergy, but also the educated lay-people, in favour of that devout study of Theology for which

<sup>1</sup> "Wilful vulgarity, rightly understood, is of the nature of sin. It is the failing to be perfect as the Father is perfect, not from weakness, but from wilfulness. It is a deliberate and intentional coming short of the glory of God." (Mr. R. Seeley, Rochester Diocesan Conference, June, 1883.)

<sup>2</sup> See Bishop Wilberforce's "Words of Counsel," No. III.

time seems to diminish in proportion to the increase of the need.<sup>1</sup> There is no question, again, that in our anxiety to obtain teachers on almost any terms to assist in Bible-classes and Sunday-schools, we not infrequently sacrifice really necessary intellectual qualifications for the work, the absence of which, except in rare instances, is not balanced by any unusual moral power or sympathy. In the case of lay-readers, these defects are even more serious; and the opinion is becoming general that some simple but adequate test of due qualification, spiritual as well as intellectual, should be demanded of those who offer themselves for this work.<sup>2</sup>

We need to assume, but the assumption must be veiled with the same exquisite art which characterized the historical writings of the late Professor Freeman, that little is known either of the facts of Christianity or of the doctrines based upon them. Bibles are not so commonly read or even possessed as we imagine, and mistakes of an extraordinary kind are common as to the aim and significance of the Divine Revelation. Truths of the most elementary kind need constant exposition. In many cases, such terms, *e. g.*, as "the Incarnation," or "the Office of the Holy Spirit," perhaps "the soul," convey no meaning at all. And, certainly, while sympathy is essential,

<sup>1</sup> The Scheme for Higher Education in Religious Knowledge, first promoted by the "Oxford Diocesan Board" and the "Oxford Diocesan Church History Society," and now being widely adopted, especially in London, gives some promise of an improvement in these respects.

<sup>2</sup> On "the errors or incaution of believers" Mr. Gladstone has some valuable remarks in "The Impregnable Rock," &c., pp. 278-9.

definite teaching is essential too. Without the latter, small impression will be made, at any rate on the working-classes. *Nothing* is really gained by minimizing the facts and doctrines of the Christian Faith.

In that teaching, doctrine ought to be connected with life far more clearly than is commonly the case.<sup>1</sup> It is, again, especially important to show that human nature, as such, is incomplete without supernatural grace, while the mystery of Redemption can alone unlock the mysteries of Creation and the Fall. The tendency to individualism, so characteristic of our age, should be balanced by great and worthy ideals of the Kingdom of God on earth.<sup>2</sup> The capital made out of the ancient religions of the world may be met by the true teaching of the doctrine of the Eternal Word.<sup>3</sup> Moral difficulties arising out of Holy Scripture may be solved by careful instruction on the general scope of the divine revelations, their progressive character, and their end as their test.<sup>4</sup>

<sup>1</sup> Bishop Westcott's "The Historic Faith" offers a model here. See also his Essay on "The Gospel of Creation" in "The Epistles of St. John," especially p. 315.

<sup>2</sup> It is the omission of such teaching which has given a vantage-ground to much secularism. Some valuable remarks on the whole question will be found in a short address by Canon Roberts, "The Pastor in Relation to Sceptical Thought" (Longmans). See also Canon Jacob's "The Divine Society."

<sup>3</sup> See Bishop Lightfoot's paper, "Bath Church Congress," 1873.

<sup>4</sup> Mozley's Lectures on "The Old Testament," Lecture X., and Maurice's "The Prophets and Kings of the Old Testament" (Macmillan, 6s.). These moral difficulties form the subject of lectures delivered under the auspices of the National Secular Society; e. g., "The Origin of Sin," "The Bible: Prosecute it for Blasphemy," "Mistakes of Moses," &c.

(*d*) The difficulties raised by scientific inquiry are for the most part due not to any conscious desire to be sceptical, but partly to mental training, partly to the necessary lack of exact knowledge in regard to such questions as the method of the creation, the relation of man to the lower animals, the nature and relation of mind and matter, or free will and law, or the possible nature and conditions of states of conscious existence other than that in which we live. But no one should attempt to grapple directly with questions of this kind unless he be really a student of science as well as of Theology.<sup>1</sup> Happily, studies so far beyond the reach of most of us are not generally needed. A devout, modest, and reverent exposition of Christian truth, as it has been actually revealed in Scripture, as interpreted by real masters of Theology, combined with a true breadth of view caught from communion with Hooker and Butler,<sup>2</sup> will so mould our teaching, alike in substance and tone, that, apart from invincible prejudice or grave moral faults, men, who might otherwise be disturbed in the course of scientific study, will be preserved

<sup>1</sup> A paper read to some students preparing for Ordination, by Sir James Paget, F.R.S., is most suggestive. It is entitled "Theology and Science" (Longmans). Professor Pritchard's Essay, "Modern Science and Natural Religion" (S.P.C.K., 2*d.*), will also be found useful. For those who have time for a larger work, Bishop Temple's "The Relations between Religion and Science" (Macmillan, 6*s.*) may be recommended.

<sup>2</sup> Students will be helped by H. R. Huckins's "Dialogues founded upon Butler's Analogy," and Archdeacon Norris's "Lectures," both published by S.P.C.K. In Newman's sermon, "Faith and Reason contrasted as Habits of Mind," the value of Evidences is carefully estimated ("Oxford University Sermons," pp. 197—200).

from yielding to difficulties by a deep sense of the value of the divine revelation, not only to their own soul, but also in filling up gaps in the field of inquiry which science cannot fill. Of all unwise people, the preacher who, in unconscious ignorance of the limits of his own education, attempts in the pulpit a discussion of "scientific difficulties" is the most unwise, and not far removed from such unwisdom is the employment, in order to appear striking and "original," of illustrations from science, expressed in terminology gravely inaccurate, to explain some doctrine which, apart from the irritation caused by such pretensions to knowledge not really possessed, would be willingly received. And if students of science still doubt, let us bid them make good use of such faith as they do possess, for, provided that they strive honestly to do God's will, He will fulfil His promise, and they "shall know of the doctrine whether it be of God."<sup>1</sup>

(e) But prevention is better than cure, and among rich and poor alike we have in education a mode of checking unbelief which, with more energy, wisdom, and love than are as yet bestowed upon it, might become far more effectual than it ever has been in the past. It is accordingly our duty as Clergymen to insist upon the duty which parents in all classes of life owe to their children in the matter of instruction in Christian truth and Christian morality. We must bid them to see not merely that religious instruction is given, but that all instruction should be religious. Advice given with real judgment and tact as to the choice of governess, tutor, or school, might

<sup>1</sup> St. John vii. 17.



often prevent serious catastrophes. The teachers in our elementary day-schools need all the help and kindness which we can show them in regard to the religious teaching; and whether our pupils be children of the rich or of the poor, we must not forget, if failure is to be avoided, to impress upon them *that the very life of religion is the love of God*. The omission of this point has not seldom made all efforts vain.<sup>1</sup>

(f) Literature, too, needs watching and using. In the pages of well-known reviews and magazines, the doctrines both of natural and revealed religion are incessantly assailed. It is argued, however, that, as they are freely open to both sides, if they convey the poison they convey also the antidote; but (to use some wise words of the late Archbishop Tait) it may be urged with more truth that this system "has a tendency to lead the uninformed to regard all questions as open, and truth as very doubtful."<sup>2</sup> There is, after all, such a thing as prudence, and although sceptical magazine articles are answerable, it may be that the boys and girls on whose behalf the Archbishop uttered his warning can more readily discern the bearing of a brilliant, though shallow, attack than of a solidly-reasoned defence.

But literature must be used. Periodical literature written on distinctively Christian lines for the educated classes, and, indeed, for the poor, is not up to the standard of excellence which might reasonably

<sup>1</sup> Archbishop Benson, speech at the annual meeting of the National Society, June 12, 1883.

<sup>2</sup> "The Church of the Future," p. 37 (Macmillan, 3s. 6d.). The whole paragraph deserves careful attention.

be expected. More use should, however, be made of existing agencies. The provincial press would frequently become a powerful instrument for good if really telling articles, political and social as well as religious, instinct with a true Catholic spirit, were regularly contributed by educated Churchmen ; while, in a column hired for the purpose, well-written lives of English saints, especially such as belonged to the poorer classes, and brief, animated sketches of the Church's organizations, especially her works of mercy, and education, and social help, might be inserted. These would be an exposition of the power of the Gospel in a practical and intelligible form.

(g) Again, as hostility to revealed truth is not seldom combined with some sincere efforts on behalf of social reform, we must not show ourselves indifferent or remain passive here. The Church may not allow herself to become the backbone of any political party, but she must yet say a word about politics in their widest sense,<sup>1</sup> if her divine mission is to be unreservedly recognized. The ranks of atheism have been recruited by men who first began with doubting as to the bearing of Christianity on political and social questions, and, without embarking, as some have done, on a crusade in favour of wild schemes of "Christian socialism," the Church must boldly insist all round, as she is bound to do as a witness to Christ, on the duties which different classes owe to one another. If such employers of labour as the late President of the Royal Society, Mr. William

<sup>1</sup> Πολιτεία.

Spottiswoode, the Queen's Printer,<sup>1</sup> were the rule and not the rare exception, many difficulties would be solved. Churchmen could at least proclaim the duty and create a public opinion which would make it easier to fulfil it. In doing so they would be true to the noblest traditions of the Church herself.<sup>2</sup>

### CONCLUSION.

It is obvious that the subjects discussed in this part have involved the consideration of many difficult questions on which some difference of opinion must, of necessity, arise. But the very difficulty of coming to a true decision, and the far-reaching practical issues of the subjects discussed, emphasize more strongly than many words would do the absolute necessity of sacred studies and larger culture, in its best sense, on the part of not a few among the younger Clergy. "Never," it has been said by the present Archbishop of Canterbury, "can the Clergy win the people back without spiritual insight and penetration; never acquire that insight

<sup>1</sup> In the vast establishment which, as Queen's Printer, he managed, he has been described as "a sort of ever-present providence for the thousand or twelve hundred persons of both sexes who depended upon him, and who in many cases would be what his mode of dealing with them would make them" (See "Guardian," July 4, 1883).

<sup>2</sup> Such names as those of Theodore of Tarsus, St. Dunstan, St. Hugh of Lincoln, Grosseteste, Archbishop Stephen Langton, and "the Seven Bishops," justify this view of the Church as the defender of all true popular rights. "History, fairly told, vindicates for us the position of our Church."

without reading, nor that reading without leisure, nor gain that leisure without truer distribution of officers.<sup>1</sup> Parochial organization should be not only systematically arranged, but it should also be wisely limited, so as to leave spaces for what is a bounden duty. The difficulties which lie in the path of study are, no doubt, considerable, but they need not be increased by a multiplication of petty societies and innumerable guilds. In some cases, but these are comparatively few, they may be insuperable, and when this is really the case "the Father of Lights" will not withhold a spiritual gift which, like all others, demands conditions for its bestowal. We do not forget the power of prayer, but whether, as a rule, the man who neglects a duty when it can be performed is careful of another, is open to serious question. Anyhow, it is certainly our business to see that Ordination Vows are fulfilled<sup>2</sup> before we go out of our way to undertake the engagements which are not obviously included in them.

It is certainly highly desirable that we, as Clergy, should take our part in social movements, in politics, in the widest sense of the term, and in the amusements of the people, when duties to which we are solemnly pledged have been amply discharged. But, after all, there are among our people wants deeper

<sup>1</sup> From a sermon preached in 1873 before the Cambridge University Church Society (Macmillan). See also "The Seven Gifts," pp. 132—153 (Macmillan, 6s.).

<sup>2</sup> "Will you be *diligent* in prayer, and in *reading* of the Holy Scriptures, and in such *studies* as help to the knowledge of the same, laying aside the study of the world and the flesh?" *Answer*: "I will endeavour myself so to do, the Lord being my helper."

than any which merely "practical activity," often wholly aimless and entirely unorganized, can possibly supply. We have to minister not only to the very poor, who need our help in improving their dwellings or providing their amusements, but to intelligent artisans, to a middle class whose culture grows, to an upper class who will be lost to a definite creed if we cannot really feed their souls, but who would, in conjunction with many a mechanic and prosperous tradesman, come forward to relieve us of the secular work, on which nearly all our best energies are spent, if we knew how to rouse in them a sense of duty. Even to the very poor the preaching of the Gospel, which will alone supply the motive power for social improvement, needs time for study. Wesley's sermons, to take but one example, are very simple; but, if Wesley had not been something of a student, he would never have preached them. The varied works which we deem so pressing will gradually be made of none effect in the hands of a non-reading Clergy. The pulpit will lose its power; the class will cease to attract; the ministrations to the sick or visits to the whole will be pointless; the Priest's own inner life, like his "Theology," will, apart from study, become impatient, one-sided, restless, unstable. Men will cease to reverence us as spiritual guides who may be enabled through deeper insight than their own to teach them how to raise their thoughts heavenward and view the world as the scene of a veiled glory. They will good-naturedly regard us only as purveyors of amusement, excitement, creature-comforts, in which man's true life "consisteth not."<sup>1</sup> They will seek

<sup>1</sup> St. Luke xii. 15.



us, and, too often, we are willing so to be sought, not because of "signs" which proclaim our divine communion, but for "the loaves" of merely earthly advantage which they hope to gain at our hands.<sup>1</sup> So Romanism, Dissent, and Unbelief, appealing to respect for authority, to individual liberty, and to love of natural beauty and order apart from their true source, will each claim, as their own, souls, whose devout reverence, whose unselfish energy, and whose keen intelligence would have built up that Anglo-Catholic Communion in which faith and reason, freedom and order, go hand in hand. So, in restless efforts to maintain our ground, we shall be driven to novelty after novelty, and excitement after excitement, imperilling, it may be, for generations to come, that "sober standard of feelings in matters of practical religion" which, together with "a sound rule of faith,"<sup>2</sup> it has been the peculiar glory of the Church, whose servants we are, and in whose spirit we are bound to minister, to recommend to the acceptance of her loyal and obedient sons.

<sup>1</sup> St. John vi. 26.

<sup>2</sup> "Advertisement" to the "Christian Year."

## PART VIII.

# PAROCHIAL FINANCE.

[THE LORD BISHOP OF LICHFIELD.]

### PRELIMINARY.

THE subject of "Parochial Finance" has within the last generation gained an importance which did not attach to it formerly. There are two principal reasons for this, viz. : (1) *The Formation of District Parishes* ; (2) *The Abolition of compulsory Church-rates*. Our forefathers made provision for the clergy, and for the maintenance of the fabric and services of the Church, by gifts of *glebe land and tithes*, and by *Church-rates*. The *glebe* was the ancient endowment without which no parish church could be consecrated. *Tithes* were a payment of one-tenth of all agricultural produce, and supplemented the income of the parish priest derived from glebe. The *Church-rate* was levied on all rate-payers in the parish for the purpose of keeping the church in proper repair, of providing the requisite furniture, &c., for carrying on divine service, and of paying the necessary salaries. It was agreed to by the parishioners assembled in vestry, after an estimate had been laid before them by the churchwardens of

the expenses which they would have to incur in the discharge of their office.

Hence every parishioner, as a contributor directly or indirectly towards the maintenance of the Church and the ministry, had a common-law right to a seat in his parish church, and to the ministrations of the Parish Priest.

The financial position of the Church is now considerably modified :

(1) A very large number of *district parishes* have been formed. These are rarely, if ever, endowed with any glebe beyond a parsonage-house. They have but an insignificant share in the tithe rent-charge, which, since the Act of 1836, has been substituted for tithes throughout England and Wales. The tithe rent-charge is not increased in any parish by the increase of population, which necessitates the formation of district parishes and the multiplication of the clergy. An income must, therefore, be found for the additional clergy from some other source.

(2) *The Abolition of compulsory Church-rates* by the Act of 1868 (31 and 32 Vict., cap. 109) deprives the Church of the funds previously available for the maintenance of the fabric, and the provision of the necessaries for conducting divine service. These also must be provided from some other source.

The Funds for Church Purposes generally are derived from :

(a) *Ancient Endowments*—

(1) For the Income of the Parish Priest.

(2) For Maintenance of the Fabric of the Church.

(3) For Educational Purposes.

(4) For Doles or Gifts to the Poor.

N.B.—These last may often with advantage be consolidated, and more beneficially applied to pensions or almshouses for the aged, or scholarships for the young, under a scheme approved by the Charity Commissioners, for which application should be made in the regular form.

(b) *Modern Resources*—

(1) The Church Offertory.<sup>1</sup>

(2) Seat Rents.<sup>2</sup>

(3) Voluntary Church-rates.

(4) Subscriptions and Donations.

(5) Church Societies—(a) General,<sup>3</sup> (b) Diocesan.

#### I. THE SUPPORT OF THE MINISTRY.

It will be convenient to consider this point under the following headings:—(a) *The Incumbent*, (b) *Assistant Curates*, (c) *Disabled Clergy*.

(a) *The Incumbent*.—The sources of income of a vicar or rector are (1) In an Ancient Parish—Endowment by glebe and tithe rent-charge, &c.; (2) In a District Parish, if not endowed as above,—perpetual annuities, payable half-yearly by the Ecclesiastical Commissioners out of their common fund. To these should be added in both cases fees, dues, and offerings.

<sup>1</sup> The alms collected at the time of Holy Communion are to be disposed of at the discretion of the Incumbent and Churchwardens, subject to a reference, in case of dispute, to the Ordinary. The alms collected at all other services are at the disposal of the Incumbent.

<sup>2</sup> In Churches built under certain Acts of Parliament, in ancient Parish Churches the floor of the Church is by common law free.

<sup>3</sup> See the "Year-book of the Church," and the several Diocesan Calendars.

Fees are regulated by custom ; but the Ecclesiastical Commissioners may fix a table of fees for any parish with the consent of the vestry and of the Bishop. In the case of new parishes, the same may be done by the Chancellor of the Diocese. The only surplice fees which may legally be charged are for marriages, and burials, and in every case the Office must be performed before the fee can be claimed. Fees are also chargeable for the erection of monuments in a church or churchyard, and for searching and making extracts from the parochial registers. Dues and offerings, such as Easter offerings, are not recoverable by law.

If the income from these sources is inadequate, it may be increased—

(1) In an Ancient Parish,—by augmentations by the Governors of Queen Anne's Bounty ; by Diocesan or other societies ; and by setting apart for this purpose a proportion of the money collected in the offertory.

(2) In a District Parish,—by augmentation as above ; by means of the offertory ; by seat rents, which are legal in churches built under certain Acts of Parliament passed in 1819 and since, but are illegal (except by faculty or special Act of Parliament) in parish churches.

Information respecting the endowment of poor livings by the Governors of Queen Anne's Bounty, or of district parishes by the Ecclesiastical Commissioners, may be obtained either from the Secretary, Bounty Office, 3, Dean's-yard, Westminster, S.W., or the Secretary, Ecclesiastical Commission, 10, Whitehall-place, S.W.

(b) *Assistant Curates.*—The endowment of our



ancient parishes was for the support of the Parish Priest, and was not intended to provide stipends for assistant clergy. The present position of the curate as an assistant to a resident rector or vicar, was almost unknown in the Church until within the last half-century. The enormous growth of the population in our large towns, and the multiplication of Church services, especially of celebrations of Holy Communion, have made it necessary to attach a staff of two or three or more assistant clergy to churches in populous centres. Incumbents have taxed themselves heavily for the maintenance of these additional clergy. It is not too much to ask Churchmen generally to remember that an increase of work should not entail a diminution of income; that in ancient parishes they are not called upon to provide the incumbent's stipend, provision having been made for this by the piety of our forefathers; that the services of the additional clergy are engaged for the benefit of the laity, in order to provide them with efficient and sufficient spiritual ministrations. It is mainly the duty of the laity, either through the offertory or in some other way, to provide the stipends of the assistant clergy. Pecuniary help may be obtained in certain cases from the Ecclesiastical Commissioners, and, in poor and populous parishes, from the Church Pastoral Aid Society, Temple Chambers, Falconcourt, Fleet-street, E.C., or from the Additional Curates' Society, Arundel House, Victoria Embankment, W.C., as well as from the Curates' Augmentation Fund, 2, Dean's-yard, Westminster, S.W., and from the various Diocesan societies established for the purpose.

(c) *Disabled Clergy*.—The importance of facilitating the retirement from active duty of invalid, infirm, or incapacitated clergymen is so great, and the provision of an efficient ministry in every parish is so largely dependent upon it, that the consideration of this part of our subject would be incomplete if we did not refer to it. The “Benefices Resignation Act,” 1874, provides for the retirement of such of the beneficed clergy as can afford to do so on one-third of the net income of the living which they vacate. But this is inoperative in the case of all small livings, and in other cases is a heavy tax on the succeeding incumbent, while it does not help the unbeneficed clergy at all. If the Act were so amended as to require the beneficed clergy to contribute a fair percentage of their annual income, and the licensed assistant clergy of their stipend, to a common pension fund ; and if this fund were largely supplemented, as it might be, out of the incomes of existing clerical charitable funds, and from the general offertories of the Church, then such adequate pensions might be provided at once as would induce the clergy who are disabled through old age, ill-health, or overwork, to retire : fresh and vigorous men would take their places ; the Church would benefit greatly ; the clergy themselves would be relieved from pressing anxiety ; and clerical pauperism would become almost a thing of the past. The amendments introduced in 1887 into the “Benefices Resignation Act,” although just in principle, will tend to hinder rather than to promote the retirement of the beneficed clergy. But while there is little hope of securing compulsory contributions from the clergy generally to a Pensions Fund, the Church has been

endeavouring of late to solve the question for herself.

Canon Trevor has shown the use that can be made of existing clergy charities in aiding the clergy to insure in the Diocese of Bangor. In the year 1886 the "Clergy Pensions Institution" was founded in order to provide for those who will take advantage of its adequate pensions after the age of sixty-five, if they are or become unbeneficed. The Institution offers *deferred annuities* to the clergy on the usual terms; and has established an *Augmentation Fund* to convert these annuities into adequate retiring pensions. Several English dioceses have also established Diocesan Funds, affiliated to the Central Institution, for the same purpose. Full information may be obtained of the secretary, J. Duncan, Esq., Mowbray House, Temple Station, Victoria Embankment, London, W.C.

In 1888 an exhaustive report on the subject of Clergy Pensions was presented to the Lower House of the Convocation of Canterbury, and will well repay perusal. It may be had at the National Society's Depository, Sanctuary, Westminster (price 4*d.*).

## 2. THE MAINTENANCE OF DIVINE SERVICE.

The Church revival of the last forty years has been marked not only by the building of many new churches, but also by the increased cost of maintaining Divine service. The new churches that have been built are not of so substantial a character as our old parish churches, and a large number of them are in the poorest districts of our great towns. The fabrics

must be kept in repair ; church-rates are no longer available for the purpose ; a poor parish with perhaps but a small proportion of church-going people in it cannot raise the funds. The question of keeping these churches in repair is a very serious one. The clergy should be delivered from the worry, and the Church saved from the indignity, of perpetual bazaars, fancy fairs, and begging letters.

The institution of a *church repair fund* in every parish is desirable. Wealthy and well-intentioned Churchmen could not render more useful service to the Church than by donations or bequests to such funds in poor parishes. The fund may be vested in trustees appointed under the "Compulsory Church-rates Abolition Act," and consisting of the incumbent of the parish and two householders, or owners or occupiers of land in the parish, to be chosen one by the patron of the living, and the other by the Bishop of the diocese ; or in the Incorporated Church Building Society, which accepts such trusts. Assistance may be had for churches in the metropolis from the funds dealt with by the City Parochial Charities Act, 1883 ; also from the "Incorporated Church Building Society," 2, Dean's Yard, Westminster, S.W., and from the several Diocesan societies. A proportion of the offertory fund might also be set apart for this purpose.

In the matter of *Divine service*, Churchmen are no longer satisfied with the bare simplicity of forty years ago. The desire for surpliced choirs, good organs, efficient organists, and handsome church furniture has penetrated to the remotest country villages. These additions to the dignity of public worship are costly.

Church-rates cannot be enforced for their maintenance. There are parishes in which a voluntary rate is practicable, and in such cases it is well to levy it; but they are exceptional. The churchwardens, on whom falls the responsibility of providing the necessaries for Divine service, should claim one-third of the weekly offerings in the church for the purpose. It is very desirable that the proportion of the offerings assignable to the wardens should be carefully defined; that, on the one hand, the incumbent should incur no church expenses without their sanction; and that, on the other, the wardens should feel themselves responsible for keeping the expenses within the limits assigned to them. However poor a church may be current expenditure should not be allowed to outrun current income. A congregation that desires a more expensive rendering of the service than the churchwardens can supply out of the funds at their disposal must be prepared to provide the means themselves.

### 3. THE RELIEF OF THE POOR.

(1) *The Poor Fund*: (2) *its Administration*: (3) *its Application*.

(1) *The Poor Fund*.—The sources from which the poor fund is derived are the sacramental alms; a proportion of the money collected in the weekly offertory; subscriptions of the well-to-do; contributions of the poor themselves. The alms collected at the time of Holy Communion have always been set apart for the relief of the poor in churches in which the offertory is not weekly. A third of the weekly offertory is, as



we have pointed out elsewhere,<sup>1</sup> a fair proportion to devote to this purpose in ordinary cases. As the proportion of poor to rich varies considerably in different parishes, the amount of the fund required for poor relief will vary also. In parishes in which wealth predominates, the opportunity and Christian privilege of relieving the poor may be secured by the affiliation for this purpose of some less fortunate district. In parishes in which the proportion of rich and poor is about equal, it may be necessary to supplement the alms collected in church with subscriptions from those who can afford to give them. In poor parishes, a system of house to house collection by district visitors during the summer months has, in some instances, been found successful in raising a fund sufficient to supply the wants of the poor in the winter, and thus the parish has been saved from pauperization by outside help. But, if help from external sources seems inevitable, then the best mode of securing it is by affiliation to some wealthy district, as suggested above.

(2) *Administration of the Poor Fund.*—It is very desirable that this, wherever practicable, should be dissociated from the clergy. Indirectly, no doubt, they may guide and influence it; directly, the less they have to do with it the better. The association of indiscriminate almsgiving with the clergy and with church-going has been a considerable factor in the alienation from the Church of the more respectable and independent of the working-classes in our large towns. If apostolic almsgiving gave rise to discontent in the church at Jerusalem in the first century,

<sup>1</sup> Appendix C, p. 530.

it is not surprising that the clerical administration of charitable relief should produce a similar result in the nineteenth. The primitive remedy may suggest the proper remedy for our own time. "It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts vi. 2, 3, 4). Here is the principle on which the Church should act. In each parish let a body of laymen be chosen to act as administrators of the poor-fund (the same body may conveniently have the administration of all other funds collected for Church purposes in the parish), and let them in consultation with the clergy exercise a general control over its distribution, whether by themselves in person, or by paid agents or by district visitors. The electors of these administrators of temporal relief in the early Church were the whole body of the baptized; for they had all thrown their property into a common fund. On the same principle, in the days of compulsory Church-rates in this country, the churchwardens and sidesmen, who were the trustees of the Church funds contributed by the parishioners, were to be chosen annually by the joint consent of the minister and the parishioners (as contributors), and at the end of their year were, before the minister and the parishioners, to give up a just account of such money as they had received (see Canons 89 and 90). On the same principle the congregation, who contribute to the Church funds through the offertory, and the subscribers generally to the funds, should now be

summoned annually to choose wise and godly men, to form the administrative body for the fund for the relief of the poor, and the other Church funds. Such a body may be styled a Parochial Council, Parochial Board, Parochial Committee, a Board of Finance, or a Finance Committee, as may seem best to describe their functions in any particular parish. It may be that there are country parishes in which the administration of the poor-fund devolves upon the clergyman for lack of any one else able or willing to undertake the duty. Yet in every country parish there are laymen capable of serving as churchwardens, as guardians of the poor and overseers; and we believe that it would be an advantage to the Church, and to the clergyman, if the laity were associated with him in the management of Parochial funds, so that their interest in Church work might be greatly increased, whilst the poor would cease to regard the clergy as the mere administrators of supplementary parish relief on easier terms than those of the board of guardians.

(3) *Application of the Poor Fund.*—The object of all poor-relief should be to confer a permanent benefit on the recipient. Doles, arbitrarily and irregularly administered, injure the character and destroy the independence of those who receive them. Christian almsgiving has been characterized from the beginning by the restoration of those on whom it has been conferred to a condition in which they can earn their own living. "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, *rise up and walk*" (Acts iii. 6). Churchmen owe much to the Charity Organization Society for having so prominently brought this Christian principle

to the front. Keeping it in view, we can consider the best method of dealing with particular cases.

(a) *Persons in receipt of parish relief* ought to be adequately relieved by the guardians of the poor. Assistance given from the Church poor-fund is really given in relief of the ratepayers. If a poor person is attended in sickness by the parish doctor, the latter may recommend all such extra nourishment as the case requires for provision by the guardians, who are at liberty to grant it, and should do so unless there is some strong reason against it. District visitors should bear this in mind.

(b) *Destitute persons* should be referred to the relieving officer, who is bound to provide them with food at the expense of the parish.

(c) *Sick persons* not in receipt of parish relief may be liberally provided with all those extras which cannot be purchased out of the ordinary wages of a working man, but which are essential to recovery from sickness. This will form the principal part of the poor relief in most parishes. Where the Poor-fund is sufficient for the purpose, it may wisely be applied in the following manner:—

(d) *Aged persons*, whose children or friends can help them a little, may be made weekly pensioners, and kept independent of the parish.

(e) *Persons in temporary distress* may be helped to tide over their troubles (provided, perhaps, with the means for earning their own livelihood) until they are again independent.

(f) *Persons recovering from sickness* may be sent to one of the many excellent convalescent homes now established to complete their recovery.

(g) *Persons needing surgical instruments* can be supplied with these by purchasing the requisite number of letters, according to the cost of the instrument, from the "Surgical Aid Society," Salisbury-square, London, E.C.

The Hospital Sunday Fund in London, and the Charity Organization Society, wherever it has its branches, are ready to assist in these good works. In many parishes there are ancient charitable trusts (doles, &c.), which, with the help of the Charity Commissioners, and sometimes without it, may be made applicable to such beneficial purposes as the purchase of hospital letters or of surgical instruments for the poor.<sup>1</sup>

#### 4. DIOCESAN AND OTHER CHURCH SOCIETIES.

A parish that is doing nothing to help Church work beyond its own limits is dead to its responsibilities as a portion of the Church of Christ. Parochial isolation must be avoided by stirring up amongst the parishioners an interest in Church work generally. They must be reminded that their parish is but one of many in the diocese over which their Bishop presides; that this diocese is but one of many in the National Church to which they belong; that this National Church is but a part of the great Catholic Church of Christ of which they are members in right of their Baptism; and that, therefore, they are under

<sup>1</sup> Mr. C. S. Loch, the Secretary of the Charity Organization Society, gives a very handy summary of the various agencies for Poor Relief in his little book, *How to help Cases of Distress*, (Longmans), 2s. 6d. [Ed.]



obligations to the diocese, the National Church, and the Church Universal. To this conviction they must give practical effect by extending to each of these systematic support. To create and sustain the necessary interest in the different departments of diocesan and general Church work, two things are essential: 1st, *The dissemination of knowledge on the subject amongst the people.* 2nd, *A genuine interest in it on the part of the incumbent of the parish.*

The parish church is the centre from which knowledge should emanate. The Sundays of the four Ember seasons have been wisely set apart in some parishes for this purpose. They give an opportunity once a quarter, when the Church is specially occupied with prayer for the supply of a sufficient ministry, to bring before the people the subjects of *Christian Education, Diocesan Church Work, Home Missions, and Foreign Missions* respectively. Of the first of these the Society for Promoting Christian Knowledge, Northumberland Avenue, Charing Cross; National Society for the Education of the Poor, Sanctuary, Westminster; and the Church of England Sunday School Institute, Serjeant's Inn, Fleet Street, are the principal representatives. The second is variously represented in the different dioceses. The third are supported by the Incorporated Church Building Society, 2, Dean's Yard, Westminster, S.W.; the Church Pastoral Aid Society, Temple Chambers, Falcon Court, Fleet Street, E.C.; and the Additional Curates' Society, Arundel House, Victoria Embankment, W.C., whilst foreign missions generally are represented by the Society for the Propagation of the Gospel in Foreign Parts, 19, Delahay Street, West-

minster, S.W., and the Church Missionary Society, Salisbury Square, E.C.

When the Sunday comes round, let the incumbent always preach at least one of the sermons himself, so as to show his people that he takes a personal interest in the subject, and has made himself thoroughly acquainted with it. The slovenly practice of securing the services of a deputation from one of the societies to take the Sunday duty, or the whole preaching, while the incumbent absents himself for a holiday, is unfair to the societies, uncourteous to the Churchmen of the parish, and prejudicial to the cause to be pleaded. If the incumbent takes so little interest in the what, and the how, and the where of the Church's doings, as not to care to make himself acquainted with them or to plead their cause, how can he expect that his people will interest themselves in these subjects, and look upon them as having any special importance?

But the Sunday sermon is not sufficient by itself to sustain the interest of a parish in missionary work. We may hope to see the day set apart by Convocation as a day of intercession for foreign missions universally observed. Diocesan Church work and Home and Foreign Missions should be remembered in all parochial meetings for intercessory prayer, and should have their place in every manual of private prayer. A parochial missionary association, or guild, might exist in almost every parish (*see* Appendix C, p. 530). Sermons should be followed up by meetings. The work that is being done, and the work that has to be done, should be made known by the systematic circulation of the publications of the great missionary

societies. Working parties may be established, and sales of work organized by some particular mission specially associated with the parish. But the interest felt in one particular mission should not be allowed to divert the sympathy of Churchmen from the two great societies which still represent the aggregate missionary effort of our Church.

## PART IX.

# THE CLERGYMAN'S LIBRARY.

[REV. CANON ELLERTON AND OTHERS.]

THE following List of Books must by no means be considered as a complete Catalogue under the headings given below ; but only a selection of those books which have been found by experience, or by consultation with others, to have been useful to the great body of the Clergy in their studies ; especially in preparation for their teaching. Commentaries and works of reference have been given more fully than others, as a guide to those of the Clergy who may have access to large libraries. The English translations of foreign books are mentioned, except in the case of the Fathers, where the original is usually given as well, it being assumed that those who can read French and German will consult (or procure) the originals, which usually cost less than the translations.

Such a list as this, moreover, to be really useful, must cover a wide range of thought. It must not be confined to such writers as would represent the Theology of the compilers of this Manual. It has been thought well to include occasionally both Roman Catholic and Nonconformist authors, if their books are of real value for the study of Holy Scripture or

Christian doctrine ; therefore the mention of a book is not to be considered as implying full approval of the position it assumes. Books, however, opposed to the fundamental truths of the Catholic Faith have been excluded, as being useful mainly to those who are called to engage in controversy.

The compilers of this list would earnestly deprecate any false inference from the title, as though a Clergyman's library would be considered complete when it is furnished with a stock of theological books. No ministry will be fully adequate to the requirements of the Church, and of the world to which it is sent, unless it is cognisant of the thoughts and ways, past and present, of that world. Not only, therefore, history and biography, but philosophy and science, physical and moral, as well as poetry, art, and fiction, ought to find a place in the reading of a Clergyman of the Church of England who aspires to be helpful to his fellow-countrymen.

Care has been taken to ensure accuracy with regard to prices, but in some cases books will be found to have run out of print, even when not marked O. P. It should be noted that the more expensive works may be often obtained second-hand at considerably less than the published prices. The books of especial value are distinguished by an asterisk.



# THE CLERGYMAN'S LIBRARY.

## CONTENTS.

- |  |  |
|--|--|
| <p>I. BIBLICAL.</p> <p>A. THE WHOLE BIBLE.</p> <p>1. General.</p> <p>2. Texts, Lexicons, Concordances, etc.</p> <p>3. Commentaries.</p> <p>B. THE OLD TESTAMENT.</p> <p>1. General.</p> <p>2. Commentaries.</p> <p>C. THE APOCRYPHA.</p> <p>Commentaries.</p> <p>D. THE NEW TESTAMENT.</p> <p>1. General.</p> <p>2. Commentaries.</p> <p>II. LITURGICAL.</p> <p>III. HISTORICAL.</p> <p>A. GENERAL CHURCH HISTORY.</p> <p>B. ENGLISH CHURCH HISTORY.</p> | <p>IV. DOGMATIC.</p> <p>A. GENERAL.</p> <p>B. THE CHURCH AND SACRAMENTS.</p> <p>V. APOLOGETIC.</p> <p>A. GENERAL.</p> <p>B. THE ENGLISH CHURCH.</p> <p>VI. PASTORAL.</p> <p>A. GENERAL.</p> <p>B. HOMILETIC.</p> <p>1. Aids to Preaching and Teaching.</p> <p>2. Sermons.</p> <p>C. DEVOTIONAL.</p> <p>1. Personal.</p> <p>2. Parochial.</p> <p>D. BIOGRAPHICAL.</p> |
|--|--|

---

## I. BIBLICAL.

### A. THE WHOLE BIBLE.

#### I. GENERAL.

- |                                   |   |
|-----------------------------------|---|
| *Dictionary of the Bible          | Ed. SMITH. <i>Murray</i> . 3 vols. 105/-; 'Smaller,' 7/6.               |
| Biblical Encyclopædia             | HERZOG (Ed. SCHAFF). <i>T. &amp; T. Clark</i> . 3 vols. 24/- each.      |
| Cyclopædia of Biblical Literature | KITTO. <i>Black</i> . 10/6.   |
| Bible Educator ...                | Ed. DEAN PLUMPTRE. <i>Cassells</i> . 4 vols. 6/- each, or 2 vols. 21/-. |
| The Bible Student's Library       | VARIOUS WRITERS. <i>Eyre &amp; Spottiswoode</i> . 3/6 each.             |

- Biblical Essays ... C. H. H. WRIGHT. *T. & T. Clark.* 5/-.  
 Biblical Studies ... DEAN PLUMPTRE. *Griffith & Farran.* 5/-.  
 \*Men of the Bible ... VARIOUS WRITERS. *Nisbet.* 2/6 each.  
 \*By-paths of Bible Knowledge ... VARIOUS WRITERS. *R. T. S.* 17 vols. 2/6 or 3/-.  
 Records of the Past ... Ed. SAYCE. *Bagster.* New Series. 5 vols. 4/6 each.  
 Jerusalem ... ... MRS. OLIPHANT. *Macmillan.* 21/-.  
 \*Sinai and Palestine ... DEAN STANLEY. *Murray.* 12/-.  
 \*The Land and the Book ... THOMSON. *Nelson.* 3 vols. 21/- each, or 1 vol. 7/6.  
 The Holy Land and the Bible ... GEIKIE. *Cassells.* 21/-.  
 The Land of Israel ... TRISTRAM. *S. P. C. K.* 10/6.  
 Picturesque Palestine ... Ed. SIR CHAS. WILSON. *Virtue.* 5 vols. 31/6 each.  
 In Scripture Lands ... E. L. WILSON. *R. T. S.* 15/-.  
 The Bible and Modern Discoveries ... HARPER. *S. P. C. K.* 7/6.  
 \*Buried Cities and Bible Countries ... ST. CLAIR. *Kegan Paul.* 7/6.  
 Bible Places ... ... TRISTRAM. *S. P. C. K.* 4/-.  
 Bible Atlas ... ... CLARKE. *S. P. C. K.* 14/-.  
 \*London Quarto Atlas Map of Holy Land ... *Stanford.* 1/6.  
 \*The Bible in the Church ... BP. WESTCOTT. *Macmillan.* 4/6.  
 History of the English Bible ... BP. WESTCOTT. *Macmillan.* 10/6.  
 The English Bible ... EADIE. *Macmillan.* 2 vols. 28/-.  
 English Versions of the Bible ... MOMBERT. *Bagster.* 6/-.  
 Old Bibles ... ... DORÉ. *Eyre & Spottiswoode.* 5/-.  
 The Old Documents and the New Bible ... PATERSON SMYTH. *Bagster.* 2/6.  
 \*How we got our Bible ... PATERSON SMYTH. *Bagster.* 1/-.  
 2. TEXTS, LEXICONS, CONCORDANCES, &c.  
 Hebrew Old Testament ... Ed. VAN DER HOOHT. *Bagster.* 6/-.  
 Hebrew - English Old Testament ... Ed. VAN DER HOOHT. *Bible Society.* 7/6.  
 The Newberry Bible (Hebrew-English and Greek-English) ... *Hodder & Stoughton.* 21/-.

- (Hebrew Texts. Genesis 1/6, Job 1/-, Isaiah 1/-, *Williams & Norgate*. Psalms 1/-, *Bagster*.)
- \*Septuagint ... .. Ed. SWETE. *Camb. Univ. Press.* 2 vols. 7/6 each.
- Septuagint Psalms ... Ed. SWETE. *Camb. Univ. Press.* 2/6.
- Septuagint (Grk.-Eng.) *Bagster.* 12/- Greek only, 5/-.
- Vulgate Bible ... .. *Bagster.* 5/-.
- \*Vulgate New Testament Ed. BP. JOHN WORDSWORTH. *Clar. Press.* St. Matthew, 12/6. St. Mark, 7/6. (*In progress.*)
- Greek Testament ... *Clarendon Press.* 2/6.
- Greek Testament (with wide margin for notes) *S.P.C.K.* 12/6.
- \*Greek Testament ... Ed. WESTCOTT AND HORT. *Macmillan.* 2 vols. 10/6 each, or 1 vol. 4/6.
- Greek Testament (parallel Greek—A.V.—R.V.) *S.P.C.K.* 12/6.
- The Teacher's Bible (with supplemental matter) *S.P.C.K.* From 2/6. (Helps sold separately, 1/-.)
- \*The Variorum Bible *S.P.C.K.* From 10/6.  
(do. with various readings)
- The Comprehensive Teacher's Bible (with Helps, etc.) *Bagster.* From 4/6.
- The Apocrypha (with references) *S.P.C.K.* From 6d.
- The Variorum Apocrypha Ed. BALL. *Eyre & Spottiswoode.* 6/6.
- Hebrew Lexicon ... GESENIUS. *Bagster.* 25/-, abridged 7/6.
- \*Students' Hebrew Lexicon DAVIES (based on GESENIUS, etc.). *Andover.* 21/-.
- Analytical Hebrew Lexicon DAVIDSON. *Bagster.* 12/-.
- Pocket Hebrew Lexicon *Bagster.* 3/6.
- Hebrew Grammar ... GESENIUS. *Andover.* 7/6.
- Greek Lexicon (LXX. and N. T.) SCHLEUSNER. O.P. (secondhand about 7/6).
- \*Greek Lexicon of N. T. GRIMM (Trans. THAYER). *T. & T. Clark.* 36/-.
- Biblico - Theological Lexicon of N. T. Greek CREMER. *T. & T. Clark.* 38/-.

- Pocket Greek Lexicon of N. T. GREEN. *Bagster.* 2/6.
- \*A Treatise on the Grammar of N. T. Greek Winer. (Trans. MOULTON.) *T. & T. Clark.* 15/-.
- Hebrew Concordance DAVIDSON. *Bagster.* 42/- net.
- Handy Hebrew Concordance *Bagster.* 15/- net.
- Analytic Concordance (Heb. and Greek) YOUNG. *Young, Edinburgh.* 52/6 net.
- Concordance to the LXX. and other Gk. Versions of O. T. HATCH AND REDPATH. *Clar. Press.* 6 parts, 21/- each.
- Concordance to the Septuagint *Bagster.* 15/-.
- \*Concordance to the Greek Testament BRUDER. *Williams & Norgate.* 25/-.
- The Englishman's Grk. Concordance to the N. T. (with proper names) *Bagster.* 21/-.
- Greek Concordance to the New Testament SCHMIDT. *Bagster.* 3/6.
- Concordance to Authorized Version CRUDEN. *Bagster.* From 2/6.
- \*Concordance to A. V. with Apocrypha and Prayer-book Psalter S.P.C.K. 14/-.
- Concordance to Revised Version of N. T. THOMS. *S.P.C.K.* 5/-.
- The Bible Word Book ALDIS WRIGHT. *Macmillan.* 7/6.

## 3. COMMENTARIES.

- \*The Speaker's Commentary Ed. COOK. *Murray.* 10 vols. £11 9s. (sold sep.), abridged 6 vols. 7/6 each.
- \*The Holy Bible, with Notes and Introductions BP. WORDSWORTH. *Longmans.* O. T. 5 vols. 21/- to 38/- each. Grk. T. 2 vols. £4.
- \*Commentaries for English Readers BP. ELLICOTT. *Cassells.* 8 vols. 21/- each.
- Theological and Homiletic Commentary. ... LANGE. *T. & T. Clark.* 25 vols. 15/- each.
- The Expositor's Bible Ed. ROBERTSON NICOLL. *Hodder & Stoughton.* 7/6 a vol., or 4 vols. 24/-.

- \*The Pulpit Commentary SPENCE AND EXELL. *Kegan Paul*. 35 vols. from 12/6 each.  
 Commentary on the Bible S.P.C.K. 9 vols. 4/- each.  
 Commentary on the Bible (Latin) CORNELIUS À LAPIDE. *Nutt*. 10 vols. 12/6 each.  
 Commentary on the Bible MATTHEW HENRY. *Hodder & Stoughton*. 3 vols. 36/-. Psalms. *Bell & Sons*. 5/-.  
 \*The Cambridge Bible for Schools and Colleges Ed. BP. PEROWNE. *Camb. Univ. Press*. 1/6 to 4/6 a vol.

## B. THE OLD TESTAMENT.

## I. GENERAL.

- General Introduction to the Old Testament HAVERNICK. *T. & T. Clark*. 10/6.  
 Historico-Critical Introduction to the Old Testament KEIL. *T. & T. Clark*. 2 vols. 21/-.  
 \*Introduction to the Old Testament BLEEK (Ed. VENABLES). *Bell & Sons*. 2 vols. 5/- each.  
 \*Introduction to the Old Testament (with Bibliography) C. H. H. WRIGHT. *Hodder & Stoughton*. 2/6.  
 The Divine Library of the Old Testament KIRKPATRICK. *Macmillan*. 3/- net.  
 \*An Introduction to the Literature of the Old Testament DRIVER. *T. & T. Clark*. 12/-.  
 The Oracles of God ... SANDAY. *Longmans*. 4/-.  
 The Old Testament Canon H. E. RYLE. *Macmillan*. 6/-.  
 Theology of the Old Testament OEHLER. *T. & T. Clark*. 2 vols. 21/-.  
 \*Lectures on the Old Testament MOZLEY. *Longmans*. 10/6.  
 Studies on the Old Testament GODET. *Hodder & Stoughton*. 7/6.  
 History of the Old Covenant KURTZ. *T. & T. Clark*. 3 vols. 31/6.  
 \*The Worship of the Old Covenant WILLIS. *Parker*. 5/-.



- \*Old Testament History of Redemption DELITZSCH. *Hamilton Adams.* 4/6.
- Antiquities of Israel ... EWALD. *Longmans.* 12/6.
- \*Lectures on the Jewish Church DEAN STANLEY. *Murray.* 3 vols. 6/- each.
- The Bible History ... EDERSHEIM. *R.T.S.* 7 vols. 2/6 each.
- A Class Book of Old Testament History MACLEAR. *Macmillan.* 4/6.
- Ancient History from the Monuments VARIOUS EDS. *S.P.C.K.* 5 vols. 2/6 each.
- Hours with the Bible ... GEIKIE. *Nisbet.* 6 vols. 3/6 each.
- Historico-Critical Introduction to the Pentateuch HAVERNICK. *T. & T. Clark.* 10/6.
- The Pentateuch, its Origin and Structure BISSELL. *Hodder & Stoughton.* 9/-.
- The Types of Genesis JUKES. *Longmans.* 7/6.
- The Law of the Offerings in Leviticus JUKES. *Nisbet.* 3/-.
- Patriarchs and Law-givers MAURICE. *Macmillan.* 4/6.
- Prophets and Kings of the Old Testament MAURICE. *Macmillan.* 6/-.
- Elisha the Prophet ... EDERSHEIM. *R.T.S.* 2/6.
- Introduction to Ezra, Nehemiah, and Esther SAYCE. *R.T.S.* 2/6.
- Job and Solomon ... CHEYNE. *Kegan Paul.* 12/6.
- Lectures on the Book of Job DEAN BRADLEY. *Clar. Press.* 7/6.
- Lectures on Ecclesiastes DEAN BRADLEY. *Clar. Press.* 4/6.
- Lectures on the Psalms BP. ALEXANDER. *Murray.* 14/-.
- The Times of Isaiah ... SAYCE. *R.T.S.* 2/-.
- Daniel the Prophet ... PUSEY. *Innes & Co.* 10/6.
- The Authenticity of the Book of Daniel TREGELLES. *Bagster.* 1/6.
- The Story of Daniel ... HUNTER. *Oliphant, Edinburgh.* 5/-.
- After the Exile ... HUNTER. *Oliphant, Edinburgh.* 2 vols. 5/- each.
- Jonah, his Life, Character, and Mission P. FAIRBAIRN. *Johnstone.* 3/6.
- The Story of Jonah ... RALEIGH. *Black.* 6/-.
- Bible Studies, part II. KALISCH. *Longmans.* 10/6.
- Jonah

Zechariah and his Prophecies (with Comm.)	C. H. H. WRIGHT. <i>Hodder &amp; Stoughton.</i>
	14/-.
Christology of the Old Testament	HENGSTENBERG. <i>T. &amp; T. Clark.</i>
	10/6.
Messianic Prophecies in historical succession	DELITZSCH. <i>T. &amp; T. Clark.</i>
	5/-.
Discourses on Prophecy	DAVISON. <i>Parker.</i>
	9/-.
Messianic Prophecy ...	BRIGGS. <i>T. &amp; T. Clark.</i>
	10/6.
Messianic Prophecy, its origin, growth, and N. T. fulfilment.	RIEHM. <i>T. &amp; T. Clark.</i>
	7/6.
On the Messianic Interpretation of Isaiah	PAYNE SMITH. <i>Parker.</i>
	10/6.
The Servant of the Lord	FORBES. <i>T. &amp; T. Clark.</i>
	5/-.

## 2. COMMENTARIES.

The Pentateuch	...	VON GERLACH. <i>T. &amp; T. Clark.</i>	10/6.
„ „	...	AINSWORTH. O.P. (secondhand about 3/6).	
Genesis ...	...	DELITZSCH. <i>T. &amp; T. Clark.</i>	2 vols. 21/-.
„ ...	...	MURPHY. <i>T. &amp; T. Clark.</i>	10/6.
„ ...	...	KALISCH. <i>Longmans.</i>	18/-, abgd. 12/-.
„ ...	...	MARCUS DODS. <i>T. &amp; T. Clark.</i>	2/-.
Exodus ...	...	MURPHY. <i>T. &amp; T. Clark.</i>	9/-.
„ ...	...	KALISCH. <i>Longmans.</i>	15/-, abgd. 12/-.
„ ...	...	MARCUS DODS. <i>T. &amp; T. Clark.</i>	2 parts, 2/- each.
Leviticus	...	A. A. BONAR. <i>Nisbet.</i>	8/6.
„	...	MURPHY. <i>T. &amp; T. Clark.</i>	10/6.
„	...	KALISCH. <i>Longmans.</i>	2 vols. 30/-, abridged 2 vols. 16/-.
Numbers to Joshua	...	(See Cambridge Bible, etc.)	
Joshua ...	...	DOUGLAS. <i>T. &amp; T. Clark.</i>	1/6.
Judges ...	...	DOUGLAS. <i>T. &amp; T. Clark.</i>	1/3.
Ruth (Hebrew)	...	C. H. H. WRIGHT. <i>Hodder &amp; Stoughton.</i>	7/6.
I. & II. Samuel	...	(See Cambridge Bible, etc.)	
I. & II. Kings ...	...	(See Cambridge Bible, etc.)	
I. & II. Chronicles	...	MURPHY. <i>T. &amp; T. Clark.</i>	1/6.
Ezra and Nehemiah	...	(See Cambridge Bible, etc.)	
Esther ...	...	CASSEL. <i>T. &amp; T. Clark.</i>	10/6.
Job ...	...	DELITZSCH. <i>T. &amp; T. Clark.</i>	2 vols. 10/6 each.

Job ... ..	S. COX. <i>Kegan Paul.</i>	15/-.
Psalms ... ..	ST. AUGUSTINE. <i>Innes &amp; Co.</i>	6 vols. 42/-.
*Psalms ... ..	BP. PEROWNE. <i>Bell &amp; Sons.</i>	2 vols. 34/-, abridged 10/6.
„ ... ..	DELITZSCH. <i>T. &amp; T. Clark.</i>	3 vols. 10/6 each.
„ ... ..	HENGSTENBERG. <i>T. &amp; T. Clark.</i>	3 vols. 33/-.
„ ... ..	EWALD. <i>Williams &amp; Norgate.</i>	2 vols. 10/6 each.
„ ... ..	KAY. <i>Longmans.</i>	12/6.
„ ... ..	NEALE AND LITTLEDALE. <i>Masters.</i>	4 vols. 10/6 each.
„ ... ..	JENNINGS AND LOWE. <i>Macmillan.</i>	2 vols. 21/-.
„ ... ..	THRUPP. <i>Macmillan.</i>	2 vols. 21/-.
„ ... ..	SPURGEON. <i>Passmore.</i>	7 vols. 8/- each.
Proverbs ... ..	DELITZSCH. <i>T. &amp; T. Clark.</i>	2 vols. 10/6 each.
„ ... ..	STUART. <i>New York.</i>	9/-.
Ecclesiastes and Song of Solomon	DELITZSCH. <i>T. &amp; T. Clark.</i>	10/6.
Ecclesiastes and Song of Solomon	STUART. <i>New York.</i>	6/-.
Ecclesiastes ... ..	C. H. H. WRIGHT. <i>Hodder &amp; Stoughton.</i>	12/-.
Song of Solomon ... ..	THRUPP. <i>Macmillan.</i>	2 vols. 35/-.
„ „ ... ..	GINSBURG. <i>Longmans.</i>	10/-.
„ „ ... ..	LITTLEDALE. <i>Masters.</i>	7/-.
*Isaiah ... ..	DELITZSCH. <i>T. &amp; T. Clark.</i>	2 vols. 10/6 each.
„ ... ..	CHEYNE. <i>Kegan Paul.</i>	2 vols. 25/-.
„ ... ..	PROF. ALEXANDER. <i>T. &amp; T. Clark.</i>	2 vols. 17/-.
Jeremiah ... ..	KEIL. <i>T. &amp; T. Clark.</i>	2 vols. 21/-.
„ ... ..	HENDERSON. <i>Hamilton.</i>	14/-.
Ezekiel ... ..	HENGSTENBERG. <i>T. &amp; T. Clark.</i>	10/6.
„ ... ..	KEIL. <i>T. &amp; T. Clark.</i>	2 vols. 21/-.
„ ... ..	P. FAIRBAIRN. <i>T. &amp; T. Clark.</i>	10/6.
Daniel ... ..	KEIL. <i>T. &amp; T. Clark.</i>	10/6.
* „ ... ..	BEVAN. <i>Camb. Univ. Press.</i>	8/-.
*The Twelve Minor Prophets	PUSEY. <i>Innes &amp; Co.</i>	1 vol. 31/6, or 6 vols. 5/-, 6/- each. (Index, 2/-, 3/-.)

The Twelve Minor Prophets	KEIL.	<i>T. &amp; T. Clark.</i>	2 vols. 21/-.
The Six Intermediate Minor Prophets	DOUGLAS.	<i>T. &amp; T. Clark.</i>	1/6.
Habakkuk (Heb. & Gk.)	SINKER.	<i>Deighton &amp; Bell.</i>	3/6.
Haggai, Zechariah, and Malachi	MARCUS DODS.	<i>T. &amp; T. Clark.</i>	2/-.
Zechariah ... ..	C. H. H. WRIGHT.	<i>Hodder &amp; Stoughton.</i>	14/-.

### C. THE APOCRYPHA.

#### COMMENTARIES.

The Apocrypha (uniform with Speaker's Commentary)	Ed. WACE.	<i>Murray.</i>	2 vols. 50/-.
The Apocrypha ...	CHURTON.	<i>Whitaker.</i>	5/-.
" " ...	BISSELL.	<i>T. &amp; T. Clark.</i>	15/-.
The Book of Wisdom	DEANE.	<i>Clar. Press.</i>	12/6.

[See also BP. ELLICOTT'S, LANGE'S, and S.P.C.K. Commentaries.]

### D. THE NEW TESTAMENT.

#### I. GENERAL.

*Introduction to the Study of the New Testament	SALMON.	<i>Murray.</i>	9/-.
Manual of Introduction to the New Testament	WEISS.	<i>Hodder &amp; Stoughton.</i>	2 vols. 7/6 each.
Introduction to the New Testament	DEAN PLUMPTRE.	<i>Cassells.</i>	2/6.
Introduction to the New Testament	MARCUS DODS.	<i>Hodder &amp; Stoughton.</i>	2/6.
The Study of the New Testament	SANDAY.	<i>Parker.</i>	2/-.
History of the Sacred Scriptures of the New Testament	REUSS.	<i>T. &amp; T. Clark.</i>	15/-.
The Unity of the New Testament	MAURICE.	<i>Macmillan.</i>	2 vols. 12/-.
The Messages of the Books	FARRAR.	<i>Macmillan.</i>	14/-.
Studies on the New Testament	GODET.	<i>Hodder &amp; Stoughton.</i>	7/6.

- Class Book of New Testament History MACLEAR. *Macmillan.* 5/6.
- \*General Survey of the History of the Canon of the New Testament BP. WESTCOTT. *Macmillan.* 10/6.
- \*Introduction to the Criticism of the New Testament SCRIVENER. *Deighton & Bell.* 18/-.
- \*Principles of Textual Criticism HAMMOND. *Clar. Press.* 3/6.
- Textual Criticism of the New Testament WARFIELD. *Hodder & Stoughton.* 2/6.
- New Testament Synonyms ABP. TRENCH. *Kegan Paul.* 12/-.
- The Language of the New Testament W. H. SIMCOX. *Hodder & Stoughton.* 2/6.
- The Writers of the New Testament W. H. SIMCOX. *Hodder & Stoughton.* 2/6.
- The Temple, its Ministry, etc., at the time of Jesus Christ EDERSHEIM. *R.T.S.* 5/-.
- Sketches of Jewish Life EDERSHEIM. *R.T.S.* 5/-.
- \*Introduction to the Study of the Gospels BP. WESTCOTT. *Macmillan.* 10/6.
- \*Synopsis Evangelica (Greek) TISCHENDORF. *Williams & Norgate.* 4/-.
- The Four Gospels arranged as a Harmony (English) FULLER. *S.P.C.K.* 1/-.
- A Key to the Narrative of the Four Gospels NORRIS. *Longmans.* 1/6.
- Studies in the Gospels ABP. TRENCH. *Kegan Paul.* 10/6.
- \*Notes on the Miracles ABP. TRENCH. *Kegan Paul.* 7/6.
- \*Notes on the Parables ABP. TRENCH. *Kegan Paul.* 7/6.
- The Parables of Jesus GOEBEL. *T. & T. Clark.* 10/6.
- Historical Lectures on the Life of our Lord Jesus Christ BP. ELLICOTT. *Longmans.* 12/-.
- The Life of Christ ... FARRAR. *Cassells.* From 6/-; illustrated, 7/6.
- The Life of our Lord Jesus Christ LANGE. *T. & T. Clark.* 4 vols. 28/-.
- The Life and Words of Christ GEIKIE. *Cassells.* 2 vols. 30/-; Student's Ed. 2 vols. 16/-.



- \*The Life and Times of EDERSHEIM. *Longmans.* 2 vols. 24/- ;  
 Jesus the Messiah abridged, 1 vol. 7/6.  
 Jesus Christ ... .. PÈRE DIDON. *Kegan Paul.* 21/-.  
 Pastor Pastorum ... LATHAM. *Deighton & Bell.* 6/6.  
 Some Central Points of WACE. *Hodder & Stoughton.* 6/-.  
 our Lord's Ministry  
 Homilies on St. Matthew ST. CHRYSOSTOM. *Parker.* 3 vols. 21/-.  
 Footprints of the Son of LUCKOCK. *Longmans.* 5/-.  
 Man as Traced by St.  
 Mark  
 The Gospel of the MAURICE. *Macmillan.* 6/-.  
 Kingdom of Heaven  
 (St. Luke)  
 The Gospel of St. John MAURICE. *Macmillan.* 6/-.  
 The Words of the Lord STIER. *T. & T. Clark.* 4 vols. 10/6  
 Jesus each.  
 The Words of the Risen STIER. *T. & T. Clark.* 10/6.  
 Saviour  
 The Words of the STIER. *Swan Sonnenschein.* 3/6.  
 Angels  
 The Words of the STIER. *T. & T. Clark.* 10/6.  
 Apostles  
 History of the Church BAUMGARTEN. *T. & T. Clark.* 3 vols.  
 in the Apostolic Age 27/-.  
 A Key to the Narrative NORRIS. *Longmans.* 1/6.  
 of the Acts of the  
 Apostles  
 The Life and Work of FARRAR. *Cassells.* From 6/-.  
 St. Paul  
 The Life and Epistles CONYBEARE AND HOWSON. *Longmans.*  
 of St. Paul 2 vols. 21/-; Student's Ed. 1 vol. 3/6.  
 The Life and Epistles of LEWIN. *Bell & Sons.* 2 vols. 42/-.  
 St. Paul  
 Horæ Paulinæ ... .. PALEY. (Ed. HOWSON.) *S.P.C.K.* 3/-.  
 The Apostle of the BALL. *S.P.C.K.* 2/6.  
 Gentiles  
 The Heathen World and VARIOUS WRITERS. *S.P.C.K.* 4 vols.  
 St. Paul 2/- each.  
 Handbook to St. Paul's WALLER. *Shaw & Co.* 5/-.  
 Epistles  
 Lectures on the Corin- ROBERTSON. *Kegan Paul.* 5/-.  
 thians  
 \*Lectures on the Ephe- DALE. *Hodder & Stoughton.* 6/-.  
 sians

- The Epistles of St. John MAURICE. *Macmillan*. 6/-.  
 Studies on the Epistles GODET. *Hodder & Stoughton*. 7/6.  
 Lectures on the Apoca- MAURICE. *Macmillan*. 6/-.  
 lypse  
 Lectures on the Revela- DEAN VAUGHAN. *Macmillan*. 10/6.  
 tion of St. John  
 Lectures on the Apoca- MILLIGAN. *Macmillan*. 2 vols. 5/-  
 lypse each.

## 2. COMMENTARIES.

- \*Gnomon of the New BENGEL, Eng. *T. & T. Clark*. 3 vols.  
 Testament 24/-; Lat. *Williams & Norgate*. 10/-.  
 \*Greek Testament with BP. WORDSWORTH. *Longmans*. 2 vols.  
 Notes and Introduc- 80/-  
 tions  
 \*Greek Testament with DEAN ALFORD. *Longmans*. 4 vols.  
 Notes and Introduc- 102/-; abridged, 1 vol. 10/6.  
 tions  
 Greek Testament with Ed. BP. PEROWNE. *Camb. Univ. Press*.  
 Notes and Introduc- Separate books; from 3/-.  
 tions  
 The New Testament Ed. SCHAFF. *T. & T. Clark*. 4 vols.  
 with Notes and Intro- 12/6 each.  
 ductions  
 The New Testament MEYER. *T. & T. Clark*. 20 vols. 10/6  
 with Notes and Intro- each.  
 ductions  
 \*The New Testament SADLER. *Bell & Sons*. 12 vols. 6/- to  
 with Notes and Intro- 9/- each.  
 ductions  
 The New Testament NORRIS. *Longmans*. 2 vols. O.P.  
 with Notes and Intro-  
 ductions  
 The Four Gospels and OLSHAUSEN. *T. & T. Clark*. 4 vols.  
 Acts 42/-.  
 The Four Gospels ST. THOMAS AQUINAS. *Parker*. 6 vols.  
 (Catena Aurea) 42/-.  
 The Four Gospels ... CORNELIUS À LAPIDE (Eng.). *Hodges*.  
 6 vols. 12/- each.  
 ,, ,, ... ISAAC WILLIAMS. *Longmans*. 8 vols.  
 5/- each.  
 ,, ,, ... DEAN BURGON. *Parker*. 4 vols. 21/-.  
 ,, ,, ... MCCLELLAN. *Macmillan*. 30/-.

The Four Gospels ...	FORD. <i>Masters</i> . O.P.
St. Matthew ... ..	LANGE. <i>T. &amp; T. Clark</i> . 15/-.
„ ... ..	MORISON. <i>Hodder &amp; Stoughton</i> . 14/-.
The Sermon on the Mount	ABP. TRENCH. <i>Kegan Paul</i> . 10/6.
St. Mark ... ..	LANGE. <i>T. &amp; T. Clark</i> . 15/-.
„ ... ..	MORISON. <i>Hodder &amp; Stoughton</i> . 12/-.
St. Luke ... ..	GODET. <i>T. &amp; T. Clark</i> . 2 vols. 21/-.
St. John ... ..	ST. AUGUSTINE. Eng. <i>Parker</i> . 15/-; Latin. <i>Nutt</i> . 2 vols. 5/-.
* „ ... ..	BP. WESTCOTT. <i>Murray</i> . 10/6.
„ ... ..	GODET. <i>T. &amp; T. Clark</i> . 3 vols. 31/6.
„ ... ..	LANGE. <i>T. &amp; T. Clark</i> . 15/-.
„ ... ..	LUTHARDT. <i>T. &amp; T. Clark</i> . 3 vols. 31/6.
Acts of the Apostles ...	DENTON. <i>Bell &amp; Sons</i> . 2 vols. 9/- each.
„ „ ... ..	GLOAG. <i>T. &amp; T. Clark</i> . 2 vols. 21/-.
„ „ ... ..	PAGE. <i>Macmillan</i> . 3/6.
Romans ... ..	OLSHAUSEN. <i>T. &amp; T. Clark</i> . 10/6.
„ ... ..	GODET. <i>T. &amp; T. Clark</i> . 2 vols. 21/-.
„ ... ..	DEAN VAUGHAN. <i>Macmillan</i> . 7/6.
„ ... ..	GIFFORD. <i>Murray</i> . 7/6.
„ ... ..	BEET. <i>Hodder &amp; Stoughton</i> . 7/6.
I. & II. Corinthians ...	BEET. <i>Hodder &amp; Stoughton</i> . 10/6.
I. Corinthians ... ..	GODET. <i>T. &amp; T. Clark</i> . 2 vols. 21/-.
„ ... ..	BP. ELLICOTT. <i>Longmans</i> . 16/-.
„ ... ..	DEAN STANLEY. <i>Murray</i> . 18/-.
*Galatians ... ..	BP. LIGHTFOOT. <i>Macmillan</i> . 12/-.
„ ... ..	BP. ELLICOTT. <i>Longmans</i> . 8/6.
„ ... ..	BEET. <i>Hodder &amp; Stoughton</i> . 5/-.
Ephesians ... ..	BP. ELLICOTT. <i>Longmans</i> . 8/6.
„ ... ..	EADIE. <i>T. &amp; T. Clark</i> . 10/6.
*Philippians ... ..	BP. LIGHTFOOT. <i>Macmillan</i> . 12/-.
„ ... ..	DEAN VAUGHAN. <i>Macmillan</i> . 5/-.
„ ... ..	EADIE. <i>T. &amp; T. Clark</i> . 10/6.
*Colossians and Philemon	BP. LIGHTFOOT. <i>Macmillan</i> . 12/-.
„ „	EADIE. <i>T. &amp; T. Clark</i> . 10/6.
Philippians, Colossians and Philemon	BP. ELLICOTT. <i>Longmans</i> . 10/6.
The Pastoral Epistles...	BP. ELLICOTT. <i>Longmans</i> . 10/6.
„ „ ... ..	P. FAIRBAIRN. <i>T. &amp; T. Clark</i> . 7/6.
*Hebrews ... ..	BP. WESTCOTT. <i>Macmillan</i> . 14/-.
„ ... ..	DELITZSCH. <i>T. &amp; T. Clark</i> . 2 vols. 21/-.
„ ... ..	DEAN VAUGHAN. <i>Macmillan</i> . 7/6.

- St. James ... .. STIER. *T. & T. Clark.* 10/6.  
 \*I. St. Peter ... .. ABP. LEIGHTON. *R. T. S.* 2 vols. 4/-.  
 \*I., II., III., St. John ... BP. WESTCOTT. *Macmillan.* 12/6.  
 " " ... BP. ALEXANDER. *Hodder & Stoughton.*  
 7/6.  
 " " ... EBRARD. *T. & T. Clark.* 10/6.  
 Revelation ... .. ISAAC WILLIAMS. *Longmans.* 5/-.  
 " ... .. STUART. *Andover.* 2 vols. \$2.25.  
 \* " ... .. MILLIGAN. *Hodder & Stoughton.* 7/6.  
 The Epistles to the ABP. TRENCH. *Kegan Paul.* 8/6.  
 Seven Churches  
 The Epistles to the DEAN PLUMPTRE. *Hodder & Stoughton.*  
 Seven Churches 5/-.  
 \*\* The *Encyclopædia Britannica* contains many articles on Biblical  
 (and Theological) subjects by some of the foremost authorities.

---

## II. LITURGICAL.

- \*Liturgies, Eastern and HAMMOND. *Clar. Press.* 10/6. Ap-  
 Western pendix 1/6.  
 \*Our Inheritance ... BARING GOULD. *Skeffington.* 14/-.  
 The Greek Liturgies ... SWAINSON. *Camb. Univ. Press.* 15/-.  
 Four Primitive Liturgies NEALE. *Hayes.* 6/-; trans. LITTLE-  
 DALE, 6/-.  
 Early Liturgies, etc. ... Ed. ROBERTS AND DONALDSON. *T. &  
 T. Clark.* 9/-.  
 \*Origines Liturgicæ ... PALMER. O. P. (Secondhand, about  
 10/6.)  
 Origines Ecclesiasticæ BINGHAM. *Reeves & Turner.* 2 vols.  
 20/-.  
 Monumenta Ritualia MASKELL. *Clar. Press.* 3 vols. 50/-.  
 Ecclesiæ Anglicanæ  
 Ancient Liturgy of the MASKELL. *Clar. Press.* 15/-.  
 Church of England  
 The Liturgy and Ritual WARREN. *Clar. Press.* 14/-.  
 of the Celtic Church  
 The Leofric Missal and WARREN. *Clar. Press.* 35/-.  
 other early Service  
 Books  
 Missale ad usum Ec- Ed. DICKINSON. *Parker.* 26/-.  
 clesiæ Sarum

- The Sarum Liturgy ... Trans. DODD. *Masters.* 1/6.  
 Breviarium ad usum In- Ed. PROCTER AND WORDSWORTH.  
 signis Ecclesiæ Sarum *Camb. Univ. Press.* 3 vols. 42/-.  
 Introduction to the Suc- JAMES PARKER. *Parker.* 12/-.  
 cessive Revisions of  
 the Prayer-book  
 The First Prayer-book JAMES PARKER. *Parker.* 12/-.  
 compared with succes-  
 sive Revisions (with  
 Concordance, etc.)  
 Liturgies and Offices of BURBIDGE. *Bell & Sons.* 9/-.  
 the Church illustrating  
 the Prayer-book  
 Latin Prayer-book (in- BRIGHT AND MEDD. *Longmans.* 7/6.  
 cluding 1st Reformed,  
 Scotch, and American  
 Liturgies)  
 \*The First and Second *Griffith & Farran.* 2/6 each; *Parker.*  
 Prayer - books of 1/- each.  
 Edward VI.  
 The Prayer-book of *Griffith & Farran.* 2/6.  
 Elizabeth  
 Studies in the History of LUCKOCK. *Longmans.* 6/-.  
 the Prayer-book  
 \*History of the Book of PROCTER. *Macmillan.* 7/6.  
 Common Prayer  
 Annotated Book of J. H. BLUNT. *Longmans.* 21/-.  
 Common Prayer  
 The Book of Common Ed. CORNFORD. *Eyre & Spottiswoode.*  
 Prayer, with Historical 5/-.  
 Notes  
 \*Prayer-book History, etc. EVAN DANIEL. *Wells Gardner.* 6/-.  
 \*The Teacher's Prayer- BP. BARRY. *Eyre & Spottiswoode.* 3/6.  
 book  
 Commentary on the VARIOUS WRITERS. *S.P.C.K.* 1/6.  
 Prayer-book  
 The Prayer-book inter- CAMPION AND BEAMONT. *Longmans.*  
 leaved 7/6.  
 \*Helps to the Study of *Clar. Press.* 3/6.  
 the Book of Common  
 Prayer  
 Expository Sermons on MAURICE. *Macmillan.* 6/-.  
 the Prayer-book and  
 Lord's Prayer



- Catechetical Lessons on the Book of Common Prayer HESSEY. *Parker*. 6/-.
- Companion to the Temple DEAN COMBER. *Clar. Press*. 7 vols. 31/6.
- \*Principles of Divine Service P. FREEMAN. *Parker*. 2 vols. 16/-.
- \*Notitia Eucharistica ... SCUDAMORE. *Longmans*. O.P. (Second-hand, about 40/-.)
- The Divine Liturgy ... LUCKOCK. *Longmans*. 6/-.
- The Liturgy compared with the Bible BAILEY. *S.P.C.K.* 4/-.
- \*Collects of the Day ... DEAN GOULBURN. *Longmans*. 2 vols. 8/- each.
- Thoughts upon the Liturgical Gospels DEAN GOULBURN. *Longmans*. 2 vols. 16/-.
- Meditations upon the Liturgical Gospels with Holy Days, etc. DEAN GOULBURN. *Longmans*. 8/6.
- Commentary on the Gospels and Epistles for Sundays and Holy Days DENTON. *Bell & Sons*. 5 vols. 9/- each.
- Festivals and Fasts ... NELSON. *S.P.C.K.* 4/-.
- Called to be Saints ... C. ROSSETTI. *S.P.C.K.* 5/-.
- The Christian taught by the Church's Services DEAN HOOK. *Bell & Sons*. From 2/6.
- The Paraphrase Psalter BP. WESTCOTT. *Camb. Univ. Press*. From 1/-.
- Concordance to Prayer-book Psalter *Innes & Co.* 1/-.
- History of the XXXIX Articles HARDWICK. *Bell & Sons*. 5/-.
- \*An Exposition of the XXXIX Articles BP. HAROLD BROWNE. *Longmans*. 16/-.
- An Explanation of the XXXIX Articles BP. FORBES. *Parker*. 12/-.
- The Catholic Doctrine of the Church of England ROGERS. *Parker Society*. O.P. (Second-hand, about 3/-.)
- An Introduction to the XXXIX Articles MACLEAR. *Macmillan*. 3/6.

## III. HISTORICAL.

## A. GENERAL CHURCH HISTORY.

- \*Dictionary of Christian Biography, etc. Ed. SMITH. *Murray*. 4 vols. 136/6.
- \*Dictionary of Christian Antiquities Ed. SMITH. *Murray*. 2 vols. 73/6.
- Dictionary of Hymnology Ed. JULIAN. *Murray*. 42/-.
- Dictionary of Sects, Heresies, etc. J. H. BLUNT. *Longmans*. 21/-.
- \*Church Dictionary ... DEAN HOOK. *Murray*. 21/-.
- Dictionary of Religion BENHAM. *Cassells*. 10/6.
- \*The Apostolic Fathers Ed. BP. LIGHTFOOT. *Macmillan*. 5 vols. 78/-; \*abridged, 1 vol. 16/-.
- The Apostolic Fathers (Eng.) *Griffith & Farran*. 2 vols. 1/- each.
- \*Historia Ecclesiastica... EUSEBIUS. (Ed. BRIGHT.) *Clar. Press*. 8/6.
- Historia Ecclesiastica... SOCRATES. (Ed. BRIGHT.) *Clar. Press*. 7/6.
- Historia Ecclesiastica... SOZOMEN. (Ed. HUSSEY.) *Clar. Press*. 3 vols. 15/-.
- Historia Ecclesiastica... THEODORET. (Ed. GAISFORD.) *Clar. Press*. 7/6.
- Eusebius, Socrates, Sozomen, Theodoret Ed. WACE AND SCHAFF. *Parker*. 4 vols. subs. 42/-.
- General History of the Christian Religion and Church NEANDER. *Bell & Sons*. 10 vols. 3/6 each.
- Ecclesiastical History... MOSHEIM. (Ed. BP. STUBBS.) *Longmans*. 3 vols. 95/-.
- \*History of the Christian Church to the Reformation ROBERTSON. *Murray*. 8 vols. 6/- each.
- History of the Christian Church to 1530 SCHAFF. *T. & T. Clark*. 12 vols. 126/-.
- Manual of Ecclesiastical History in first Twelve Centuries FFOULKES. *Parker*. O.P.

- Church History of the first Seven Centuries MAHAN. *Longmans.* 15/-.
- \*History of the Church in the first Three Centuries BP. WORDSWORTH. *Longmans.* 4 vols. 26/6.
- History of the Christian Church in the first Three Centuries J. J. BLUNT. *Murray.* 6/-.
- \*The First Age of the Church DÖLLINGER. (Trans. H. N. OXENHAM.) *Allen.* 2 vols. 18/-.
- Early Church History W. H. SIMCOX. *Longmans.* 7/6.
- The Church in the Apostolic Age SHIRLEY. *Clar. Press.* 3/6.
- Early Christianity ... DEAN MILMAN. *Murray.* 3 vols. 12/-.
- The Early Days of Christianity FARRAR. *Cassells.* 6/-.
- History of the Holy Eastern Church (Genl. Introduction) NEALE. *Masters.* 2 vols. 40/-.
- History of the Patriarchate of Alexandria NEALE. *Masters.* 2 vols. 24/-.
- Lectures on the Eastern Church DEAN STANLEY. *Murray.* 6/-.
- Life and Times of St. John Chrysostom STEPHENS. *Murray.* 7/6.
- Life and Times of St. Gregory the Illuminator MALAN. *Longmans.* 10/6.
- \*The Arians of the Fourth Century NEWMAN. *Longmans.* 6/-.
- History of the Church, 313—451 BRIGHT. *Parker.* 10/6.
- History of Latin Christianity DEAN MILMAN. *Murray.* 9 vols. 36/-.
- The Rise of Christian Monasticism GREGORY SMITH. *Innes & Co.* 14/-.
- \*Epochs of Church History Ed. BP. CREIGHTON. *Longmans.* 2/6 each.
- The National Churches VARIOUS WRITERS. *Wells Gardner.* 6/- each.
- Turning Points of General Church History CUTTS. *S.P.C.K.* 5/-.
- The Fathers for English Readers VARIOUS WRITERS. *S.P.C.K.* 15 vols. 2/- or 2/6 each.

- Manual of Councils ... LONDON. *Griffith & Farran*. 2 vols. 1/- each.
- Canons of the first Four General Councils *Clar. Press*. 2/6. Notes on do., etc. BRIGHT. *Clar. Press*. 5/6.
- History of the Christian Church (Middle Age) HARDWICK. (Ed. Bp. STUBBS.) *Macmillan*. 10/6.
- \*Lectures on Mediæval Church History ABP. TRENCH. *Kegan Paul*. 12/-.
- The Rise of the Papal Power HUSSEY. *Clar. Press*. 4/6.
- The Monks of the West DE MONTALEMBERT. (Trans.) *Blackwood*. 7 vols. 77/6.
- Christian Missions during the Middle Ages MACLEAR. *Macmillan*. 10/6.
- Apostles of Mediæval Europe MACLEAR. *Macmillan*. 4/6.
- History of the Reformation HAGENBACH. *T. & T. Clark*. 2 vols. 21/-.
- A History of the Christian Church during the Reformation HARDWICK. (Ed. Bp. STUBBS.) *Macmillan*. 10/6.
- Lectures on the Reformation AUBREY MOORE. *Kegan Paul*. 16/-.
- History of the Papacy during the Reformation Bp. CREIGHTON. *Longmans*. 4 vols. 56/-.
- The Era of the Protestant Revolution SEEBOHM. *Longmans*. 2/6.
- History of the Council of Trent LITTLEDALE. *S.P.C.K.* 1/-.

## B. ENGLISH CHURCH HISTORY.

- \**Historia Ecclesiastica*... BEDE. (Ed. MOBERLY.) *Clar. Press*. 10/6; Eng. (Ed. GIDLEY.) *Parker*. 6/-.
- Councils and Ecclesiastical Documents (Gt. Britain & Ireland) HADDAN AND STUBBS. *Clar. Press*. 3 vols. 56/-.
- \*Constitutional History of England Bp. STUBBS. *Clar. Press*. 3 vols. 12/- each.
- \*History of the Church of England PERRY. *Murray*. 3 vols. 7/6 each.

- \*The History of Religion in England WAKEMAN. *Longmans.* 1/6.
- Ecclesia Anglicana ... JENNINGS. *Longmans.* 7/6.
- History of the Church of England (177-1890) HORE. *Parker.* 5/-.
- Turning Points of English Church History CUTTS. *S.P.C.K.* 3/6.
- Illustrated Notes on English Church History LANE. *S.P.C.K.* 2 vols. 1/- each.
- Lives of the Archbishops of Canterbury DEAN HOOK. *Bentley.* 12 vols. 180/-.
- Diocesan Church Histories VARIOUS WRITERS. *S.P.C.K.* 16 vols. 2/6 or 3/6 each.
- History of the Cathedral Church of Wells E. A. FREEMAN. *Macmillan.* 3/6.
- \*Early English Church History BRIGHT. *Clar. Press.* 12/-.
- Leaders in the Northern Church BP. LIGHTFOOT. *Macmillan.* 6/-.
- \*Life of St. Anselm ... DEAN CHURCH. *Macmillan.* 5/-.
- Life of St. Hugh of Avalon. PERRY. *Murray.* 10/6.
- \*History of the Church of England (from Reformation) DIXON. *Routledge.* 4 vols. 16/- each.
- Life in the English Church, 1660—1714 OVERTON. *Longmans.* 14/-.
- The Bishops in the Tower LUCKOCK. *Longmans.* 6/-.
- History of the Non-Jurors LATHBURY. *J. R. Smith.* 6/-.
- The Church of England from William III. to Victoria HORE. *Parker.* 2 vols. 15/-.
- \*English Leaders of Religion (Eighteenth and Nineteenth Centuries) VARIOUS WRITERS. *Methuen.* 2/6 each.
- The English Church in the Eighteenth Century ABBEY AND OVERTON. *Longmans.* 2 vols. 36/-; abridged, 1 vol. 7/6.
- Life of Wesley SOUTHEY. *Warne.* 3/6.
- \*The Evangelical Revival in the Eighteenth Century OVERTON. *Longmans.* 2/6.



See also the Lives of:—

- |   |   |
|---|---|
| Henry Venn ...  | KNIGHT. <i>Seeley.</i> 6/-.                                     |
| Thomas Scott ...  | JOHN SCOTT.   |
| John Newton ...   | JOSIAH BULL. <i>R. T. S.</i> 5/-.                               |
| William Wilberforce   | BP. WILBERFORCE. <i>Murray.</i> 6/-.                            |
| *The Oxford Movement  | DEAN CHURCH. <i>Macmillan.</i> 5/-.                             |
| Reminiscences of the Oxford Movement                                      | T. MOZLEY. <i>Longmans.</i> 2 vols. 18/-.                       |
| Autobiography of Isaac Williams   | Ed. PREVOST. <i>Longmans.</i> 5/-.                              |
| W. G. Ward and the Oxford Movement  | W. WARD. <i>Macmillan.</i> 14/-.                                |
| Apologia pro Vita Sua   | NEWMAN. <i>Longmans.</i> 3/6.                                   |
| Tract XC ... ..   | NEWMAN. <i>Innes &amp; Co.</i> 1/6.                             |
| Letters and Correspondence of J. H. Newman                                | Ed. ANNE MOZLEY. <i>Longmans.</i> 2 vols. 30/- net.             |
| Life of Keble ... ..  | COLERIDGE. <i>Parker.</i> 6/-.                                  |
| Lives of Twelve Good Men  | DEAN BURGON. <i>Murray.</i> 16/-.                               |
| *Life of Pusey ... ..   | LIDDON. <i>Longmans.</i>  |
| * * For general Church History of the Present Century, see the Lives of:— |   |
| Abp. Whateley ...   | E. J. WHATELEY. <i>Longmans.</i> 10/6.                          |
| Abp. Trench ...   | <i>Kegan Paul.</i> 2 vols. 21/-.                                |
| *Abp. Tait ... ..   | DAVIDSON AND BENHAM. <i>Macmillan.</i> 2 vols. 10/- net.        |
| Bp. Wilberforce ...   | ASHWELL AND WILBERFORCE. 3 vols. 15/- each.                     |
| *Dr. Arnold ... ..  | DEAN STANLEY. <i>Ward, Lock.</i> 2/-.                           |
| *F. D. Maurice ...  | COL. MAURICE. <i>Macmillan.</i> 2 vols. 16/-.                   |
| *An Ecclesiastical History of Scotland                                    | GRUB. <i>Edmonstone &amp; Douglas,</i> Edinburgh. 4 vols. 42/-. |
| Discourse on Scottish Church History                                      | BP. CHAS. WORDSWORTH. <i>Blackwood.</i> 2/6.                    |
| Handbook to Scottish Church History                                       | WALKER. <i>T. &amp; T. Clark.</i> 1/6.                          |
| A Brief Hist. of the Old Church of Scotland                               | INGLIS. <i>Murray,</i> Aberdeen.                                |
| The Early Scottish Church (first Twelve Centuries)                        | MCLAUCHLAN. <i>T. &amp; T. Clark.</i> 10/6.                     |
| The Church History of Scotland  | CUNNINGHAM. <i>Thin,</i> Edinburgh. 2 vols. 16/-.               |

For later times see the Lives of:—

- Dr. Chalmers ... HANNA. *Edmonstone & Douglas*. 2 vols. 12/-.
- Dr. Guthrie ... AUTOBIOGRAPHY. *Burnet*. 10/6.
- Erskine of Linlathen MRS. OLIPHANT. *Hurst & Blackett*. 5/-.
- Norman McLeod ... DONALD MACLEOD. *Burnet*. 9/-.
- Principal Tulloch ... MRS. OLIPHANT. *Blackwood*. 7/6.
- Robertson of Irvine GUTHRIE. *Houlston*. 5/-.
- Ecclesiastical History of Ireland KILLEN. *Macmillan*. 2 vols. 25/-.
- Primer of the Church History of Ireland KING. *Elliot Stock*. 2 vols. 9/-.
- History of the Church of Ireland (Sermons) BP. WORDSWORTH. *Longmans*. 6/-.
- The Church of Ireland, her history and claims BP. WORDSWORTH. *Longmans*. 1/-.
- A Short History of the Church in Ireland POOLER. *Griffith & Farran*. 1/4.
- Ireland and the Celtic Church (to 1172) STOKES. *Hodder & Stoughton*. 9/-.
- Ireland and the Anglo-Norman Church (1557—1886) STOKES. *Hodder & Stoughton*. 6/-.
- The Reformed Church of Ireland BALL. *Longmans*. 7/6.
- History of the Church of England in the Colonies ANDERSON. *Longmans*. 3 vols. O.P.
- History of the American Church BP. WILBERFORCE. *Longmans*. O.P.
- History of the American Church BENHAM. *Griffith & Farran*. 2/6.
- The English Church in Other Lands TUCKER. *Longmans*. 2/6.
- Under His Banner ... TUCKER. *S.P.C.K.* 5/-.
- Colonial Church Histories VARIOUS WRITERS. *S.P.C.K.* 2/- to 5/-.
- The Church Missionary Atlas *Seeley*. Pt. i. Africa, etc. 11 maps. 4/-.  
Pt. ii. India. 10 maps. 5/-.
- See also the Lives of:—
- Bp. Wilson of Calcutta *Murray*. 9/-.
- Bp. Cotton of Calcutta *Longmans*. 7/6.
- Bp. Milman of Calcutta *Longmans*. 12/-.

- Bp. Short of Adelaide WHITINGTON. *Wells Gardner.* 7/6.  
 Bp. Gray of Cape C. N. GRAY. *Longmans.* 6/-.  
 Town  
 \*Bp. Feild of New- TUCKER. *Wells Gardner.* 5/-.  
 foundland  
 \*Bp. Selwyn of New TUCKER. *Wells Gardner.* 2 vols. 12/-.  
 Zealand  
 \*Bp. Patteson of Mela- C. M. YONGE. *Macmillan.* 2 vols.  
 nesia 12/-.  
 Bp. Armstrong of T. T. CARTER. *Parker.* 7/6.  
 Grahamstown  
 Bp. Mackenzie of BP. HARVEY GOODWIN. *Bell & Sons.*  
 Central Africa 6/-.  
 Bp. Steere of Central HEANLEY. *Bell & Sons.* 8/6.  
 Africa  
 Bp. Hannington of DAWSON. *Seeley.* 2/6 & 3/6.  
 East. Eq. Africa  
 [For other Works on Foreign Missions see List in *S.P.G.*  
 Report.]

---

## IV. DOGMATIC.

### A. GENERAL.

- Hints for the Study of GORE. *Skeffington.* 3d.  
 Theology  
 Manual of Theology ... STRONG. *Black.* 5/-.  
 An Introduction to The- CAVE. *T. & T. Clark.* 12/-.  
 ology  
 Rudiments of Systematic NORRIS. *Longmans.* 7/6.  
 Theology  
 A Treatise on Dogmatic OWEN. *Masters.* 21/-.  
 Theology  
 \*Christian Dogmatics ... MARTENSEN. *T. & T. Clark.* 10/6.  
 Symbolism ... .. MÖHLER. (Ed. ROBERTSON.) *Wash-*  
*bourne.* 5/-.  
 Confessions of Chris- WINER. (Ed. POPE.) *T. & T. Clark.*  
 tendom 10/6.  
 Lectures and Theo- MOZLEY. *Longmans.* 10/6.  
 logical Papers

- \*Some Elements of Religion LIDDON. *Longmans.* 1/6 & 2/6.
- \*The Faith of the Gospel MASON. *Longmans.* 7/6.
- \*Lux Mundi ... Ed. GORE. *Murray.* 6/-.  
Oxford House Papers ... VARIOUS WRITERS. *Longmans.* 2 series  
2/6 each.
- Lectures on Church Doctrine VARIOUS WRITERS. *Church Printing Co.* 4/-.
- De Præscriptione Hæreticorum TERTULLIAN. *Nutt.* 1/4 (with V. of LERINS); Eng. *Innes & Co.* 9/-.
- The Antiquity and Universality of the Catholic Faith ST. VINCENT OF LERINS. *Parker.* (Lat. Eng.) 3/-.
- Works ... ST. IRENÆUS. (Trans. KEBLE.) *Innes & Co.* 8/-; Lat. *Nutt.*
- De Catechizandis Rudibus; Enchiridion, etc. ST. AUGUSTINE. (Ed. C. MARRIOTT.) *Parker.* 3/6; Eng. 3/6.
- De Fide ... ST. AMBROSE. *Nutt.* 2/-.
- \*De Fide et Symbolo ... Ed. HEURTLEY. *Parker.* 4/6; Eng. 4/6.
- Catechetical Lectures on the Creed and Sacraments ST. CYRIL OF JERUSALEM. *Nutt.*; Eng. *Innes & Co.* 7/-.
- A History of the Creeds LUMBY. *Bell & Sons.* 7/6.
- An Introduction to the Creeds MACLEAR. *Macmillan.* 3/6.
- \*On the Creed ... BP. PEARSON. *Clar. Press.* 10/6.  
*Griffith & Farran.* 2 vols. 1/- each.
- Sermons on the Creed BARROW. (In works. *Deighton & Bell.* 9 vols. 63/-.)
- \*The Historic Faith ... BP. WESTCOTT. *Macmillan.* 6/-.
- Defence on the Nicene Creed BP. BULL. *Parker.* 2 vols. 10/-.
- A Short Explanation of the Nicene Creed BP. FORBES. *Parker.* 6/-.
- Christianity in Relation to Science and Morals MCCOLL. *Longmans.* 6/-.
- A Critical History of the Athanasian Creed WATERLAND. *Parker.* 5/-.
- Early History of the Athanasian Creed OMMANEY. *Longmans.* 10/-.
- Contra Arianos ... ST. ATHANASIUS. (Ed. BRIGHT.) *Clar. Press.* 9/-; Eng. *Innes & Co.* 2 vols. 12/-.

- De Trinitate, Libri xii. ST. HILARY. *Nutt.* 3/6; Eng. *Parker.*  
By subscr. 10/6.
- On the Trinity ... WATERLAND. O.P. (secondhand, about  
2/6).
- The Revelation of the  
Father BP. WESTCOTT. *Macmillan.* 6/-.
- \*De Incarnatione ... ST. ATHANASIUS. *Nutt.* 3/-; Eng. 1/6.
- Contra Nestorium ... ST. CYRIL OF ALEXANDRIA. Eng.  
*Innes & Co.* 6/-.
- Sermons on the Incarna- ST. LEO. *Nutt.* 1/2; Eng. (with the  
tion Tome) Ed. BRIGHT. *Masters.* 5/-.
- Cur Deus Homo ... ST. ANSELM. *Williams & Norgate.*  
2/-; Eng. *R.T.S.* 2/-.
- Sermon on the Incarna- BP. ANDREWES. *Griffith & Farran.*  
tion 1/6 and 1/-.
- The Doctrine of the R. WILBERFORCE. *Innes & Co.* 7/6.  
Incarnation
- \*The Incarnation of the GORE. *Murray.* 7/6.  
Son of God
- Emmanuel ... ... SADLER. *Bell & Sons.* 5/-.
- \*On the Divinity of our LIDDON. *Longmans.* 5/-.  
Lord
- The Person of Christ ... DORNER. *T. & T. Clark.* 5 vols. 52/6.
- The Sinlessness of Jesus ULLMANN. *T. & T. Clark.* 6/-.
- The Jesus of the New ROW. *Williams & Norgate.* 6/-.  
Testament
- Conferences, II., Jesus LACORDAIRE. *Chapman & Hall.* 6/-.  
Christ
- Sermons on the Tempta- MILL. *Bell & Sons.* 6/-.  
tion
- The Mystery of the HUTCHINGS. *Masters.* 4/6.  
Temptation
- The Christian Doctrine MÜLLER. *T. & T. Clark.* 2 vols. 21/-.  
of Sin
- Some Aspects of Sin ... AUBREY MOORE. *Percival.* 3/6.
- Contra Gentes (Original ST. ATHANASIUS. *Nutt.* 1/4.  
Sin)
- The State of Man before BP. BULL. (Works. *Clar. Press.* 8  
the Fall vols. 49/-.)
- The Atonement ... DALE. *Hodder & Stoughton.* 12/-.
- The Catholic Doctrine H. N. OXENHAM. *Allen.* 10/6.  
of the Atonement
- Lectures on the Atone- BP. BARRY. *Macmillan.* O.P.  
ment



- The Nature of the Atonement      MCLEOD CAMPBELL. *Macmillan.* 6/-.  
 The Atonement in the Light of Modern Difficulties      LIAS. *Nisbet.* 4/6.  
 The Doctrine of Sacrifice as Deduced from the Scriptures      MAURICE. *Macmillan.* 6/-.  
 The Victory of the Cross      BP. WESTCOTT. *Macmillan.* 3/6.  
 \*The Gospel of the Resurrection      BP. WESTCOTT. *Macmillan.* 6/-.  
 The Revelation of the Risen Lord      BP. WESTCOTT. *Macmillan.* 6/-.  
 The Resurrection of Our Lord      MILLIGAN. *Macmillan.* 5/-.  
 The Great Forty Days      BP. MOBERLY. *Longmans.* 5/-.  
 The Ascension and Heavenly Priesthood of our Lord      MILLIGAN. *Macmillan.* 7/6.  
 \*De Spiritu Sancto ...      ST. BASIL. (Ed. JOHNSTON.) *Clar. Press.* 7/6; Eng. *R.T.S.* 2/-.  
 On the Early History of the Doctrine of the Holy Spirit      SWETE. *Deighton & Bell.* 3/6.  
 On the History of the Doctrine of the Procession of the Holy Spirit      SWETE. *Deighton & Bell.* 7/6.  
 The Doctrine of the Holy Spirit      SMEATON. *T. & T. Clark.* 9/-.  
 The Dispensation of the Holy Spirit      BALL. *S.P.C.K.* 2/6.  
 The Administration of the Holy Spirit      BP. MOBERLY. *Parker.* 7/6.  
 The Mission of the Comforter      J. HARE. *Macmillan.* 7/6.  
 \*The Presence and Office of the Holy Spirit      BP. WEBB. *Skeffington.* 3/6.  
 The Internal Mission of the Holy Ghost      MANNING. *Burns & Oates.* 8/6.  
 Veni Creator ...      MOULE. *Hodder & Stoughton.* 5/-.  
 \*The Person and Work of the Holy Ghost      HUTCHINGS. *Masters.* 4/6.

- Harmony on Justification    BP. BULL. *Parker*. 2 vols. 10/-  
tion
- Lectures on Justification    NEWMAN. *Longmans*. 5/-  
Justification and Im-    BIRKS. *Macmillan*. 6/-  
puted Righteousness
- Justification of Life ...    SADLER. *Bell & Sons*. 4/6.  
Future Retribution in    ROW. *Isbister*. 12/-  
the Light of Reason  
and Revelation
- \*The Spirits in Prison...    DEAN PLUMPTRE. *Isbister*. 7/6.  
After Death ...    LUCKOCK. *Longmans*. 6/-  
The Intermediate State    LUCKOCK. *Longmans*. 6/-  
What is of Faith as to    PUSEY. *Innes & Co*. 3/6.  
Everlasting Punish-  
ment?
- Eternal Hope ...    FARRAR. *Macmillan*. 3/6.  
Mercy and Judgment ...    FARRAR. *Macmillan*. 3/6.  
Everlasting Punishment    DEAN GOULBURN. *Longmans*. 6/6.  
Salvator Mundi ...    S. COX. *Kegan Paul*. 5/-  
The Restitution of All    JUKES. *Longmans*. 3/6.  
Things
- The Wider Hope (with    VARIOUS WRITERS. *Fisher Unwin*.  
full Bibliography)    12/6.

## B. THE CHURCH AND SACRAMENTS.

- De Unitate Ecclesie ...    ST. CYPRIAN. *Nutt*. 1/-; Eng. *Innes  
& Co*. 10/-.
- Of the Church...    DEAN FIELD. *Bell & Sons*. O.P.
- \*Ecclesiastical Polity ...    HOOKER. (Ed. KEBLE, CHURCH,  
PAGET.) *Clar. Press*. 3 vols. 36/-.  
Ed. KEBLE. 2 vols. 11/-.
- Letters to Bp. Hoadly    LAW. O.P.
- \*Treatise on the Church    PALMER. 2 vols. O.P. (Secondhand,  
of Christ    about 6/-.)
- The Holy Catholic    ASHWELL. *Innes & Co*. 3/6.  
Church
- The Holy Catholic    DEAN GOULBURN. *Longmans*. 6/6.  
Church
- \*The World and the    BP. THOMPSON. *Wells Gardner*. 3/6.  
Kingdom
- Church Principles con-    W. E. GLADSTONE. *Murray*. O.P.  
sidered in their Results    (Second-hand about 3/-.)

- \*Church Doctrine—Bible Truth SADLER. *Bell & Sons.* 3/6.
- Hear the Church ... JELF. *Innes & Co.* 3/6.
- De Sacerdotio ... ST. CHRYSOSTOM. (Ed. BENDEL.) *Nutt.* 1/-; Eng. *Williams & Norgate.* 6/-.
- De Officiis Clericorum ST. AMBROSE. *Nutt.* 1/6.
- Regulæ Pastoralis Liber ST. GREGORY. (Ed. BRAMLEY.) *Parker.* Lat.-Eng. 6/-.
- The Doctrine of the Priesthood CARTER. *Masters.* 4/-.
- The Double Witness of the Church BP. KIP. *Wells Gardner.* 2/6.
- \*The Church and the Ministry GORE. *Longmans.* 10/6.
- Apostolic Succession in the Church of England HADDAN. *Longmans.* 12/-.
- The Constitutions and Canons Ecclesiastical S.P.C.K. 1/-.
- De Baptismo ... ST. AUGUSTINE. *Nutt.* 1/6; Eng. *T. & T. Clark.* 10/6.
- The History of Infant Baptism WALL. *Griffith & Farran.* 2 vols. 1/6 or 1/- each.
- The Doctrine of Holy Baptism PUSEY. *Parker.* 5/-.
- \*The Second Adam and the New Birth SADLER. *Bell & Sons.* 4/6.
- The Sacrament of Responsibility SADLER. *Bell & Sons.* 2/6.
- The Relation of Confirmation to Baptism MASON. *Longmans.* 7/6.
- The Breaking of the Bread CUTTS. *Wells Gardner.* 2/-.
- The Doctrine of the Church of England on the Holy Communion MEYRICK. *Longmans.* 4/-.
- On the Eucharist ... WATERLAND. *Clar. Press.* 6/6.
- The Doctrine of the Holy Eucharist R. WILBERFORCE. *Innes & Co.* 7/6.
- \*The Holy Communion BP. J. WORDSWORTH. *Parker.* 5/-.
- Evidential Value of the Holy Eucharist MACLEAR. *Macmillan.* 6/-.
- The Unbloody Sacrifice JOHNSON. (In Works. *Parker.* 2 vols. 10/-.)

- The Catholic Sacrifice      COMPTON. *Longmans.* 5/-.  
 The One Offering ...      SADLER. *Bell & Sons.* 2/6.  
 The Doctrine of the      PUSEY. *Innes & Co.* 7/6.  
 Real Presence

## V. APOLOGETIC.

### A. GENERAL.

- Student's Manual of the      WACE. *Murray.* 7/6.  
 Evidences of Chris-  
 tianity  
 Handbook of Christian      ROW. *Hodder & Stoughton.* 2/6.  
 Evidences  
 Apologetic Lectures ...      LUTHARDT. *T. & T. Clark.* 3 vols.  
 6/- each.  
 Theism ...      FLINT. *Blackwood.* 7/6.  
 \*Anti-Theistic Theories      FLINT. *Blackwood.* 10/6.  
 Christian Theism ...      ROW. *Hodder & Stoughton.* 5/-.  
 Theism and Christianity      VARIOUS AUTHORS. *S.P.C.K.* 1/6.  
 (Sermons)  
 Conferences—I. God ...      LACORDAIRE. *Chapman & Hall.* 6/-.  
 \*The Analogy of Religion      BP. BUTLER. *S.P.C.K.* 2/6.  
 The Reign of Law ...      DUKE OF ARGYLL. *Strahan.* 3/6.  
 Creation ...      BP. HARVEY GOODWIN. *Cassells.* 1/-.  
 Natural Law in the      DRUMMOND. *Hodder & Stoughton.* 3/6.  
 Spiritual World  
 The Unseen Universe      STEWART AND TAIT. *Macmillan.* 6/-.  
 \*The Relations between      BP. TEMPLE. *Macmillan.* 6/-.  
 Religion and Science  
 \*Science and the Faith      AUBREY MOORE. *Kegan Paul.* 6/-.  
 Modern Doubt and      CHRISTLIEB. *T. & T. Clark.* 10/6.  
 Christian Beliefs  
 Christian Evidences in      ROW. *Williams & Norgate.* 7/6.  
 Relation to Modern  
 Thought  
 \*Problems of Christianity      HARRISON. *Longmans.* 7/6.  
 and Scepticism  
 The Unreasonableness      HARRISON. *S. Sch. Inst.* 1/6.  
 of Unbelief





- Vol. II. On the Supremacy of the Pope, etc. BARROW. 7/6.
- Vol. III. Tracts ... WAKE, STILLINGFLEET, etc. 11/-.
- On the Supremacy of the Pope BARROW. *S.P.C.K.* 6/-.
- \*The Infallibility of the Church SALMON. *Murray.* 9/-.
- \*Roman Catholic Claims GORE. *Longmans.* 3/6.
- Petrine Claims ... LITTLEDALE. *S.P.C.K.* 5/-.
- \*Plain Reasons against joining the Church of Rome LITTLEDALE. *S.P.C.K.* 1/-.
- The Papal Claims in the Light of Scripture and History Introd. BP. HOW. *Wells Gardner.* 2/-.
- Theophilus Anglicanus BP. WORDSWORTH. *Longmans.* 2/6.
- Letters to a Seceder ... SCUDAMORE. *Longmans.* O.P.
- Defence of the English Ordinal CHURTON. *Longmans.* O.P.
- \*Dissent in its Relation to the Church of England CURTEIS. *Macmillan.* 7/6.
- Dissent in England HENSON. *Methuen.* 2/6.
- The Kingdom of Christ MAURICE. *Macmillan.* 2 vols. 12/-.
- Church or Dissent? ... GARNIER. *Bell & Sons.* 2/-.
- Church or Chapel? ... HAMMOND. *Wells Gardner.* 5/-.
- The Presbyterian Clergyman looking for the Church MINES. (Ed. KITCHIN & BURTON.) *Masters.* 3/-.
- Methodism and the Church of England A LAYMAN. *Griffith & Farran.* 2/6.
- Life among the Close Brethren ANON. *Hodder & Stoughton.* 1/6.
- The History and Teaching of the Plymouth Brethren TEULON. *S.P.C.K.* 2/-.
- The History and Doctrines of Irvingism MILLER. *Kegan Paul.* 2 vols. 15/-.
- My Salvation Army Experience HEATHCOTE. *Simpkin Marshall.* 1/-.
- The Dead Hand in the Free Churches MOORE. *Innes & Co.* 1/6.
- \*A Defence of the Church of England against Disestablishment LORD SELBORNE. *Macmillan.* 2/6.

- \*Disestablishment and Disendowment E. A. FREEMAN. *Macmillan.* 1/-.
- The Endowments and Establishment of the Church of England BREWER. *Murray.* 6/-.
- \*The Englishman's Brief on behalf of his National Church MOORE. *S.P.C.K.* 6d.
- The Education Brief on behalf of Voluntary Schools MOORE. *Ch. Ex. Assn.* 2/6.

## VI. PASTORAL.

## A. GENERAL.

- Pastoral Care ... .. BP. BURNET. *Tegg.* 2/6.
- Memoriale Vitæ Sacerdotalis ARVISENET (trans. BP. FORBES). *Masters.* 3/6.
- \*The Priest to the Temple GEO. HERBERT. Complete Works. *Routledge.* 3/6.
- Preacher and Pastor (containing Fénelon on 'Eloquence,' Geo. Herbert's 'Country Parson,' etc.) *Park.* New York. \$1.25.
- \*Addresses to Candidates for Ordination BP. WILBERFORCE. *Parker.* 6/-.
- Words of Counsel ... BP. WILBERFORCE. *Parker.* 7/6.
- \*Ordination Addresses ... BP. LIGHTFOOT. *Macmillan.* 6/-.
- The Great Commission BP. WOODFORD. *Longmans.* 5/-.
- The Message of the Gospel AUBREY MOORE. *Percival.* 3/6.
- Holiness to the Lord ... ABBÉ DUBOIS. *Wells Gardner.* 7/6.
- Concerning Spiritual Gifts DEAN PAGET. *Parker.* 2/6.
- Parish Priest; his Duties, etc. J. J. BLUNT. *Murray.* 6/-.
- The Bishopric of Souls EVANS. *Longmans.* 5/6.
- Lectures on Pastoral Theology NORRIS. *S.P.C.K.* 2/6.

- Treatise on the Pastoral Office DEAN BURGON. *Macmillan*. O.P.
- Pastoral Work... .. BP. HOW. *Wells Gardner*. 2/6.
- \*Ember Hours ... .. HEYGATE. *Masters*. 3/-.
- Some Thoughts from the Ordinal BP. WESTCOTT. *Macmillan*. 1/6.
- Gifts for Ministry ... BP. WESTCOTT. *Macmillan*. 1/6.
- The Priest in his Inner Life LIDDON. *Masters*. 1/-.
- The Private Life of the Parish Priest BP. HOW. *Wells Gardner*. 6d.
- Addresses to Young Clergymen DEAN VAUGHAN. *Macmillan*. 4/6.
- Rest Awhile ... .. DEAN VAUGHAN. *Macmillan*. 5/-.
- Retreat Addresses and Meditations DEAN RANDALL. *W. H. Allen*. 7/6.
- \*The Seven Gifts ... ABP. BENSON. *Macmillan*. 6/-.
- Christ and His Times ABP. BENSON. *Macmillan*. 6/-.
- \*The Parish Priest of the Town (with List of Books) BP. GOTT. *S.P.C.K.* 3/-.
- The Church's Work in our Large Towns HUNTINGTON. *Parker*. 3/6.
- Work amongst Working Men ELLICE HOPKINS. *Kegan Paul*. 3/6.
- The Country Clergyman and his Work JAMES. *Macmillan*. 6/-.
- Seven Years' Work in a Country Parish WILSON. *Parker*. 4/-.
- The Parish Guide ... JOHNSON. *Wells Gardner*. 6/-.
- Getting Ready for the Mission DONNE (Pref. MASON). *Griffith & Farran*. 2/-.
- Notes on the Care of the Sick BRINCKMAN. *Palmer*. O.P.
- The Ecclesiastical Law of the Church of England SIR R. PHILLIMORE. *Sweet*. 2 vols. 30/-.
- \*The Book of Church Law BLUNT AND PHILLIMORE. *Longmans*. 7/-.
- \*Duties of Churchwardens PRIDEAUX. *Shaw*. 12/-.
- Churchwarden's Guide CHAMBERS. *Knight*. 4/6.
- Churchwarden's Manual BP. G. H. SUMNER. *Simpkin Marshall*. 1/6.

- Manual of Medical Jurisprudence TAYLOR. *Churchill.* 14/-.  
 The Chairman's Handbook PALGRAVE. *Knight.* 1/6.  
 \*An Introduction to the Study of Gothic Architecture J. H. PARKER. *Parker.* 5/-.  
 \*How to write the History of a Parish J. C. COX. *Bemrose.* 2/6.  
 What Books to Lend and What to Give C. M. YONGE. *Nat. Soc.* 1/8.

## B. HOMILETIC.

## I. AIDS TO PREACHING AND TEACHING.

- \*The Ministry of Preaching ABP. DUPANLOUP. *Griffith & Farran* 3/6.  
 Homiletics ... ... VINET. *T. & T. Clark.* 9/-.  
 Ecclesiastes Anglicanus GRESLEY. O.P.  
 Lectures on Preaching R. W. DALE. *Hodder & Stoughton.* 6/-.  
 \*Lectures on Preaching BP. PHILLIPS BROOKS. *Griffith & Farran.* 2/6.  
 The Theory of Preaching PHELPS. *Dickinson.* 2/6.  
 Papers on Preaching By a WYKEHAMIST. *Bell & Sons.* 5/-.  
 Hints to Preachers DEAN HOLE. *Parker.* 6/-.  
 Colloquies on Preaching TWELLS. *Longmans.* 5/-.  
 Lectures to my Students SPURGEON. *Passmore.* 2 series, 2/6 each.  
 Mediæval Preachers and NEALE. *Mozley.* 3/6.  
 Mediæval Preaching  
 Post-Mediæval Preachers BARING GOULD. *Longmans.* O.P.  
 The Preacher's Storehouse VAUX. *Palmer.* 7/6.  
 Sermon Notes ... ... VAUX. *Palmer.* 4 series, 4/- each.  
 Outlines of Church Teaching C. C. G. (Pref. by DEAN PAGET.) *Masters.* 4/6.  
 Side-lights on Scripture Texts JACOX. *Hodder & Stoughton.* 7/6.  
 Subjects for Courses of Sermons EICHBAUM. *Ch. Ext. Assoc.* 2/6.  
 The Preacher's Index EICHBAUM. *Ch. Ext. Assoc.* 2 vols. 2/6 each.

[See also The Sermon Bible, *Hodder & Stoughton*, 7/6 a vol., Lange's and the Pulpit Commentaries (*supra*), and the vols. of the Clergyman's Magazine; and, for lively and telling illustrations, the Sketches, etc. of Baring Gould (*Masters and Skeffington*)].

- Lectures on Teaching FITCH. *Camb. Univ. Press.* 5/-.  
 Theory and Practice of Teaching THRING. *Camb. Univ. Press.* 4/6.  
 Teacher's Handbook of Psychology SULLY. *Longmans.* 6/6.  
 \*The Ministry of Catechizing ABP. DUPANLOUP. *Griffith & Farran.* 7/6.  
 \*Hints on the Art of Catechizing BATHER. *S.P.C.K.* 1/4.  
 Public Catechizing—the Church's Method of Training her Children (with List of Books) DEAN RANDALL. *Skeffington.* 6d.  
 The Saviour - King (O. T.) OSBORNE. *Longmans.* 2/6.  
 The Children's Saviour (N. T.) OSBORNE. *Longmans.* 2/6.  
 The Children's Faith (Apos. Creed) OSBORNE. *Longmans.* 2/6.  
 The Catechist's Manual HOLMES. (Intro. by BP. WILBERFORCE.) *Parker.* 5/-.  
 The Winton Church Catechism MONSELL. *Bell & Sons.* 3/-.  
 \*The Church Teachers' Manual SADLER. *Bell & Sons.* 2/6.  
 Catechetical Hints and Helps BOYCE. *S.P.C.K.* 1/-.  
 Notes on the Catechism BP. BARRY. *Bell & Sons.* 2/-.  
 Familiar Notes on the Church Catechism BALL. *S.P.C.K.* 1/-.  
 A Manual for Catechizing W. F. SHAW. *Griffith & Farran.* 3/6.  
 Practical Work in Sunday Schools C. M. YONGE. *Nat. Soc.* 8d.  
 How to Teach the O. T. BENHAM. *Nat. Soc.* 8d.  
 „ „ „ N. T. C. M. YONGE. *Nat. Soc.* 8d.  
 „ „ „ Prayer-book EVAN DANIEL. *Nat. Soc.* 10d.  
 How to Teach the Catechism EVAN DANIEL. *Nat. Soc.* 10d.



- \*Notes of Lessons on the Prayer Book EVAN DANIEL. *Nat. Soc.* 2/-.
- \*St. Paul's Series of Manuals GWYNNE. (Introd. DEAN CHURCH.) *Masters.* 4 grades—1/6, 10d., 6d., 4d.
- Sunday School Lessons from the Pentateuch DRIVER. *Scribner.* 4/-.
- Handbooks for Bible Classes Ed. MARCUS DODS AND WHYTE. *T & T. Clark.* 1/6 to 4/- each.
- Bible Class Primers ... ED. SALMON. *T. & T. Clark.* 6d. or 8d. each.
- Catechesis ... .. BP. WORDSWORTH. *Longmans.* 2/-.
- Confirmation and First Communion NEWLAND. *Masters.* O.P.
- Notes of Instruction on Confirmation By a PRIEST. *Ch. Ext. Assn.* 9d.
- Manual for Confirmation Classes W. F. SHAW. *Griffith & Farran.* 3/6.
- Easy Lessons for Candidates for Confirmation NORRIS. *Longmans.* 1/6.
- How to Prepare for Confirmation RIDGEWAY. *Skeffington.* 2/-.
- Instructions on Confirmation KEYMER. *Griffith & Farran.* 2/-.
- Addresses to Candidates for Confirmation CUTTS. *S.P.C.K.* 1/-.
- What is the distinctive Grace of Confirmation? PULLER. *Longmans.* 1/-.
- The History of Confirmation JACKSON. *Parker.* 2/6.
- Seal and Sacrament ... HAMMOND. *S.P.C.K.* 2/6.
- Confirmation, its History and Meaning JULIA BLUNT. *S.P.C.K.* 2/-.
- Manual for Communicants' Classes W. F. SHAW. *Griffith & Farran.* 3/6.
- [See also National Society's List.]

## 2. SERMONS.

- Homilies ... .. ST. CHRYSOSTOM. *Nutt.* 2/-, etc.; Eng. *Innes & Co.* Various prices.
- Sermons ... .. BP. ANDREWES. *Parker.* 5 vols. 35/-.
- \*Sermons ... .. BP. BUTLER. *Clar. Press.* 5/6.

- Sermons ... .. FARINDON. *Nichols*. 4 vols. 36/-.
- Sermons .. ... WESLEY. *Tegg*. 2 vols. 10/6.
- \*Sermons to a Country Congregation A. W. HARE. *Hatchards*. 2 vols. 10/6.
- The Victory of Faith ... J. C. HARE. *Griffith & Farran*. 1/6 and 1/-.
- \*Sermons ... .. ARCHER BUTLER. *Macmillan*. 2 vols. 15/-.
- Brighstone Sermons ... BP. MOBERLY. *Longmans*. 2 vols. 5/- and 7/6.
- \*University and Parochial Sermons MOZLEY. *Longmans*. 7/6 each.
- \*Parochial and Plain Sermons NEWMAN. *Longmans*. 8 vols. 3/6 each.
- Sermons on Subjects of the Day NEWMAN. *Longmans*. 5/-.
- Sermons ... .. MANNING. *Pickering*. O.P.
- Sermons for the Christian Year KEBLE. *Innes & Co.* 11 vols. 6/- each.
- Occasional and Parochial Sermons KEBLE. *Parker*. 12/-.
- Plain Sermons on the Catechism I. WILLIAMS. *Longmans*. 2 vols. 5/- each.
- Sackville College Sermons, etc. NEALE. *Masters*. 4 vols. 6/- and 7/6 each.
- Parochial Sermons ... PUSEY. *Innes & Co.* 4 vols. 6/- each.
- The Church and its Ordinances DEAN HOOK. *Bentley*. 2 vols. 10/6.
- Hulsean Lectures ... ABP. TRENCH. *Macmillan*. 7/6.
- Sermons ... .. F. W. ROBERTSON. *Kegan Paul*. 4 vols. 3/6 each.
- Westminster, Village, etc., Sermons KINGSLEY. *Macmillan*. 6 vols. 3/6 each.
- \*Select Sermons ... C. BRADLEY. *Wells Gardner*. 3/6.
- Sermons ... .. BERSIER. *Dickinson*. 2 vols. 7/6 each.
- The Candle of the Lord, etc. BP. PHILLIPS BROOKS. *Macmillan*. 4 vols. 6/- each.
- The Gospel and the Age, etc. ABP. MAGEE. *Isbister*. 7/6 each.
- Verbum Crucis. BP. ALEXANDER. *Sampson Low*. 3/6.
- \*Advent, Easter, University, etc., Sermons LIDDON. *Longmans*. Mostly 5/- each.
- \*Human Life, Gifts of Civilization, etc. DEAN CHURCH. *Macmillan*. 6/- to 7/6 each.

- \*Logic and Life, Creed and Character, etc. SCOTT HOLLAND. *Longmans*. 3/6 each.
- Sermons preached in a College Chapel ILLINGWORTH. *Macmillan*. 5/-.  
 Expository Lectures, Sermons, etc. DEAN VAUGHAN. *Macmillan*. Various prices.
- The Sinless Sufferer ... SKEFFINGTON. *Skeffington*. 1/-.  
 The Life of Temptation, etc. BODY. *Longmans*. 4/6 a vol.
- Imitation of our Lord, Spiritual Instructions, etc. CARTER. *Masters*. 2/6, 3/6, etc.
- The Mystery of the Passion, etc. KNOX LITTLE. *Longmans*. 3/6 each.
- Law and God, etc. ... PAGE ROBERTS. 5/- and 6/- each.  
 Destiny of the Creature, etc. BP. ELLICOTT. *Parker*. O.P.
- Bible Teachings in Nature, etc. H. MACMILLAN. *Macmillan*. 6/- each.
- Sermons ... ... BP. LIGHTFOOT. *Macmillan*. 4 vols. 6/- each.
- Sermons for Children ... NEALE. *Griffith & Farran*. 3/6.  
 Evenings at Sackville College NEALE. *Masters*. 2/-.  
 Brighton Sermons to Children J. VAUGHAN. *Dickinson*. 5 series, 3/6 and 4/6 each.
- Plain Words to Children BP. HOW. *Wells Gardner*. 2/-.  
 Children's Sermons ... BARING GOULD. *Skeffington*. 2/6.  
 Sermons to Children ... DEAN STANLEY. *Murray*. 3/6.  
 Truth in Tale ... ... BP. BOYD CARPENTER. *Macmillan*. 4/6.  
 The Children's Bread, etc. WILMOT BUXTON. *Skeffington*. 4 vols. 3/6 each.
- Rugby Sermons ... DR. ARNOLD. *Longmans*. 6 vols. 5/- each.
- \*Rugby Chapel Sermons BP. TEMPLE. *Macmillan*. 3 vols. 16/6.  
 Harrow Sermons ... WELLDON. *Longmans*. 2 vols. 7/6 each.  
 Boy Life at Wellington College ABP. BENSON. *Macmillan*. 6/-.  
 Some Helps for School Life PERCIVAL. *Longmans*. 7/6.

## C. DEVOTIONAL.

## I. PERSONAL.

- \*Confessions ... ... ST. AUGUSTINE. *Williams & Norgate.* 2/-; Eng. *Longmans.* 2/6.
- \*Of the Imitation of Christ THOMAS À KEMPIS. *S.P.C.K.* 2/6; Pref. LIDDON. *Elliot Stock.* 10/6; Lat. *Williams & Norgate.* 2/-.
- Meditations on the Life of Christ THOMAS À KEMPIS. *Parker.* 6/- net.
- Ancient Collects ... Ed. BRIGHT. *Parker.* 5/-.
- \*Devotions ... ... BP. ANDREWES. Greek, Ed. MEDD. *S.P.C.K.* 5/-; Eng. *S.P.C.K.* 6d.
- Devotions ... ... ABP. LAUD. *Parker.* 5/-.
- Devotions ... ... BP. COSIN. *Parker.* 1/-.
- \*Sacra Privata ... ... BP. WILSON. *Parker.* 4/-.
- The Pastor in his Closet BP. ARMSTRONG. *Parker.* 2/-.
- \*Contemplations ... BP. HALL. *S.P.C.K.* 6/-.
- Personal Religion ... DEAN GOULBURN. *Longmans.* 3/6.
- The Pursuit of Holiness DEAN GOULBURN. *Longmans.* 3/6.
- The Good Shepherd ... HEYGATE. *Longmans.* 3/-.
- The Armoury of Prayer COMPTON. *Longmans.* 3/6.
- The Spiritual Combat SCUPOLI. *Mowbray.* 9d.
- Manual of Intercessory Prayer BENSON. *Hayes.* 9d.
- Devotional Manual for the Clergy BAILEY. *S.P.C.K.* 2/6.
- \*The Priest's Book of Private Devotion OLDKNOW AND CRAKE. *Mowbray.* 5/-.
- Helps to Meditation ... MORTIMER. *Masters.* 2 vols. 7/6 each.
- Devotions for Holy Communion for the Clergy MALAN. *Masters.* 1/6.
- The Priest to the Altar Ed. MEDD. *Longmans.* 12/-.
- Before the Throne ... BELJARS. *Swan Sonnenschein.* 2/6.

## 2. PAROCHIAL.

- \*The Priest's Prayer-book (with valuable List of Books) LITLEDALE AND VAUX. *Masters.* 6/6.
- \*Pastor in Parochiâ (with List of Pastoral Books) BP. HOW. *Wells Gardner.* 3/6.
- The Pocket Prayer-book C. F. GORE. *Skeffington.* 2/6.

- The Pastoral Visitation of the Sick and Suffering. SIDEBOTHAM. *Wells Gardner.* 3/6.
- Pocket-book of Devotions, etc., for Invalids. POTT. *Masters.* 1/6.
- Manual for the Sick ... BP. ANDREWES. (Ed. LIDDON.) *Longmans.* 2/6.
- Services and Readings in Prolonged Sickness TUTTIETT. *S.P.C.K.* 1/6.
- Bedside Readings ... BOURDILLON. *S.P.C.K.* 2/-.
- \*Instructions in the Devotional Life, etc., etc. BP. WILKINSON. *Wells Gardner.* 6d., etc.
- Daily Readings for a Year on our Lord's Life PETER YOUNG. *Bell & Sons.* 2 vols. 21/-.
- \*Plain Words ... BP. HOW. *Wells Gardner.* 4 series. 2 vols. 4/6 each, or 2/- each series.
- \*Voices of Comfort ... M. E. TOWNSHEND. *Longmans.* 3/6.
- Sickness, its Trials and Blessings ANON. *Longmans.* 1/6 and 1/-.
- Help and Comfort for the Sick Poor ... ANON. *Parker.* 1/-.
- Prayers for the Sick and Dying ANON. *Longmans.* 1/-.
- Hymns for the Sick ... NEALE. *Masters.* 1/- and 6d.
- \*Hymns and Poems for the Sick and Suffering Ed. FOSBERY. *Longmans.* 3/6.
- \*Selected Hymns ... FABER. *Isbister.* 5/- and 1/6.
- \*The Treasury of Sacred Song PALGRAVE. *Clar. Press.* 4/6.

\* \* See also the full list given in BP. HOW's 'Pastor in Parochiâ.'

#### D. BIOGRAPHICAL.

- Lives of the Saints ... ALBAN BUTLER. *Duffy.* 12 vols. 2/- each.
- Lives of the Saints ... BARING GOULD. *Whitaker.* 15 vols. 7/- each.
- Lessons from the Lives of Three Great Fathers BRIGHT. *Longmans.* 6/-.
- The Hermits ... KINGSLEY. *Macmillan.* 3/6.
- Saintly Workers ... FARRAR. *Macmillan.* 3/6.
- St. Bernard ... MORISON. *Macmillan.* 6/-.



- \*Martyrs and Saints of the first Twelve Centuries MRS. CHARLES. *S.P.C.K.* 5/-.  
 Virgin Saints ... NEALE. *Masters.* O.P.  
 St. Francis of Assisi ... MRS. OLIPHANT. *Macmillan.* 6/-.  
 St. Francis de Sales ... MRS. LEAR. *Longmans.* 3/6.  
 Revival of Priestly Life in 17th Century MRS. LEAR. *Longmans.* 3/6.  
 Madame Louise de France MRS. LEAR. *Longmans.* 3/6.  
 A Dominican Artist ... MRS. LEAR. *Longmans.* 3/6.  
 Bossuet and his Contemporaries MRS. LEAR. *Longmans.* 3/6.  
 Fénelon, Archbishop of Cambrai MRS. LEAR. *Longmans.* 3/6.  
 A Christian Painter of the 19th Century MRS. LEAR. *Longmans.* 3/6.  
 Lacordaire ... MRS. LEAR. *Longmans.* 3/6.  
 Henri Perreyve ... GRATRY. (Trans. MRS. LEAR.) *Longmans.* 3/6.  
 The Christian Brothers MRS. WILSON. *Kegan Paul.* 6/-.  
 The Curé d'Ars ... From the French. *Burns & Oates.* 4/-.  
 Abp. Dupanloup ... LAGRANGE. *Chapman & Hall.* 2 vols. 32/-.  
 Lives ... IZAAK WALTON. *S.P.C.K.* 2/6.  
 Bishop Wilson ... KEBLE. *Parker.* 21/-.  
 Life and Letters of Bp. Ken DEAN PLUMPTRE. *Isbister.* 2 vols. 12/-.  
 \*Dean Hook ... STEPHENS. *Bentley.* 6/-.  
 \*Charles Kingsley ... MRS. KINGSLEY. *Macmillan.* From 6/-.  
 \*Charles Lowder ... MISS TRENCH. *Kegan Paul.* 3/6.  
 Bp. Hamilton ... LIDDON. *Longmans.* 2/6.  
 James Skinner ... MISS TRENCH. *Kegan Paul.* 3/6.  
 R. A. Suckling ... I. WILLIAMS. *Masters.* 5/-.  
 Robert Brett ... BELCHER. *Griffith & Farran.* 3/6.  
 Mackay of Uganda ... HIS SISTER. *Hodder & Stoughton.* 7/6.  
 Sister Dora ... MISS LONSDALE. *Kegan Paul.* 2/6.

\* \* A very full and complete List of Books in every department of Theology is to be found in SWAN SONNENSCHNEIN'S "The Best Books." The Priest's Prayer-book contains a valuable list, which is especially strong in foreign and Roman Catholic works.

## APPENDIX A.

(PART II. CH. V.)

[REV. CANON COOPER.]

---

### OFFICE FOR THE ADMISSION OF A CHORISTER.

*The Clergy and Choir being assembled in the Church or Vestry (if in the Church, the Boy to be admitted kneeling in the Nave), and standing in order, one of the Clergy shall say :*

In the Name of the Father, and of the Son, and of the Holy Ghost.  
Amen.

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help ; that in all our works begun, continued and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life ; through Jesus Christ our Lord. Amen.

Our Father, &c.

PSALM XV.

I. Lord, who shall dwell.

OR, PSALM LXXXIV.

I. O how amiable are thy dwellings.

*Then shall one of the senior Choristers read the Lesson.*

I SAM. III. I-10.

Thanks be to Thee, O Lord.

*Then shall the Choirmaster or two of the Choristers present the Boy to be admitted to the Parish Priest, one carrying the Surplice, and the other the Books, and shall say :*

Sir, we present to you (M. or N.), who desires to be admitted into the Choir of our Church.

*Then shall the Priest say to the Boy :*

M. or N., will you be obedient to those who are over you, be kind

to your fellow-Choristers, reverent in Church, and in all places a follower of the Holy Child Jesus?

*The Boy shall answer:*

I will endeavour so to do, God being my helper.

*Then shall the Boy kneel, and the Priest, taking him by the hand, shall say:*

M. or N., I admit thee to be a Chorister in our Church of S. . . . In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then taking the Surplice, he shall put it on the Boy, saying:*

I clothe thee with the white garment of the surplice in token that thou shalt do the angels' work with the angels' love and purity; and hereafter mayest thou be of those who sing before God's throne, "clothed in fine linen, white and clean."

*Then taking the Books, he shall place them in the Boy's hand, saying:*

See that what thou singest with thy lips, thou dost believe in thy heart; and what thou believest in thy heart, thou dost practise in thy life.

*Then shall the Boy be conducted to his place.*

*One or both of these Psalms may be said or sung.*

PSALM CXXXIII.

I. Behold how good and joyful.

OR, PSALM CXXXIV.

I. Behold now, praise the Lord.

THE COLLECT.

O Lord God, behold and bless this Thy child, whom we have admitted into the service of Thy earthly sanctuary. Grant that he may sing Thy praises with understanding, and reverence, and keep him ever in the fellowship of Thy saints, through Jesus Christ. Amen.

O Lord, our Heavenly Father, Who didst cause the child Samuel to minister before Thee, girded with a linen ephod, we beseech Thee to receive this Thy child, whom we present unto Thee. Let Thy Fatherly hand ever be over him, let Thy Holy Spirit ever be with him, and grant that he may so minister before Thee in this life, that in the life to come he may be numbered among those who,

having washed their robes and made them white in the Blood of the Lamb, stand before the Throne of God, and serve Him day and night in His temple, through Jesus Christ our Lord. Amen.

*The following Prayer for the Choir may be added.*

O Heavenly Father, look with especial favour upon all the members of our Choir. Give them such true reverence and earnest love, that they may worship Thee in spirit and in truth. Let their white robes ever remind them of the purity which Thou requirest of them. May they be patterns and examples to all around ; and may they shew forth Thy praise not only with their lips, but in their lives ; that so they may hereafter praise Thee for ever with Thy Holy Angels, through Jesus Christ our Lord. Amen.

The blessing of God Almighty, The Father, The Son, and The Holy Ghost, be upon you and remain with you for ever. Amen.

## APPENDIX B.

(PART III. CH. VI.)

[REV. PREBENDARY ALLEN.]

---

### I. COMMUNICANTS' GUILD.

#### (A) OBJECTS, RULES, AND CONSTITUTION.

##### OBJECTS OF THE GUILD.

To promote the Glory of God, and the good of His Holy Church,—

1. By deepening the spiritual life of the Members, and through them of others in the Parish, so that hearts and lives may be truly devoted to Christ.
2. By promoting unity, sacrifice, prayer (especially intercession), and continuous work for Christ in the Parish.
3. By furthering good fellowship among the Members.
4. By spreading the knowledge of the doctrine and history of the Church of England, and by bringing its Services into better observance.

##### RULE OF LIFE OF THE GUILD.

1. To say Prayers night and morning, and to say daily the Prayer of the Guild.
2. To read a portion of God's Holy Word every day.
3. To attend Church at least once on Sunday, and to make a real effort to worship God in His own House also during the week.
4. To receive Holy Communion, after due preparation and self-examination, not less than once a month.
5. To endeavour to attend God's House on Christmas Day, Good Friday, and Ascension Day.
6. To devote some due proportion of income and time to the glory of God and the good of one's neighbour.
7. To do some definite work for Christ in the Parish, remembering that every Member (Lay as well as Clerical) has his vocation



and ministry in Christ's Church (2nd Collect for Good Friday).

8. To attend Guild Services and Meetings, unless unavoidably prevented.

#### THE PRAYER OF THE GUILD.

(To be used daily.)

Almighty God, our Heavenly Father, bless, we beseech Thee, Thy Church in our Parish, our Clergy and our Guild. Enable us to live for Thy Glory and the good of others. May we strive to promote unity, sacrifice, prayer, and work, and to further good fellowship among the Members. Strengthen us to keep steadfast to our Baptismal vows. And grant us so to receive the Body and Blood of Thy Son, our Lord Jesus Christ, in faith and repentance, that by means thereof we may obtain forgiveness of all our sins, be filled with Thy Holy Spirit, be united closer to Thee and to one another; and may glorify Thee with thanksgiving; through Jesus Christ our Lord. Amen.

#### CONSTITUTION OF THE GUILD.

1. The Guild shall be called "The Communicants' Guild," and shall consist of Probationers and Members, who shall all be Communicants of the Church of England.
2. The Chaplain of the Guild shall either be the Vicar of the Parish, or a Clergyman nominated by him.
3. The Guild shall be administered by a Committee, elected by the Members at the General Meeting in January. The Committee shall, after the General Meeting, elect its Officers for the year. Three Members of the Committee may at any time request the Secretary to call a Committee Meeting.
4. Communicants, desirous of becoming Probationers, are invited to apply to the Secretary for a copy of the Rules, and to ask that their names may be submitted to the Committee for election at the next Meeting.
5. Probationers may, at the end of six months, by consent of two-thirds of the Committee, become Members, when they will be expected to do some definite work for Christ in the parish.
6. The Committee will meet every month at the Vestry for the election of Probationers and Members, and for other business. The Meeting will be on the last Wednesday in the month, an hour before Evening Service.
7. Guild Services will be held in Church on the first Wednesday

- in the month at 6.30 p.m. in winter, and at 7 p.m. in summer.
8. There will be a celebration of the Holy Communion for Guild Members on the first Thursday in the month at 8 a.m. ; also on the first Sunday in the month, when Members are expected, if possible, to be present.
  9. Social Meetings will be held at the Parish Room twice a year, at Easter and in October.
  10. Meetings for consultation and business will be held in the Parish Room in January (the General Meeting), and in May.
  11. Subscription for both Probationers and Members is one shilling a year.
  12. Notice should be sent to the Secretary when a Member leaves the Parish.
  13. The Committee has the power to exclude any Probationer or Member from the Guild.

---

#### (B) THE OFFICE OF THE GUILD.

##### HYMN.

*Chaplain.* If we say that we have no sin we deceive ourselves, and the truth is not in us: but if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 St. John i. 8, 9.

*All, devoutly kneeling, shall say the following Confession with the Chaplain.*

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men: We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past; and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of Thy Name; through Jesus Christ our Lord. Amen.

*Then shall the Priest stand up, and turning himself to the people, pronounce this Absolution.*

Almighty God, our Heavenly Father, Who of His great mercy hath

promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him ; have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. Amen.

*Then the Chaplain shall kneel and say the Lord's Prayer, the people still kneeling, and repeating with him.*

Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil ; For Thine is the kingdom, The power and the glory, For ever and ever. Amen.

*Chaplain.* O Lord, open Thou our lips.

*Answer.* And our mouth shall shew forth Thy praise.

*Chaplain.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

*Here all standing up, the Chaplain shall say,*

Glory be to the Father, and to the Son : and to the Holy Ghost ;

*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.

*Then shall be said or sung one or more of the following Psalms :*

1, 4, 15, 16, 23, 26, 27, 34, 46, 63, 65, 66, 84, 91, 92, 96, 101, 111, 113, 116, 125, 128, 138, 145, 147-150.

*Then shall be read one of the following Lessons :*

Gen. xxii. 1-20. 1 Sam. i. 24 to end, and ii. 1-12. Isaiah vi. 1-9. S. Matt. v. 1-17. S. John vi. 47-64. Acts vi. 1-9. Rom. viii. 31 to end. 1 Cor. xii. S. James iii. Rev. iii. 1-14. Rev. xxi. 1-8. Rev. xxii. 1-8.

*Then shall be said or sung the Magnificat or Nunc Dimittis, followed by the Apostles' Creed.*

I believe in God the Father Almighty, Maker of heaven and earth : And in Jesus Christ His only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell ; The third day He rose again from the dead, He ascended into heaven, And sitteth on the right Hand of God the Father Almighty ; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost ; The Holy Catholic Church ; The Communion of Saints ; The Forgiveness of sins : The Resurrection of the body, And the life everlasting. Amen.

*After that, these Prayers following, all devoutly kneeling, the Chaplain first pronouncing with a loud voice :*

The Lord be with you.

*Answer.* And with Thy Spirit.

*Chaplain.* O Lord, shew Thy mercy upon us.

*Answer.* And grant us Thy salvation.

*Chaplain.* O Lord, bless the Members of this Guild.

*Answer.* And keep us faithful to our resolutions.

#### THE PRAYER OF THE GUILD.

Almighty God, our Heavenly Father, bless, we beseech Thee, Thy Church in our Parish, our Clergy and our Guild. Enable us to live for Thy glory and the good of others. May we strive to promote unity, sacrifice, prayer and work, and to further good fellowship among the Members. Strengthen us to keep steadfast to our Baptismal vows. And grant us so to receive the Body and Blood of Thy Son our Lord Jesus Christ, in faith and repentance, that by means thereof we may obtain forgiveness of all our sins, be filled with Thy Holy Spirit, be united closer to Thee and to one another ; and may glorify Thee with Thanksgiving ; through Jesus Christ our Lord. Amen.

#### PRAYER FOR THOSE ABOUT TO BE ADMITTED TO THE GUILD AS PROBATIONERS OR MEMBERS.

Grant, O Heavenly Father, to those about to become Probationers (or Members) of this Guild, seriousness of purpose, zeal and steadfastness. May they not grow lukewarm, but daily increase in the gifts and graces of Thy Holy Spirit ; through Jesus Christ our Lord. Amen.

#### PRAYER THAT THE GUILD MAY BECOME INCREASINGLY USEFUL.

Almighty God, we praise Thee for the gracious promise of Thy Holy Word, "that whatsoever we shall ask in prayer, believing, we shall receive." We earnestly beseech Thee that our Guild may become an increasing blessing to our Parish ; through Jesus Christ our Lord. Amen.

*Now may be read one or more of the following Collects :*

Quinquagesima, Ascension Day, 5th, 6th, 13th, 15th, 16th, 17th, 20th, 22nd, or 25th Sunday after Trinity.

## HYMN.

## ADDRESS.

*Then shall follow the Admission, if any, of Probationers, and of Members, the Probationers being admitted first. The Chaplain shall stand within the Sanctuary, and as many as are to be admitted shall be presented unto him for admission. The Office for the Admission of Probationers or of Members shall now follow. But if none are to be admitted, then shall be sung a Hymn, during the singing of which, Alms may, if deemed desirable, be collected.*

The Lord bless you, and keep you. The Lord make His Face to shine upon you, and be gracious unto you. The Lord lift up His countenance upon you, and give you peace, both now and evermore. Amen.

(C) OFFICE FOR THE ADMISSION OF  
PROBATIONERS.

*The Chaplain, standing within the Sanctuary, shall say to each Candidate separately, kneeling,*

Do you, a Communicant of the Church of England, desire to become a Probationer of this Guild?

*Answer.* I do.

*Chaplain.* Will you, by God's help, and to the best of your ability, observe the Rule of Life of this Guild?

*Answer.* I will.

*Then shall the Chaplain admit each separately, delivering to each the Card of the Guild, with these words,*

I admit you (N.) into this Guild, as a Probationer:—In the Name of the Father, and of the Son, and of the Holy Ghost.

*When all shall have been admitted, the Chaplain shall say,*

May God give you strength to keep the Rule of Life of this Guild, and enable you to bring forth fruit to His glory, and for the good of others; for Jesus Christ's sake. Amen.

*The Probationers shall then return to the body of the Church, and Members, if any, shall be admitted.*



(D) OFFICE FOR THE ADMISSION OF  
MEMBERS.

*The Chaplain standing, as before, within the Sanctuary, as many Probationers as are to be admitted Members shall be presented unto him, and he shall say to each separately, kneeling,*

Do you, a Probationer of this Guild, desire to become a Member?

*Answer.* I do.

*Chaplain.* Will you, by God's help, with steadfast purpose, endeavour to keep the Rule of Life of this Guild?

*Answer.* I will.

*Chaplain.* Will you strive earnestly to do some definite work for Christ and His Church in this Parish?

*Answer.* By God's help I will.

*The Chaplain shall then desire all present secretly in their Prayers to make their humble supplications to God for those to be admitted; for the which Prayers, there shall be silence kept for a space, and afterwards the "Veni Creator" shall be said or sung, all kneeling:*

Come, Holy Ghost, our souls inspire,  
And lighten with celestial fire;

Thou the Anointing Spirit art,  
Who dost Thy seven-fold gifts impart.

Thy blessèd Unction from above,  
Is comfort, life, and fire of love:

Enable with perpetual light  
The dulness of our blinded sight;

Anoint and cheer our soilèd face  
With the abundance of Thy grace;

Keep far our foes; give peace at home;  
Where Thou art Guide no ill can come;

Teach us to know the Father, Son,  
And Thee, of Both, to be but One:

That, through the ages all along,  
This may be our endless song;

Praise to Thy Eternal merit,  
Father, Son, and Holy Spirit!

*Then shall the Chaplain admit them severally, delivering to each the Badge of the Guild, with these words,*

I admit you (N.) as a Member of this Guild, and to a share in its privileges and duties;—In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*When all shall have been admitted the Chaplain shall say,*

May God give you strength to keep the Rule of Life of this Guild, and enable you to bring forth fruit to His glory, and for the good of others; for Jesus Christ's sake. Amen.

*Members shall then return to the body of the Church.*

HYMN.

BLESSING.

## 2. OFFICE FOR COMMUNICANTS' MEETING,

### FOR INTERCESSION AND SELF-EXAMINATION.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Prevent us, O Lord, in all our doings, &c.

O God, Who hast prepared for them that love Thee such good things as pass man's understanding, &c.

O God, Who in this wonderful Sacrament has left us a memorial of Thy Passion, mercifully grant unto us so to venerate the Sacred Mysteries of Thy Body and Blood, that we may ever bear within ourselves the fruit of Thy Redemption, Who livest and reignest with the Father and the Holy Ghost, One God, world without end. Amen.

*V.* The eyes of all wait upon Thee, O Lord.

*R.* And Thou givest them their meat in due season.

HYMN.

ADDRESS.

O God, forasmuch as without Thee, we are not able to please Thee, &c.

Try me, O God, and seek the ground of my heart; prove me and examine my thoughts; look well if there be any way of wickedness in me, and lead me in the way everlasting.

*Here shall follow Questions for Examination (with prayer after each), either on the Ten Commandments, the Baptismal Vow, Duty to God and our neighbour, or any other definite plan.*

## CONFESSION.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, &c.

O Lord, we beseech Thee, absolve Thy people from their offences, &c.  
*Or one of the forms of Absolution.*

We do not presume to come to Thy Table, O Merciful Lord, trusting in our own righteousness, &c.

Our Father, which art in Heaven, &c.

*V.* Blessed are they which do hunger and thirst after righteousness.

*R.* For they shall be filled.

O Lord Jesus Christ, Who art coming to Thy servants in this Holy Sacrament, Grant us, we beseech Thee, so to realize Thy Presence, to discern Thy Body, to taste Thy sweetness, to obtain Thy strength, and evermore to rejoice in Thy Holy Comfort, that Thou, O Lord, mayest be the strength of our heart and our portion for ever. Amen.

O Lord God Almighty, give such strength to our will, after Holy Communion, that we may no longer be feeble in purpose, but determined to live for Thy Glory and the good of others; through Jesus Christ our Lord. Amen.

## BLESSING.

## 3. GUILD FOR GIRLS.

## (A) OBJECTS, RULES, AND PRAYER.

## OBJECTS OF THE GUILD.

1. To promote the glory of God, and the good of His Holy Church.
  - (A) By helping each other to love Christ, and to be unselfish and thoughtful for others.
  - (B) By helping each other to persevere in the Christian Life, and to part with anything rather than with Christ.

## RULES OF THE GUILD.

1. To say Prayers night and morning, and also to say daily the Prayer of the Guild.
2. To read a small portion of God's Holy Word every day.
3. To attend Church at least once on a Sunday.
4. To be Confirmed when old enough.

## PRAYER OF THE GUILD.

O Lord, bless, we beseech Thee, our Church, and may we remain faithful to it, even unto death; bless our parents, relations, and friends;

bles our parish, our clergy, and all who belong to our Guild. Bind us together in the bonds of purity, friendship, and prayer. Defend us, when tempted to think, speak, look at, listen to, or do anything that is wrong. Wash our souls in Thy Precious Blood, and keep them pure by Thy Holy Spirit. Hear us for Thy Name's sake. Amen.

1. It is hoped that all Members who have been Confirmed will, after due preparation, receive Holy Communion at least once a month.
2. That they will be careful to observe Christmas Day, Good Friday, and Ascension Day.
3. That they will attend all Guild Meetings, unless unavoidably prevented.

- 
- (A) Members will pay *6d.* once a year, or *2d.* in October, and in January, and in April, towards defraying the expenses of the Guild.
  - (B) Girls who have passed a Probation of three months, and have been approved of by the Warden, shall be admitted as full Members.

---

### (B) THE OFFICE OF THE GUILD.

#### HYMN.

Let us pray.

*Priest.* Lord, have mercy upon us.

*Answer.* Christ, have mercy upon us.

*Priest.* Lord, have mercy upon us.

Our Father, &c.

*Priest.* O Lord, open Thou our lips.

*Answer.* And our mouth shall shew forth Thy praise.

*Priest.* O God, make speed to save us.

*Answer.* O Lord, make haste to help us.

*Here all standing up the Chaplain shall say,*

*Priest.* Glory be to the Father, and to the Son : and to the Holy Ghost :

*Answer.* As it was in the beginning, is now, and ever shall be : world without end. Amen.

Psalms (one or more) 1, 15, 23, 26, 34, 84, 91, 96, 101, 111, 125, 133, 148, 150.

## LESSON.

(One of the following.)

I Sam. iii. Dan. i. S. Mat. v. 1-13. S. Luke ii. 40 to end.  
S. James iii. Rev. iii. 1-7. Rev. xxii. 1-8.

*Stand and say,*

I believe in God, &amp;c.

*Priest.* The Lord be with you.*Answer.* And with thy spirit.

Let us pray.

## GUILD PRAYER.

O Lord, bless, we beseech Thee, our Church, and may we remain faithful to it, even unto death; bless our Parents, Relations and Friends; bless our Parish, our Clergy, and all who belong to our Guild. Bind us together in the bond of purity, friendship, and prayer. Defend us, when tempted to think, speak, look at, listen to, or do anything that is wrong. Wash our souls in Thy Precious Blood, and keep them pure by Thy Holy Spirit. Hear us for Thy Name's sake. Amen.

## PRAYER FOR PROBATIONERS AND MEMBERS.

Grant, O Heavenly Father, to the Probationers [and full Members] of this Guild, seriousness of purpose, and earnestness, in the good work they have entered upon; let them not grow cold or indifferent, but may they increase more and more in the gifts and graces of Thy Holy Spirit. Hear us for Jesus Christ's sake. Amen.

## SPECIAL PRAYER FOR THE GUILD.

O Lord, we praise Thee for Thy gracious promise that all things whatsoever we shall ask in prayer believing we shall receive: hear us when we pray that our Guild may become an increasing blessing to this Parish, for Thy Name's sake. Amen.

*One or more of the following Collects:*

Quinquagesima; 16th, 19th, 20th, 21st, 25th Sundays after Trinity.

HYMN.

ADDRESS.

HYMN.

*Here followeth the Office for the Admission of Probationers or Full Members (if any).*



*If there be no Probationers or Full Members to be admitted the Chaplain shall say :*

Let us pray.

Almighty God, Who hast promised to hear the petitions of them that ask in Thy Son's Name, we beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee: and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained to the relief of our necessity and to the setting forth of Thy glory; through Jesus Christ our Lord. Amen.

THE BLESSING.

---

(C) OFFICE FOR THE ADMISSION OF PROBATIONERS.

Prevent us, O Lord, in all our doings with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord. Amen.

Prepare the hearts and lips of these Thy children, O Heavenly Father, for the good work they are about to enter upon; for Jesus Christ's sake. Amen.

*Then those to be admitted shall be conducted by one of the Clergy or Superintendents to the Chancel steps, and shall there stand. The Chaplain shall then say to each separately:*

*Priest.* Do you desire to become a Probationer of the [     ] Guild for Girls?

*Answer.* I do.

*Priest.* Will you try to keep its rules and further its objects?

*Answer.* By God's help I will.

*Priest.* If you cease to be a Probationer, will you promise at once to inform the Chaplain or one of the Superintendents, and return the Rules?

*Answer.* I will.

*The Chaplain shall then deliver into the hands of each separately the Rules of the Guild, saying:*

[A.B.] I admit you as a Probationer of this Guild:—In the Name of the Father, and of the Son, and of the Holy Ghost.

*Candidates kneel.*

May God give you strength to keep the Rules of the Guild and pre-

serve you from the temptations of the world, the flesh, and the devil ; for Jesus Christ's sake. Amen.

*Candidates return to their seats.*

Let us pray.

O ever blessed Jesus, Son of God, bless, we beseech Thee, these Thy children dedicated to Thee in holy baptism ; make them to be always mindful of the vow and promise then made in their name : may they be dutiful to their parents, loving to their brothers and sisters, and obedient to their spiritual pastors and teachers ; and as they are growing in years, may they grow in wisdom and in favour with Thee ; May this Guild prove a blessing to them and a means of uniting them closer to Thyself ; Let them look forward with joy to the high privilege of Confirmation and Holy Communion ; Grant that being daily renewed by Thy Holy Spirit they may continue Thy children to the end and attain Thy promises, Who with the Father and the same Spirit livest and reignest, God, for ever and ever. Amen.

HYMN.

THE BLESSING.

(D) OFFICE FOR THE ADMISSION OF FULL MEMBERS.

*After the Hymn following the Address has been sung, the Chaplain shall say :*

Let us pray.

O Lord, Who hast by Thy grace kept this child (or these children) faithful to her (or their) resolutions in connection with this Guild, give her (or them) increased strength and devotion to Thee, and keep her (or them) steadfast to the end. Hear us for Thy Name's sake. Amen.

*Then those to be admitted shall be conducted by one of the Clergy or Superintendents to the Chancel steps, and shall there stand. The Chaplain shall then say to each separately :*

*Priest.* Do you, a Probationer of this Guild, desire to become a Full Member ?

*Answer.* I do.

*Priest.* Will you make a real effort to keep the Rules recommended by the Guild, and to use the Guild Prayer daily ?

*Answer.* By God's help, I will.

*The Chaplain shall then deliver into the hands of each separately the Badge of the Guild, saying :*

[A.B.] I admit you as a Full Member of this Guild :—In the Name of the Father, and of the Son, and of the Holy Ghost.

*Candidates kneel.*

May you live very near to Christ, be filled with His Spirit, become devout and regular Communicants, be faithful to His Church and reign with Him for ever and ever. Amen.

*The newly-admitted Members shall then be conducted to their seats.*

*When all shall have been admitted they shall kneel, while the Chaplain invites all present to join in silent prayer for God's blessing on the Full Members just admitted. Here a Collect, or the last prayer in the Office for the Admission of Probationers may be used. Then the Chaplain alone standing shall say :*

May the Almighty God, Who hath given you the will to enter this Guild, bless you abundantly, and keep you faithful to His service ; through Jesus Christ our Lord. Amen.

HYMN.

THE BLESSING.

## APPENDIX C.

(PART VIII.)

[THE LORD BISHOP OF LICHFIELD.]

---

### I. THE OFFERTORY.

THE Offertory has been so frequently mentioned as a source of income in our consideration of "Parochial Finance," that it may be well to refer to its origin, and the principles which should guide its administration. The idea of a weekly collection for charitable purposes is found in 1 Cor. xvi. 1, 2. For the general adoption of an Offertory System for the Maintenance of Divine Service and of the Ministry we may quote from "The Book of Church Law," by the late Rev. J. H. Blunt:—"In the first fervour of Christianity, the Jewish Converts gave up all their property for the use of the Church, laity and clergy taking their maintenance out of the common fund so accumulated. But this was a system which could only be carried out under very peculiar circumstances, and, as the number of Christians increased, it became both unnecessary and impracticable. At the same time the clergy were often taken from classes which had no fixed maintenance except what they earned, and were so occupied that they were unable to work at profitable occupations; and hence a necessity arose for contriving some means by which they should be supported from the property and labours of those who benefited by their ministrations. *An offertory system, administered by the Bishop, appears to have been the earliest contrivance for this purpose; a common fund being thus formed, out of which was provided alms for the poor, funds for the necessaries of Divine Service, and a maintenance for the clergy.* When settled times drew on, in the fourth century, this common fund system began to be broken up, and the maintenance of the clergy began again to be placed upon the definite footing of the tithe system." Circumstances have again altered. The tithe system generally is threatened;

district parishes do not share its benefits; Church-rates for the necessaries of Divine Service are abolished. But we find surviving in the Church the primitive method for supplying the deficiency. The weekly offertory, and the application of its funds to any purpose but that of the relief of the poor, had fallen into disuse, because Divine Service was maintained, and the clergy were supported from a different source. Now, we may fall back on primitive custom, and we find that the not uncommon threefold apportionment of the offertory fund has the sanction of the practice of the Church of the first three centuries. The law, indeed, at the present time is, that the sacramental alms are at the disposal of the incumbent and churchwardens, with an appeal to the Bishop in case of difference between them; the offerings collected in church on all other occasions are absolutely at the disposal of the incumbent. But in adopting the weekly offertory, and in view of the necessities of the Church, it would be wise for every incumbent to agree with the churchwardens that the primitive principle should be adopted, and that the offerings collected in church should be equally divided between the ministry, the church expenses, and the poor, subject to such modifications as may seem desirable in any particular parish.

## 2. THE PARISH ANNUAL REPORT AND BALANCE-SHEET.

The incumbent of a parish will, in most cases, wish to take advantage of the circulation of the parish balance-sheet to publish his own address to the parishioners, reviewing the past year, and commenting on the points in the work of the parish to which he wishes to draw special attention. It is well to keep this address distinct from the report, which, wherever there is a finance committee, should emanate from the committee and not from the incumbent. The report, as distinct from the incumbent's address, should contain a brief statement of the number and object of the parochial institutions for the maintenance of which funds are required, and of the cost of maintaining them, and should be accompanied by a tabulated form, to be filled up by intending subscribers. The balance-sheets will follow the report, and tell their own tale. It is most desirable that every treasurer should be a *layman*, that every account presented should be *audited*. Regularity in accounts attracts regular subscribers. Lay management challenges the



confidence of the parishioners, and lessens the responsibilities of the clergy. The wider the area over which the responsibility of financial administration is spread, the wider will be the interest felt in the Church affairs of the parish. Some exhaustive forms of account for the use of the clergy have come under our notice, of which we may mention the following :—

“The Parochial Cash-Book,” compiled by R. Foster, published by Knight & Co., 90, Fleet Street; the “Clergyman’s Ready Reference Register,” compiled by Rev. Theodore Johnson, published by Bemrose, 10, Paternoster Buildings; and a “Parochial Account Book,” compiled by Rev. H. B. Ottley, Vicar of Eastbourne, printed by Shaw, Fetter Lane, E.C.

### 3. THE PAROCHIAL COUNCIL, OR BOARD OF FINANCE.

Councils have been formed in different parishes on the following lines :—

- (1) *Ex Officio*.—The clergy, churchwardens, and sidesmen.  
*Elected*.—Eight by the congregation and eight by the subscribers to the parochial institutions.  
*Nominated*.—Two by the Council, also a secretary and treasurer.
- (2) *Ex Officio*.—The clergy, churchwardens, and sidesmen.  
*Elected*.—Twelve (more or less) by the communicants of the church.
- (3) *Ex Officio*.—The clergy, churchwardens, and sidesmen.  
*Elected*.—Twenty (more or less) by the parishioners generally.
- (4) *Ex Officio*.—The clergy, churchwardens, sidesmen, and lay rector, or patron.  
*Nominated*.—Four by the vicar, six by the churchwardens, one by the lay rector.  
*Elected*.—One by each of the following bodies, viz., the choir, the Sunday-school teachers, the day-school committee, the district visitors, the Church of England Temperance Society, the secretaries and treasurers of the local Church charities.

### 4. MISSIONARY GUILDS AND ASSOCIATIONS.

*Their Object, Formation, and Plan of Operations.*

For the following suggestions we are mainly indebted to a

paper, entitled "Parochial Associations in Aid of the Church Missionary Society," by the Rev. J. E. Sampson, Vicar of Barrow, published by the Church Missionary Society; to the rules of the Missionary Guild of St. Peter's, Eaton Square, and to "Suggestions for the Establishment and Maintenance of Parochial Associations," published by the Society for the Propagation of the Gospel in Foreign Parts.

(1) *The Object of the Association* is "to create and sustain a more lively and widespread interest in the great missionary work which our Lord Jesus Christ has given His Church to do." Its principles: "Continuity and Co-operation."

(2) *The Formation of an Association*.—Starting from the parish church as the proper centre of all spiritual work in the parish, the subject will be brought before the congregation on some Sunday (perhaps the one immediately before, or after, the Day of Intercession for Missions) in sermons, one of which at least should be preached by the incumbent. The sermons should be followed up by a public meeting, either on the Sunday evening itself, or on some evening early in the week following. At this meeting, resolutions should be agreed to forming the Association, and pledging the parish as represented by the meeting, to recognize and sustain it. In a case before us two resolutions were also passed—the one recognizing the duty and privilege of preaching the Gospel to every creature; the other determining that every house in the parish (a poor one) should be canvassed, and every parishioner invited to subscribe. A committee, or council, and officers should also be appointed for the supervision of the work of the association. The officers may consist of a president, vice-presidents, treasurer, and secretary. If a layman really interested in missionary work can be found to act as president, it will be a great advantage; the clergy and churchwardens can then be the vice-presidents; the secretary and treasurer should be laymen. The council can then be commissioned to draw up a scheme, to be used provisionally for the first year, and to be submitted for adoption, with the report, at the first annual meeting.

(3) *Plan of Operation*. (a) *Prayer*.—This lies at the very root of success. Members must be required to give the association a place in their private prayer. Some may be able to add a short petition on behalf of missions to their daily prayers;

others, whose time is limited and who have many other subjects for intercessory prayer, will set apart one day or two in each week for special intercessions on this behalf. They will observe the Day of Intercession for Missions. They will meet at Holy Communion at stated intervals, with a view to the recollection of mission work together before the Throne of Grace. They will endeavour to attend all meetings in the parish at which prayer for a blessing on missionary effort is offered.

The following private prayers are in use in existing associations:—

“O God Almighty, Lord of the Harvest, we pray Thee to send forth more labourers into Thy Harvest, and to pour out Thy Holy Spirit on those whom Thou hast already sent forth, for Jesus Christ’s sake.”

“O Heavenly Father, we pray Thee to prosper the work of Missions in Foreign Lands. Bless and protect Thy servants the Missionary Bishops and Clergy; grant them such success in their labours that Thy way may be known upon earth, Thy saving health among all nations. Hear and answer us, for Jesus Christ’s sake, our Blessed Lord and Saviour.”

“Almighty God, Who by the power of the Holy Ghost didst enable Thy Apostles to teach the nations and to lead them into all truth; quicken, we beseech Thee, by the same Spirit the Church of these latter days, that with wisdom and fervent zeal she may preach the Gospel to those that are in darkness and error, that thereby they may be brought to the clear light and true knowledge of Thee, and of Thy Son, Jesus Christ our Lord.”

(b) *Work*.—The chief work of an association is to raise funds, by subscription or otherwise. The result attained in the parish of St. Thomas’s, York, in the year 1877, the sixteenth of its association’s existence, is of itself sufficient to recommend the plan there adopted. It is a parish of about 5,000 persons, or 1,000 families. The population is almost entirely of the humbler class of life. There are not half a dozen houses in it which let for more than £30 a year; not more than seven persons who subscribe so much as £1; not more than five boxes which yield so much as £1. There were, in 1876, about 584 regular subscribers, of whom about 520 were parishioners,

exclusive of 69 boxes and the children in the schools. In one street, containing 122 families, there were 84 adult subscribers (including many Dissenters) contributing upwards of £8 10s. In another street every Church family subscribed, besides several Nonconformists. The total number of payments in the district was 1,930. The total amount collected from all sources in the year was £233, made up as follows :—

Collection at Meeting	...	...	...	£14	0	0
„ „ Juvenile Meeting	...	...	...	1	0	0
„ „ Church	...	...	...	18	0	0
Sale of Work	...	...	...	80	0	0
Home and School Sales	...	...	...	17	0	0
Sunday-schools and Bible-classes	...	...	...	6	0	0
Sixty-nine Missionary boxes	...	...	...	30	0	0
Subscriptions	...	...	...	67	0	0
				<hr/>		
				£233	0	0
				<hr/>		

This success was achieved thus.

The parish is divided into districts of from fifty to a hundred families, and a collector appointed, holding himself responsible for giving every person in that district an invitation to subscribe.

A canvas-paper is issued every alternate year (a clause being inserted pleading anxiety that no parishioner should be overlooked as an apology for apparent importunity), and is left by the collector at every house, without comment at the time, but simply as a paper from the clergyman. The canvas-paper sets forth—1st. The great principles of the association; 2nd. That the association affords an opportunity to every person in the parish to give as God enables him; 3rd. One penny per month is asked for at the least (children and servants are invited to subscribe); 4th. The name of the collector, who is responsible for the district, is given, and a “Call again next week” is promised.

Subscriptions are regularly collected; every subscriber is supplied with a quarterly paper, every box-holder with a token, and every contributor receives the annual report of the association. If the subscribers remove to another district, their names are transferred to the collector of that district at the end of the year. If they leave the parish, they are generally retained, unless there is an association in the new parish. If new occupants come to the house, the canvas-paper is left within a month

of their arrival. All subscriptions and donations are entered in the collecting-book, and the amount paid quarterly to the treasurer. At the end of the year the collecting-books are returned to the treasurer, who carefully extracts each subscriber's name, and the amount given by each in each quarter, in parallel columns showing the annual offering of each contributor.

Boxes, carefully labelled and numbered, and entered in a book, are issued to families to receive the thankofferings of the household. They are opened by the treasurer every six months.

A sewing meeting is held at the vicarage fortnightly. An afternoon of the week of the sewing in the national school is appropriated to missionary work. Home sales, private school sales, parish sales of work are held, by which every class and circle is reached.

A juvenile association supplements the work of the adults.

At St. Peter's, Eaton Square, the guild consists of a treasurer, 100 collectors, and 1,000 subscribers. Each collector undertakes to enlist ten subscribers. The collections are sent in to the treasurer twice a year.

Needlework and the circulation of reports and missionary papers and periodicals form an important part of the work of the members of every association.

(c) *Meetings*.—"The enthusiasm," writes Mr. Sampson, as the result of his experience, "of one hearty, well-attended purely missionary meeting in the year, does more good than two or more where the attendance is not so spontaneous and earnest. And if at communicants' meetings, prayer meetings, &c., the subject is kept in sight, more frequent meetings are not required, and tend to weary rather than to quicken."

The attendance of a missionary at these meetings is a great help, especially with our reading people. They have seen the man who has seen the work.

Care should be taken not to prolong the meeting or the speeches. Two hours is as long as interest can be generally maintained, and not more than three speakers, who should allow themselves to be controlled as to time.

At the meeting a succinct statement should be given of the result of the year's work in the parish, without going too much into details, especially where an annual report is printed. Of course there should be a collection.



We should strongly recommend the printing and circulation of a report and a list of subscriptions in every parish.

There is a very useful association at Ealing for missionary purposes at home and abroad, with a report of which we have been furnished by the kindness of the former Vicar, the Rev. E. W. Relton.

The association embraces the six parishes of Ealing.

Its affairs are managed by a Council, presided over by the incumbents in rotations. The secretary and treasurer are laymen, and so are (without exception) the twenty-one members of the Council.

The several parishes work independently of each other, in separate Committees of their own, reporting to the General Council.

Meetings are held in behalf of Foreign Missions at Ascension or Whitsuntide; for Home Missions during Advent; and are preceded by devotional meetings of the Council. A meeting for the transaction of business is held immediately after the Advent devotional meeting.

Members of the Council are expected to attend a special celebration of Holy Communion on the Day of Intercession for Missions.

Members of Council and their friends meet once a month for the discussion of passages of Holy Scripture.

A few years ago the association collected—

For Home Missions	...	...	£1,045	9	5
For Foreign Missions	...	...	470	3	2
Total	...	...	£1,515	12	7

(d) *A Juvenile Association* must employ much the same methods as the Parochial Association for raising funds. It will require its own staff of workers, regular meetings, and a systematic endeavour to reach all young persons in the parish. It will utilize existing organizations, *e.g.*, the Sunday-school, the day-school, &c., for the collection of funds, and the children will be encouraged to subscribe regularly, and also to take in the juvenile missionary publications. The support of a native child in a Christian school, or of some particular mission, may bring the work more home to the hearts of the juvenile associates, but must not be allowed to divert their interest from mission work generally as the great and glorious legacy of Christ to His Church.

## APPENDIX D.

(PART IX.)

[REV. CANON ELLERTON.]

---

### I. PUBLIC LIBRARIES.

It is not to be expected that all the books needed by a Parish Priest should be purchasable by himself. Few clergy seem to avail themselves sufficiently of the supply in hand in our Public Libraries. Clergy living in and around London, for example, can have the use, for a small annual payment, of the invaluable library of Sion College, where almost every Commentary on the Bible, ancient or modern, may be consulted, and from which books to a very liberal extent may be borrowed for reading at home. The Church House is gradually forming a very extensive Theological Library, which is readily available for reference. A Master of Arts of Cambridge can, for the cost of carriage, borrow books from the library of his own University; and there are other collections of books accessible to Clergymen, such as Mr. Skinner's, at the Malvern House of Rest, for such as are boarding there; Archbishop Harsnett's, at Colchester; and Mr. Elliott's, now in the Pavilion at Brighton, which may be consulted by any one. The Cathedral Libraries ought to be of use to the Clergy of each diocese; and in some instances, as at Chester (owing to the thoughtful kindness of two now called to rest, Canon Blomfield and Dean Howson), are made readily available for their use. In most of our large towns, too, there are now Free Libraries (of which that at the Guildhall is an excellent example) where the chief works in each department of theology may be consulted.

### 2. DR. BRAY'S LIBRARIES.

Especial attention should be called to the libraries established for the use of the Clergy by the late Dr. Bray, one of the founders of the Society for Promoting Christian Knowledge. Of these there are now (1892), as will be seen from the annexed list, 154 in Great Britain alone, besides a large number in the Colonies.

LIST OF CLERICAL LIBRARIES FOUNDED BY DR. BRAY  
OR HIS ASSOCIATES.

## DIOCESE OF CANTERBURY.

Maidstone, Kent.		St. Augustine's College, Canterbury.
------------------	--	--------------------------------------

## YORK.

Beverley, Yorkshire.		Bridlington, Yorkshire.
Bolsterstone, Yorkshire.		Hunmanby, Yorkshire.

## LONDON.

Bethnal Green, Middlesex.		S.P.G. House.
---------------------------	--	---------------

## WINCHESTER.

Newport, Isle of Wight.

## BANGOR.

Beaumaris, Anglesey.		Llangefni, Anglesey.
Caernarvon.		Llanfaelog, Anglesey.
Criccieth, Caernarvonshire.		Llanwnog, Montgomeryshire.
Darowen, Montgomeryshire.		Penrhyn-Deudraeth, Merionethshire.
Dolgelly, Merionethshire.		Pwllheli, Caernarvonshire.

## BATH AND WELLS.

Crewkerne, Somersetshire.		Frome and Norton, Somersetshire.
---------------------------	--	----------------------------------

## CARLISLE.

Burgh-by Sands, Cumberland.		St. Bees, Cumberland.
Carlisle.		Temple Sowerby, Westmoreland.
Crosthwaite, Cumberland.		Ulverston, Lancashire.
Heversham, Westmoreland.		Wasdale Head, Cumberland.
Kendal, Westmoreland.		Witherslack, Westmoreland.
Kirkoswald, Cumberland.		

## CHESTER.

Macclesfield, Cheshire.		St. Aidan's College, Birkenhead, Cheshire.
Sandbach, Cheshire.		Stockport, Cheshire.

## ELY.

Amphill, Bedfordshire.		Huntingdon.
Dullingham, Cambridgeshire.		St. Neots, Huntingdonshire.

## EXETER.

Plymouth, Devonshire.	Tor Mohun, Devonshire.
Tiverton, Devonshire.	West Alvington, Devonshire.

## GLOUCESTER AND BRISTOL.

Chipping Sodbury, Gloucester- shire.	Gloucester Theological Col- lege.
---	--------------------------------------

## HEREFORD.

Bewdley, Worcestershire.	Ludlow, Shropshire.
--------------------------	---------------------

## LICHFIELD.

Cannock, Staffordshire.	Fenton, Staffordshire.
Duddeston, Shropshire.	Needwood, Staffordshire.
Ellesmere, Shropshire.	Wall, Staffordshire.

## LINCOLN.

Burgh (Mission House). Lincoln.	Long Sutton.
------------------------------------	--------------

## LIVERPOOL.

Liverpool.	Warrington.
------------	-------------

## LLANDAFF.

Dowlais, Glamorgan.	Monmouth.
Llandaff Cathedral.	Pentre, Glamorgan.
Llanover, Monmouthshire.	Usk School, Monmouthshire.

## MANCHESTER.

Accrington.	Lancaster.
Ainsworth.	Milnrow.
Ashton-under-Lyne.	Newchurch-in-Pendle.
Ashworth.	Oldham.
Bolton-le-Moors.	Poulton-le-Fylde.
Bury.	Preston.
Gressingham.	Warton.
Haslingden.	

## NEWCASTLE.

Newcastle-on-Tyne, Northumberland.

## NORWICH.

Docking, Norfolk.	Great Yarmouth.
North Walsham, Norfolk.	

## OXFORD.

Aylesbury, Bucks.	Hungerford, Berks.
Cuddesdon, Oxon.	Olney, Bucks.
Dorchester Theol. Coll. Oxon.	Oxford, St. Stephen's House.
High Wycombe, Bucks.	Reading, Berks.

## PETERBOROUGH.

Leicester.	Sheepshed, Leicestershire.
Oundle, Northants.	

## RIPON.

Bradford.	Leeds.
Embsay.	Otley.

## SALISBURY.

Blandford, Dorset.	Trowbridge, Wilts.
Devizes, Wilts.	Warminster, Wilts.
Shaftesbury, Dorset.	

## ST. ALBANS.

Aldbury, Herts.	St. Albans.
Halstead, Essex.	Stratford, Essex.
Newport, Essex.	West Mersea, Essex.
Rochford, Essex.	

## ST. ASAPH.

Cathedral.	Llandysilio, Montgomery.
Denbigh.	Llanrwst, Denbigh.
Deytheur, Montgomery.	St. Martin's, Oswestry, Salop.
Llanfair, Montgomery.	

## ST. DAVID'S.

Cardigan.	Llanfihangel-ar-arth, Carmarthen.
Haverfordwest, Pembroke.	Llanfihangel Geneu'r Glyn, Cardiganshire.
Kellan, Cardigan.	Newcastle in Emlyn, Carmarthen.
Lampeter, Cardigan.	Newport, Pembroke.
Laugharne, Pembroke.	St. Clear, Carmarthen.
Llanarth, Cardigan.	St. David's, Pembroke.
Llandeusant, Carmarthen.	Ystrad-Meurig, Cardigan.
Llandilo, Carmarthen.	
Llandilo Fawr, Carmarthen.	
Llanelly, Carmarthen.	

## SOUTHWELL.

Bakewell, Derbyshire.	Spondon, Derbyshire.
-----------------------	----------------------



## TRURO.

Lostwithiel.  
St. Mary's, Scilly.

| Truro.

## WAKEFIELD.

Dewsbury.  
Huddersfield.

| Illingworth, Halifax.  
| Penistone.

## WORCESTER.

Coventry.  
Evesham.  
Feckenham, Worcester.  
Leamington Priors.

| Over Whitacre, Warwickshire.  
| Pershore, Worcestershire.  
| Queen's College, Birmingham.

## SODOR AND MAN.

Douglas, Isle of Man.

## SCOTLAND.

## ARGYLL.

Ballachulish, Argyllshire.

Twenty in India and China; nineteen in Africa, sixty-five in British North America; eighteen in Australia; fourteen in New Zealand and the Pacific; twelve in the West Indies; four (Constantinople, Malta, Gibraltar, St. John's House, Mentone) for English Clergy on the Continent of Europe.

Hymn Service. Hymns taken & history &c given.

# INDEX.

- ABLUTIONS, The, 68, 72  
 Absolution, The, how to be said, 51  
 Accommodation, Church, at wa-  
 tering-places, 351  
 Additional Curates' Society, 457  
 Adult Baptism, 61  
 „ Classes, 293, 305  
 Advent, 36, 53  
 Affectation, Conversational, 48,  
 248, 312  
 Affiliated Provident Societies, 199  
 Afternoon Service, The Sunday,  
 289, 354  
 Aged Poor, Relief of the, 465  
 Agencies for Promoting Spiritual  
 Life, 152—198  
 Almsgiving, 293, 455, 461, 530  
 Ancient Religions, Christianity  
 and, 437, 444  
 Anglican Pointing, 52  
 „ Position, The, 379, 501  
 Annual Report, Parish, 531  
 Annuities, Perpetual, 455  
 „ Post Office, 210  
 Apologetics, 25, 500—503  
 Architecture, Church, 124  
 Ascension Day, 44  
 Ash-Wednesday, 39  
 Associations, Choral, 104  
 „ Missionary, 532  
 „ „ Juvenile, 537  
 „ Religious, 169—179  
 „ Ringers', 112  
 „ Sunday School  
 Teachers', 283  
 Attendance Officer, School, 262  
  
 BALANCE-SHEET, Parish, 531  
 Band of Hope Meetings, 223  
 Banns, Publication of, 74  
  
 Baptism, Holy, 58, 175, 397  
 „ Adult, 61, 397 *n.*  
 „ Lay, 60, 78, 397  
 „ Private, 60  
 Baptists, 399, 406  
 Baptized Dissenters, 398, 401  
 Beadle, The, 122  
 Belfry Rules, 118  
 Bells and Bell-ringers, 109—119  
 „ „ „ Books for, 119  
*Benedicite*, The, 53, 103  
*Benedictus*, The, 54  
 Benefices Resignation Act, 458  
 Benefit Societies, 199, 212, 295  
 Bible Classes, 163  
 „ Lectures, 162  
 „ Study of the, 22, 472  
 Board of Guardians, 331, 465  
 Boards, School, 251, 270, 440  
 Books, Choristers', 101  
 „ Mothers' Meeting, 166  
 „ Ringers', 119  
 „ Sunday School, 296, 506  
 Boys' Guilds, 294  
 Burial of the Dead, 77—83  
 „ „ Excommunicate persons,  
 79, 138  
 „ „ Nonconformists, 81  
 „ „ Suicides, 80  
 „ „ Unbaptized Adults, 81  
 „ „ „ Children, 78  
  
 CANDIDATES, Confirmation, 144  
 Carol-singing, 37  
 Catechism, The, 145, 252, 266,  
 273, 276, 411  
 Catechizing, 5, 31, 34, 59, 275,  
 289, 316  
 Celebrations, Choral, 67, 103  
 „ Early, 44, 64

- Celebrations, Private, 44, 158  
 Certificated Teachers, 256  
 Change Ringing, 110  
 Chaplaincies, Foreign, 18  
 Chaplaincies, Summer, 19  
 Chapters, Ruri-Decanal, 9, 319  
 Charities, Endowed, 250, 463  
 Charity Organization Society, 464  
 Children, Hymns for, 289  
 Children's Services, 289, 353  
 Choir Festivals, 105  
   " Practice, 50, 99, 101  
   " Rules, 97  
   " Uses of a, 47, 101  
 Choirs, Mixed, 99  
 Choral Associations, 104  
   " Celebrations, 67, 103  
   " Funerals, 82  
 Choristers, 97  
   " Books for, 101  
   " Induction of, 100, 513  
 "Christening Sunday," 58  
 Christian Socialism, 448  
 Christmas, 36  
 Church Architecture, 124  
   " Bells, 109—119  
   " Cleaning, 122, 128  
   " History, Need of teaching,  
     176, 415  
   " History Societies, 443 *n.*  
   " Lads' Brigade, 187 *n.*  
   " Music, 52, 82, 101  
   " Pastoral Aid Society, 467  
   " Rates, Abolition of, 329,  
     454  
   " Restoration, 124, 459  
   " Schools, 251—272, 440  
   " " Trust Deed, 264  
   " Seasons, 35—47, 88  
   " The Parish, 29—129  
 Churches, District, 29, 456  
 Churching of Women, The, 76  
 Churchwardens, 79, 120, 178, 250,  
   327, 461, 531  
   " Books for, 505  
 Classes, Adult, 293, 305  
   " Bible, 163, 443  
   " Communicants', 39, 149,  
     163  
   " Senior Sunday, 305  
 Clergyman's Library, The, 470—  
   512  
 Clergy, The, and Dissent, 396—  
   " " 432  
   " " Politics, 16, 448  
   " " Revivalistic  
     Movements, 422  
 Clergy Holiday Fund, 17  
   " Pensions Institution, 459  
 Clerk, The Parish, 69, 72, 120,  
   230, 250  
 Clothing Clubs, 214  
 Clubs, Benefit, 199, 212, 295  
   " Provident, 199—210  
   " Social, 187, 215, 347  
   " Various Parochial, 214  
   " Working Men's, 184  
 "Collecting Societies," 204  
 Commentaries, 475, 478, 480, 483  
   " Use of, 23  
 Commination Service, The, 39,  
   138  
 Communicants' Classes, 149, 163  
   " Guilds, 517—529  
 Communion, The Holy, 62—72  
   " " at Funerals, 82  
   " " at Weddings, 76  
   " " of the Sick, 44, 158  
 Conferences, Diocesan, 10  
 Confession, Private, 140  
   " The General, 51, 55  
 Confirmation Candidates, 144  
   " Preparation for, 73, 144  
   " Service, The, 73  
 Conscience, Hints on cases of, 141  
 Conversational Affectation, 48,  
   248, 312  
 Conversion, 87, 90, 423, 428  
 Cottage Lectures, 161  
 Council, Parochial, The, 330, 464,  
   532  
 Courses of Instruction, 276  
   " Sermons, 36, 42, 88  
 Cramming, Evils of, 440  
 Culture, Modern, 436  
 Curates, Assistant, 311, 457  
   " in Sole Charge, 325  
 Curates' Augmentation Fund, 457  
 Custodian, Sunday School, 278  
 DAILY Prayer, 33, 318  
 Day, Ascension, 44  
   " of Intercession, The, 45 *n.*,  
   468, 533

- Day-School, The, 251—272  
 Days, Ember, 14, 45, 69, 467  
 „ Holy, 35—47  
 „ Quiet, 12  
 „ Rogation, 35, 44, 69  
 Deacon, The, 27, 85, 313  
 Deaconess, Value of a, 323  
 Decorations, Church, 43, 123, 127  
 Dedication Festival, The, 46  
 Deposit Friendly Societies, 208  
 Destitute Persons, Relief of, 465  
 Diocesan Conferences, 10  
 „ Societies, 466  
 „ Surveyor, 124  
 Disabled Clergy, 458  
 Discipline, Day School, 262  
 „ Hints on, 137  
 Dispensaries, Free, Provident, or  
 Self-supporting, 216  
 Dissent, Treatment of, 401—412  
 Dissenters, Baptized, 398, 401  
 „ Relations with, 81 *n.*,  
 133, 407  
 „ Unbaptized, 399  
 District Parishes, 454, 456  
 „ Visitors, 60, 136, 178, 186,  
 227, 323, 462, 465, 532  
 Disunion, a cause of Unbelief,  
 436  
 Dividends, Investment of, 216  
 Divine Service, Maintenance of,  
 459  
 „ Service, Order and Man-  
 agement of, 29—56  
 Dogmatic Sermons, 87  
 „ Theology, Books on,  
 494—500  
 Dogmatic Theology, Study of, 24  
 „ „ Teaching of,  
 88, 276, 443  
 Doles, 464, 466  
 Druids, The Order of, 200  
 Dual Basis of C. E. T. S., 228
- EARLY Rising, 65, 318  
 Easter, 43, 106  
 Easter Offerings, 456  
 Ecclesiastical Commissioners, The,  
 250, 456  
 Education, Religious, 264, 270,  
 446  
 „ Secular, 440
- Ember Seasons, 14, 45, 467  
 Endowed Charities, 250, 463  
 Epiphany, 37  
 Eve, New Year's, 37  
 Evidential Theology, Books on,  
 500  
 Evidential Theology, Study of,  
 25  
 Examinations, Day School, Dio-  
 cesan, 270  
 Examinations, Day School, Govern-  
 ment, 268  
 Examinations, Sunday School, 283  
 “Extempore” Preaching, 90, 315  
 Extension Movement, University,  
 341
- FABRIC, The, 124—129, 460  
 Faculty, Necessity for a, 126  
 Fair Writing, 233  
 Fasting, 38  
 Fasting Communion, 66  
 Fathers' Meetings, 168  
 Federation of Working Men's  
 Clubs, 184 *n.*  
 Fees, Archdeacon's, 329  
 „ Surplice, 456  
 „ The Table of, 129, 250, 456  
 Fellow-Workers, 311—332  
 Female Intemperance, 226  
 Festival, Choral, 105  
 „ Dedication, 46  
 „ Parish, 46  
 Finance, Board of, 464, 532  
 „ Parochial, 453, 531  
 First Communion, Preparation for,  
 147  
 Fishermen, Church Work among,  
 344—350  
 Flower Service, 127  
 Foreign Chaplaincies, 18  
 „ Mission Societies, 467  
 Foresters, Ancient Order of, 200  
 Free Seats, 351, 455 *n.*  
 Freethinkers, 438 *n.*  
 Friendly Societies, 203  
 Fund, Church Repair, 460  
 „ Clergy Holiday, 17  
 „ Curates' Augmentation, 457  
 „ The Poor, 461  
 Funerals, Choral, 82  
 „ Holy Communion at, 82

- GENERAL Thanksgiving, The, 35, 55  
 Girls' Benefit Society, 296  
   " Friendly Society, 189—195  
   " Guilds, 295, 524  
 Glebe, 453  
*Gloria in Excelsis*, The, 67, 68, 103  
*Gloria Patri*, The, 48, 51, 53  
 Godparents, 59  
 Good Friday, 40, 75  
 "Grace," The, 56  
 Gravedigger, The, 122  
 Greek Testament, Editions, 474  
   " " Study of the, 23, 319  
 Gregorian Pointing, 52, 102  
 Guardians, Poor Law, 331, 465  
 Guilds, 179—184  
   " Boys', 294  
   " Communicants', 516  
   " Girls', 295, 524  
   " Missionary, 532  
   " Ringers', 112  
 HARVEST Thanksgiving, 47, 55, 106, 127  
 Hebrew, Editions of O. T., 473  
   " Study of, 6, 11, 23  
 Holiday Resorts for the Clergy, 17  
 Holy Communion, The, 62—72  
   " " Choral, 67, 103  
   " " at Funerals, 82  
   " " at Weddings, 76  
   " " Private Celebration of, 44, 158  
 Holy Days, 35—47  
   " " occurring with Sundays, 54  
 Holy Week, 39  
 Home Mission Societies, 467  
 Homes of Rest, 18  
 Homiletics, Study of, 25, 505  
 Hope, Bands of, 223  
 Hospital Letters, 213, 466  
   " Sunday Fund, 462  
 Hours of work, Long, 440  
 Hymn Books, 105  
 Hymns for Children, 288  
   " Funerals, 82  
   " Missions, 106  
   " Hymns for Sunday School, 288  
   " Giving out of, 56  
   " The use of, 107  
*Hymn Service*, 542  
 INCORPORATED Church Building Society, 460  
 Independents, 399, 406, 408  
 Indifference, 434, 438  
 Intemperance, Causes of, 226  
 Intercession, Day of, 45, 468  
   " Special Subjects of, 55, 442, 468  
 Intoning, 49  
 Inspector, H.M., 263, 269  
   " Diocesan, 264, 270  
 Institute, Church, 184—189  
   " Sunday School, 467  
 Investment of Dividends, 216  
 JUVENILE Missionary Association, 537  
 Juvenile Oddfellows' Society, 296  
 LADIES, Help of, in Day School, 265  
 Lads' Brigade, Church, 187 *n.*  
 Laity, Duty of the, 172—179  
   " in Country Parishes, 177  
   " in Town Parishes, 172, 179, 321  
   " Organization for the, 173  
 Lay Baptism, 60, 78, 397, 398  
   " Reader, The, 53, 161, 178, 321, 443  
 Lectionary, The New, 51 *n.*  
 Lectures, Bible, 162  
   " Missionary, 468, 536  
   " Temperance, 223  
 Lent, 37, 89  
 Lessons, Giving out of the, 51  
   " Proper, The, 54  
   " Reading of the, 53, 240, 312  
   " Sunday School, 275  
 Librarians, Sunday School, 279  
 Libraries, Dr. Bray's, 538—542  
   " Public, 538  
 Library, The Clergyman's, 470—512  
 Litanies, Metrical, 39, 73, 107, 291 *n.*  
 Litany, The, 33, 37, 39, 55, 73



- Literature, Recreative, 16  
 „ A Remedy for Unbelief, 447  
 Liturgical Books, 485  
 “*Locum Tenens*,” The, 19, 20, 327
- MANAGERS of Day Schools, 178, 254  
 „ „ Sunday Schools, 277
- Maps, Parish, 249  
 Marking, System of, 262  
 Marriage Service, The, 74  
 Maundy Thursday, 40  
 Meetings, Clerical, 11  
 „ Communicants’, 149, 163  
 „ „ Office  
 „ for, 523  
 „ Devotional, 156, 283  
 „ Fathers’, 168  
 „ Missionary, 468, 536  
 „ Mothers’, 164—168  
 „ Sunday School Teachers’, 281  
 „ Vestry, 129, 453
- Men’s Friendly Society, Young, 195  
 Methodism, History of, 420  
 Methodists, Primitive, 420  
 „ Wesleyan, 416  
 Metrical Litanies, 39, 73, 107, 291 *n.*  
 Midnight Service, 37  
 Mining Parish, The, 333—343  
 Ministry, Support of the, 455  
*Miserere*, The, 39  
 Missionary Guilds, 532  
 „ „ Juvenile, 294, 537  
 „ Meetings, 468, 536  
 „ Sermons, 468  
 „ Societies, 467
- Missions, Foreign, 467  
 „ Home, 467  
 „ Hymn Books for, 106  
 „ Parochial, 152  
 „ Prayers for, 534
- Mission Woman, The, 226  
 Mixed Choirs, 99  
 Modern Culture, Effects of, 436  
 Monitors, Day School, 267  
 Morality, Religion and, 436, 446  
 Mothers’ Meetings, 164—168  
 „ „ Rules for, 168
- Mothers’ Union, The, 167 *n.*  
 Music at the Holy Communion, 67, 103  
 „ Funerals, 82  
 „ Church, 101
- NEWSPAPER, Importance of the, 16, 448  
 New Year’s Eve Service, 37  
 Night Schools, 294, 298—304  
 Non-communicating attendance, 70  
 Nonconformists, Burial of, 81  
 Nonconformity, Treatment of, 396  
 Non-resident Incumbents, 326
- OCCASIONAL Offices, 73—83  
 Oddfellows’ Societies, 199, 295  
 „ „ Juvenile, 295  
 Offertory, The, 293, 328, 530  
 Ordinal, Teaching of the, 85, 361  
 Organ, The, 104  
 „ Fund, 104  
 Organist, The, 50, 101  
 Organization, Need of, 169  
 „ in Country Parishes, 177  
 „ in Town Parishes, 179  
 „ Society, Charity, 464
- Ornaments, The Church, 125  
 Out-door Temperance Work, 225
- PAPAL Claims, 366  
 „ Infallibility, 372  
 Parents’ Class, The, 293  
 Parish Balance Sheet, The, 531  
 „ Church, The, 29—129  
 „ Clerk, The, 69, 72, 120, 230, 250  
 „ Feast, 46  
 „ Maps, 249  
 „ Priest, The, 1, *et al. freq.*  
 „ Registers, 230  
 „ Relief, 465  
 „ The Mining, 333—343  
 „ The Sea-faring, 344—350
- Parishes, District, 454—456  
 Parochial Agencies, General, 199—220  
 Parochial Agencies, Spiritual, 161—199

- Parochial Clubs, 212  
 „ Council, 330, 464, 532  
 „ Finance, 453, 531  
 „ Missions, 152  
 „ Retreats, 12, 155  
 Pastoral Theology, Books on, 503  
 „ „ Study of, 27  
 Pastor, Private Life of the, 1—20  
 “Pax,” The, 56  
 Penny Banks, School, 215  
 Periodical Literature, Use of, 16,  
 447  
 Perpetual Annuities, 455  
 Pew-opener, The, 122  
 Pew Rents, 349, 351, 455 *n.*, 456  
 Pitmen, Church Work among, 333  
 Places of Occasional Resort,  
 Church Work in, 351—357  
 Polemical Theology, Books on, 500  
 „ „ Study of, 25  
 Politics, The Parson and, 16, 450  
 Poor Fund, The, 461  
 „ Guardians of the, 331, 465  
 „ Relief of the, 461  
 Positive Teaching, 176, 393, 412,  
 441  
 Post Office Annuities, 210  
 „ „ Savings Bank, 215  
 Prayer Book, The, 31, 154, 276,  
 345, 394  
 „ Daily, 33, 318  
 „ „ Manner of Saying,  
 47—56, 312  
 Prayer, Necessity of, to Pastor, 3,  
 450  
 Prayers, Mission, 534  
 „ Private, for Children, 265,  
 276, 287  
 Prayers, Sunday School, 285  
 Prayer, The Church Militant, 69, 71  
 Prayer for all Conditions of Men,  
 The, 35, 54  
 Preachers' Book, The, 234  
 Preaching, 84—96, 314, 412, 451  
 Prefaces, The Proper, 104  
 Preparation Service for Confirma-  
 tion, 73  
 Preparation Service for Holy Com-  
 munion, 43 *n.*  
 Press, Power of the, 448  
 Priestly Office and Work, The, 2,  
 85, 320  
 Primitive Methodists, 420  
 Private Baptism, 60, 78  
 „ Celebrations, 44, 158  
 „ Confession, 140  
 „ Counsel, Modes of, 415  
 „ Life of Pastor, 1—20  
 „ Prayers for Children, 265,  
 276, 287  
 Prizes, Day School, 263, 272  
 Provident Societies, 199—210  
 Psalms, Chanting of the, 52, 102  
 „ Giving out of the, 51  
 „ Special, 47  
 Public Libraries, 538  
 „ Teaching, Modes of, 412  
 Punctuality, Importance of, 231,  
 238, 262, 301, 318  
 Pupil Teachers, 266, 467  
 QUEEN ANNE'S BOUNTY, 456  
 Quiet Days, 12  
 READER, The Lay, 53, 161, 178,  
 321, 443  
 Reading, Importance of, to Clergy,  
 6, 21, 318, 449, 450  
 Reading the Lessons, 53, 240, 312  
 Rechabites, The, 200  
 Records, Parochial, 46  
 „ Pastoral, 235  
 Recreation, Need of, 15, 22  
 Recreative Literature, 16, 22, 447  
 Registers, Day School, 260  
 „ Parish, 230  
 „ Private Baptismal, 60  
 „ Sick, 237  
 „ Sunday School, 278  
 Registration, 230  
 Regulations, Day School, 261  
 Relief of the Poor, 461  
 Relieving Officer, 135, 331, 465  
 Religion and Morality, 436, 446  
 „ „ Science, 436, 445  
 Religious Associations, 169—179  
 „ Emotions, 425, 432  
 „ Instruction, 264, 270,  
 273, 275, 443  
 Repair Fund, Church, 460  
 „ „ Organ, 104  
 Resignation Act, Benefices', 458  
 Rest, Clergy Homes of, 18  
 Restoration, Church, 124, 460

- Retreats, Clerical, 12  
 „ Parochial, 155  
 Revealed Truth, 441  
 Reverence, 51, 68, 72, 108, 125,  
 156, 240, 290, 442  
 Revivalism, 428  
 Ringers, 109—119, 178  
 Ringers' Guilds, 112  
 Ringing, Books on, 119  
 „ Chamber, The, 117  
 „ Change-, 110  
 „ „Method,” 111  
 „ Peal-, 118  
 „ Round-, 110  
 „ Science of, 114  
 Ritual, Study of, 26, 64  
 Rogation Days, 35, 44, 69  
 Romanism, The treatment of, 363  
 —395  
 Romanists, Relation with, 363  
 Rubrics, Obedience to, 31, 65, 68,  
 71, 394  
 Rules, Belfry, 118  
 „ Choir, 97  
 „ Communicants' Union, 516  
 „ Day School, 261  
 „ Girls' Friendly Society, 189  
 „ „ Guild, 524  
 „ Mothers' Meeting, 168  
 „ Sunday School, 284  
 „ Young Men's Friendly So-  
 ciety, 196  
 Ruri-Decanal Chapters, 9, 319
- SACRAMENTS, The, 57—72  
 Sacristan, The, 69, 72, 121  
 Sailors, Church Work among, 344  
 “Salvation Army,” The, 422  
*Sanctus*, The, 67, 68, 103  
 Sanitary Precautions, 242  
 Saturday Schools, 273  
 Scepticism, 434, 437  
 Schismatics, 396  
 School Attendance, 262  
 „ Examinations, 268, 270, 283  
 „ Inspectors, 257, 263, 266,  
 269, 270  
 „ Managers, 254  
 „ Penny Banks, 215  
 „ Teachers, 256, 260, 266,  
 447  
 „ Visitors, 260
- Schools, Day, 251—273  
 „ „ Board, 251, 270, 440  
 „ „ Voluntary, 252  
 „ Night, 298—304  
 „ Saturday, 273  
 „ Sunday, 274—297  
 Science, Religion and, 436, 445  
 Scientific Difficulties, 445  
 Sea-faring Parish, The, 344—350  
 Seasons, Church, 35—47, 88  
 Seceders, Treatment of, 366  
 Secularism, 433  
 Senior Sunday Classes, 305—310  
 Septuagint, Editions of, 474  
 „ Study of, 23  
 Sermons, Courses of, 36, 42, 88  
 „ Extempore, 90, 315  
 „ Missionary, 468  
 „ Preparation of, 5, 93, 313  
 „ Style of, 91, 315  
 Service, Carol, 37  
 „ Commination, The, 39, 138  
 „ Daily, 33, 318  
 „ Dedication Festival, 46  
 „ Flower, 127  
 „ Funeral, 77  
 „ Harvest Thanksgiving, 47,  
 55, 106, 127  
 „ Maintenance of Divine,  
 459  
 „ Marriage, 74  
 „ Midnight, 37  
 „ The Three Hours', 40,  
 41  
 Services, Children's, 289, 353  
 „ Cottage, 161  
 „ Occasional, 73—83  
 „ of Preparation, 43 *n.*, 73  
 „ Pit, 339  
 „ School-Room, 161  
 „ Shortened, 34  
 Sexton, The, 121  
 Sick, Communion of the, 44, 158  
 „ Register, The, 235, 237  
 „ Relief of the, 465  
 „ Visitation of the, 157, 245,  
 408  
 Sidesmen, 178, 330, 463, 532  
 Sin, a Cause of Unbelief, 436  
 „ Special Classes of, 142, 226  
 Singing the Service, 49—54, 102  
 —104

- Singing, Unison, 100  
 Socialism, Christian, 448  
 Societies; C. E. T. S., 174, 220  
 „ Church Building, 460  
 „ Diocesan and other, 466  
 „ Girls' Friendly, 189—  
 195  
 „ Foreign Mission, 467  
 „ Home Mission, 467  
 „ Provident, 199—210  
 „ Surgical Aid, 466  
 „ Young Men's Friendly,  
 195—198  
 Society, The Pastor and, 7, 318  
 Sole Charge, The Curate in, 325  
 Spiritual Life, Agencies for, 152—  
 198  
 Sponsors, 59  
 Stipends, Curates', 457  
 Study, Necessity of, 5, 21, 28, 318,  
 449  
 Suicides, Burial of, 80  
 Summer Chaplaincies, 19  
 „ Temperance Work, 225  
 Sunday, "Christening," 58  
 „ Observance of, 440  
 Sundays, 32  
 „ Holy Days occurring  
 with, 54  
 Sunday School, The, 274—297  
 „ „ Benefit Societies, 295  
 „ „ Books, 296, 506  
 „ „ Catechizing, 275,  
 289, 317  
 „ „ Custodian, 278  
 „ „ Examinations, 283  
 „ „ Guilds, 294  
 „ „ Hymns, 288  
 „ „ Librarians, 279  
 „ „ Prayers, 285  
 „ „ Registers, 278  
 „ „ Rules, 284  
 „ „ Superintendent,  
 258, 277  
 „ „ Teachers, 267, 279,  
 309, 443  
 „ „ Teachers' Associa-  
 tions, 283  
 „ „ Teachers' Meet-  
 ings, 281  
 „ „ Teachers, Training  
 of, 280, 443  
 Sunday School Teaching, 275—  
 277  
 Superintendent, Sunday School,  
 258, 277  
 Support of the Ministry, 455  
 „ Voluntary Schools, 252  
 Surgical Aid Society, 466  
 Surplice Fees, 456  
 Surveyor, Diocesan, 124  
 Syllabus, Diocesan, 266  
 Synodsmen, 178, 330, 463, 532  
 TABLE of Fees, The, 129, 250, 456  
 Teachers, Day School, 256  
 „ „ „ Choice of,  
 254, 272  
 Teachers, Day School, Pupil, 266  
 „ „ „ Relations  
 with, 260, 447  
 Teachers, Night School, 302, 303  
 „ „ Sunday School, 258,  
 267, 279, 309, 443  
 Teachers, Sunday School, Associ-  
 ations, 283  
 Teachers, Sunday School, Meet-  
 ings, 281  
 Teachers, Sunday School, Train-  
 ing of, 280, 443  
 Teaching, Definite Church, 176,  
 393, 412, 441  
 „ „ Sunday School, 275—  
 277  
*Te Deum*, The, 53, 74, 103, 162  
 Temperance Work, 220—229  
 „ „ Conduct of  
 Meetings, 221  
 Temperance Work, Duties of the  
 Committee, 224  
 Temperance Work, Female In-  
 temperance, 226  
 Temperance Work, Lectures and  
 Concerts, 223  
 Temperance Work, Obstacles to,  
 226  
 Temperance Work, Outdoor Meet-  
 ings, 225  
 Temperance Work, Senior and  
 Junior Sections, 220  
 Temperance Work, Speakers, 223  
 Temperance Work, The Dual  
 Basis, 228  
 Temporary Distress, Relief of, 465

- Terrier, The, 250  
 Thanksgiving, The General, 35,  
 55  
 Thanksgiving Festival, Harvest,  
 47, 55, 106, 127  
 Theology, Apologetic, 25, 500  
 „ Dogmatic, 24, 494  
 „ Evidential, 25, 500  
 „ Homiletic, 25, 505  
 „ Liturgical, 26, 64, 485  
 „ Polemical, 24, 500  
 „ Pastoral, 27, 503  
 Three Hours' Service, The, 40, 41  
 Time-Table, Day School, 263  
 Tithe Commutation Map, 249  
 „ Rent Charge, 455  
 Tithes, 453  
 Town Parishes, Organization for,  
 179  
 Trinity Sunday, 45  
 Trust Deeds of National Schools,  
 255  
 UNBAPTIZED Adults, Burial of, 81  
 Unbaptized Children, Burial of,  
 78  
 Unbaptized Dissenters, 399  
 Unbelief, Remedies for, 441  
 „ Special Causes of, 434  
 „ Treatment of, 25, 443—  
 449  
 Undenominational Movements, 428  
 Unions, Church, 184  
 „ Mothers', 167 *n.*  
 Unison Singing, 100  
 Unitarians, 414  
 Unity of the Church, 409, 442  
 University Extension Movement,  
 341  
 VESTRY, The 50, 98, 128, 231  
 „ Meetings, 129, 453  
 Vicar's Class, The, 293  
 Visitation, General Pastoral, 130  
 —139, 355  
 Visitation, House to House, 131,  
 317, 339  
 Visitation of the Sick, 157, 237,  
 244, 408  
 Visitation, The Archdeacon's, 329  
 „ „ Bishop's, 8  
 Visitors, District, 60, 136, 178,  
 186, 227, 323, 462, 465, 532  
 Voluntary Schools, 251  
 „ „ Support of, 252  
 „ „ Teachers, 279  
 Vulgate, Editions of, 474  
 „ Study of the, 23  
 WATERING Places, Church Work  
 at, 351  
 Weddings, 74  
 Wesleyan Methodists, 416  
 Whitsuntide, 45, 89  
 Women, The Churcing of, 76  
 Workers, Fellow, 311—332  
 „ Need of more, 171  
 Working Classes, Unbelief Among  
 the, 439  
 Working Men's Clubs, 184  
 „ Parties for Missions, 469,  
 536  
 Writing, Fair, 233  
 YOUNG Men's Friendly Society,  
 195—198, 294  
 Youths, Institutes for, 187

THE END.



small sums of money that they could, and then  
under the direction of an excellent man, a Committee  
of eight children used to expend it in little articles  
which they cooked very nicely & afterwards took  
various rich persons.

By Baptism. Let us see to it that the Sacrament  
never used as charms. Let us give no countenance  
any use of Baptism made as would allow  
children, who are not in immediate danger  
death, to be baptized when there is no fair  
prospect of their being brought up to understand  
the meaning of their Christian vocation. Do  
not let us wantonly induce pressure upon  
parents to have their children baptized, when  
it is not reasonably certain that they will  
be able to go on towards truth, or allow the  
Church to set, as Christian parents should.

God's Mission of the Church

# PUBLICATIONS

OF THE

Society for Promoting Christian Knowledge.

---

## Star Atlas.

Gives all the stars from 1 to 6.5 magnitude between the North Pole and 34° South Declination, and all Nebulæ and Star Clusters, which are visible in telescopes of moderate power. Translated and adapted from the German of Dr. KLEIN, by the Rev. E. McCLURE, M.A. New Edition, brought up to date. Imp. 4to. With 18 Charts and 80 pages illustrative letterpress. Cloth Boards, 7s. 6d.

## History of India.

From the Earliest Times to the Present Day. By Captain L. J. TROTTER. With eight page Woodcuts and numerous smaller Woodcuts. A new and revised edition. Post 8vo. Cloth boards, 6s.

## The Fern Portfolio.

By FRANCIS GEORGE HEATH. With Fifteen Plates, elaborately drawn, life size, exquisitely coloured from Nature, and accompanied by descriptive texts: all the species of British Ferns, which comprise a large proportion of the Ferns of America, and many other parts of the World. Elegantly bound in cloth, 8s.

## Scenes in the East.

Consisting of Twelve Coloured Photographic Views of Places mentioned in the Bible, with descriptive letterpress. By the Rev. CANON TRISTRAM, author of *The Land of Israel*, &c. 4to. Cloth, bevelled boards, gilt edges, 6s.

## Sinai and Jerusalem; or, Scenes from Bible Lands.

Consisting of Coloured Photographic Views of Places mentioned in the Bible, including a Panoramic View of Jerusalem with descriptive letterpress. By the Rev. F. W. HOLLAND, M.A. Demy 4to. Cloth, bevelled boards, gilt edges, 6s.

**Bible Places; or, The Topography of the Holy Land.**

A succinct account of all the Places, Rivers, and Mountains of the Land of Israel mentioned in the Bible, so far as they have been identified; together with their modern names and historical references. By the Rev. CANON TRISTRAM. With map. Crown 8vo. Cloth boards, 4s.

**The Land of Israel.**

A Journal of Travel in Palestine, undertaken with special reference to its Physical Character. By the Rev. CANON TRISTRAM. Fourth edition, revised. With Maps and many Illustrations. Large Post 8vo. Cloth boards, 10s. 6d.

**The Natural History of the Bible.**

By the Rev. CANON TRISTRAM, Author of *Bible Places*, &c. With numerous Woodcuts. Crown 8vo. Cloth boards, 5s.

**A History of the Jewish Nation.**

From the Earliest Times to the Present Day. By the late E. H. PALMER, M.A. With Map of Palestine and numerous Illustrations. Crown 8vo. Cloth boards, 4s.

**Pictorial Architecture of the British Isles.**

By the Rev. H. H. BISHOP. With about 150 Engravings. Royal 4to. Cloth boards, 4s.

**Pictorial Architecture of Greece and Italy.**

By the Rev. H. H. BISHOP. With numerous Engravings. Royal 4to. Cloth boards, 5s.

**Pictorial Geography of the British Isles.**

By MARY E. PALGRAVE. With numerous Engravings. Royal 4to. Cloth boards, 5s.

**British Birds in their Haunts.**

Being a Popular account of the Birds which have been observed in the British Isles; their Haunts and Habits; their systematic, common, and provincial Names; together with a Synopsis of Genera; and a brief Summary of Specific Character. By the late Rev. C. A. JOHNS, B.A., F.L.S. Post 8vo. Cloth boards, 6s.

**A Handy Book of the Church of England.**

By the Rev. E. L. CUTTS, B.A. Crown 8vo. Cloth boards, 5s.

**A Chapter of English Church History.**

Being the Minutes of the S.P.C.K. for the years 1698-1703. Together with Abstracts of Correspondents' Letters during part of the same period. Edited by the Rev. E. MCCLURE, M.A., Editorial Secretary of the S.P.C.K. Demy 8vo. With a Woodcut. Cloth boards, 5s.

**Africa, seen through its Explorers.**

By CHARLES H. EDEN, Esq. With Map and several Illustrations. Crown 8vo. Cloth boards, 5s.

**Australia's Heroes.**

Being a slight Sketch of the most prominent amongst the band of gallant men who devoted their lives and energies to the cause of Science, and the development of the Fifth Continent. By C. H. EDEN, Esq. With Map. Crown 8vo. Cloth boards, 3s. 6d.

**Christians under the Crescent in Asia.**

By the Rev. E. L. CUTTS, B.A., Author of *Turning Points of Church History*, &c. With numerous Illustrations. Post 8vo. Cloth boards, 5s.

**Some Heroes of Travel ; or, Chapters from the History of Geographical Discovery and Enterprise.**

Compiled and re-written by the late W. H. DAVENPORT ADAMS. With Map. Crown 8vo. Cloth boards, 5s.

**The Fifth Continent, with the Adjacent Islands.**

Being an Account of Australia, Tasmania, and New Guinea, with Statistical Information to the latest date. By C. H. EDEN, Esq. With Map. Crown 8vo. Cloth boards, 5s.

**Frozen Asia : A Sketch of Modern Siberia.**

By CHARLES H. EDEN, Esq., Author of *Australia's Heroes*, &c. With Map. Crown 8vo. Cloth boards, 5s.

**Heroes of the Arctic and their Adventures.**

By FREDERICK WHYMPER, Esq., Author of *Travels in Alaska*. With Map, and numerous Woodcuts. Crown 8vo. Cloth boards, 3s. 6d.

**China.**

By Professor ROBERT K. DOUGLAS. With Map, and eight full-page Illustrations and several Vignettes. Post 8vo. Cloth boards, 5s.

**Round the Round World on a Church Mission.**

By the Rev. G. E. MASON. With Illustrations. Crown 8vo. Cloth boards, 3s. 6d.

**Russia : Past and Present.**

Adapted from the German of Lankénau and Oelnitz. By Mrs. CHESTER. With Map and several Woodcuts. Post 8vo. Cloth boards, 5s.

## DIOCESAN HISTORIES.

- BATH AND WELLS.** By the Rev. W. HUNT. With Map. Fcap. 8vo. Cloth boards. 2s. 6d.
- CANTERBURY.** By the Rev. R. C. JENKINS. With Map. Fcap. 8vo. Cloth boards. 3s. 6d.
- CARLISLE.** By RICHARD S. FERGUSON, Esq. With Map. Fcap. 8vo. Cloth boards. 2s. 6d.
- CHICHESTER.** By the Rev. W. R. W. STEPHENS. With Map and Plan of the Cathedral. Fcap. 8vo. Cloth boards. 2s. 6d.
- DURHAM.** By the Rev. J. L. Low. With Map and Plan. Fcap. 8vo. Cloth boards. 2s. 6d.
- HEREFORD.** By the Rev. Canon PHILLOTT. With Map. Fcap. 8vo. Cloth boards. 3s.
- LICHFIELD.** By the Rev. W. BERESFORD. With Map. Fcap. 8vo. Cloth boards. 2s. 6d.
- NORWICH.** By the Rev. A. JESSOPP, D.D. With Map. Fcap. 8vo. Cloth boards. 2s. 6d.
- OXFORD.** By the Rev. E. MARSHALL, M.A. With Map. Fcap. 8vo. Cloth boards. 2s. 6d.
- PETERBOROUGH.** By the Rev. G. A. POOLE, M.A. With Map. Fcap. 8vo. Cloth boards. 2s. 6d.
- SALISBURY.** By the Rev. W. H. JONES. With Map and Plan. Fcap. 8vo. Cloth boards. 2s. 6d.
- ST. ASAPH.** By the Venerable Archdeacon THOMAS. With Map. Fcap. 8vo. Cloth boards. 2s.
- ST. DAVID'S.** By the Rev. Canon BEVAN. With Map. Fcap. 8vo. Cloth boards. 2s. 6d.
- WINCHESTER.** By the Rev. W. BENHAM, B.D. With Map. Fcap. 8vo. Cloth boards. 3s.
- WORCESTER.** By the Rev. I. GREGORY SMITH, M.A., and the Rev. PHIPPS ONSLOW, M.A. With Map. Fcap. 8vo. Cloth boards. 3s. 6d.
- YORK.** By the Rev. Canon ORNSBY, M.A. With Map. Fcap. 8vo. Cloth boards. 3s. 6d.

## NON-CHRISTIAN RELIGIOUS SYSTEMS.

Fcap. 8vo, cloth boards, 2s. 6d. each.

- BUDDHISM.** Being a Sketch of the Life and Teachings of Gautama, the Buddha. By T. W. RHYS DAVIDS. With Map.
- BUDDHISM IN CHINA.** By the Rev. S. BEAL. With Map.
- CHRISTIANITY AND BUDDHISM: A Comparison and a Contrast.** By the Rev. T. STERLING BERRY, D.D.
- CONFUCIANISM AND TAOISM.** By Professor R. K. DOUGLAS.
- HINDUISM.** By Professor MONIER WILLIAMS. With Map.
- ISLAM, as a Missionary Religion.** By CHARLES R. HAINES. 2s.
- ISLAM AND ITS FOUNDER.** By J. W. H. STOBART. With Map.
- THE CORAN: Its Composition and Teaching, and the Testimony it bears to the Holy Scriptures.** By Sir W. MUIR, K.C.S.I.



## COMMENTARY ON THE BIBLE.

By various Authors. With Maps and Plans.

*Crown 8vo, cloth boards, red edges, 4s.; half calf, 10s.; whole calf, 12s. each volume.*

- OLD TESTAMENT.** Vol. I., containing the Pentateuch.  
**OLD TESTAMENT.** Vol. II., containing the Historical Books, Joshua to Esther.  
**OLD TESTAMENT.** Vol. III., containing the Poetical Books, Job to Song of Solomon.  
**OLD TESTAMENT.** Vol. IV., containing the Prophetical Books, Isaiah to Malachi.  
**OLD TESTAMENT.** Vol. V., containing the Apocryphal Books.  
**NEW TESTAMENT.** Vol. I., containing the Four Gospels.  
**NEW TESTAMENT.** Vol. II., containing the Acts, Epistles, and Revelation.
- 

## THE ROMANCE OF SCIENCE.

*A Series of Books which shows that Science has for the masses as great interest as, and more edification than, the romances of the day.*

Small Post 8vo, cloth boards.

- COAL: and what we get from it.** By Professor RAPHAEL MELDOLA, F.R.S., F.I.C. With numerous illustrations. 2s. 6d.  
**COLOUR, MEASUREMENT, AND MIXTURE.** By Captain W. DE W. ABNEY, C.B., R.E., F.R.S. With several illustrations. 2s. 6d.  
**THE MAKING OF FLOWERS.** By the Rev. Professor GEORGE HENSLOW, M.A., F.L.S., F.G.S. With several illustrations. 2s. 6d.  
**DISEASES OF PLANTS.** By H. MARSHALL WARD, M.A., F.R.S., F.L.S. With numerous illustrations. 2s. 6d.  
**TIME AND TIDE: a Romance of the Moon.** By Sir ROBERT S. BALL, F.R.S., Royal Astronomer of Ireland. Illustrated. 2s. 6d.  
**THE STORY OF A TINDER-BOX.** By the late C. MEYMOTT TIDY, M.B., M.S., F.C.S. With numerous illustrations. 2s.  
**THE BIRTH AND GROWTH OF WORLDS.** A Lecture by Professor GREEN, M.A., F.R.S. 1s.  
**SOAP-BUBBLES, and the Forces which mould them.** By C. V. BOYS, A.R.S.M., F.R.S. With numerous diagrams. 2s. 6d.  
**SPINNING-TOPS.** By Prof. J. PERRY, M.E., D.Sc., F.R.S. With numerous diagrams. 2s. 6d.

# CHRISTIAN EVIDENCE

## PUBLICATIONS.

### BOOKS.

	<i>s. d.</i>
<b>Christianity Judged by its Fruits.</b>	
By the Rev. C. CROSLUGH, D.D. Post 8vo. <i>Cloth boards</i>	1 6
<b>Great Passion Prophecy Vindicated (The).</b>	
By the Rev. BROWNLOW MAITLAND, M.A. Post 8vo.	
<i>Limp cloth</i>	0 10
<b>Natural Theology of Natural Beauty (The).</b>	
By the Rev. R. ST. JOHN TYRWHITT, M.A. Post 8vo.	
<i>Cloth boards</i>	1 6
<b>Steps to Faith.</b>	
Addresses on some points in the Controversy with Unbelief.	
By the Rev. BROWNLOW MAITLAND, M.A. Post 8vo.	
<i>Cloth boards</i>	1 6
<b>Scepticism and Faith.</b>	
By the Rev. BROWNLOW MAITLAND, M.A. Post 8vo.	
<i>Cloth boards</i>	1 4
<b>Theism or Agnosticism.</b>	
An Essay on the Grounds of Belief in God. By the Rev.	
BROWNLOW MAITLAND, M.A. Post 8vo..... <i>Cloth boards</i>	1 6
<b>Argument from Prophecy (The).</b>	
By the Rev. BROWNLOW MAITLAND, M.A., Author of <i>Scep-</i>	
<i>ticism and Faith</i> , &c. Post 8vo..... <i>Cloth boards</i>	1 6
<b>Some Modern Religious Difficulties.</b>	
Six Sermons preached at St. James's, Piccadilly, in 1876 ;	
with a Preface by his Grace the late Archbishop of Canter-	
bury. Post 8vo..... <i>Cloth boards</i>	1 6
<b>Some Witnesses for the Faith.</b>	
Six Sermons preached at St. Stephen's Church, South Ken-	
nington, in 1877. Post 8vo..... <i>Cloth boards</i>	1 4
<b>Theism and Christianity.</b>	
Six Sermons preached at St. James's, Piccadilly, in 1878.	
Post 8vo..... <i>Cloth boards</i>	1 6
<b>Being of God (Six Addresses on the).</b>	
By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol.	
Small Post 8vo. <i>Cloth boards</i>	1 6
<b>Modern Unbelief: its Principles and Characteristics.</b>	
By C. J. ELLICOTT, D.D., Bishop of Gloucester and Bristol.	
Post 8vo..... <i>Cloth boards</i>	1 6
<b>When was the Pentateuch Written ?</b>	
By GEORGE WARINGTON, B.A., Author of <i>Can we Believe</i>	
<i>in Miracles?</i> &c. Post 8vo. .... <i>Cloth boards</i>	1 6

	s.	d.
<b>The Analogy of Religion.</b>		
Dialogues founded upon Butler's <i>Analogy of Religion</i> . By the late Rev. H. R. HUCKIN, D.D., Head Master of Repton School. Post 8vo..... <i>Cloth boards</i>	3	0
<b>"Miracles."</b>		
By the Rev. E. A. LITTON, M.A., Examining Chaplain of the Bishop of Durham. Crown 8vo..... <i>Cloth boards</i>	1	6
<b>Moral Difficulties connected with the Bible.</b>		
By the Ven. Archdeacon HESSEY, D.C.L. FIRST SERIES. Post 8vo..... <i>Cloth boards</i>	1	6
<b>Moral Difficulties connected with the Bible.</b>		
By the Ven. Archdeacon HESSEY, D.C.L. SECOND SERIES. Post 8vo. .... <i>Cloth boards</i>	2	6
<b>Prayer and Recent Difficulties about it.</b>		
Being the THIRD SERIES of <i>Moral Difficulties connected with the Bible</i> . By the Ven. Archdeacon HESSEY, D.C.L. Post 8vo..... <i>Cloth boards</i>	2	6
The above Three Series in a volume. <i>Cloth boards</i>	6	0
<b>Historical Illustrations of the Old Testament.</b>		
By the Rev. G. RAWLINSON, M.A., Camden Professor of Ancient History, Oxford. Post 8vo..... <i>Cloth boards</i>	1	6
<b>Can we believe in Miracles ?</b>		
By G. WARINGTON, B.A., of Caius College, Cambridge. Post 8vo..... <i>Cloth boards</i>	1	6
<b>The Moral Teaching of the New Testament viewed as Evidential to its Historical Truth.</b> By the Rev. C. A. ROW, M.A. Post 8vo..... <i>Cloth boards</i>	1	6
<b>Scripture Doctrine of Creation.</b>		
By the Rev. T. R. BIRKS, M.A., Professor of Moral Philosophy at Cambridge. Post 8vo..... <i>Cloth boards</i>	1	6
<b>The Witness of the Heart to Christ.</b>		
By the Right Rev. W. BOYD CARPENTER, Bishop of Ripon. Post 8vo..... <i>Cloth boards</i>	1	6
<b>Thoughts on the First Principles of the Positive Philosophy, considered in Relation to the Human Mind.</b>		
By the late BENJAMIN SHAW, M.A. Post 8vo. <i>Imp cloth</i>	0	8
<b>Thoughts on the Bible.</b>		
By the Rev. W. GRESLEY, M.A., Prebendary of Lichfield. Post 8vo..... <i>Cloth boards</i>	1	6
<b>The Reasonableness of Prayer.</b>		
By the Rev. P. ONSLOW, M.A. Post 8vo..... <i>Paper cover</i>	0	8
<b>Paley's Evidences of Christianity.</b>		
A New Edition, with Notes, Appendix, and Preface. By the Rev. E. A. LITTON, M.A. Post 8vo..... <i>Cloth boards</i>	4	0
<b>Paley's Natural Theology.</b>		
Revised to harmonize with Modern Science. By F. LE GROS CLARK, F.R.S. Post 8vo..... <i>Cloth boards</i>	4	0
<b>Paley's Horæ Paulinæ.</b>		
With Notes, Appendix, and Preface. By J. S. HOWSON, D.D., Dean of Chester. Post 8vo..... <i>Cloth boards</i>	3	0

	<i>s. d.</i>
<b>Religion and Morality.</b>	
By the Rev. RICHARD T. SMITH, B.D., Canon of St. Patrick's, Dublin. Post 8vo. .... <i>Cloth boards</i>	1 6
<b>The Story of Creation as told by Theology and Science.</b>	
By the Rev. T. S. ACKLAND, M.A. Post 8vo. <i>Cloth boards</i>	1 6
<b>Man's Accountableness for his Religious Belief.</b>	
By the Rev. DANIEL MOORE, M.A. Post 8vo. <i>Paper cover</i>	0 3
<b>The Theory of Prayer; with Special Reference to Modern Thought.</b> By the Rev. W. H. KARSLAKE, M.A. Post 8vo.	
<i>Limp cloth</i>	1 0
<b>The Credibility of Mysteries.</b>	
By the Rev. DANIEL MOORE, M.A. Post 8vo. <i>Paper cover</i>	0 3
<b>The Gospels of the New Testament: their Genuineness and Authority.</b> By the Rev. R. J. CROSTHWAITE, M.A. Post 8vo. .... <i>Paper cover</i>	0 3
<b>Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature:</b> to which are added, Two Brief Dissertations. By Bishop BUTLER. NEW EDITION. Post 8vo. .... <i>Cloth boards</i>	2 6
<b>Christian Evidences.</b>	
Intended chiefly for the young. By the Most Reverend RICHARD WHATELY, D.D. 12mo. .... <i>Paper cover</i>	0 4
<b>The Efficacy of Prayer.</b>	
By the Rev. W. H. KARSLAKE, M.A., Assistant Preacher at Lincoln's Inn, &c. Post 8vo. .... <i>Limp cloth</i>	0 6
<b>Science and the Bible.</b>	
A Lecture by the late Right Rev. Bishop PERRY, D.D. 18mo. <i>Paper cover, 4d., or.</i> .... <i>Limp cloth</i>	0 6
<b>A Lecture on the Bible.</b>	
By the late Very Rev. E. M. GOULBURN, D.D., Dean of Norwich. 18mo. .... <i>Paper cover</i>	0 2
<b>The Bible: its Evidences, Characteristics, and Effects.</b>	
A Lecture by the late Right Rev. Bishop PERRY, D.D. 18mo. .... <i>Paper cover</i>	0 4
<b>The Origin of the World according to Revelation and Science.</b> A Lecture by the late Right Rev. HARVEY GOODWIN, D.D. Post 8vo. .... <i>Cloth boards</i>	0 4
<b>How I passed through Scepticism into Faith.</b>	
A Story told in an Almshouse. Post 8vo. .... <i>Paper cover</i>	0 3
<b>On the Origin of the Laws of Nature.</b>	
By LORD GRIMTHORPE. Post 8vo. .... <i>Cloth boards</i>	1 6
<b>What is Natural Theology?</b>	
By the Right Rev. ALFRED BARRY. Post 8vo. <i>Cloth boards</i>	2 6

\* \* For List of TRACTS on the Christian Evidences, see the Society's Catalogue B.

LONDON:  
 SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,  
 NORTHUMBERLAND AVENUE, W.C.







BV  
4010  
.M35  
1892

A MANUAL OF PAROCHIAL  
WORK

112508

BV  
4010  
.M35  
1892

