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ment. "Oh," said one to the lady he saw bending over his pallet, "you are taking me on the way to heaven; don't forsake me now!" When a man was under delirium the magic force of a pure woman's presence almost always transported him to the home of his childhood, and in the fever of his wandering he ever kept on crying "Mother! mother!" as he looked at his nurse or held her hand. A patient might be refractory, might refuse to take his medicine, might be rude to the doctor or the officer going his rounds; but a word from his lady-nurse was sufficient to restore him to his better self, and render him obedient. "Never," writes Miss Nightingale, "never came from any of them one word, nor one look, which a gentleman would not have used; and while paying this humble tribute to humble courtesy the tears come into my eyes as I think how, amidst scenes of loathsome disease and death, there rose above it all the innate dignity, gentleness and chivalry of the men—for never, surely, was chivalry so strikingly exemplified—shining in the midst of what must be considered as the lowest sinks of human misery, and preventing instinctively the use of one expression which could distress a gentlewoman." Who, after reading these labours in the vast barrack hospital at Scutari, can say that the arena of woman's work is limited, and that there is little scope for the exercise of her special gifts, and of the practical energy with which she is endowed? The suffering and the brutal will, alas! be always with us.

This volume of Mr. Kinglake's teaches us one great lesson—that though it is easy to declare war, it yet taxes all the resources of a nation like ours to be at once, on the call to arms, equal to the business of war.



ART. IV.—THE CHURCH PASTORAL AID SOCIETY.

1. *Report of the Committee.* Read at the First Annual Meeting on the 9th of May, 1836.
2. *Report of the Committee.* Read at the Forty-fifth Annual Meeting on the 6th of May, 1880.

PART I.

THE subject of Home Missions is from its very nature not calculated to excite the same romantic interest as that of missions to the heathen. Not only is the field of labour more circumscribed, but the work itself is not attended with the same attractive features of novelty, with the same accompaniments of travel and adventure. The gloom of our mining and manufac-

turing districts is less agreeable to dwell upon than the gorgeous sunshine of the tropics. The grimy alleys of our crowded towns are not so pleasant to think of as the virgin snows of the boundless plains over which the gospel is now being carried to the Red Indians and the Esquimaux. We prefer to keep before our mind's eye the picture of the sun-darkened skin of the Hindoo to that of the smoke-begrimed countenance of the collier; and the childish superstition of the Chinaman, and blind idolatry of the negro, are less repellent than the drunkenness and vice, and degradation of the lowest classes of our home population. It is, therefore, no matter of wonder that the Church Pastoral Aid Society should fail to arouse so great an enthusiasm, and to be the subject of so many, or such numerous attended meetings as her elder and more wealthy sister, the Church Missionary Society, or to enlist the same army of subscribers and collectors with as large an array of collecting-books, and cards and boxes, and other machinery for eliciting contributions.

While, however, there cannot be two opinions as to the fallacy of the old-fashioned, but now exploded application of the maxim that "charity begins at home" to the evangelization of the world, in the sense that we ought to eradicate all heathenism and ignorance in our own country before undertaking missions to the heathen abroad, it is clear that the opposite extreme is equally indefensible, and that to support foreign missions exclusively, and neglect the existing spiritual destitution at home, would be alike unnatural and unchristian. St. Paul's declaration, that if any man provide not for his own, he hath denied the faith, and is worse than an infidel, may well be applied to a church which should neglect her own people, while engaged in endeavours to spread the gospel in other lands. Woe would it be to any Christian nation, of whom it could be said, in the language of Solomon, "they made her the keeper of the vineyards, but her own vineyard has she not kept." We are thankful to say that no such charge can fairly be brought against the Evangelicals of the Church of England. It was at a meeting of about seventy clergymen and laymen, in the offices of the Church Missionary Society itself, that on the 19th of February, 1836, the Church Pastoral Aid Society was formed. The chair was taken on the occasion by Lord Shaftesbury (then Lord Ashley), who has ever since continued the venerated president of the Society; and among those present we find the honoured names of the Rev. Josiah Pratt, Rev. Thos. Snow, Rev. Thos. Dale, Sir Andrew Agnew, Hon. C. Brodrick (afterwards Viscount Midleton), John Labouchere, J. C. Colquhoun, and Hon. Capt. F. Maude. It is difficult for those of us whose personal experience only ranges over the latter half of the period of nearly

forty-five years which has since elapsed, to realize the condition to which our Church had at that time become reduced, through the increase of our population and the growth of our large towns, without any corresponding extension of her parochial machinery. Some idea of the state of things may be formed from the fact, that on Bishop Blomfield's translation to the See of London in 1828, he found thirty-four of the metropolitan parishes, with a population of 1,137,000, in which there were not more than 75 clergy, or one to every 15,000 souls. One of these parishes contained 40,000 inhabitants, under the charge of a single clergyman. The condition of our other great towns was not quite so deplorable, but we shall not be far wrong in estimating, that taking one with another, the average population under the charge of each individual among our urban clergy was at that time between 7,000 and 8,000, or about four times as many as an active clergyman can be reasonably expected to supply with adequate pastoral ministrations. When it is remembered that in those days the assistance of the laity in direct spiritual work was almost unknown, we shall not be surprised that the state of things was such as to call forth the alarm and sympathy of earnest and thoughtful members of our Church.

At the meeting, to which I have alluded, a Statement of the Design of the Society was agreed upon for publication and circulation, with a view to enlisting support on its behalf, and a constitution and regulations for its governance were approved. The object of the founders of the Society, as set forth in the Statement, was to render aid to those clergymen who were anxious to bring the entire population of their parishes under religious culture, but who had not the means of efficiently attaining their wish. It was proposed that the Society should render this aid by contributing towards an increase, both in the number of places of worship and in the living agency. The increase of places of worship would, it was pointed out, require an increase of clergymen; and though, as we shall see, contributions towards church-building were soon abandoned, it seems in the first instance to have been contemplated that the multiplication of buildings and men should proceed concurrently. At the same time, however, it was stated that, as regarded the supply of personal labour, the Society proposed the employment, when sufficient clerical assistance could not be obtained, of duly qualified laymen to act in subordination to the incumbent and under his direction and control. While there was one class of laymen which might be specially available for this purpose, namely, candidates for holy orders, who often completed their university course some time before they were of age for ordination, it was felt that it would be necessary to seek for other duly-qualified laymen, and to engage in many cases the services of professional scripture readers.

The constitution of the Society, as put forth in the original statement, has, with one exception to be mentioned immediately, remained unaltered to the present day. The Society is under the direction of a committee which meets once a month, and consists of a President, Vice-Presidents, Vice-Patrons, Treasurer and Secretaries, twenty-four lay members of the Church of England elected at the Annual Meeting of the Society, and all clergymen who subscribe half a guinea or collect fifty-two shillings annually towards its funds, or have given a benefaction of ten guineas, or made a congregational collection of twenty guineas. It was originally provided that these clerical members might take a part in all discussions of the committee, but should only be entitled to vote if they had attended half the meetings of the committee during the preceding year. This restriction, however, was removed in April, 1841. Within a month after the formation of the Society a sub-committee of management and preliminary correspondence was appointed, consisting of twelve lay and twelve clerical members of the committee to investigate the applications for aid, both when originally made and when coming up for renewal at the end of each year, and to consider and make recommendations to the general committee on all matters of business connected with the Society. This sub-committee has ever since May, 1836, met in the Society's office, with only short stated intervals of vacation, on every Tuesday morning, at eight o'clock, for a two hours' sitting. Except in cases of special difficulty, or when some important principle is involved, the general committee adopts and acts upon its recommendations without question. At the close of each meeting of the sub-committee, the clerical members alone resolve themselves into a committee for reviewing the nominations of the curates and lay assistants who are proposed as occupants of the Society's grants, with a view to being satisfied that they are faithful and devoted men, and are imbued with Protestant and Evangelical principles. That the incumbents to whom aid is to be given are men of this description is as far as possible ascertained by the sub-committee before recommending them to the general committee as recipients of grants.

I have said that it is difficult at the present day to realize the state of spiritual destitution which existed at the time of the formation of the Society. It is equally difficult to realize the jealousy and suspicion with which, at that time, when voluntary Church work was comparatively unknown, any scheme for infusing an extraneous element into the parochial organization, no matter in how orderly a way, or with how desirable an object, was sure to be regarded. It was to no purpose that it was expressly declared by the second of the Society's fundamental regulations that "The object of this

Society shall be to promote the religious influence of the United Church by such methods only as it may be competent to a voluntary society to employ in entire consistency with her discipline and order." The Rev. Hugh Stowell, in the first of the Annual Sermons preached on behalf the Society, alluded to an insinuation which had at the outset been made in reference to it, that its operations would have a tendency to disturb ecclesiastical order, break down the beautiful parochial system of the Church, and interfere with the legitimate position and authority of her constituted ministry. A large portion of the Statement was accordingly devoted to deprecating this suspicion. It was emphatically declared that there was no design of obtruding assistance where it was not desired, nor of infringing in the slightest degree the discipline of the Church. The founders, it was added, were well aware that there were circumstances in those times which might justly cause the authorities in the Church to hesitate in taking the lead in new plans until their beneficial bearing and direction should have been sufficiently ascertained. On this account they did not ask immediately for any avowed patronage of that description, being satisfied that the Society would receive full countenance and support, when it should be seen that the simple principle of supplying to the clergy greater means of usefulness in the discharge of their recognized duties opened a wide field of orderly and beneficial action. This expectation was not destined to be realized so speedily or fully as the founders had perhaps anticipated. Two matters connected with the working of the Society have prevented it from receiving that complete patronage of the episcopal bench which, doubtless, would otherwise have been accorded to it. I allude, first, to the control exercised by the Society over the choice of the labourers whom it supports; and, secondly, the employment of lay agents. The importance of these two subjects demands that we should enter into them somewhat in detail.

Before the Society had been many months in existence, communications reached the committee which showed that the principles of the Society with respect to the appointment of its agents were in many quarters misunderstood. They accordingly, in November, 1836, adopted and published a minute, in which they explained that in all cases in which a grant was made by the Society towards the employment of either a clerical or a lay assistant, the incumbent applying for aid was requested to nominate the person to be engaged, and to give such information respecting him as would afford the Society satisfaction in his appointment, the committee deeming it their explicit duty to be fully satisfied respecting the sentiments and character of all agents supported in whole or in part by the Society. Or should

the incumbent request the committee to recommend an assistant to him, the fullest information would be given respecting the person so recommended, and the nomination entirely submitted to the judgment of the applicant. "All grants," it was added, "from the Society's funds are made to the incumbent." A published statement of this minute gave satisfaction not only to persons who were already friends of the Society, but also to many others who, from erroneous impressions, had previously withheld from it their support. In order, however, to avoid all possible misapprehension in the future, and to give permanence to the statement, the committee recommended a new regulation of the Society in addition to the seven already existing, which was accordingly adopted at a Special General Meeting convened for the purpose on the 18th of April, 1837. This regulation, which has ever since guided the practice of the Society with reference to the selection of the labourers, both clerical and lay, whom it supports out of its funds, was in the following terms:—

VIII. No grant from the Society's funds for the benefit of any parish or district can be made, unless the incumbent himself shall apply or sanction the application for aid, and shall furnish to the committee sufficient proof of the exigencies of the case. The nomination of an assistant shall always be left with the clergyman to whom aid is given, the committee claiming only full satisfaction as to the qualifications of his nominee; who, when approved, will be under engagement only to the clergyman by whom he is employed, and solely responsible to him. Grants from the Society towards the support of an assistant are made to the clergyman to whom aid is given, and are voted for one year.

But misrepresentations on the subject did not thenceforth wholly cease. On the contrary, erroneous allegations were made against the Society that the nominees were examined by, and their testimonials submitted to, a *lay* committee. This, it was said, was a slur on the bishops, who, it was to be presumed, would in every case adequately ascertain the fitness of a candidate for holy orders before ordaining him, and also before approving him for a curacy. If, then, an individual had satisfied the episcopal requirements, what right had a private committee, and particularly a committee composed, at any rate in part, of laymen, afterwards to sit in judgment upon him, and possibly reject him as unfit to be employed as a curate? It was, moreover, an infringement of the rights of incumbents, who ought to have the exclusive power of appointing their own assistants in parochial work, subject only to the control of the bishop. It might have been answered to the first objection that if it was sound in principle, it ought to extend to precluding a lay patron from inquiring into the fitness of any clergyman who

might be a candidate for a living in his gift; and to the second, that an incumbent who was unable to provide himself with an assistant without aid from the Society, could not reasonably object to the Society satisfying itself that the man on whose maintenance its funds were bestowed, was deserving of its approval. In point of fact, however, the complaints were incorrect in substance. The examination of all testimonials of nominees, as we have already seen, has always been confided to a committee composed of *clergymen only*. This was provided for by an express resolution of the committee in 1840. With respect to curates, so far from assuming to set aside the approval of the diocesan, it has ever been the constant desire of the committee, and they have sedulously enjoined it upon incumbents applying for aid, that all necessary inquiries should be made *before* any nomination to the bishop takes place. These points are distinctly brought out in the circular which, from the earliest years of the Society's existence, has been sent to applicants for aid, directing them how to proceed in order to obtain the desired assistance. The fifth clause of that circular runs as follows:¹—

If a grant can be made, and you are prepared to nominate either a curate or lay-assistant, you will be pleased to state his name, qualifications, testimonials, references, and other particulars, in a separate letter addressed "to the *Clerical Secretary*," to whom, with the other *clerical* members of the sub-committee, it belongs to inquire concerning nominations, and to report the same to the committee, when satisfactory; *until the result of such inquiry is communicated to you, you are requested not to nominate to the bishop, nor to conclude any engagement*. Correspondence with parties referred to by the nominee is first to be entered into by the incumbent applying for aid, who is then to forward to the clerical secretary copies or extracts of such correspondence, as it is particularly desired that the claim of "full satisfaction," pursuant to Regulation VIII., should not prevent the primary correspondence and satisfaction of the incumbent.

With these limitations as to the mode of exercising it, the committee have ever felt themselves bound, according to the laws of the Society, to enforce their claim to be fully satisfied as to the qualifications of the persons to be engaged by means of its grants, with a view to the maintenance of such as will "zealously and faithfully co-operate with the incumbent."

The employment of laymen as assistants to the clergy in their spiritual work, constituted from the first another ground of suspicion and objection against the Society—being at that time comparatively a novelty. That men whose qualifications had not been approved of by a bishop, and who had not been set

¹ The italics are given as in the printed circular.

apart for the purpose by ordination, should undertake any functions of a spiritual character, was thought to be an unwarrantable infringement of the ministerial office, and a breach of the order and discipline of the Church. The Society endeavoured to overcome the opposition felt to their course in the matter, first by pointing out what they considered to be the absolute necessity for resorting to it, and secondly, by imposing very strict limitations on the duties to be undertaken by the lay agents. In numerous instances sufficient clerical assistance could not be obtained. The choice lay between giving to a parish the aid of a lay agent or none at all. "The employment of lay agency must," it was said,¹ "be considered as affording, in many cases, the groundwork of any success commensurate to the hope and desire of true Christians. It is by such agency, in a great measure, that the mass of the people are to be brought, by the Divine blessing, to become willing and desirous to place themselves under the ministry of the word." But it was carefully added, "the lay agent is to be considered as the visitor of families, and by no means as taking on himself the office of a public instructor or preacher—as, in subordination to the incumbent, leading the people to frequent the house of God, filling the churches already built, or creating a desire and necessity for others."

The objections to the Society in respect of the choice of its curates and the employment of lay agents resulted in the fact that at the end of the second year of its existence only four members of the episcopal bench were found among its vice-patrons—viz., the Bishops of Winchester, Chester, Chichester, and Llandaff. Two others, the Bishops of Salisbury and Norwich, had consented to fill that office but had died during the year. Twelve months afterwards the number of episcopal vice-patrons was six; and from that time it gradually and steadily increased, until, at the date of the last Report, twenty members of the English episcopate, besides one Scotch and several Colonial bishops, were included in the list. The Society first obtained the adhesion of the Primate of all England in 1848. As regards one of the grounds of objection to the Society, however, subsequent events and the current of public opinion of late years have more than justified the action of its founders. The extent to which the employment of lay agency is at present sanctioned and practised in our Church, far surpasses the modest ideas on the subject which they ventured to propound. They probably never anticipated that within about forty years from the time when they were so violently assailed for

¹ See the original "Statement of the Design of the Society" already referred to.

introducing a dangerous innovation, bishops of our Church would avowedly patronize and support associations of lay workers in their dioceses which distinctly put forward the conducting or assisting at services for the poor in school and mission rooms, and in the open air, as one of the kinds of work open to laymen, or that the episcopal bench would unanimously resolve in favour of the institution of an office of reader, the holders of which, being laymen without salary, should, under commission from the bishop of the diocese, render general aid to the clergy in all ministrations not strictly requiring the aid of one in holy orders, and, among other things, read prayers and Holy Scripture with exposition, in places defined by the commission.¹ In fact, the Church Pastoral Aid Society ultimately found itself behind the times in the matter, for until seven years ago the circular of directions to applicants for aid contained a clause calling "particular attention" to the circumstance that, if it was desired to engage the services of a lay assistant, he must be employed simply as a district visitor, tract distributor, and scripture reader, "and by no means as a public instructor or preacher." At length, in June, 1874, the attention of the Committee having been directed to the anachronism, it was resolved that the insertion of the clause in the circular should be discontinued.

The other objection, that, namely, as to the control over the nomination of curates, has not vanished in the same manner. It was dissipated in many quarters when the actual mode in which the control was exercised came to be understood; but ignorance on the subject, either actual or wilful, has continued largely to prevail. Thus, even as late as July, 1867, the *Quarterly Review* could venture on the sneer that the Society "subjects" the curates designated to occupy its grants "to the investigation of a board of 'tryers,' who, if half that is reported of them be true, would not be unworthy of the most palmy days of Puritanism under Cromwell and Barebones." And even when the practice of the Society has been fully understood, we cannot be surprised that it has failed to meet with universal approval. It is doubtless the cause why to this day some of our bishops decline to be vice-patrons of the Society. And ever and anon, when an incumbent, holding a grant for a curate from the Society, has disregarded the explicit directions contained in the circular, and nominated a curate to the bishop before procuring his approval by the Society, and the Society has then declined to allow him to occupy its grant, it has created a temporary soreness and alienation from the Society. Thus, in 1853, Bishop

¹ See Resolutions unanimously agreed to at a meeting of Archbishops and Bishops held at Lambeth on Ascension Day, 1866.

Wilberforce, then of Oxford, resigned his post of vice-patron, on the ground of the Society's veto on curates designated for its grants. He, however, re-connected himself with the Society in November, 1869, on his translation to the see of Winchester, feeling it, no doubt, his duty to do so, on account of the numerous grants from the Society existing in his new diocese. It was the same practice of the Society, too, which mainly led, in the year following its foundation, to the formation of the sister society—the Society for Promoting the Employment of Additional Curates—the principles of which professedly are to grant aid to incumbents of necessitous parishes, without inquiring into their opinions, or into the men whom they intend to employ as curates. So far from feeling any regret at the establishment of this Society, I am sure that all earnest supporters of the Church Pastoral Aid Society must ever regard its existence with unfeigned satisfaction. While we believe our own to be the more excellent way, we cannot expect that all members of our Church should be of the like mind with ourselves; and we rejoice that those who are not should exhibit a similar zeal, and put forth similar efforts, on behalf of the spiritually needy parishes in the land. In fact, when we endeavour to estimate the benefits which the founders of the Church Pastoral Aid Society conferred on the National Church and on the cause of Christ in England, we may fairly reckon not only the work done during forty-five years by their own Society, but also, in a sense, all that has been accomplished during forty-four years by the other Society, for the formation of which their action suggested the idea and supplied the stimulus.

PHILIP VERNON SMITH.

ART. V.—A RELIGIOUS CENSUS.

THE following tables are drawn up from *Whitaker's Almanack* for 1880, a most respectable authority, and give us the nearest approach to a religious census that the Imperial Parliament will allow us to have. :—

UNITED KINGDOM.

I. Episcopal Churches :—

	Bishops.	Ministers.
1. Church of England	30	23,000
2. Church of Ireland	12	1,800
3. Episcopal Church of Scotland	7	225
4. Moravian Church		38

25,063