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GEORGE BODY, D.D.

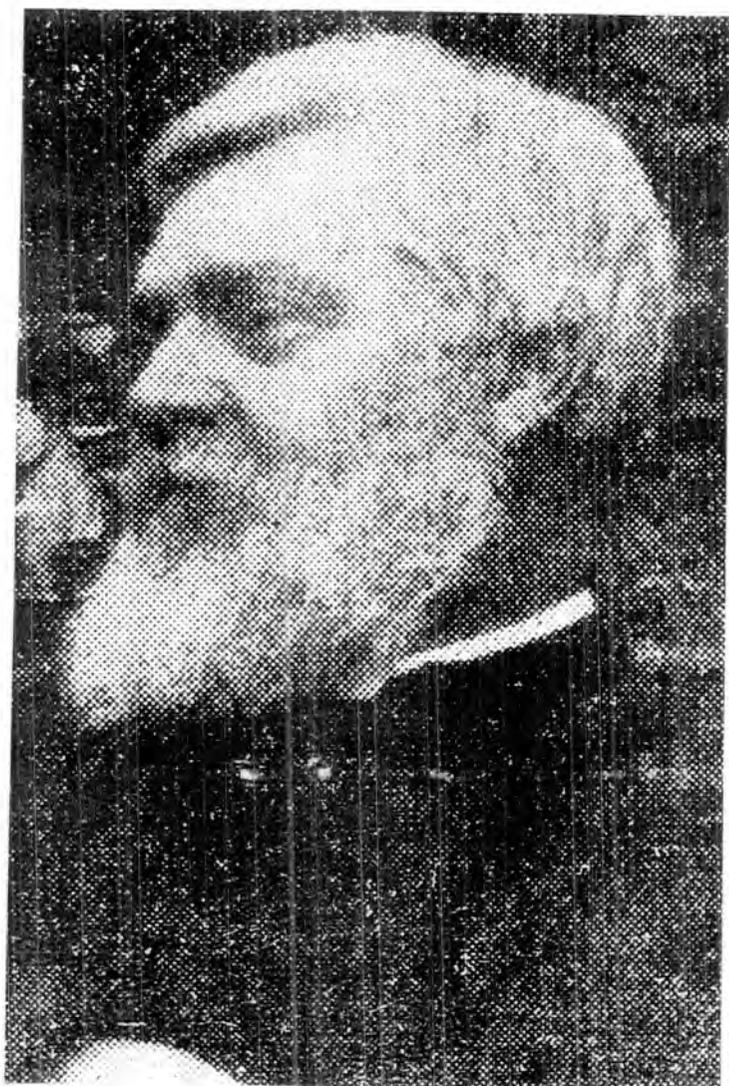
"CANON MISSIONER"

OF

DURHAM

Thesis

Misc.D.21



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CHAPTER 1.

EARLY INFLUENCES.

George Body was born into the large family of Dr. Josiah Body, an eminent surgeon, at Cheriton, Devon, on 7th January 1840. (5) It is recounted that it was his desire from childhood to devote his life to the spreading of the gospel. (6).

The first signs of the ill health, which was to recur frequently in later years, appeared when Body was at Blundell school; when he was 17 there were fears that the boy, who took bible classes for young boys round his bed, might be a cripple for life. Happily the advances in medical science made it possible for Body to recover sufficiently to enter St. Augustine's College, Canterbury, but it was soon evident that his physical condition was still such as to render active work overseas an impossibility.

This meant a change in plan but not in heart for Body remained all his days a fervent supporter of the Church's work overseas. He entered St. John's College, Cambridge, and was made deacon in 1863. The Cambridge Union was the poorer for his leaving, as Body had frequently spoken lucidly and powerfully in defence of his ritualist and radical beliefs to an unsympathetic audience. The experience of debate and the development of his undoubted gifts as an orator were significant for the future.

Body's first curacy at St. James', Wednesbury, from 1863-5, was of the greatest consequence for here he came under the direct influence of one who was a pioneer in the cause of Mission Revival in the English Church.

Richard Twigg

The drift from the country to the towns was responsible for serious pastoral difficulties and there was an ever increasing danger of the multitudes drifting into practical heathenism. The much needed multiplication and expansion of the usual parochial machinery would take many years to achieve and the question of more immediate action to reach those completely outside the Church's influence came to the mind of many who were zealous for the souls of men.

Bishop Wilberforce of Oxford began a practice of taking preachers with him for nine or ten days each Lent in different districts and parishes of his diocese. The first of these ventures was as early as 1850 when Wantage, Farringdon and Banbury were visited and the populace exhorted to hear the preachers in their midst. (7). On these occasions the Bishop worked from a convenient centre and after the preachers had toured the district, sometimes held an ordination or confirmation at that centre. The diary of the Bishop shows that the effect of this Lenten work was still growing 19 years later. Nothing but praise can be given to Bishop Wilberforce for his enlightened action and these annual visits should be seen as part of the feeling towards greater contact with the masses. In the early years the emphasis appears to have been very much on 'teaching', but after the 1863 visit to Newbury and the surrounding area, the Bishop could report that "conversions were made". (8). By this time a new era had begun; the annual visits to parts of the diocese by Bishop Wilberforce were now termed "Missions" and the preachers, men like T. T. Carter, Liddon, Benson, Goulburn, Furse and Bickersteth, known as "Mission" preachers.

(1)

Despite this early introduction of preachers to parts of a diocese, a more significant movement was changing the shape of the ministry of revival in the Church of England.

The impetus towards parochial missions as a means of revival rather than the use of 'district' preachers serving under a bishop came from two separate sources.

Shortly after the commencement of the work by Bishop Wilberforce, Cardinal Manning visited Rome to obtain the Pope's sanction for the founding of the Order of Oblates of St. Charles in London. (9). The reason for his action was that Manning saw four things as essential for the wellbeing of the Roman Catholic Church in England :-

- 1) The need to preach amongst the poor, especially pending the establishment of permanent mission stations.
- 2) The conducting of retreats for the spiritual renewal of the clergy.
- 3) The preaching of courses of sermons in Advent and Lent.
- 4) Periodical parochial missions.

(It will be seen later how Body was concerned with each).

Father Benson was very impressed with the idea of parochial missions and anxious to introduce them into the Church of England: an opportunity was soon to present itself in the parish of his friend, George Wilkinson. If one source was thus the practice of the Roman Catholic Church, the more important for the Church of England was the source stemming from the work of Robert Aitken. Aitken had held what were practically parochial missions long before the name was ever used. The outstanding feature of his 'ventures' being the entire dependence upon evangelical preaching. (10).

standing by the side of the road in his Cornish parish, Robert Aitken, the tractarian, had earned the reputation of being the very first "High Church Evangelical". (11).

The actual name 'mission' was brought over from Roman Catholic practice but the parochial mission movement cannot be seen as mainly inspired from that source due to the work of Robert Aitken and those whom he influenced. (12). One of those inspired by the work of Aitken was Richard Twigg of Wednesbury and he adopted somewhat similar tactics in his own Black Country parish. (13). The advent of a new deacon to that parish; a deacon already persuaded of the power of the spoken word, was destined to have far reaching effects.

Almost at once Body began to be known as a fluent and impressive preacher. Twigg favoured extempore preaching and prevailed upon Body to use the very minimum of notes and spend much time mastering and meditating upon the subjects which he was to expound.(14). Body's normal habit was to use the Collect, Epistle and Gospel after a week of meditation, although the text of his sermon might be taken from elsewhere. The small envelope covered with a few sprawling sentences and Greek words was evidence that Body had used the pulpit. (15). Even in these early days Body stressed the need of 'decision', setting this forth in the simplest forms. (16).

Meanwhile, the work of Aitken and Twigg was gathering new support from men like Charles Bodington of Willenhall and, most significantly, George Wilkinson of Seaham who was the recipient of both influences making for the adoption of parochial missions in the Church of England. Wilkinson, much influenced also by

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the devout and evangelistic teaching of Goulburn's "Personal Religion", took the whole movement a step further. At Seaham he had already followed Twigg's example and had done something unheard of in the coalfields of the North since the time of Wesley, standing up by the wayside to preach to the passers by. On arrival in his new parish in Bishop Auckland, Wilkinson enlarged on his previous action and wrote of it :-

"We all put on our surplices and full church robes and went out in solemn assembly from the vestry. In front were 20 children. Then came the choir. Then followed my men, Sunday school teachers. .. The procession swelled until we reached a large open square in the middle of the village. There a little raised platform has been fixed on which I spoke for about half an hour. .. I preached that night to a crowded congregation." (17)

In the Lent of 1865 Wilkinson ventured to expand this success into what was to become the first definite parochial mission in the Church of England. The spiritual needs of the people throughout all the country were especially evident in the coal fields of the North. In 1860 there had been a meeting of 200 clergy with the Bishop of Durham and leading industrialists at Newcastle-on-Tyne for the establishing of a Society for the employment of additional clergy. At this meeting it was revealed that whereas the average population for each benefice in England was 1,398, this compared with an average of 2,780 for each benefice in Durham. The seriousness of these figures lay in the fact that many parishes around the new industrial areas now contained 10,000 souls. The resolution passed at the meeting ran as follows :-

"That the result of recent enquiries exhibits a vast amount of

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spiritual destitution in the Diocese of Durham, caused by the rapid extension of collieries, mines and ironworks, and proves that the population has outgrown the existing parochial machinery." (18).

Wilkinson assembled the men he thought most able to help him in his new venture at Coatham Vicarage on All Saint's Day 1864.(19). Among these was Body who now met for the first time the problems of the diocese he was to serve so well in later years.

It is of great interest to recall some of the decisions reached at this meeting although it is not possible to know how far individual members contributed. It was agreed that, 'some four or six like-minded clergy should meet for a week or ten days and concentrate their efforts on one parish'. Here is clearly stated for the first time the basis of future practice, although on this occasion the Chief Missioner was the vicar himself.

Of even greater importance are the decisions to avoid the Methodist idea of "Revival" and undue excitement. It was proposed that the term "Mission" week should be used as being less open to other revivalist associations. The subjects to be expounded were: Sin, its effects and consequences; Salvation through a living Saviour and decision set forth in simplest form.

The main services were to consist of Holy Communion every morning and services in the parish church each night. (20). Although Body took no part in the actual Mission at Bishop Auckland there can be little doubt that he followed the venture with much interest and knew through the Mission report, of the letter sent to all the communicant members of the parish. This letter spoke quite clearly of 'after-meetings', "For all whose

hearts have been led by the Holy Spirit to enquire, - What shall I do to be saved?". (21). The after meetings were discussed at the Coatham Conference when it was decided that they should be used for "Scripture teaching and prayers by the clergy - the converted to be then dealt with alone".

Wilkinson is known to have been much impressed by the way in which the Bishop of Oxford was beginning to get hold of individual souls in after meetings and he now experienced their value for himself. (22). It was during these meetings that the really fundamental truths of Christianity were expounded including the call to decision. The success of the Bishop Auckland Mission, despite the withholding of sanction by Bishop Baring, was great encouragement to Body and to all who were associated with the venture.

Ill health made it necessary for Body to leave St. James' Wednesbury in 1865 and he now undertook a curacy at Sedgely in Staffordshire where he remained for two years. During this time there was fresh evidence of the usefulness of parochial missions. In the Lent of 1867 a mission was conducted at Prestbury by the Rev. C. Grafton who was one of the mission priests of the newly formed Society of St. John the Evangelist. Grafton described this eight day mission (including two Sundays) as very successful. (23). 1867 also saw Body nominated as a member of the English Church Union and it was thus no great surprise when, later in that year, he was placed in charge of a new mission district formed in connection with Christ Church, Wolverhampton, the one ritualistic church in a strongly Evangelical town. (24).

The newspaper columns contain much information about these days and it is said that Body's views on the English Church and the Prayer Book sometimes created such rage that police protection was given. (25). In fact, Body was destined to be a very restraining influence on the extremists who would go beyond the teaching laid down in the Prayer Book.

Body was now rapidly becoming a public figure, his preaching exercising a remarkable attraction for many far removed from his opinions. The marriage of Body to Miss Louisa Lewis, daughter of the Rev. William Lewis, formerly Vicar of Sedgeley, gave him the stable home background which is so vital for one always concerned to help to the uttermost the souls committed to his care. There was further extension of parochial mission work in 1868 and 1869. First there was a mission in Enfield which was very much like the Bishop Auckland Mission, then followed others in Dukinfield, Ratcliffe, Vauxhall and Willenhall and finally the great Twelve Days Mission in London. (26). The Enfield Mission (27) was mainly the concern of Wilkinson, who had now moved to London, but Body took no part in these smaller missions until the time of the Vauxhall Mission. (28). With Body and Wilkinson in the Willenhall Mission of January 1869, were also Bodington, the Vicar, Twigg, Herbert of Vauxhall and Lowder of St. Andrews' Wolverhampton. The 'district' type of Lenten Missions, undertaken by Wilberforce as Bishop of Oxford, still persisted and Body was invited to take part in the Lenten Mission to the neighbourhood of Maidenhead, part of Wilberforce's new diocese, in 1869. (29). Experience was coming quickly and each time Body's ability was in evidence. A brief glance at some of Body's engagements show how much he was in demand as a preacher.

On 27th June 1869 Body was the preacher at the Anniversary of the dedication of that extreme ritualist church, St. Alban the Martyr, Holborn, and on 25th July he preached in the churchyard of All Saints, Denstone at the dedication ceremony. Of the latter sermon a correspondent said: "George Body preached a most eloquent mission sermon with earnest appeals to the consciences of his hearers as he spoke to them of the love of Jesus .. many were deeply moved". (30).

On 23rd September, at the invitation of Father Benson, there was a meeting of most of the clergy associated with the new mission work and amongst those attending was Body. Bodington described this meeting as quite unforgettable and it was from it that the Twelve Days Mission to London resulted.

Significantly much of the discussion centred around the focal point of the mission service - the sermon. There was also much debate as to the means of dealing with individual souls, of the part Confession should play, of the ideal length of a mission and the best way for ensuring a perpetuation of the results achieved. (31).

In October 1869 the Twelve Days Mission was announced and a paper sent round with the approval of the Bishops of London, Winchester and Rochester contained the following statement :-

"Knowing the power of union, we have agreed to join together in making a special attack upon Satan and Sin, by devoting 12 days preceding the season of Advent to earnest prayer and preaching for the conversion of sinners. No uniformity of method in different churches will be attempted. Each parish priest must judge of the needs and capabilities of his own people

and arrange his services accordingly .. we venture to suggest wherever the circumstances may be favourable, there shall be, if possible, a frequent if not daily celebration of the Eucharist and that the course of sermons might in some instances be advantageously preached, not by different preachers but by the same preacher throughout." (32).

Over 120 churches joined the mission and Body found himself engaged with Father Benson at All Saint's, Margaret Street.

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CHAPTER 2.

THE TWELVE DAYS MISSION AND AFTER.

It was decided that the Mission should be for Twelve days for two reasons: Already it had been learned that the first week of most missions was often a time of great curiosity by the public and this tended to detract from the solemnity of the venture. In this case also it was necessary for the preachers to return to their parishes before the commencement of Advent. At All Saints, Margaret Street the services were each day as follows :-

Holy Communion, 7, 8 and 9 a.m..

Morning Prayer, 10.00 a.m..

Holy Communion, (Tuesdays and Thursdays) 11.00 a.m.

Litany, (Wednesdays and Fridays) 12 noon.

Evening Prayer with sermon. 5.00 p.m.. Preacher each day R. M. Benson.

"Short Service and Sermon", 8.00 p.m.. Preacher each day G. Body.

Body had a definite scheme to be followed throughout the Mission and his programme of sermons was advertised :-

November 14th. - The Prodigal Son. November 15th. - The coming of Christ to judge. November 16th. - The jailor at Philippi. November 17th. - The Good Samaritan.

November 18th. - The Man of Sorrows. November 19th. - The Blessed Virgin Mary at the Cross of her Son.

November 20th. - The Evening of the First Easter Day.

November 21st. - The Nunc Dimittis. November 22nd. - The Martyrdom of St. Stephen. November 23rd. - The Feeding of the Five Thousand. November 24th. - The Haven Where They would be.

With this programme were also the following words :-

"The Mission priest will be in the vestry daily from twelve until one; from two until four; from five to six and after the Mission service, to see any who may desire to avail themselves of his personal assistance, either for Confession or for further individual instruction." (33).

The time and frequency of services at All Saints were quite usual for this particular Mission as was the reference to Confession and instruction. (34). It was not long however, before particular attention was being given to the Mission as conducted at All Saints, especially at the 8.00 service.

A reporter to "The Times" wrote :-

"Mr. Body is most able, zealous and devoted, and had been delivering addresses that would have done credit to George Whitfield, John Wesley or Father Hyacinthe. His whole soul appears to be in his work; he speaks with great eloquence, power and intense earnestness. His appeals to his hearers when urging them to immediately decide for Christ are most pathetic and touching. The effect of his address is great. Numbers of persons are evidently deeply impressed. Many seem to be engaged on their knees in prayer while he is preaching; others are affected to tears and all are listening with rapt attention to his earnest entreaty that they should one and all accept, there and then, God's offer of mercy. Although Mr. Body's addresses and mode of delivery may by some be termed to a degree sensational, they cannot truthfully be so designated. When he, in a winning and subdued tone of voice, affectionately implores those who listen to him to surrender themselves at

once to the Lord, and subsequently thunders forth his anathemas against the apathetic sinner sleeping on the verge of a precipice, unconscious of his imminent danger, and urges him to rouse himself from the slumber of death and the Lord will give him light, he is only doing what Whitfield and John Wesley did before him with such great results.

After each service Mr. Body intimates that he is waiting all day in the vestry to see, converse and pray with all penitents who may desire advice as to the salvation of their souls. He says plainly that he has no power of himself to absolve from sin, and pointing to the image of our blessed Saviour over the altar, he says it is to Him, and to Him only, that the sinner must look for forgiveness of sin and for peace.

He afterwards said; 'If you come to me I don't ask you against your conscience to confess your sins to me. I will receive and talk to you in your own way. I will not bind you to any particular form. I will advise with you, read to you, pray with you. I desire not to interfere with the prejudices of anyone. My only wish is to assist you on the road to peace with Christ through God'." (35).

A mission service as conducted by Body, was nothing as elaborate as the service put out in "The Book of the Mission" by the Cowley Fathers. It is described by an attender as 'consisting of only a few prayers read in the pulpit (35)^a, thus corresponding more closely, as one would expect, with the Mission service at St. Peter's, Eaton Square where Wilkinson's service was in the form of a hymn, a collect, the sermon and a closing hymn only. (36).

Evening prayer had already been said at 5.00 and there would be no real need to adopt the Cowley form of mission service. (37). Body's After-meetings are especially worthy of study. The After-meetings at Bishop Auckland had been very simple with an opening hymn followed by prayer and the opportunity of individual souls to arrange a private meeting with a clergyman. A Mission Conference on 21st July 1868 had stressed the success of this method and also placed the greatest hope on After-meetings as the time when the most significant work of a parochial mission took place. (38).

At the Willenhall Mission of January 1869 this type of After-meeting was still in practice but this time clergy and laymen dispersed themselves round the room and frequently dealt with problems facing individuals and prayed with them.

At the conference arranged by Benson on 23rd September 1869, both methods of dealing with individual souls were discussed as both had been found effective. It is quite obvious that to those clergy who were desirous of promoting the practice of the Confessional, the Bishop Auckland method was preferable. Looking back on the choice which each Missioner had to make between the two practices, a leading article in "The Guardian" two years later commented:-

"It is here (at the After-meeting) that the traditions of the English Church afford us too slight a guidance, and it is here that we shall find men of equal earnestness and zeal, who are thoroughly agreed as to the objects to be sought, pursuing courses diametrically opposite. It is hardly too much to say that one school has learnt its mode of operation from the Roman Catholic practice of the Confessional and the other from

the Revivalists, the Methodists and other similar sects."

The same source speaks of the 'almost universal' use of the Confessional by the Cowley Fathers when they urge the souls before them to 'come at once to open their grief to a priest'. Amongst those who used the alternative method was Hay Aitken who worked with Wilkinson and MacLagan during this Mission and had earlier participated in the Enfield Mission. Hay Aitken was known to adopt the following practice at After-meetings :-

- a). One of the clergy or laymen was asked to conduct prayers after the mission meeting.
- b). Whilst these prayers were said he moved amongst the people looking for any who were affected by the previous service or prayers.
- c). He then asked those around him, in turn, whether they had given themselves to Christ or found peace. If the answer was negative then he strongly urged the individual concerned to 'give himself' to Christ.
- d). Where necessary he then gave the individual to one of his assistants while he went to kneel beside someone else.

Body's After-meetings were significant in that he combined both methods, following Aitken's practice very closely but also occasionally advising the use of Confession. (39). Body also introduced a new element into his After-meetings, that of the "Bible Class" which usually began the proceedings. (40). This "Bible Class" developed into his famous 'catechising' of whole congregations as the Prayer Book directs children should be catechised. The over-riding desire to bring home the urgency of the message proclaimed to as many as possible was the reason for

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this startling practice by one who might well have adopted only the practice of his Lowley friends. Body, like Twigg and Wilkinson, was of a school more concerned with the reality of a nation in spiritual peril than with any blind adherence to party views. The Twelve Days Mission as a whole raised the problem of the use of the Confessional and this aspect was discussed, amongst others, at the Church Congress in 1870 where Body gave his views quite clearly. Before looking at that session of the Church Congress, a session termed 'a striking sign of the realisation of the need for the conversion of the sinner and for the deepening of the lives of those already Christian',^(41a) it is necessary to see how far Body was concerned with the charge levelled at the Mission, that some of the preachers were unduly excitable and worked greatly upon the emotions of their congregations.

We have already seen that one who was present at the Mission services at All Saints described the preaching by Body as 'affecting to tears some of those present'.^(41b) Another witness present at the service on 17th November wrote :-

"A young man, whose name I could not ascertain was habited simply in a cassock and occupied a chair in the middle of the chancel; that is, there was a chair there for him, but he ran about, fell on his knees, etc. - in fact, was everywhere but in the chair, and poured forth a torrent of fervid words with the voice of a Stentor. He was thoroughly in earnest, thoroughly practical and certainly very striking. There was nothing to offend the most sensitive; yet there still was no doubt that his sermon came under the popular denomination of 'rant'." (42)

The same gentleman attended the Mission service again the following evening and wrote :-

"I have learnt much from this service. The energetic preacher I heard was the Rev. Body, vaguely described as 'of Wolverhampton'. He deserves his name. There is considerable 'body' in his discourses...

The subject chosen by Mr. Body was 'Blind Bartimaeus'. It was ably and eloquently treated, but with all the excessive action and, (there is no other word for it) 'gouthing' noticeable on a previous occasion. This sermon and the study of Isaiah which succeeded it in the Bible Class, left no room for doubting the preacher's earnestness. He thoroughly believes what he is preaching and is sure that the making others believe it will benefit them. He has and urges a noble scorn of all 'proprieties', all mere book devotion.."(43).

Clearly there was in Body's preaching much that was associated only with the Methodist and the revivalist practice, Certainly no one could have used more gestures or variations of tone, expression and stance in the delivery of a sermon, but these alone do not prove the deliberate bringing about of a very emotional atmosphere. (44). There is some evidence that these meetings had a very different effect on the majority of the

attenders. An eye witness wrote :-

"What did I see? An overflowing congregation - old and young persons of both sexes engaged, previous to the commencement of the service, on their bended knees, many for a considerable time, engaged in earnest and devout prayer.

What did I hear? A discourse delivered with all the energy

and earnestness which a love of Christ and a fervent desire to save souls impart to a minister of Christ who feels the solemn responsibility laid upon him.

What did I See?. The large congregation listening intently to the unctuous words, the solemn warnings, the loving counsels and exhortations of the preacher. I saw too, that vast concourse disperse, not, as is too often the case, conversing on common or frivolous topics, but evidently deeply impressed." (45)

Besides this, R. M. Benson, who was at All Saints with Body during the Mission, could write to his parishoners in December 1869 "...There was very little of what may be called the sensational element, either in preaching or ritual to attract the audiences." (46).

Letters about the preaching in All Saints reflect the two views above. Body is openly accused of 'excitement' by one yet defended by another. (47). However, there is justification for finding some excess of emotionalism in his mission sermons. A portion of a sermon by Body during the London Mission in 1874 survives and is of great interest here. His text from Isaiah, chapter 60 - "Thou shalt call her walls salvation and her gates praise". Body had equated the walls of salvation with the walls of the Catholic Church and exhorted his hearers to enter these walls by the gates and he now continued :-

"You must go in through the gates, go on in, don't just pray to go in! Knock. Confess. Go in. Lay thy sin on Jesus then. Praise God, The Father, The Son, The Holy Spirit. Eucharist Him tonight!

Jesus loves to be praised. Come to the foot of Jesus and praise Him. We must turn our miserable faith into SOMETHING

(This said with extreme earnestness over and over again).
Stop robbing Jesus. Praise Him. (Again said many times
over). Be silent no longer. If you only fall before the
Cross and say: Jesus, Jesus, Jesus, yet you dare not say,
Brother, I am rescued, take me by the hand. Why not?. I know.
Because you have not praised Him. I want to make good church
people; I don't want any miserable controversies here tonight.
Praise Him. Ah, brethren, you must. A big sorrow in your
heart, and tears run down your cheek - I won't stop your tears,
but these are tears of love and joy as well as of sorrow, these
are tears of uttermost satisfaction. Would to God those tears
would course down your cheeks tonight as you rejoice in a
Saviour found. If you have found Him you will want to praise
Him ...".

At the end of the sermon the reporter writes :-

"Mr. Body knelt apparently almost exhausted with the effort, for
it is impossible to convey on paper any idea of the immense
earnestness which he threw into his words".

Following this sermon there was a hymn and then the After-meeting
commenced. Very few people left the church and Body, in cassock,
continued as follows :-

"There has been no excitement here, we have had no fainting
though the church has been hot, we have had no crying out ...
I don't want you to be excited, not for a moment but I want
you to be in earnest. Let us fall on our knees before God".

(At this point Body walked down the church, as was his usual
practice at an After-meeting, whilst one of the clergy present
had an extempore prayer). After this were sung some previously
selected verses of hymns and then, suddenly, Body cried out :-

"Say after me, JESUS! JESUS! JESUS!". The service then finished with a hymn and prayer. (48). There was obviously a great deal of emotional content in this After-meeting although probably less than in the 1869 mission, but nevertheless capable of exciting many of those who were easily moved by an appeal to this part of man's nature.

Body's preaching remained a great attraction to Nonconformists all his life but these early years often brought out cries of "Alleluia" during sermons. (49). It will be seen how Body became rapidly aware of the danger of appeals to the emotions and that their deliberate stirring to even the extent just witnessed was quite wrong. (50), but the part the emotions or feelings genuinely play in the turning of the sinner to God was never overlooked, for Body always realised what has recently been pointed out again, 'that intellectual indoctrination without emotional excitement is remarkably ineffective'. (51).

There would seem to be little doubt that the power of Body's preaching depended on his belief in the necessity of conversion. Body had been invited to preach a Lenten course of sermons at All Saints, Margaret Street in the year of the Mission and during these addresses the following points emerged: firstly, that conversion is a real fact in the spiritual life and that the power of converting grace was evident in a land where many of all classes were able to say: "O blessed day when first I dared to say the Son of God loved me". (52). Secondly, that great fervour marked the early days of conversion; a fervour later replaced by a period of loneliness during which Satan, from whom the converted had revolted, tried to persuade the individual that the

so-called 'conversion' was, in reality, only excitement. (53). Although to many the term 'Christian Experience' was objectionable by its Methodist associations, nevertheless Methodism had a great truth to teach in its insistence on the subjective side of religious life, experience was necessary for the Christian soul, sensation and life went side by side and by it the children of God came to know His love. (54).

Thirdly that our baptism was when we were enrolled as the soldiers of Christ, when we were made members of Christ or 'married to the Lord'. Baptism, with the other sacraments, was the extension of the incarnation and in the sacraments the sacred humanity touches us. (55).

It is most important to see if Body adequately reconciled his view of the necessity of a rebellion from the sway of Satan with the reality of Baptismal grace. Body saw the individual made a member of Christ by baptism only, the role of conversion, in the lives of the baptised, being 'the leading them, in repentance, faith and proposed obedience, back to the Holy Font, that they learning the reality of their union with Christ, may, in the joy of His peace, yield themselves to Him'. Body continued :-

"At your conversion He acted by His Spirit on your mind and heart and will, and, as He revealed the sinfulness of sin, He led you to embrace willingly what He had freely given in Baptism

Body saw the multitudes who were outside the orbit of the church as, for the main part, composed of men and women possessed of wonderful spiritual powers and capacities through their baptism yet living in sin with those powers lying latent; with those capacities undeveloped. Where Pusey had said: "An adult is not necessarily in a state of grace, and so may require a solid and

entire conversion, notwithstanding the gift of God in baptism", Body would say an adult needs a solid and entire conversion unless there has been a conscious handing over of the Will to Him. (56). Body's determination to emphasise his conviction of the need of a personal act of surrender of the Will as vital to the life of the Christian was based on his personal and pastoral experience. Robert Aitken had tried to unite the doctrine of sacramental grace with the gospel insistence on conversion for he believed that in the reconciliation of these two lay the path to the re-uniting of the Church. (57). Wilkinson made a similar attempt but also found the extreme difficulty of achieving any form of theological reconciliation. In a letter to Hay Aitken, Wilkinson wrote :-

"One time I preach baptism strongly, at another time almost word for word what you say". (58).

It would be wrong to say that Body was more successful in producing a satisfactory theological statement for his pastoral belief and experience which, if anything, tended to sharpen the problem. He outlined most fully his view of conversion in the sermons he preached at All Saints, Margaret Street in 1870. These sermons were his acknowledged attempt to 'Present the Sacramental and Evangelical aspects of Catholicism in their true unity'. (59). Baptism was a sacrament which never failed to bring about the grace that God desired but conversion was the means of bringing about the birth of the divine nature within the human. Some who were regenerated by baptism were unjustified or unsaved and still needed conversion. Conversion consisted of five stages: consciousness of sin; felt need of salvation; illumination by gazing on Christ; confession, union with Christ. (60). The

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greatest significance of these sermons lies in Body's admission that the surrender of the Will, whether remembered or not, is a deliberate action in time in the life of every Christian. All must at some stage, feel the need to fall down before the Cross and, if this stage has not yet taken place, then there should be a yielding to God through an intellectual or emotional crisis. (61). It was the task of the preacher to challenge the souls before him and to be so in earnest that his appeal demanded response whether entry came by way of the heart or the mind. Yet the preacher must remember to ground his message on the foundation of baptismal grace, 'To steer clear of the dangers of what is called Aitkenism'. (62). It remains true what C.J.J. Webb said of Pusey, that there is 'No necessary inconsistency between faith in baptismal regeneration and a belief that a real conversion of the Evangelical type, more often than not is necessary even to the baptised', but with this it must be remembered that Body saw every Christian life as needing to yield personally to God after baptism. (63).

Body was now no longer the little known preacher who had come to London in 1869. The remarkable part that he had played in that Mission; ^{the} bitter attack he underwent at Wolverhampton, where he was charged with unlawful ceremonial developments, and his friendship with George Wilkinson all contributed to make him a public figure almost overnight. (64). The Lenten addresses at All Saints, Margaret Street in 1870 were followed by an invitation to preach at Westminster Abbey and that Sunday evening ^{after the crowded service,} in May, (when hundreds were unable to gain admittance,) Body was the guest of the Dean of Westminster and Lady Stanley at dinner.

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It is said that Body declined the second offer of a living from Lord Feversham during the evening. (65). On the 25th September came the official announcement that Body had accepted the living of Kirby Misperton in Yorkshire, after Lord Feversham's third offer. The Yorkshire parish was a country district of about one thousand inhabitants in which there was 'plenty of room for improvement'. (66). It is important that Body's work at Kirby Misperton should not be overlooked as this was his last parish before his appointment to Durham and offers great evidence that he was not a 'specialist in parochial missions' only, but first and foremost, one who appreciated the responsibilities and perplexities of sustained pastoral care by the parochial clergy. The parish consisted of several townships each a long way from the Parish Church with no adequate provision for public worship. Body built two Chapels of Ease in the more important townships and carried out extensive work of restoration on the Parish Church. There was also a remarkable extension and quickening of the spiritual life of the parish, which had as visible fruit some rather startling conversions. (67).

The power of Body's preaching was known to the Nonconformists also for they frequently attended the services. The parishioners were regularly visited, a choir built up, a sharp watch set for any young men who might have a calling to the sacred ministry, and £150 per annum sent to S.P.G.. (68).

Meanwhile, in London in October 1870, many clergy had met together with the bishops who had supported the 1869 Mission. Two criticisms were made of the conduct of the Mission; that there should have been no unauthorised services nor a renewal of baptismal vows and, that an actual recommendation to Confession

was unwise. It was decided to undertake a similar mission in 1871 with the restrictions based on these criticisms.

The High Church group was against these restrictions but finally consented to take part in the venture. Of this meeting it was said: 'Messrs. Mackonochie, Lowder and Body were conspicuous by their absence', but it is no longer possible to know whether Body deliberately with-held his attendance or was otherwise engaged. (69). His personal opinions were clearly stated at the meetings of Church Congress; meetings where clergy with something of a High Church bias met together in 1870-1. (70). In 1871 Twigg and Body both spoke in the discussion which dealt with 'the Agencies for the Kindling and Renewal of Spiritual Life' and which had special reference to the Twelve Days Mission.

Twigg stated that there should be four ways of dealing with individuals during missions; some could most profitably go away and wrestle with their souls in private; others should have recourse to some convinced Christian, or go to a prayer meeting for penitents or pour out their souls in sacramental confession to a priest. The last had been most effectively used in the recent mission but was not to be used too often. (71).

Body then acknowledged his great admiration of Twigg and his views and gave thanks to God for the reason of the discussion - a discussion that would warm the heart of John Wesley - before continuing :-

"I hope no single thought of party prejudice may come to mar our work. My position, at least, in the controversies of the church today is not an unknown one and I am not anxious that it should be unknown, but I yield to no man in our midst in a

yearning desire of seeing souls brought to kneel at the feet of Jesus, and by simple faith in Him to find the quickening of the master passion of their being, which shall recreate them for time and for eternity. I claim the co-operation of every Christ-loving man. The great work we have to do is the evangelization of the masses. Now let us distinctly understand what we mean by evangelization. I do not mean the bringing of people to church. I don't care about that for itself. I do not mean the bringing of people to the Holy Communion - I don't care for that as an end. I don't mean bringing them to Confession. It is possible to bring them to Confession and after all send them forth uncleansed and unsaved. What we want is to bring people to love the Lord Jesus Christ - to kindle in their hearts the passion of a real personal love for Him. This is the great work that God has put into our hands to do, and therefore you must bring people into conscious knowledge of and the conscious response to that love... Don't tell us that we must not have mission services for the masses until we have had service of prayer before. Prayer is the end of preaching. Let us get the masses into our churches if we can; if we cannot then into our classrooms... Let those who have control of the next mission tell us if they like that we are to have no services except those from the Book of Common Prayer but let them at least allow us the privilege, in certain districts, where we know it is needed, to use no service whatever but speak right to the men who have never bowed the knee to God, that they may end with prayer". (72).

It will be seen that Body remained in favour of regarding the Prayer Book services as the ideal form of worship for those who had progressed somewhat in their spiritual lives but not as an evangelising agency for those completely unfamiliar with its contents. At the 1871 meeting Body spoke about Sacramental Confession as not being necessary to every individual soul, that to enforce the same might interfere with the leading of the Holy Spirit and that for the church to have this practice bound upon her for all, would be an intolerable tyranny yet, he remained convinced from his own experience, that it was a real help, not to be disregarded when used in that liberty of conscience to which the Church of England had respect. (73).

After the 1871 London Mission, in which Body took no part, there is evidence of the growing desire to establish parochial missions as a definite part of the work of the church. There are suggestions that the bishops could perhaps create a special order of mission preachers who would be freed from parochial cares and thus able to devote more time to the parish where any mission had taken place. (74). Body was very much in favour of this suggestion, howbeit in a rather different form, for when Bishop Selwyn stated in 1869 his desire to 'substitute for the present system, by which a parochial clergyman calls to his aid some brother who has become known as a striking Mission preacher, a system under which they might have diocesan preachers acting under the bishop', Body immediately visited him and encouraged him warmly. (75). The form of the mission service was also much discussed but the usual practice was still that of taking Evening Prayer from the Lord's Prayer to the third collect and

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substituting special psalms and lessons where necessary. (76).
It was greatly due to the success of the 1869 Mission that the
use of the same preacher on every night of a mission was
established. (77).

The Wilton Mission in 1872 was significant in that lady
helpers were first used extensively at the After-meeting and
moved among the people together with the clergy: Body was later
to make great use of women in his Durham Missions. The second
'Great Mission' took place in London from 8th February 1874 and
again lasted twelve days. Body was the speaker at the opening
of the Mission in the absence of Twigg who was indisposed. (78).
The importance of After-meetings was discussed with the organ-
ising secretaries when Body and Wilkinson spoke of their belief
that it was preferable to conduct these meetings in church, if
possible, and that 'door men' should be very carefully selected
to invite some who were hesitant to remain, or to furnish these
with a tract. (79). Body was the chief missionary at St.
Augustine's, Kilburn, where he preached the sermon already seen.
(80). This Mission was a very much quieter affair than the previous
'general' Mission, although there were some rumours of Sacram-
ental Confession being 'urged'. These rumours may have arisen
out of the occasional practice of Body and Wilkinson who
believed that sometimes such exhortation was permissible. (81).

Body's great experience in the conduct of parochial missions
should not be allowed to hide his wider interest from the first in
the expansion of mission work in the Church of England. At the
1870 Church Congress Body said :-

"I hold distinctly that the mission movement is not to be

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confined to the time of the formal mission. We want perpetual missions in our parishes, and you will find plenty of evangelists if you will go out and seek them. We want laymen who will go forth in cottage lectures and street; preaching women who will go out in Bible classes and Mothers' meetings, - in a word, a band of earnest Christian people who are desirous of obeying the command, - 'Let him that heareth say, Come'. I do ask you most earnestly to dare to go forth and solve this great question of the evangelization of the masses, by giving, in each of your parishes, a distinct sphere for the exercise of that evangelistic gift that the Holy Spirit has given to many members of the church, but which the church refuses to recognise". (82).

How far this ideal was realised will be seen when Body's work at Durham is considered. The York Diocesan Conference of 1876 discussed missions at some length and Body, following several speakers, rose to draw attention to the danger of the ten day missions becoming too popular and that nothing could take the place of the individual clergyman being his own missionary through the parish agencies at his disposal. 'The Guardian' report of Body's speech was inaccurate in several respects and resulted in Body writing to the editor :-

9th November 1876.

"Dear Sir,

- 1). I did not want to imply that valuable work could not be done by missions, but that it might, in measure, be done by parish priests becoming the evangelists in their own parishes.
- 2). I ventured to say, in speaking not only of missions, but of all evangelistic work, that all who are engaged in it ought

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to be on their guard against unrestrained emotionalism ... the evangelist must seek to carry conviction to the mind and to rouse the will to moral action rather than excite a strong emotion..." (83).

Already Body was becoming very much more careful in his efforts to halt any undue emotionalism. The following year he modified his position further and gave the following comment to one who advocated no repression whatsoever of excitement or its outward expression :-

"I now (in italics by Body) try to repress excitement, and I certainly should discourage its outward expression... it has no moral value but impedes moral action unless it is restrained... the feelings must be moved, the emotions stirred. But all this granted, it must be within the limits of excitement.

Directly excitement or excessive emotionalism showed themselves, I should check them...if in a meeting by singing a quiet hymn, or by silent prayer...above all never speak with the purpose of provoking a strong emotional movement. I say this as a result of sorrowful experience; for if it be wrong thus to encourage excitement (as I believe it is), I have in old days sinned grievously in this. Only in avoiding excitement, let us beware of forgetting the place of the emotions in man's complex nature". (84).

Also evident in the letter above is the way in which Body was fully aware that parochial missions were only one specialised weapon in the evangelistic armoury. (85).

The parochial mission movement was still gathering force and the Manchester and Salford Mission, in 1877 was a large

undertaking with over 80 churches taking part. (86). Body was prevented from taking any part in this Mission through illness but he was much in demand as a preacher, having created a tremendous impression at the time of the Winchester Diocesan Mission in the previous year. (87).

It was early in 1872 that Body had first preached at the Chapel Royal Savoy (88) and he was also well known as a Lenten preacher at St. Paul's Cathedral. Further evidence of his fame was the conduct by Body of the Baden-Baden Mission in 1881 when the Empress of Germany attended several of the services. (89) In 1880 he had been elected as a proctor in Convocation for the archdeaconry of Cleveland and a letter to a friend published by Body at the time of the elections, showed his liberal attitude towards the matter of Sacramental Confession :-

"Dear - - -,

...In my mind the use of confession is no general obligation. A man may respond to all the obligations of the Christian life who never uses it from the font to the grave. Nor is it necessary for the forgiving of post baptismal sins. For that contrition alone is necessary. Nor, in my judgement, is its use always helpful in Christian living. As a matter of fact I often advise those who consult me in the question not to use it ...an obligation of Christian life it is not, a help to peace and holiness to those who are led to it by God, it is ..." (90).

It is probable that Body's liberalism made it possible for him to be considered by Bishop Lightfoot for the task that had to be carried out in the Durham Diocese. Certainly there

could be no doubt as to the general position Body held as a High Church man and a Council member of the English Church Union. Unlike Richard Twigg, George Wilkinson, Erskine Clarke, Walsham Howe, George Venables, William Maclagan and some others who, as members of the Whitehall Clerical Club, refused to bear any special party allegiances. (91).

There is no call to follow in detail the part Body played in the ritual controversies of the period, but whenever he spoke at Convocation or at meetings of the English Church Union, there is evidence of his loyalty to the Church of England as a whole; a voice of moderation and restraint for those who advocated extreme action in his own party and a staunch upholder of the valuable work done by the Evangelicals. (92). Body summed up his position thus :-

"We are not fighting to Romanise the Church of England nor for the Protestantising of the Church of England under the most beautiful ritual garb but to recover, as far as they have been taken from us, those liberties of the church as a divine position which no human power can give or take away." (93).

At the 1883 Convocation Body spoke of the over-riding need for a priest to give his allegiance to his Diocesan Bishop or move to another diocese, also that there must be variation in ritual, but this variation should be within definite limits.

The year 1882 has been a year of sickness for Body but the Leeds Mission in the following January was again a great success at the Church of All Souls where Body was the Missioner. (94). On March 28th came the announcement that Body had been offered and had accepted the post of 'Canon Missioner' in the diocese of Durham. (95).

This Durham offer was received by Body at the same time as another made to him by Mr. Gladstone; that of the important living of St. Peter's Eaton Square. Body left the decision as to which work he should undertake to Dean Church who strongly advised him to go to Durham. (96).

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THE DIOCESE OF DURHAM.

It has already been seen that the density of the population in the Diocese of Durham was causing concern in 1860. (97). Bishop Baring did much to develop the parochial system by the formation of new districts and, in his last charge to the diocese, in 1878, said that the limit of the formation of new districts had almost been reached; that the time had now arrived when attention should mainly be directed to the provision of mission chapels in the many hamlets distant from the parish church and that there was a great need for more curates and lay readers. The rate of expansion at this time can be judged from the consecration of 24 churches in the last four years of the episcopate of Bishop Baring and, in 1879, the first year of Bishop Lightfoot's episcopate, 10 new churches were consecrated. The population of the huge diocese in 1851 was 391,000 but this figure had risen to well over 700,000 when Bishop Lightfoot came to Durham.(98). The new bishop was quick to understand the needs of the diocese and largely agreed with the findings of his predecessor. The outstanding need was for lay agencies and Bishop Lightfoot spoke as follows at the first Diocesan Conference in Durham in 1880 :-

"Even if the supply of clergy were largely increased it would still be unable to meet the growing demand for spiritual ministrations. Look at the extensive rural parishes of Northumberland - the thronged parochial districts of Newcastle with 15,000 inhabitants. How is it possible for an incumbent, with even two or three curates to pierce effectively those densely welded masses of human beings?. And so again with

colliery parishes, which stand midway between the extremes, where there is perhaps a central village or town, as a nucleus with several outlying colonies of pitmen. Nothing but lay agency - and this on a very large scale - will meet these varied needs." (99).

The colliery parishes especially were a perpetual difficulty as the failure of a pit could mean the sudden evacuation of a district, only a handful of retired pitmen and their wives remaining. The opening of a new pit could bring a new population to a country district almost overnight. This new centre of population was, as Canon Long pointed out at the 1880 Conference, too small to support a curate and necessitated therefore not only the building of an inexpensive 'mission' but also the provision of some form of staffing. Bishop Lightfoot agreed that it was necessary to learn from the Non-conformists in this situation, and to have some form of lay agency like the Wesleyan lay-preachers. (100).

The organisation of the diocese was completely overhauled with the creation of the new Diocese of Newcastle in 1882, a new Archdeaconry of Auckland and the drawing up of 12 new Deaneries together with the promise of a yearly confirmation in any parish. (101a).

In 1881 the office of Lay-Reader was established in the diocese to enable men 'to teach in the schools, to visit the sick, to read and explain the scriptures, to exhort and pray in private households, to hold such services in unconsecrated buildings as we (the bishop) shall approve, or generally to render aid to the Incumbent in all ministrations which do not

require the services of a Minister in Holy Orders'. (101b).

Bishop Lightfoot soon perceived another great problem of his diocese and touched upon it at the meeting of York Convocation in 1883, during the discussion about a permanent diaconate:-

"A large part of my diocese consists of pit villages having a population from 3-8000 or even more. In many cases the aristocrat of the parish is a colliery viewer - no-one has the opportunity to undertake this work part-time. Who can give more than part of their time?" (102).

The appeal for lay workers would fail if it was only thought to apply to the professional classes. In a letter in the Durham Diocesan Magazine in 1882 Lightfoot had appealed for Incumbents to give the names of men who might be able to undertake Lay-help without regard to their social or financial status. (103). The Lay-readers at the end of 1882 totalled 30, of whom 21 were south of the Tyne, in the now much smaller Diocese of Durham. (104).

It was immediately apparent that women also had a great part to play in the work of the diocese. At the Diocesan Conference of 1880 the Rev. O. Blunt of Chester-le-Street urged the need of a Deaconess Order for active diocesan work. This active work was seen as involving sick visiting, mission work in the pit villages and general nursing work. Institutions for the training of deaconesses were already in existence in 6 dioceses and Bishop Lightfoot declared himself in favour of such a venture in Durham. (105). The 1881 Church Congress had a special discussion about 'the spiritual conditions which affect the work of the Church in the Diocese of Durham', and here the speakers drew attention once again to the need of both lay-men and lay-women for district visitors, (106), and in the Diocesan Magazine for the following

year, the bishop stressed the desirability of a training institution for deaconesses in the diocese.(107).

It was as early as 1875 that Canon Tristram spoke at Church Congress and said he wished part of the Durham Cathedral funds could be spent in the employment of young, vigorous and promising mission preachers but nothing emerged from this suggestion. (108). The idea of a band of lay-preachers without parochial responsibilities was, as we have seen, one of the fruits of the first London Mission and Body had declared himself much in favour of such a step. (109). A more definite suggestion was made in a letter to 'The Guardian' in 1861, after Body and some other eminent missionaries had taken part in a Mission in Birmingham. One of the Incumbents, having experienced some of the blessings of this Mission, wrote :-

"There are at least 20 men, some of the Evangelical School like the Aitkens and Haslam and Morgan of Swansea and Dr. Harrison of Liverpool, who have just been taking the churches here, and some of the higher type like Body, or more moderate, like Atherton and Lester. If 20 men like those of the Aitken staff were appointed to canonries in different parts of the country, there is no telling what wondrous results would accrue to the church". (110).

The Diocese of Durham had been given proof of the value of parochial missions at regular intervals since the first Mission at Bishop Auckland in 1865. As an example, the 10 days Mission to 'North Shields and the surrounding district' may be given. This Mission took place in February 1878 with such well known preachers as Hay Aitken taking a leading part. At Christ Church,

Tynemouth there were two missionaries who were hard pressed to fulfil their promise to meet individuals who desired personal interviews. One of the significant features of the Mission at Holy Saviour, North Shields was the number of lay-helpers. (111).

Canon Long spoke at the 1880 Diocesan Conference for those who had experienced the help of lay-agencies during parochial missions and pleaded for the view, held by Body, that the Prayer Book should be seen as something which could best be used at the end of a mission, after a congregation had been formed, not before. (112).

Bishop Lightfoot was still most anxious to develop further the lay-agencies in the diocese and accepted the contribution which the preaching of missions could make towards a spiritual awakening. At the end of 1882 after the creating of the new Diocese of Newcastle he said:-

"The parochial system is not sufficient to evangelise, mission preaching is a new and vital element. Cannot we have some definite diocesan organisation? - At the head will be a member of the Cathedral Chapter, a Canon Missioner in effect, if not in name - and a minor Canonry to endow a mission preachership, we should then have provision for a lieutenant acting with and under the Canon Missioner. After this we could easily get an adequate staff of diocesan preachers - not rivals to the parochial clergy, only being received at the invitation of the Incumbent." (113).

Bishop Lightfoot twice offered this new Canonry to G. H. Wilkinson in that same year, in his second letter he said:-

"I seem to see here the potentiality of a far greater, because an exceptional, work than any ordinary episcopate". (114).

Wilkinson did not feel able to accept this offer and George Body was next approached.

Canon Hopkins of Durham wrote later that he had often heard Bishop Lightfoot invite Body to Durham because he had noticed the excellent and lasting results of his teaching on the lives of several men who came under his spell during missions and at other times.(115). It seems that the first time the two men met was at a meeting of the Church Society in Green Street, Cambridge, when Bishop Lightfoot 'listened with wonder to this unfamiliar rhetoric', as Body protested at a point made. (116). Whatever impression Body made upon Bishop Lightfoot during these early days this impression was probably quite insignificant compared with the fact that both had very similar views on evangelistic work and both had declared these views at meetings of Convocation.

In 1881 when the Church Congress was held in Newcastle under the Presidency of Bishop Lightfoot, Body took an active part and gave addresses at several district meetings.

The extent of the agreement between Body and Bishop Lightfoot was shown again at the meeting of the York Convocation just after the announcement of the new appointment. Body held firmly that the masses were not to be evangelised by the revival of a permanent diaconate but by a great expansion of lay-evangelisation. In this extension he found much need for the use of female agencies of various types. (117). It should also be mentioned that Body was no stranger to the diocese for it was he who gave a stirring address at the re-opening of Durham Cathedral in October 1876 and was asked by Bishop Lightfoot to take the ordination retreat at Auckland Castle in 1881. (118).

There was a certain amount of comment in the diocese at the appointment of the Canon Missioner but the very great majority of clergy were prepared to trust the wisdom of Bishop Lightfoot. Typical of some comments were the following letters in 'The Durham County Advertiser' of 30th March :-

"Sir,

With blank amazement is the only description I can give of the way in which the latest appointment to a stall in Durham Cathedral has been received by the clergy and laity of the diocese. Is our Bishop aware of the doctrines taught by his Lordship's nominee, and does he wish his clergy to understand that he desires the doctrine of the Romish Mass and Auricular Confession to be taught in the churches of his diocese? If not, why does he select a mission preacher to be sent forth under special episcopal sanction one to whom half the pulpits of the diocese will conscientiously be closed, and of the remainder, one half only open from a desire not to offend the Bishop and his Archdeacon? Thus the funds of the Cathedral will be devoted to the propagation of the extremists views on the Communion, those most closely approaching to Rome which have ever yet been openly held in the Church of England.

(Signed.....A Clergyman of the Diocese)".

Dean Lake was a frequent defender of the newly appointed Canon Missioner and replied to this letter as follows :-

"Sir,

I have read with some surprise a letter signed 'a clergyman of the Diocese' - some of us think that the Bishop has shown his usual fairness and courage in this matter.

- 1). Is not this the same Mr. Body who in last Passion week has been preaching by appointment of the Bishop of Truro (119) in his own church, and in the presence of the Archbishop of Canterbury, a special series of sermons to one of the most educated congregations in England?
- 2). Has not Mr. Body in the last ten years been constantly selected as a great preacher in St. Paul's, Westminster Abbey, in York Minster, in Durham, in Truro - in fact in half the cathedrals in the country?.
- 3). Is it not well known that Mr. Body was looked upon as the person most likely to be chosen to fill the place of the Bishop of Truro at St. Peters and that if he had not gone to Durham he would probably have gone there? - we think too well of the Durham clergy to suppose that in a year or two there will be a dozen pulpits in the diocese which will not welcome him".

(Signed.....Another Clergyman of the Diocese)
(120).

Body was installed in Durham Cathedral on 8th April and preached the same evening in the schoolroom of St. Oswald's parish where he mentioned his ~~previous~~ visit to the church 13 years previously. There were still misgivings about the appointment but Canon Tristram allayed much suspicion when he could report that Body had resigned from the Confraternity of the Blessed Sacrament as he was distressed by the Romanising tendency of this group. The rector of Shadforth proved to be a true prophet when he wrote that the difference in ritual between the majority of clergy and Canon Body would be overlooked due to his prominence in bringing people to Christ. (121). It was not long before Body's

intense activity and obvious sincerity overcame fears and gave rise to feelings of respect and thankfulness.

THE CANON MISSIONER. (Part 1).

Body had long cherished the ambition to develop parochial agencies into more permanent evangelistic forces which could, if necessary, be supplemented by parochial missions. He was now given the opportunity of developing these ideas and also to superintend their working. Besides this, he was to fulfil a need in conducting regular retreats and quiet days for the deepening of the spiritual life amongst the clergy and to form, from the clergy, a band of mission preachers. There would be parochial missions in the diocese but this did not mean that Body had come to be merely a mission preacher for this was only a part of the work to be done. (122). It was hoped that the training of other mission preachers would leave the Canon Missioner free to decide the part he would personally play in each individual mission.

On the 1st May 1883 Body held a special intercessory service in St. Margaret's Church, Durham, for church missions. In his sermon he drew attention to the signs of revival he found present in England and to the way in which God's ministers were becoming evangelists. He mentioned also his deep admiration for the piety and firm grasp of fundamental principles taught by the Evangelical section of the church, especially noticeable in the work of the Church Missionary Society. (123).

The lay-readers seem to have been rather unsatisfactory as a dynamic force in evangelism. The Bishop said in the year of Body's appointment that he really wanted the new lay-readers to be lay-evangelists in each parish but it was to become increasingly apparent that there was a need of some less static organisation

recommended the use of female lay-agencies and asked the Bishop to sanction the formation of a staff of mission ladies as a first step in this direction. Bishop Lightfoot gave his full co-operation from the first and work began in 1884. (127). In the January of this year the Bishop launched the Diocesan Church Building Fund. It was essential that the new evangelistic work being undertaken should result in the establishment of permanent mission churches which would themselves, in due course, become new parishes.

Lent saw Body as the preacher at St. Paul's Cathedral for his powers and efforts were never solely confined to the Diocese of Durham.(129). It was after this visit to London that his resignation of the living of Kirby Misperton was announced.(130).

The Deaconess movement by 1878 was much overshadowed by the more rapid expansion of the sisterhoods, even the London House had trained only 40 deaconesses in the 17 years of its existence. G. H. Wilkinson, the second Bishop of Truro, founded the Community of the Epiphany in his diocese in 1883 and he has been described as 'the first member of the episcopate who had an intimate knowledge of the inner life of a sisterhood'. (131). Body profited from the knowledge gained by his friend and was regarded as a fair authority on the work of women in the church. In July 1884 he spoke at Convocation and stressed the difference he found between a sisterhood and the order of deaconesses. An order of deaconess which was modelled on the primitive pattern would not live ⁱⁿ community like the sisterhood for the deaconess was more of a 'congregational officer' and was to be attached to a distinct congregation, but Body realised very clearly that many women

desired neither the office of deaconess nor the sisterhood and had therefore asked Bishop Lightfoot to sanction the formation of a staff of 'mission ladies' before going any further with more specific proposals to establish a Deaconess Training Centre. There were many women who, with proper training, could help in the large towns and the pit villages. Body stressed the need to differentiate between the deaconess and the sisterhood and gave as the reason for the comparative unpopularity of the deaconess movement the blurring of this distinction. Yet Body believed that deaconesses should be 'Primitively celibate'; he had the fullest belief in the good which might be effected by a band of Christ-living women, who were ready to live, to toil, to suffer and to die for the amelioration of the masses, for the good of the church and for the honour of God.

The Bishop of Durham agreed with all that Body said with the exception of the vow of celibacy as being necessary for those wishing to receive the order of deaconess. (132).

Body was preparing to participate in the London Mission of 1884 when a terrible outbreak of smallpox occurred in the city of Durham. (133). The scourge started in Framwellgate and very soon the doctors were in despair at the lack of any adequate hospital or nursing facilities. Body offered to find nurses if the city gave a hospital. As a result of this offer the Militia Barracks on Gilesgate Moor were equipped and ready for the sick on 4th November. Body kept his promise and 4 sisters from St. Margaret's, East Grinstead arrived to help in the work; No. 5 Church Street being used as a Headquarter for town nursing.

During the outbreak the Canon Missioner became a familiar figure in his cassock as he brought physical and spiritual comfort to the sick and dying. When the first severity of the plague had abated, Body assisted in the equipping of two country houses for convalescence and succeeded in persuading 6 ladies to undertake the nursing. These same ladies were later sent as assistants with the sisters to help in outbreaks of the plague in Meadowfield, Brandon, Belmont, Birtley and West Hartlepool. In March the sisters returned to East Grinstead but the 6 helpers agreed to become permanent workers. (134). The situation as regards women's work in the diocese had changed dramatically. The plague had proved the value of a band of women trained in nursing and provided a nucleus of workers besides establishing a 'heroic' tradition which could be the foundation for future expansion. When Body spoke at Convocation shortly afterwards he said that what was wanted at the present time was not that all their church workers should be consecrated as deaconesses; but that trained women should receive the solemn recognition of the Church. His conception of a deaconess was not simply that of a church worker, but rather that of a commissioned officer to superintend church workers and he was convinced by the Bishop of Durham that deaconesses were a regularly constituted part of the ministry of the apostolic church. (135).

The friendship between Body and G. H. Wilkinson was also fruitful in another way for Body had been closely associated through Wilkinson with the growth of the Church Army. In 1882 Wilkinson had urged Wilson Carlile to join the Church Army to the Church Parochial Missionary Society but Wilson Carlile had doubts about this for that society was Low Church and might well give a party 'label' to his organisation. The C. P. M. S. was not, at first,

sympathetic to a suggestion by Wilson Carlile that it should include on its committee churchmen from other parties. For some time the fate of the Church Army was undecided and during this period it nearly became a brotherhood in cassock and girdle under Canon Wilkinson. Eventually the C.P.M.S. agreed to the suggestion and Canon Body was one of those invited to join the committee. (136). Little is known of the part Body played on this committee but by 1885 the Church Army had outgrown the C.P.M.S. and in 1886 it could be definitely stated that he was no longer a member of the latter. (137).

Bishop Lightfoot also showed himself in sympathy with the Church Army for he could appreciate the need and value of such an organisation especially in a diocese, like Durham, where the Salvation Army was very active. In June 1885 the Bishop addressed the second Public Meeting of the Church Army after its participation in the London Mission of the year before, and he became a regular subscriber to the Church Army Magazine. (138). The following year Body wrote to Wilson Carlile :-

"My interest in Church Army work grows stronger every day. My confidence in its advances with my increasing knowledge of it. My heart grows big with gratitude to God when I think of all He has done through its agency in our diocese. As you know, my knowledge of its work at all stations in the Diocese of Durham is constant and minute, and the result of this is my continually strengthening conviction that the Church Army is THE Agency the Great Head of the Church has given us to reach the very lowest depths of our sin-stricken masses. I have thorough confidence in the Church Army, its methods and its officers". (139).

In his 'Charge of November 1886' Bishop Lightfoot gave some prominence to the work of the Church Army in the diocese and spoke of the beneficial results which had resulted from its presence in several parishes, but he also gave a warning that it was 'no universal specific for spiritual destitution'. (140).

It will be seen how Body used the Church Army in missions in the diocese but for the present it should be noted that in a parish like Barnard Castle, where there was keen interest in the development of parochial evangelistic agencies, there were already in 1886, 18 male and 25 female Church Army members. (141).

In June 1885 there appeared The Durham Mission Hymn Book. This Hymn Book was not forced upon the clergy who conducted parochial missions in the diocese, but was thought by Body to meet a long felt need amongst Mission clergy. The Book was compiled by the Canon Missioner of Southwell, the Rev. N. Keymer, and revised by Body who also, in the preface, drew attention to it as being the result of the experience of many clergy who had taken part in parochial missions. (142). The London Mission Hymn Book, which had been extensively used in parochial missions, contained 211 hymns and a small section consisting of 4 canticles and 2 psalms. The Durham Mission Hymn Book was rather smaller in that it contained 120 hymns but there was a considerable amount of other material included under consecutive numbering. This prose element included suggested opening and closing services; the Lord's Prayer; the Apostles' Creed; the Ten Commandments; the Three Baptismal Vows; short acts of faith, hope, charity, contrition, trust and self-surrender; helpful suggestions for leading a holy life; prayers; three canticles; two psalms and six litanies.

The last were very helpful in the type of After-meeting conducted by Body and the whole of the extra material reflected his belief that those who were not conversant with the Prayer Book should be gradually led up to appreciate its value rather than that the missionary should use the Prayer Book in the early stages of spiritual infancy. The Janon Missioner was also alive to the danger of inflexibility through the limitation of any one particular form of service and this is probably the reason why he suggested a pattern for the first and last nights of a mission only as these were less liable to be affected by the different needs in every individual parochial mission. Body himself used the Durham Mission Hymn Book in every mission (143) and, when Canon Keymer wrote of the conduct of parochial missions a few years later, he favoured the Durham Mission Hymn Book as containing much additional material to the hymns. (144). The numbering of the hymns shows the influence that the London Mission Hymn Book exercised but about one quarter of the hymns, (33 out of 120), were not contained in the London Mission Hymn Book. The newly chosen hymns included two by Body; 'Father who dost Thy children feed' and 'Jesus, speak to me in love' and 9 from the Book of Sacred Songs and Solos used in the Moody and Sankey missions. Hymns from the Book of Sacred Songs and Solos had been used by all parties of the Church of England in parochial missions and there is no special significance to be attached to the rather high percentage of these hymns in the Durham Mission Hymn Book. ((145). The main consideration was the inclusion of effective hymns to accompany the various subjects for Body firmly believed that hymns were an essential condition of a successful mission.(146).

The acts of faith, hope and contrition etc. were to be used during 'the instruction' and were repeated after the priest by the congregation.

The 'instruction' developed out of the earlier 'Bible class' in Body's missions and the rather greater emphasis on teaching was the result of his lessening emphasis on emotional appeal and his increasing worry about the lasting results of parochial missions. (147). (In Convocation on 16th July 1884, he said: 'No one in the house had had a larger experience than himself of evangelistic work and he was not at all satisfied with the abiding results of missions. He was not at all satisfied with the results which parochial missions had produced. Every movement showed him that the clergy had the power of touching the people but that they could not keep touch and that so it came to pass that prospects which they had regarded as glorious issued in results that were disappointing. Let them study that question and give him a solution'.) (148).

The new emphasis on instruction can be seen from the following account of a mission conducted by Body at St. Peter's, Eaton Square during February 1885:-

"The Canon made his audience repeat after him various sentences; and with a view to teach them how to make a good self examination, he bade them say after each the words - 'Lord have mercy upon me and incline my heart to keep Thy laws'. (149).

The 'instruction' was not peculiar to Body for it was used by other missionaries, what was outstanding was the way in which he developed this part of the service into what was

virtually a catechetical class. (150). It is necessary to point out that some of the best remembered instances of 'catechising' of a congregation by Body do not belong to Body's parochial mission work but rather to his Lenten preaching in large London churches each year. On one such occasion of 'catechising' a London congregation during a Lenten series, Body was asked :- "What is a beatitude?". Some answers were given and finally Body gave the answer of St. Bernardine of Siena :- "Beatitude is a grace known to one who is truly wise, tending to produce sweetness of conscience and already close on the borders of glory."(151).

Despite the fact that there was at times almost a 'conversational' atmosphere, Body was known to disapprove of the use of dialogue between two mission priests. Dialogue was used at times by missionaries when controversial subjects were treated but Body, although not willing to avoid controversial points, thought this method dangerous in the extreme. (152).

The form of the Introductory Service in the Durham Mission Hymn Book was very short and made provision for the inclusion of Evensong, if not already said, for few who were not conversant with the Prayer Book were expected to be present at this service. (153). This 'practical' form of Introductory Service was recommended by Canon Keymer a few years later.(154). Two forms of service for the last night of the mission were included in the Durham Mission Hymn Book. The form of service used by Body was again short and unlike the alternative form, did not include any Renewal of Baptismal Vows or distribution of Memorial cards. (155). The Durham Hymn Book included the Baptismal Vows, but the custom of the Renewal of Baptismal Vows was apparently less

popular in 1885 than it had been at the beginning of the parochial mission movement. In the revision and preface of a handbook on parochial missions in 1878 Body made no criticism of the view that, 'the indiscriminate renewal of Baptismal Vows is, on the whole, undesirable', and this probably means that he agreed with the view which favoured the writing of a vow on a card which was then signed by the individual concerned. (156).

If there was some revision of practice discernable in the conduct of missions by Body the primary aim was still the same—conversion. In the retreat Body took at Helmsley in 1884 he again spoke of the two parts to justification, washing from sin by baptism and release from the power of sin in conversion. . The sign of advancing justification was the growth in contrition for sins before conversion and for sins after conversion. (157).

In the sixth address Body dealt at some length with 'hypercritical Catholics' who disliked the question: 'Are you saved?'. Body saw little presumption in answering 'yes', for those living in baptismal grace lived in possession of salvation in Jesus Christ. (158). There was no undoing the New Birth but the children of the Kingdom could be cast out into 'outer darkness'. Conversion was necessary for all if conversion meant 'The surrender of the will in response to His recognised love'. Baptism did not imply any enforced surrender of the Will to Christ and until the Will was surrendered the baptismal union was in suspense. This was not a denial of the sacramental embrace to Body but a call to take a great and necessary step to bring about the reality of baptism in disappointed lives. (159).

In 1886, in an address at St. James', Norland Square,

Body blames the lack of perseverance in living in the love of God, chiefly on imperfect conversion. True conversion had three stages: conviction of sin, peace through Jesus Christ and surrender of the Will to Christ. What should be emphasised was that conversion was not a turning from misery to happiness but from sin to righteousness, from disobedience to obedience and from the devil to God. It was presumptuous also to expect God to save by means other than He had appointed and the Church should be thought of as the place where the living Jesus met His people and gave them His cleansing gifts. (160). A greater emphasis on obedience, on the necessity of a definite improvement in the moral state, was now seen by Body to be necessary in the preaching of conversion; the vast distance between religious emotionalism and the touching of the moral state was 'a scandal and a weakness to the Church'. (161).

Body did not allow his many commitments outside the diocese to hamper the work which needed to be done in Durham. As an example of this we may take the year 1885 when Body was heavily engaged with Lenten work in London and also select preacher at Cambridge besides his other engagements up and down the country. (162).

Work in Durham that same year included the commencement of a series of instructions on Saturday afternoons for women; speaking at local meetings of the Church Defence Institution and of Bishop Lightfoot's Rebuilding Fund; conducting clergy retreats and preaching at a great many churches, chapels and schools throughout the diocese.

In August Body was warned by his doctor to cancel an engagement but only a few days later he was conducting a seven

day retreat for ladies in the Cathedral. (163). Body also spoke at the Diocesan Conference, presided at a meeting in Durham in aid of the Missions to Seamen and gave a great many Harvest Festival addresses. (164). Many of the parochial missions in the diocese were not conducted by the Canon Missioner but it was he who arranged the missionaries in each case. While Body was conducting a mission in St. Austell at the beginning of October the Rev. T. R. Willacy of Thorganby, held a ten days Mission in New Shildon. The congregations at New Shildon numbered over 200 each evening and the men employed at the North Eastern Railway workshops were addressed during the lunch hour. The services for men were in church on Sunday afternoon when about 300 attended and there were daily services for women. (165). These practices were exactly similar to those approved by Canon Body. (166).

During the autumn of 1885 and early the following year there were three general missions in some of the most populous centres of the diocese - South Shields, Jarrow and Gateshead. Each of these missions was under the superintendence of Body who also co-operated personally. (167). The South Shields Mission began on the evening of the 31st October when there was a gathering of parochial clergy and missionaries at the parish church of St. Hilda where Body gave 'A Forcible address'. Body remained at St. Hilda's as the Chief Missioner and the church was thronged each night by enormous congregations - the large staff of lay-helpers under the Curate giving invaluable assistance. Most of the missionaries were not from Durham, but men who were known by Body to be experienced in this work.

At St. Mary's, Tyne Dock, the Revs. W. Deacon and S. Burrige, the Vicars of Milton under Wyckwood and Chirk, were the missionaries and both had worked with Body at St. Gabriel's, Newington. There were nightly processions during the Mission in each parish and this practice became very widely used in all Body's Durham missions. Special visits were paid to the docks to invite the men to the services and the thanksgiving services at the end of the week were attended by 'immense congregations' when resolve and memorial cards were taken. After the Mission Body presided at a conference during which he gave the parochial clergy some practical advice on how the results of the work might best be utilised. (168).

A smaller Mission to Barnard Castle was undertaken by Body during the December before the Gateshead Mission in January 1886. At the close of this Mission Body wrote to Bishop Lightfoot :-

"

Spring Grove,
Barnard Castle.

My dear Father in God,

19th December, 1885.

...We conclude the Mission tomorrow night: I never know how to report of a Mission: how can one 'until The Day come?. But the whole place is moved, by night the Church is crowded: there are many penitents, some must remain feeble ones: and for a while all is at our feet. So far it is a remarkable Mission: as for the results they are in His hands.

But I am rather overdone myself. How this corruptible body holds one down: and the anxiety of this Mission has

been very great. Nor is it over yet for I have not yet grappled with the 'Wrongly organised Church Army. This I hope to do on Monday evening.

Will you think of me before God on Monday?

My dear Father in God, I am so pressed down with my sense of powerlessness and unfitness for this glorious sphere of work. Its possibilities are so grand and I am so unable to seize any of them and follow them out, and yet I do thank you for calling me to it with all this sense of being overpowered.

In the Thanksgiving this morning a worker thanked God for the happiest fortnight of her life. This work is certainly the happiest though the most anxious portion of mine. May God give me power in it to rise to its opportunities and never in it to disappoint your confidence.

Have I said too much? - forgive me if I have. But my heart is abidingly full of gratitude to you,

Always obediently yours,

in our Lord,

George Body". (169).

This letter evidences very clearly the close bond between the Bishop and his Canon Missioner as well as the labours and joys of one completely immersed in the work to which he had been called. (The reference to the Church Army is concerned with a local problem and should not be seen as criticism of the movement. Temporary difficulties would be inevitable when new evangelistic agencies were being introduced). The Barnard Castle Society of Lay-workers was founded in the year of the

Mission and included :-

- 1). The President - The Vicar.
- 2). The Secretary - The Curate.
- 3). The Vice-President - a layman.
- 4). Sixteen members of the choir.
- 5). Forty-three Church Army members, (25 female).
- 6). Forty-one Teachers. (Sunday School & Mission School).
- 7). Sixteen Female District Visitors.
- 8). Eleven members of a Guild Committee.

Besides this formidable array of lay-workers, Barnard Castle also had the services of 7 Lay-readers. (17)). The co-ordination of separate lay-agencies was one of the problems of the Canon Missioner but his ideal of parishes possessing their own permanent evangelistic agencies was being slowly realised.

In December the University of Durham honoured Canon Body by conferring upon him the degree of Doctor of Divinity. When presenting Canon Body to the Warden, Canon Farrar said:-

"It is not merely as one of the old governing trustees of the University that we confer upon Canon Body this mark of respect, but because we consider him to show in the region both of religious thought and action that he is a fit recipient of the honour. Those who watch our theological literature know that in the works, though few in number and small in size, which he has published, he has evinced a true command of theological knowledge and reasoning; while in the department of practical theology, the translating the science into the art, he has gained a conspicuous reputation as a preacher and philanthropist ... we ought not to be

slow to recognise the merit of the practical teacher of divinity, who becomes known for exhibiting his abstract theology in action and in life". (171).

The general Mission at Gateshead in January 1886 is worthy of mention for two reasons. Firstly, for the securing of a theatre for the evening mission address in the parish of Holy Trinity where the church could afford accommodation for only 300 and, secondly, (and for the leading parts played by Missioners Burrige and Deacon. The surpliced choir, favoured by Body, besides processing through the parish with the occasional halts when a missionary would climb onto a dustbin and call upon his hearers to follow the procession to the church, again left the church each night and led the congregation to the theatre. The recurring presence of the same 'outside' missionaries shows the difficulty Body had in procuring missionaries to undertake work in the diocese. (172). In December it had been announced that a general Mission at Chester-le-Street would take place early in the new year but by February the great shortage of missionaries necessitated the postponement of the mission until November 1886. (173).

Body was still engaged in the conduct of missions outside the diocese and during the South London Mission of 1886 he was engaged as the Missioner at St. Mary's, Newington. The whole parish had previously been divided into districts containing, on the average, 30 houses each and for each of these a lady visitor was provided. This careful preparation had the happy result of crowding the church on the first Sunday of the Mission but Body was unable to take advantage of this work as his voice failed him and the following day his place had to be

taken by the Rev. Deacon. The following week was one of disappointingly small congregations but the second Sunday of the Mission saw the return of Body and the whole Mission was brought to an impressive conclusion. (The Church Army and Burrige were also engaged at St. Mary's for the Mission. (174).

On his return to Durham Body was forbidden by his doctor to preach and this made it impossible for him to fulfil his promise of undertaking the Lenten course of sermons at St. Peter's, Eaton Square. (175). In April Body was described as; 'somewhat better but not yet on ministerial duties', (176), and soon afterwards the Canon Missioner and his family left Durham for a two months holiday on the continent of Europe. (177).

Bishop Lightfoot had remarked at the York Convocation of 1884 that, 'the future of the Church of England lies in the bringing in of all lay-men and giving them all a job of work to do' even if this meant taking a few lessons from the Non-conformists. (178).

In 1888 a Joint Committee was set up of both houses of Convocation of Canterbury which issued a report the following year on 'Organisations to reach classes now outside Religious Ministrations'. The Committee had obtained views of a representative number of clergy and laity and it appeared that most were against an increased use of Lay-readers. (179). Body, with Lightfoot had scant sympathy for ^{the}majority ^{view} and had spoken out boldly in favour of development of Lay-Ministration in the York Convocation of 1885, saying :-

"At the present time there is a large amount of earnest evangelistic zeal coming to naught because it lacks recognition and control".

Body felt that it was most desirable, in the interests of the Church, that hands should be laid on any earnest lay-men willing to preach the gospel to the unevangelised masses and that such a man should be commissioned, as far as possible, by ecclesiastical authority so that he might preach and labour amongst distinctively Church of England congregations. 'Controlled lay-work', Body suggested 'was full of promise and blessing to the land'. (180).

Body was thus in complete agreement with a new venture in the use of lay-agencies in Durham - the creation of the office of Lay-Evangelist. At the admission service of seven lay-evangelists on the 22nd October 1886 at Bishopwearmouth, Bishop Lightfoot referred to the work of lay-readers in the diocese and pointed out that the evangelists differed from the readers in not acting for any particular parish but working in any parish of the rural deanery as invited or directed. (181). Already there were 55 lay-readers in the diocese in 1886 but there was now being created a more mobile evangelistic force to supplement their work. In the Charge delivered to the clergy of the Diocese of Durham in November 1886 the Bishop gave the reason for the creation of the new office :-

"The parish which most needs lay-agents to supplement the spiritual work of the clergy is often least able to supply them. It is necessary to look outside the parish. This necessity has led, during the present year, to a new departure - the creation of the office of Lay-Evangelist. The town will furnish the evangelist for the hamlet; the more educated of the town for the less educated".

The Bishop went on to speak of the value of men able to move from place to place and how this lightened the burden of work of preparation on men fully employed during the week. The similarity with the Wesleyan local preacher was no cause for shame but rather showed the church was not afraid to learn from the experience of others. (182). Body's association with the new orders of 'Evangelist' and 'Assistant Evangelist' thus added significance to the term of "High Church Methodist" sometimes applied to those of the 'Wednesbury School'.

The training of lay-preachers was an urgent necessity but even more urgent was the need of trained clergy to play leading parts in parochial or district missions in the diocese. The postponement of the Chester-le-Street Mission had clearly shown that the diocese should have a number of clergy educated for this work. In his Charge of 1886, Bishop Lightfoot could report that 'a certain number of young clergy' were training for this work and that 'the occasional undertaking of such evangelistic work outside their own immediate charge will react advantageously on their parochial ministrations; but it should only be very occasional'. (183).

One such in training was the Rev. E. Lambert, Chaplain to the Missions to Seamen at Sunderland. In September 1886 the Belle Vue Mission Church at West Hartlepool was opened and Lambert was the preacher for 8 consecutive nights. It was reported to the Bishop that Lambert was 'valuable for such special work' and that his bright and loving manner, together with his striking illustrations, kept the attention of congregations. (184).

The Mission at Chester-le-Street began on 13th November and Body gave Lambert the opportunity of assisting the chief missionary, McNeille, Vicar of St. Paul's, Liverpool. The Mission was well attended with the parish church crowded each night. (185).

Somewhat of a stir was caused in October of this year by the announcement in the press that Body had been 'inhibited' from taking part in a mission in the Diocese of York by the Archbishop. (186). Body refuted this statement and explained that the Archbishop had refused permission to his preaching a mission when that permission was sought by the vicar of the parish in question. He continued :-

"I am sure that the Archbishop has acted as his sense of duty dictated; very serious responsibility rests on a bishop in this matter of sanctioning missions and missionaries". (187).

There is little doubt that Body genuinely accepted the decision of the Archbishop without expecting any full explanation for the refusal but the publicity given the matter probably prompted the Archbishop to write :-

"The reason for not sanctioning George Body to this parish has been explained to him and he now says, 'The reason is a thoroughly valid one and I feel its force intensely'. No blame is attached to the incumbent. The refusal was merely a suggestion and not an inhibition".

W. Ebor. (188).

This letter ended the speculative correspondence immediately.

Body was still a radical and had every sympathy with the aims of the Liberal movement. In the 1884 Convocation he had expressed his satisfaction that there were some in the House of

Lords who were openly supporting the working class in its struggle but at the same time Body was aware of the danger that politics was becoming the religion of the working classes.(189). At the end of 1885 he was elected one of the patrons of the Durham Liberal Association and wrote as follows :-

"

18th December, 1885.

Spring Grove,

Barnard Castle.

Dear Mr. Welch,

My many engagements in a very busy mission must be my apology for delay in answering yours of December 10th. I am very much obliged to my brother liberals in Durham for their goodness in electing me one of the patrons of the Liberal Association of our city.

I can only assure them of my desire to aid onward the cause of liberty as consecrated to my mind by the ever present memory that He I serve as Master was the carpenter of Nazareth.

Yours very truly,

George Body." (190).

The letter was commented on in the Durham County Advertiser :-

"Canon Body is a stirring preacher and, no doubt, an excellent Churchman but he ought to leave party politics alone.

Failing that, he should not seek to make it appear that his side has the special sanction of scripture - what would be condoned as characteristic in a Spurgeon, is a mixture of irreverence and impertinence in a Catholic dignitary". (191).

This interest in political and social affairs was characteristic of the Cambridge school influenced by Maurice and

represented in Durham by Lightfoot and Westcott. Body also exhibited the characteristic of trying to come to terms with contemporary trends and endeavouring to transform them for Christian purposes. How hopeful Body was of the outcome of a close association with the cause of the working class is unknown but his words towards the end of his life seem to reflect some disappointment :-

"I believe that the special province of the Church is to labour for the promotion of spiritual religion, the socialistic clergy are anyway regarded as amateurs by the practical socialists, and their influence is much greater where they confine themselves to their special province as Christian ministers" (192).

By the end of 1886 Bishop Lightfoot wrote :-

"The Canon Missioner has now been working among us for three years or more. How widely his presence has been felt through the diocese, you yourselves will be able to testify".

In those three years Body had arranged 3 general missions besides smaller missions in individual parishes; he had visited 142 churches in the diocese and had conducted retreats and 'quiet days' for clergy and lay-workers. The 'Mission Ladies' now numbered 12 and the other lay-agencies for evangelisation were steadily developing. (193). Bishop Lightfoot had not only proved the worth of a Canon Missioner for the diocese but also his wisdom in selecting Body for that office.

THE CANON MISSIONER. (Part 2).

At the Wolverhampton Church Congress of 1887 Body said :-
"I have a strong conviction not in the development of external agencies to our parishes but in the development of agencies to be organised within them. The visit of the missioner will comfort and help the parish priest in his isolation, will kindle and intensify the sympathy of his faithful laity and will bring out a loyal response to the convictions already formed by many who are not true to their convictions. Develop these agencies by all means but I am convinced that after all, the rewinning of England to the Faith will be accomplished chiefly through the development of parochial agencies. The parish clergy of England, and still more the faithful laity of the Church of England must not look to agencies diocesan or national, for the evangelisation of their people". (194).

It was in connection with this belief in the value of a continuous evangelising force inside the parish that Body placed ever greater emphasis on the role of women. The 'mission ladies' in training at Durham were intended to labour in the large towns and pit villages of the diocese when appointed to parishes by the Canon Missioner and licensed by the Bishop.(195). The preliminary difficulties had been tremendous, especially on the financial side for Body stated in 1889 that he was responsible for raising £1,200 every year for the upkeep of the work. (196). The first workers were licensed by Bishop Lightfoot at his chapel in Bishop Auckland on the 6th May 1887 when each received a license and a silver cross. A typhoid epidemic during the

following winter underlined the value of workers skilled in nursing and calls for help were answered in many parts of the diocese. An increasing number of volunteers anxious to be trained as 'Durham Diocesan Church Workers', as they came to be called, made it necessary for a house in The College to be put at their disposal in 1890. (197).

To meet the ever increasing cost of this work it was no longer sufficient to appeal to the Diocese of Durham and for Canon Body to set aside the money raised by preaching Lenten courses of sermons in London each year. The Canon Missioner therefore drew up what was called 'Canon Body's Durham Mission Fund'. It was evident that the congregations to whom Body preached in London had great interest in his work and it was to this wealthy element that the appeal came. Support was given to the Fund by Bishop G. Wilkinson, Canon Scott-Holland and other well known clergy and a report of its proceedings given in London each year. The Fund was stated to 'provide trained church workers for those large towns and collieries in the Diocese of Durham where masses of people are gathered together without any who have the leisure or the ability to minister to their temporal or spiritual needs'. (198).

In 1892, £2,000 was required to continue the work - 20 parishes already possessing lady workers and 25 more parishes having already applied for similar help. (199).

The prime consideration of the strengthening of parochial agencies was again stressed by Body in the meeting of the 1888 Church Congress. Body spoke of the continued effectiveness of the parochial system as an evangelistic agency and summed up

his view with the words:-

"Having developed your parochial agencies you may then look to diocesan and other agencies to aid you in this work, Church Army, Brotherhoods, Lay-Evangelists and Commissioned Women". (200).

The use of Commissioned workers was seen by Body to be essential for every diocese both as a regular part of the parish agencies and as a force to accompany missionaries on parochial missions. It became very usual for the Canon Missioner to be accompanied by some of the workers from the Durham House on parochial missions in the Diocese. These women were meant as an addition to the parochial agencies and were used as visitors to help explain the object of the Mission to those they met and to induce them to attend the various services. The work needing completion after a Mission often made it necessary for the workers to remain in the parish for several extra days. (201).

In February 1889, Body was assisted by a band of women workers when he was the Missioner at the Cathedral during the Newcastle-upon-Tyne Mission. It is not known whether these workers were from the Durham House. (202).

In May of that year Body spoke from the same **pulpit** and made special reference to the valuable part played by the licensed women workers in the Diocese of Durham. (203). The first clearly recorded case of Body being accompanied by women from the Durham House is during the Mission to Sunderland in November 1890. Sixteen workers were divided in such a way that the parishes needing most help received either one or two of them for the duration of the Mission. The workers urged attendance at the Mission Service and also encouraged individual

cases to meet the Missioner. One of the workers reported that her riverside parish, with the vicarage 20 minutes walk from the church, contained many dwellings unfit for human habitation. The power of Nonconformity was everywhere apparent. The Introductory Service on the Saturday evening was attended by only 15 people and the Sunday morning service saw only 60 in church and this number included children. Very few came to the men's service at 3.0 p.m. but the Canon Missioner arrived on Monday and that night the nave of the church was completely filled. The usual short tour round part of the parish took place each night with a few words from dustbin 'pulpits' before the small choir returned to the church. The worker records the pathetic amazement of children at being allowed into the building. Much time was spent by her in revisiting those who had contacted the clergy during the week and by assisting in the services held for men or girls at the various 'works' in the parish. After the final Thanksgiving Service many parishioners paid tribute to the advantage of trained helpers assisting the Missioner.

Some of the workers in this Mission were used on 'rescue' work although it is very probable that Body would have preferred to use sisters for this purpose. (204). In the Newcastle Mission sisters had been used from outside that diocese for 'rescue' work. (202). It is quite evident that Body had entertained great hopes of developing a sisterhood in the Diocese of Durham. He believed that a diocese after the primitive model would have ordained deaconesses as its commissioned officers, consecrated virgins in its sisterhoods and other female help as 'licensed workers'. (205). In 1892 he confessed that 'Of all

the problems connected with church work that he had to face, one which was most upon his brain and had the strongest grip upon his heart, was this question of the development of women's work. He had learned two things, the blessing of a sisterhood and that there were a large number of women who were fitted for and yearning for work and who ought to be utilised by the church for work, who had no religious vocation whatever'. At this time Body said that 'The development of a sisterhood had always been part of their (Bishop Lightfoot and his) plan so as to include all vocations and perhaps this would shortly be achieved'.

Body believed that in the solution found in the Diocese of Durham there was probably the solution of a great question for the whole Church of England but acknowledged that many thought 'His brain had rather got turned upon this question of women's work'. (206). It was certainly true that he was very well versed in the matter of women's work in the Church at all levels. Body had been in the closest contact with the Community of the Epiphany at Truro and was appointed Warden in 1891, chiefly for his knowledge of sisterhoods and his ability to extend this work in the church. (207).

In 1903 Body admitted that when he came to Durham he had first thought of securing the services of sisters but he had soon realised that it would be quite impossible to obtain the number of sisters necessary to supply so large a diocese. (208). It is also known that the rules for a community were sent to Body in 1883 but the ladies who were giving up London for a life of the strictest economy in bleak surroundings desired an active

life of service which was, as Body stressed on various occasions, an entirely different vocation to that of the sisterhood. (209). In 1898 Body was still hopeful of having a sisterhood in the diocese before long, but later speaking of his development of women's work - 'For those who were not conscious of God's call to the sisterhood' - he does not mention any plans in this direction. (210).

The immediate practical need of sisters as 'rescue' workers in diocesan missions had somewhat faded by 1891 for Body stated that year that 'he was becoming more and more convinced that the disadvantages of making a special effort at rescue work during a parochial mission far more than counter balanced the advantages'. (211). Bishop Wilkinson drew attention the same year to the heavy burdens placed upon Body by his duties at the Community of the Epiphany and these two factors probably accounted for the absence of a sisterhood in the Diocese of Durham when Bishop Moule was appointed in 1901. (212). What had not been possible under Lightfoot and Westcott, both of whom were greatly in favour of an extension of communities in the Church of England, was then out of the question. (213).

The Canon Missioner was well aware of the tremendous value of a community able to help diocesan life by worship and intercession. It was therefore part of the requirements laid upon the growing band of ladies that they should come together regularly and pray for the diocese as a whole and in particular. A special Litany of Intercession was drawn up and used regularly each Saturday afternoon when the ladies came into Durham from the parishes. Special petitions from the different parishes were also included at this meeting. (214).

The availability of the Canon Missioner for private counselling and his intense interest in each individual at the Central Mission House gave a great sense of fellowship to all the workers. Body kept his hours of devotion from 6 - 8.30 a.m. daily and these were indeed the only hours of the day when he could be sure of no interruption. It was not unusual for a visitor to the Canon to be told by one of his children that both the hall and dining room were full of people waiting to see him. (215).

Body was especially zealous to see that there was a 'daily offering of the Eucharist' at the Central Mission House as well as regular retreats for all the workers. Although the first of the workers were all trained exclusively as nurses this sole emphasis was set aside in favour of more general instruction to prepare them for the manifold tasks of parish life. In 1907 Body spoke of the workers learning book-keeping and cooking for the sick as well as nursing. The workers in the parishes were then engaged in teaching at clubs, bible classes, evening classes, continuation night schools and Sunday schools, in district visiting, in nursing and in many other miscellaneous duties. ((216).

Requests for workers continued but the financial burden involved was a great restraining factor on the rapid expansion of women's work in the diocese. In 1907 there were 50 workers in 30 parishes but 12 more parishes urgently needing help. (217). The name of the organisation was made the 'Society of Christ and the Blessed Virgin Mary' in 1901 and remains today as living testimony that Body saw actual parochial missions as only one part of evangelism. In the 1899 Report of the Durham Mission Fund he wrote :-

"It is not the irregular efforts which abound in bringing Christian influence to bear on our people, but the quiet steady, sustained carrying out of Christian ministry in a regular system".

A point made at meetings of the Durham Mission Fund was that the work in Durham was run on 'definite Church lines' but this was only to be expected from Body who had always been convinced that the newly awakened soul should show that awakening through reformed conduct within the Church, the Body of Christ. (218). Within this Church Jesus chose the sacraments as the means whereby He Himself met His followers and made available to them the salvation He had won and constantly claimed. (219).

In addition to the usual parochial mission, when an established parish endeavoured to quicken the spiritual lives of its people, mainly by the use of diocesan agencies, there were two other types of mission in the diocese. The first of these was the type of mission undertaken in conjunction with the church building in the diocese. An example may be found in the Tudhoe Grange Mission of 1887 when the newly formed District of St. Andrew, Tudhoe Grange received attention. The usual Commendatory Letter was sent out before the Mission from the Bishop. (220). In October the following year the Mission Buildings at St. Andrew's were opened by the Bishop when the Communicant Roll already totalled some 400. Canon Body came down shortly after the Bishop and 'gave some excellent advice as to future mission work'. (221).

The second type of mission was that carried out by a parish with well developed evangelistic agencies in another parish of

the same deanery. One such mission was the Langleydale Church Mission in August 1889 which was undertaken by the evangelistic staff of the parish of Barnard Castle. (222). The preparations for this Mission appear to have been hasty for the first Circular announcing the Mission was not delivered to the people until the beginning of the month. This circular consisted of a letter from the vicar of Barnard Castle giving the dates of the Mission and the information that the same had been approved by the vicar of Staindrop and would be conducted by the clergy, Lay-Mission and Church Army from Barnard Castle. (223). A second circular with details of services followed slightly later. (224). Only one week before the Mission was due to begin the matter was laid before the Canon Missioner for his approval. Body's reply is not known but he volunteered to take the Thursday Mission service despite the knowledge that the second circular letter stating Lay-readers Judson and Bewick would take the service that night, had already been delivered. (225). Two District Visitors and one Church Army soldier visited the houses in the area during the week preceding the Mission but the first Sunday night address by the vicar was not well attended and 'made no great impression' A member of the Church Army addressed the After Meeting. It was not until the Wednesday that some impression was evident and this was further stimulated by the presence of Body on the Thursday. (226). The actual signing of a Resolution Paper to join the Langleydale Church Society was only carried out in the case of 5 individuals but it was agreed that the vicar and Lay-missioners should conduct a monthly Bible and Prayer Book class and that the Church Army should hold a weekly meeting. (227). A final circular was sent round to all the houses after the Mission

Body's enthusiasm for the work of the Church Army continued at a high level. In January 1887 he spoke at a Church Army meeting in Manchester and referred to their work in the Diocese of Durham :-

"I am responsible for their work in the diocese and it has reached a class which has not been touched by any other agency in the Church. The captains may not be good theologians, nevertheless, they have proved themselves good church men and live a Church life, working night and day for the church". Their success was not due to any sensationalism and Body urged other dioceses to give funds to help the Church Army in the poorest parishes.(229). Yet the Canon Missioner saw quite clearly that even the very satisfactory work of the Church Army and other evangelistic agencies must not be allowed to obscure that great truth which has been much debated of late- the apostolicity of the laity as a whole. At the Church Congress of 1887 he said :-

"When our English laity have learnt the great truth of the sacerdotal character of the divine Society, when our English laity have learnt the truth that of that sacerdotal character every man and woman bears the stamp, when they realise the fact that it is not a privilege that is given them to go out and witness for Christ, but a duty which they must discharge, then the Church of England will arise in the fullness of her splendour. (230).

At the following meeting of Church Congress he again spoke of this, saying :-

"I can bear most grateful testimony to the good work it(the Church Army) has done in Durham. Yet the true army after all

in every parish is, or should be, the faithful of the church who gather round the parish altar. Every baptised member by his baptism, a soldier of Christ".

On the 29th May 1889 there was a Thanksgiving Service in Durham Cathedral for the recovery of Bishop Lightfoot from illness but the rejoicing was shortlived for on the 18th December the Bishop died. Body had been forced to rest in October and had gone to friends in Florence. (231). The following letter was probably the last to pass between the Canon Missioner and the Bishop :-

" Villa Palmieri Firenze. 23rd Nov. 1889

My dear Father in God,

On St. Clement's Day my thoughts turn to you and remind me that I ought to write to you and give a report on myself.

I am thankful to say that I can give a good one. I am certainly much better. I cannot say that I have quite escaped from 'bad days' but the relapses are at longer intervals and of shorter duration. So the doctor says I shall soon leave them behind. I am full of hope that I shall be in Durham strong and well in the New Year.

You will, I know, share our joy and thankfulness for the cheery reports we are receiving of the Bishop of Truro - he is enjoying donkey riding near Cairo very much. Fancy My Lord if you were there sharing with him in this venerable pastime. I hope the prospect will not tempt you to take up again the thought of visiting Egypt.

If you come to the Riviera would there be any probability of your coming to Florence? Lady Crawford bids me say that it would be the very greatest pleasure to receive you here and

as many of your train as you would wish to have with you...

I do hope and pray that you continue better. I gather reasons to cherish the hope. You were certainly not depressed when you received the Pastoral Staff if I might judge from the report of your speech and the fact of your staying on at the Castle looks well and the hope makes one glad.

Asking a continued interest in your prayers,

believe me to be,

Affectionately and obediently,

Yours in Our Lord.

George Body." (232).

The close friendship between the Bishop and his Canon Missioner is clearly evident and when Body heard the news of Lightfoot's death he may well have wondered whether his new work in Durham should continue. Body returned to England in February still bearing traces of his illness and took the first opportunity to speak of his affection for the late Bishop of Durham. (233). He had been elected chairman of the newly formed 'Conference of Diocesan Missioners' but was not able to attend the first Conference in April 1890, when 14 other Diocesan Missioners met together. (234). Happily Body was well enough to undertake the Holy Week addresses in Durham Cathedral. (235).

The diocesan evangelistic agencies now included 80 Lay-readers, 30 Lay-evangelists and 4 Lay-Missioners - a tribute to Bishop Lightfoot who truly deserved the name of 'Missioner' given to him in an obituary. (236). One aspect of the late Bishop's efforts to promote the cause of parochial missions was his work for the joint Committee which reported to the Convocation of Canterbury in 1889 on Occasional Services. An 'Agreed Service

for a special Parochial Mission' was put forward bearing in mind the need of elasticity in worship and of the After-meeting. (237). There is little evidence that Body ever used the Agreed Service in any of his missions for a less rigid form of service was preferred by him. Body was not one to undervalue more authorised services or the Prayer Book and pleaded with extreme ritualists to 'respect the lines of the Book of Common Prayer', but he was quite clear that 'half a dozen women, shawls on their heads, some with babies in their arms, some with marks of brutal violence on their faces, all with marks of last night's debauch' needed some very simple service. Archdeacon Watkins, referring to Body, said at the Meeting of Church Congress in 1887:-

"In one of our conferences in the Diocese of Durham, he told us that, after an address on the reasons which kept working men from the Church, and after giving 7 reasons which struck him, a working man cried out - 'the right reason is because we don't know our way about the book' -. George Body then said: 'we ought to bury the Prayer Book at 4.0'clock on Sunday afternoons and dig it up first thing next morning'."

George Body was present at this meeting and supported his former view saying :-

"It may be necessary to temporarily put the Prayer Book away to achieve the desired end of a worthy use of the offices contained therein". (238).

The interest Bishop Westcott had in the overseas work of the church found a valuable ally in the Canon Missioner. Body became greatly involved in the work of the Oxford Mission to Calcutta, the Cambridge Mission to Delhi, the Dubbo Bush Brotherhood and especially the Diocese of Rockhampton. (239).

With regard to the last mentioned, it was Body who recommended G. D. Halford to Westcott as a suitable choice for the setting up of a 'community' type work in Queensland. The Bishop of Rockhampton had been a personal friend of Body's and the Canon Missioner agreed, with another friend, to guarantee the expense of the new undertaking. Body remained the treasurer of the Bush Brotherhood and it was his task to find men for this work. (240). Besides this, 2 ladies were sent to India from the Central Mission House at Durham in response to a request from the Bishop and Body once described himself as 'the tool of Bishop Westcott'. (241). Other work undertaken by Body was that on the Committee of Help to South Africa, as a Vice-president of the S.P.G. and as a frequent speaker at meetings of the S.P.G. Women's Association. (242).

The evangelistic agencies in some parishes were happily able to provide a few recruits for the work overseas out of their own numbers. (243). Body's experience in the matter of fostering vocations to work overseas led him to oppose bitterly a motion before the Convocation of York. The motion advocated the principle of a three year period abroad for every priest as a minimum but was quickly withdrawn when Body pointed out that he would send no-one abroad unless he had the supreme conviction of a call to that mission. (244).

At home, in his own diocese, Bishop Westcott soon came to the conclusion that lay-agencies must be developed even further if the gospel was to be adequately proclaimed. (245). The Bishop supported the Church Army wholeheartedly and his episcopate saw three Church Army vans enter the diocese and a Labour Home set up in Gateshead. (246). At the same time

Westcott appreciated that the foundation of all the work rested in the activity of ordained ministers and it was his idea that the old system of collegiate churches, occupied by a large body of clergy, who could be sent forth a distance to minister in remote hamlets, should be re-established. (247).

The coming of Bishop Westcott to Durham co-incided with a new era in the history of parochial missions. W.H.K. Hay Aitken, speaking at the 8th Anniversary of the Church Army in 1890 drew attention to the way in which parochial missions had lost their novelty and were consequently bringing in fewer persons who were completely without Christian influence in their daily lives. (248). This decline had been suspected by Aitken several years before and was now evident to all who were engaged in the work of parochial missions. (249). The May meeting of the Church Parochial Mission Society discussed whether future missions should not aim at being more of a strengthening, teaching and deepening nature instead of concentrating on awakening the sinner. (250).

In 1892 there took place what may have been the first definite 'teaching' Mission at Walsall Parish Church. (251). The second meeting of Diocesan Missioners and others concerned with the parochial missions was in April 1893 but Body, the Chairman of the Conference, was again hindered by illness and unable to attend.

The Archbishop of Canterbury wrote to the Conference as follows :-

"My observations of late have led me to believe that the original idea of missions is somewhat going astray and there is coming up instead a method which is delightful, improving and devotional; but still the grim, stern, original determin-

ation with which missions started appears to me, on account of its great difficulty and disagreeableness to be going into the background. I remember when the very first original missions were started what a keen, goading sense there was of the overpowering amount of wickedness in every place, ... these missions were devoted to the recovery of ungodly men and it used to put as a secondary or tertiary point of their usefulness that they enabled people who were becoming slack in their religion to think over the past. Are we not getting more 'parochial retreats'? We still need the stand-up fight with Satan". (252).

Body had never lost sight of the need to stress conversion as the supreme aim of the mission. The first requisite for a Christian man was 'a personal and conscious knowledge of a personal union with Christ'. (253). Body believed conversion usually took the form of an ever-recurring series of calls and obedient responses but that sometimes there was a remembered crisis in each case the result was the entry into a life of healing discipline. (254). Conversion was the surrender of the Will to God in response to His love for the sinner and was therefore necessary to all. It was the task of the evangelist to say to all: 'He has saved you in baptism; now therefore respond to His love by newness of life'.(255).

Body took the chair at the 1895 Conference of Missioners and his address urged the duty of awakening and sustaining the evangelistic spirit. He believed the decline in the spiritual power of missions in the previous 20 years to have been due to the displacement of conversion as the main objective. No social gospel could awaken the conscience and there must be a definite

return to conversion and not edification as the desired result of parochial missions. (256).

At the opening of St. Mark, Jarrow, Body spoke of the 'great lack of recognition of the fact of sin by many preachers who hesitate to speak fully and clearly upon the great saving experience of repentance'. Body believed that it was because the teaching of conversion was slipping into the background that the church was losing the moral and spiritual grip upon the people. (257). The 1897 Missioners Conference heard a most forceful address from the Canon Missioner of Durham condemning the 'lack of evangelistic spirit in the clergy of the Church of England'. Body pleaded for concentration of all efforts on making men cry out, 'God be merciful unto me, a sinner' because it was the great work of a missioner to convert sinners to God. He did not believe it was the work of a missioner to teach anything except the ABC of Christianity. The last 2 missions in the Diocese of Durham had been as full of aggressive power as any he had known since the first London Mission. If mission work was made overcomplicated then there would be a loss of aggressiveness, a loss of the special power in awakening a sinner to righteousness. Body also drew attention to the practice of his own 'mission school' used by his 'father' Twigg and his 'grandfather' Aitken, when a prospective evangelist was given a chair and told to 'get on with it' at the street corner. This method, he believed, to be preferable to some contemporary methods of training. (258).

The over-riding importance attached by Body to the preaching of conversion should not be allowed to obscure the fact

that there was always present a certain amount of specific teaching in the missions he conducted. He realised that the preaching of conversion must necessarily be accompanied by the teaching of some basic principles, and that every mission must be, to some extent, a 'teaching' mission, although the reverse was not true. From the time he felt his preaching contained too much which appealed to the emotions only, he included an ever increasing amount of teaching material in his mission work but the primary consideration remained that of conversion. Presb. W. Carlile likewise realised that if one was to preach conversion in its wholeness it must include an element of basic teaching and, when he was accused of an undue 'Calvinistic' approach in parochial missions undertaken by the Church Army, he wrote of the support he had received from Canon Body who also believed in the primary need of the conversion of wicked men followed at once by the need of consecrated lives and churchmanship. (259).

Perhaps Body's greatest genius lay in combining these needs closely and very powerfully. A remarkable illustration is afforded by one sentence from an address he gave in 1895:-

"We must win men for Christ, from sin to repentance, to faith, to the sacraments and to the Church". (260a).

Body saw the true preacher of conversion not stopping short at the call to repentance, faith and obedience but including a call to enter into the chosen channels of Grace - the sacraments and thus into Christ's instrument, the Church. (260).b) Conversion was only complete 'when they, who were reposing in the love of God in Christ, definitely and distinctly took Christ to be their King, to live under His rule, according to the law of His Church'. (261).

He would now call the emotional acceptance of Christ as Saviour and not as King 'the very essence of an imperfect conversion'. (262). The Will must be ready to abide under the Kingship of Christ and it was the work of a missionary to appeal to the heart and mind in such a manner that the conscience of the individual concerned might lay the truth perceived upon the Will with an imperative onus. (263).

The outlook for the future of parochial missions certainly seemed less favourable in 1890 than it had been in 1870 and there was truth in the words of Ray Aitken when he said :-

"Sinners by now have learnt not to attend missions if they want to keep on sinning".,

but there were also a great many sinners who did not want to keep on sinning and Body believed parochial mission work on diocesan lines was still in its infancy. (264).

At the 1900 Conference of Mission Clergy, Body viewed the function of the 'nomadic' missionary within the diocesan framework as being 'to strengthen the hands of the fixed pastor and to bring to a definite decision those who could not decide under ordinary conditions'. (265).

The various evangelistic agencies of the Diocese of Durham were most actively employed and the 1893 Barnard Castle Mission was an occasion when the Church Army proved its great worth. The Mission was of 15 days duration and Rev. A. Hanson, the Missioner, found a very well visited and prepared parish on his arrival. A great emphasis during the period of preparation was placed on prayer by the workers and the regular congregation. (266). When he attended the Barnard Castle Parish Festival in 1895, Body referred to the great power of good which the Church Army

had been in the parish and how he was convinced that in many
parishes of the diocese the Church was ~~stronger than~~ in 1870. (267)

The Church of England was ~~stronger than~~ in 1870. (267)
The diocese of the diocese in 1870, during the
reign of Queen Victoria, included these parishes.

The knowledge of the Church Army was ~~stronger than~~,
in its early days. For it had the reputation, in its
early days, of being a "complete confidence". (268)

The number of lay-evangelists continued to grow and
between the years 1893 and 1911, when the diocesan mission plan,
grew from 10 to 69. (269). The body advocated the use of cottage
meetings by lay-evangelists as a means of reaching the people
and has been addressed on this subject to lay-evangelists. To
gather together for the annual meeting of the Durham Diocesan
Lay-Evangelists Association at Auckland Castle in July 1893. The
services at that time were held in the streets and will
be conducted on the lines of the Book of Common Prayer.

The Bishop warmly supported the venture and said that he had no fear
of the meetings ever taking the place of the parish church. (270)

The Langleydale Mission of 1900 shows the integration
of the Church Army and lay-readers and evangelists. (This mission
was undertaken by the Burnard Castle evangelistic staff without
help from the diocesan agencies).

Sunday evening preacher	-The Vicar.
Monday " "	-Lay-readers.
Tuesday " "	-Church Army, (Capt. Neilson on 'Conversion')
wednesday " "	-Lay-readers.
Thursday " "	-Lay-readers.
Friday " "	-Church Army.

Saturday evening preacher - Lay-evangelist.

Sunday " " - The Vicar. (271).

The Canon Missioner was still very active in undertaking missions in the diocese with himself as the Chief Missioner. At the end of 1896 he led the Mission to Bishop Auckland with 5 assistant priests, just 32 years after the first Mission undertaken by G. H. Wilkinson. (272). Body was helped by his son during the Seaham mission the following year when every house was visited by a loyal band of men and women. The services were all well attended and on the last Sunday an overflow congregation was accommodated in the school rooms. The usual open air preaching and processions headed by a surpliced choir and lanterns were all much in evidence and the fruits of the Mission seen in more candidates for confirmation, better attendances and the commencement of a reading class. (273). The Canon Missioner was also concerned with the arrangement of more specialised missions and in co-operation with the Church Parochial Mission Society, he arranged Missions to Durham Prison in 1898, 1899 and 1902. (274).

Workers from the Durham Mission House were still much employed as visitors on the parochial missions and sometimes this resulted in the parish concerned employing a permanent lady worker. The end of 1899 saw two missions in which lady workers were used, the Missions to Stanley and to Tow Law. In the latter, 4 ladies lodged with friends of the vicar 6 days before the start of the mission. The day after their arrival they met the clergy and were briefed as to the numbers of houses to be visited, the names of the leaflet distributors and the

prevalent sins of the place; each was also given a map of her own area. Canon Body and the vicar of South Shields arrived to find good congregations on the Saturday evening and Sunday. Throughout the Mission there was the usual daily celebration of the Holy Communion and a period of Intercession for the work undertaken; children's services were taken by Body each afternoon. (275).

The death of Bishop Westcott and the appointment of Bishop Moule, who was known as the leader of the Keswick Convention, made little difference to the methods of evangelistic work in the diocese. (276). The new Bishop appreciated the great efforts of the Canon Missioner and re-appointed him to this office. (277).

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THE CANON MISSIONER. (Conclusion).

Body's work outside the Diocese of Durham continued to be an important part of his total ministry. During the 20 years before his death he was only forced to cancel his London Lenten preaching arrangements once. It is true that the congregations grew rather smaller towards the end of his life but Body understood this to be the result of ^{the} more general adoption of Lenten courses of teaching and preaching; a thing which 'means far more than a few sights of great multitudes listening to speakers here and there'. (278).

The preaching in London often meant 20 addresses a week including courses at St. Paul's Cathedral and at Westminster Abbey. (279). Latterly he did not conduct many missions outside the diocese although he was very much in demand as a speaker and as a conductor of retreats. A preparatory day or weekend for mission workers frequently preceded an actual mission and Body was the chief speaker before the Missions to Truro 1892, Stoke-on-Trent 1894, The Potteries 1894, Exeter 1896, Rochdale 1899 and many others. (280). St. George's Chapel and various cathedrals were still regular scenes of much of the Canon Missioner's preaching. (281). Body's many engagements in connection with the societies in which he took an active interest should not be overlooked and in 1902 at the annual meeting of his Durham Mission Fund, he spoke of his seventh meeting in four days. (282). (Mrs. Benyon of Grosvenor Square arranged an annual sale for the Fund which was supported by some of the leading figures of London 'society'.) (283).

Body was also the Senior Chaplain to the Woodward Schools Society and did not relinquish his post as Warden of the Community of the Epiphany until 1905, after revising the rules of that House in 1899. (284).

In 1891 he was concerned with the founding of the Third Order of St. Francis and speaking of this Order a few years later, said that the conception originated in Durham with the encouragement of Bishop Lightfoot and the approval of the two Archbishops and aimed at providing the parochial system with disciplined and willing workers. ((285). As a leading member of the English Church Union he exercised a moderating influence on the more militant members of the High Church party. Although he personally seconded the motion of sympathy with the Rev. Bell-Cox and preached for him on occasions during his imprisonment, the following letter was sent by Body to the Bishop of Winchester about the 'restraining' of Father Dolling :-

"I am as glad for what you have notedone as for what you have done. Bishops so often in dealing with High Church practices say and do what hits, not self-willed and Romanising men only, but loyal Anglo Catholics. You give us no pain, you cause us no perplexity - for his sake (Dolling) and for that of the English Church the reintroduction of the Romish Doctrine of Purgatory and its system of masses for the dead must be resisted. And even more his uncatholic spirit of disobedience must be contended with". (286).

On the question of reunion of the churches Body was no facile optimist. In 1892 he was reported as having rejected an invitation to attend the gathering at Grindlewald but Body explained that his only objection was to any proposed United

Communion Service, and that his hesitation was due to other engagements, he continued :-

"..If therefore, circumstances do not make it impossible, I hope to keep my engagement to be present there.

I shall go to Grindlewald as one committed, beyond possibility of escape, to the position that no reunion of christians is possible or desirable unless it be within the Catholic Church. Need I say I have no intention of forgetting or denying this conviction. I have ever sought to be loyal to it in word and deed. But I have never found this professed loyalty inconsistent with kindly Christian intercourse with those true hearted Christians who do not accept, as I accept, the claims of the Divine Society".

George Body". (287).

The letter of Pope Leo to the English people which was sent in 1895, Body regarded as an overture of peace but he believed that reunion would only come in God's good time - a God who saw a thousand years as a day. (288). He also held that the Church of England, with her catholic heritage, would be the point of reunion and that Rome was a stumbling block to progress. (289).

A good insight into Body's moderating influence on the more extreme elements in the English Church Union can be gained from the following speech which was made by him on the occasion of the Archbishops ruling about the use of incense. After telling the assembly that he did not see any reason why he should discontinue his membership during that difficult time, although he realised his views were not those of the majority, he continued :-

"I do not feel myself that the opinion of the Archbishops directly or immediately has any bearing upon me because I do not

live within the diocese of Canterbury or York, yet I do believe that when the Bishop who has authority over me in this matter calls upon me, as my Father in God, to accept the decision to which he has been guided by the authority of his Metropolitan - I am not judging my brothers - God forbid - they are better than I am - but for myself, there is no possible position but absolute obedience. (Shouts of No, Never) (290). I am speaking simply of what is constraining my own individual conscience; but I cannot stand here, with the responsibilities which rest upon me at this moment, with the intense interest that I have with the Catholic movement - it has been my inspiration of my boyhood and of my youth, it has been the interest of my manhood and my old age- I cannot stand here without speaking my heart.

Catholicism means the blending of individualism in a great collective society, with all the personal sacrifice that the blending means - there can be no Catholicism, unless it be by obedience to the common law, and that common law must have authoritative interpreters to whose interpretation we must submit. I can dispute the judgement but I will not resist it. Obviously this state of things cannot go on, but if it means disestablishment, let us get disestablishment ... but the recognition of the liberty of the church does not necessarily mean her severance from the state". (291).

The English Church Union declaration of June 1900 was also unacceptable to Body and he disassociated himself from it with these words :-

"...The president has satisfied me that the declaration is not the declaration of all the members of the Union but of so

many as attended the meeting and stood up to express their personal acceptance of its terms. - Many can only contemplate leaving the Union with great pain and are not conscious of any difference in principle with the English Church Union, as would make it a duty to withdraw..." (292).

The Declaration on Ritual which was presented to the Archbishops in 1903 was seen by Body to recognise the Bishops as the authoritative interpreters of the common law and the Book of Common Prayer as the standard of loyalty although, 'some of us may believe that there are things in which the Book of Common Prayer might more fully correspond to the primitive standard to which it appeals'. He thought the declaration should be viewed as re-iterating the 1898 declaration against the development of any practice explicitly or implicitly abolished at the Reformation. (293).

At the Fulham Conference on Confession and Absolution, Body argued on practical grounds for the continued use of Sacramental Confession, - speaking of the hundreds who had been greatly helped in this way. He was opposed to Hay Aitken's views because the confining of the ministry of forgiveness to the preaching of the atonement did not satisfy the needs of the human soul. (294).

Body spoke from his own deepest convictions; never as a 'Party man'. This characteristic was well demonstrated towards the end of his life when, as a member of the Representative Church Council, he approved the religious teaching in 'provided' schools as orthodox and commented on the over-riding responsibility of the Church of England to all the children of England. (295).

Despite the failing health of the Canon Missioner during the last years of his life he continued to play a part

in many of the parochial missions in the Diocese of Durham.
This letter was written to the vicar of Barnard Castle before
the Mission of 1903 :-

" My dear Penrose,

2nd. Oct. 1903.

Thank you for the letter. It is just right and I am
very thankful for it. It will be well if mine comes in
about a fortnight. You shall have it by that time please God.

I am sending you a hymnbook with the hymns marked I want
practicing. Many of them they know already but get them
brushed up. We shall not want them all in the Mission but they
must be ready with them all so as to sing those I call for.
Please keep before them that the singing is a Mission Ministry
of first importance and that they must seek the aid of the
Holy Ghost that they may sing *EV NVEUMATI*.

The service lists should not be circulated until a
fortnight or so before the mission. We agreed as to its
contents but please let me see a proof before it is struck off.

My address from Monday to Saturday next is the Epiphany
Home, Truro, Cornwall and from Saturday to October 26th,
Littabourne House, Pilton, Barnstaple.

May God prepare through you and yours the way of the
Mission.

Yours,

George Body". (296).

The Mission at St. Paul's, West Hartlepool in 1907 was
conducted by Body assisted by the vicar of South Shields (Rev.
Bilbrough) and the curate of St. Peter's, Jarrow (Rev. Halford).
The texts chosen by the Canon Missioner are of some interest as
they presumably reflect his belief, stated only the year

previously, at the Conference of Missioners, that judgement should be brought into prominence at the beginning of a mission and that there was a real danger of trying to comfort men too soon. (297). Bilbrough began his addresses with a warning against emotionalism and stated that it was not their intention to conduct the Mission after the manner of Canon Hay Aitken. (298).

The vicar of South Shields was again an assistant to Body during the Washington Mission of 1909 when large outdoor processions, directed by the Curate and a Church Army Captain, sang loudly and used drums and cornets. A deaconess, associated with that Mission, recorded that it was only with the greatest difficulty that undue excitement was checked. The value of the work done by lady workers was so evident that loud requests were made for a permanent worker in the parish. (299).

The necessity for an ever increasing amount of evangelistic work in the diocese was stressed by the committee which reported on the 'Spiritual needs of Durham Diocese' in 1910. The population of the Hartlepoons had increased by more than 100% since the appointment of the Canon Missioner and it was to West Hartlepool that a Mission was planned, involving every parish of that rapidly growing town. (300). In February 1911 there took place a 'preparatory Convention' which lasted three days and aimed at 'the deepening of the spiritual life by the Holy Ghost, in preparation for the coming Mission. The speakers at the Convention were the

Bishops of Durham, Hull and Edinburgh and also Body despite a recent fall at Bordighera. (301). This accident necessitated some changes in the plans of the Canon Missioner but he was able to fulfil most of his promised engagements. (302). A short

Mission to Gateshead, conducted by the Canon Missioner of Truro, in February 1911 was undertaken as a preparation for a full scale Mission to be held there in 1913, but Body saw neither the final result of this work nor that of the well prepared West Hartlepool Mission. (303).

This year, 1911, after fulfilling his usual London preaching engagements, Body conducted some of the Holy Week services in Durham Cathedral. The scene had become a familiar part of Durham life - the Canon Missioner speaking from a specially constructed dias and his wife sitting at a piano nearby. (304). Good Friday was the last time Body spoke in the Cathedral; a happy coincidence for one who had made the message of that day the central feature of his preaching throughout his ministry. The text chosen was the last of The Seven words from the Cross and his exposition was soon to be filled with a great significance: "Because He died, He can lead us through our last crisis. Christ's footprints go on beyond death, therefore let us face our last calmly and let it be our last great act of free obedience..." (305).

It was Body's hope to conduct his usual retreats during 1911, but his May addresses at the Durham Mission House and to the members of St. Monica's Guild in London were his last. (306). During these addresses he dwelt at length on the nature of the atonement, saying :-

"The mystery of the Death of Christ is the most prominent, and all other mysteries are shown in their relation to it. The primary doctrine to a fallen race is the Doctrine of the Cross". (307).

The journey from London proved very tiring for Body and his health rapidly deteriorated until his death at 5.0 p.m. on Monday, 5th June. (308).

There were many fine tributes to Canon Body in the obituary columns of the press but Canon Mosse, an assistant to the late Diocesan Missioner, said more by recalling some words by Bishop Westcott :-

"I know the men who have attended the retreats at Durham without looking at your lists, Body: there is a great difference between those who attended and those who declined to do so". (309).

Many students and visitors who pass Lightfoot House in the North Bailey in Durham glance uncomprehendingly at the tablet commemorating George Body and his work as Canon Missioner and first Warden of the Society. This is no matter for surprise - it is the reward of the faithful evangelist to be associated rather with those he brought to Him.

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NOTES.

- 1). Parochial Missions To-day. - P. Green. - pages 2-8.
- 2). Religious thought in the Oxford Movement. - J.J.J. Webb. - page 81 foll. and page 102 foll.
- 3). The Soul's Pilgrimage. - G. Body. (1901). - page 115 - 'Conversion is a necessary stage in the Christian life, it is not something necessary simply for those who have fallen from baptismal grace; it is the first stage of the development of the regenerate life'.
- The Ascended Life. - G. Body. - Addresses at Helmsley 1886. page 59 foll.
- 4). V. S. S. Coles. - J. F. Briscoe. - page 195.
- 5). I have not been able to verify the interesting suggestion that Dr. J. Body was a member of the Primitive Methodist Connection.
- 6). June 10th, 1911. Morning Leader.- Bishoprick vol. 1. p.5.
- 7). Life of Bishop Wilberforce. - G. W. Daniell - page 54.
- 8). The Guardian. - 1863. - pages 202 and 1105.
- 9). Life of Cardinal Manning. - Vol.2. - Purcell. - pages 8 foll.
- 10). The Guardian. - 1894. - page 39. Quoted often by W. H. Aitken writing in "The Christian Commonwealth".
- 11). Religion in the Victorian Era. - page 424. - Elliott Binns. Memoirs of Canon Hay Aitken. - pages 38, 47/8. C.E.Words.1928.
- 12). The Guardian. - 1894. - page 39.
- 13). Memoir of George Howard Wilkinson. - page 60. - A.J. Mason.1910. Obituary in magazine Commonwealth. - F.E. Carter, June 1911. The Record. - 9th June, 1911.
- 14). Wolverhampton Evening News. - 7th June, 1911.
- 15). Bishoprick. - vol. 1. 5 page 2.
- 16). Church Family Newspaper. - 9th June, 1911.
- 17). Letter to the Rev. T. Wilkinson from Bishop Auckland, 2.6.64.
- 18). The Guardian. - 1860. - page 59.
- 19). Memoirs of G. H. Wilkinson. - page 125. - A. J. Mason 1910.
- 20). " " " " " 125 foll.
- 21). " " " " " 127.

- 22). Memoirs of G. H. Wilkinson, - page 117.
- 23). The Guardian - 1867 - page 367.
The Silent Rebellion. - page 195. - A. M. Allchin..
- 24). English Church Union Gazette.
- 25). The Sign. - August 1942. - page 56.
- 26). G. H. Wilkinson, - a Memoir. - page 227.
- 27). After-meetings at Enfield were taken by MacLagan, Wilkinson,
Furse and Hay Aitken. - Archbishop MacLagan. - F.W. How. p.65/6.
- 28). Letter in 1904. Report of Canon Body's Durham Mission Fund.
- 29). Guardian. - 1869. - page 293.
- 30). " " " 899.
- 31). Memoir of G. H. Wilkinson. - page 235/1.
- 32). See Appendix 1. for subjects discussed etc.
Memoir of G. H. Wilkinson. - page 233.
- 33).
The Guardian. - 1869. - page 1284.
- 34). But there was only one celebration of Holy Communion in
Wilkinson's church. - Memoir of G. H. Wilkinson. - page 235.
- 35). Quoted from The Guardian. - 1869. - page 1314.
- 35a). The Guardian. - 1869. page 1316.
- 36). Memoir of G. H. Wilkinson, - page 235.
- 37). The Cowley form of Mission service was a shortened form of
Evensong opening with the Lord's Prayer and closing as usual.
Three suggestions were made : 1). Psalms 51 and 120 could be
used. 2). The lesson(s) could be at the discretion of the
Missioner. 3) THE FIRST COLLECT SHOULD BE THAT FOR THE 21ST SUNDAY AFTER
TRINITY
- 38). Memoir of G. H. Wilkinson, - page 228.
- 39). The Guardian. - 1872. - page 173.
- 40) " " - page 1315.
- 41^a). Religion in the Victorian Era. - Elliott Binns. - page 222.
- 41b). Quoted in The Guardian. - 1869. - page 1314.
- 42). " " " " " " 1315.
- 43). " " " " " " 1316.

- 44). The Sign. - Aug. 1942 - page 56.
- 45). The Guardian. - 1869. - page 1315.
- 46). Letters of Father Richard Meux Benson - page 237.
- 47). The Guardian. - 1869. - pages 1437 and 1468.
- 48). The Guardian. - 1874. - page 235 foll.
- 49). British Weekly. - June 16, 1911.
- 50). See page 32.
- 51). W. Sargant. - Battle of the Mind.
- 52). The Life of Temptation. - G. Body. - pages 4 - 35.
- 53). " " " " " " " 35 foll.
- 54). " " " " " " " 144 foll.
- 55). " " " " " " " 135 - 173.
- 56). Religious Thought in the Oxford Movement. J.J.J. Webb. 81 fol
- 57). Memoir of Canon Hay Aitken. - page 124.
- 58). Life of G. H. Wilkinson. (Abgd. version). - page 107.
- 59). Foreword in Lectures on Justification. - G. Body.
- 60). Lectures on Justification. - G. Body. - page 123.
- 61). " " " " " " " 122 foll.
See also The Soul's Pilgrimage - G. Body. - page 115.
- 62). Preface. Practical Hints for Parochial Missions - 1878 -
J. W. Horsley and N. Dawes.
- 63). Religious Thought in the Oxford Movement - C.J.J. Webb. 115.
See also The Ascended Life - G. Body. - 1886. page 59 foll.
- 64). The Guardian. - 1869. - page 1360.
- 65). " " " " " 607.
- 66). " " " " " 1739.
- 67). One such conversion was an attendant to a traction engine
who became a Sunday School Superintendent after he was won
over by Body.
- 68). I am indebted to the Rev. Canon Hornby, Rector of Kirby
Misperton 1908/12 for this information.

- 69). The Guardian. - 1870 - page 1191.
- 70). The Silent Rebellion - A. M. Allchin. - page 139.
- 71). Proceedings of Church Congress - 1870 - page 79 foll.
- 72). " " " " " " 84 foll.
- 73). " " " " 1871 - " 446 foll.
See letter on page 33.
- 74). The Guardian. - 1871. - page 1440.
- 75). Life of Bishop G. A. Selwyn. vol. 3 - H. A. Tucker - p.315.
- 76). The Guardian. - 1872. - page 406.
- 77). " " " " 173 foll. Bishop Wilberforce
adopted this system for the first time in 1871.
The Guardian - 1871. - page 307.
- 78). The Guardian. - 1874. - page 173 foll.
- 79). " " " " 173.
- 80). Page 21.
- 81). Writing in 1877 Body said: "Confession has a place as a
recognised means of grace in evangelistic work, far be it
from us to press it beyond the due limits assigned to it
by the English Church. Confession therefore must have -
if we be true to the Church of England - a recognised
place in our teaching, and be a recognised agency in
our mission work - freely offered to all who need it".
(Preface to Practical Hints for Parochial Missions. 1878).
Also page 446 foll. Report of Church Congress 1871 and
compare thought of G. H. Wilkinson. page 315. vol. 1
Life of G. H. Wilkinson. Also letter, page 33.
- 82). Proceedings of Church Congress. - 1870. - page 84 foll.
- 83). The Guardian. - 1876. - page 1468.
- 84). Pages 157/8 and Preface. Practical Hints for Parochial
Missions. - 1878. - Horsley and Dawes.
- 85). The Church Quarterly Review. - 1876 - stressed the need of
the parochial missionary to be the servant of parochial life.
- 86). The Guardian. - 1877. - page 222 foll.
- 87). " " 1876. - " 376.
- 88). " " 1872. - " 707.
- 89). " " 1881. - " 774.
- 90). " " 1880. - " 409 foll.

- 91). Elected - 1874 - Archbishop Maclagan - F.D. How - p. 165.
Memoir of G. H. Wilkinson. - page 388.
- 92). Proceedings of York Convocation. - 28th April 1881.
- 93). Words from a speech at meeting of English Church Union.
22, 6, 81.
- 94). The Guardian. - 1883. - page 128.
- 95). " " " " 451.
- 96). Manchester Guardian. - 6th June, 1911.
The Guardian. - 1903. - page 690. (speaking at London
branch of Canon Body's Durham Mission Fund, 7th May).
- 97). See page 7.
- 98). Diocesan Calendar - 1881/2. - page 93 foll.
- 99). Lightfoot of Durham. - page 63 foll.
- 100). Diocesan Calendar. - 1881/2
- 101a). The Guardian. - 1880. - page 1255. Confirmations in 1879
totalled 13,981 compared with 9,013 in 1878.
- 101b). Rules and Regulations of Durham Diocese Lay-helpers Asscn.
- 102). Proceedings of York Convocation - 4th Apl. 1883.
- 103). " " " " pages 18 - 34 - 50. 1882.
- 104). The Guardian. - 1882. - page 1811.
- 105). Diocesan Calendar. - 1881/2.
- 106). Report of Church Congress. - 1881. - page 136 foll. & 153.
- 107). Diocesan Calendar. - 1881. - page 35.
- 108). Report of Church Congress. - 1875. -
- 109). See page 29
- 110). The Guardian. - 1881. - page 460.
- 111). " " 1876 - " " 409 foll.
- 112). Diocesan Calendar. 1881/2. - page 93 foll.
(See note No. 2238. re Body's view).
- 113). The Guardian. - 1882. - visitation speech of Bishop Lightfoot
page 1812.
- 114). Memoir of G. H. Wilkinson. vol. 2. - pages 1/5.

- 115). Durham Chronicle. 16th June 1911.
- 116). Obituary by F. E. Carter in the magazine Commonwealth - June 1911.
- 117). Proceedings of York Convocation. - 5th Apl. 1883.
- 118). Durham County Advertiser - Fri. 9th June, 1911 and Lightfoot of Durham - page 81.
- 119). G. H. Wilkinson was appointed Bishop of Truro.
- 120). Memoirs of Dean Lake - K. Lake - page 266.
- 121). Durham County Advertiser - 13th April, 1883.
- 122). Body writing in the magazine The Treasury - May 1907 - see also Bishop Lightfoot's Charge to the clergy of the Diocese of Durham, 25th Nov. 1886 - page 21.
- 123). The Durham County Advertiser - 1883 - 4th May.
- 124). Durham Diocese Calendar - 1883/4.
- 125). Rules and Regulations of the Durham Diocesan Lay-helpers Asscn. pub. 1900.
- 126). For example: Sept 28th preached West Rainton.
 29th " Frosterley.
 Oct 2nd " West Hartlepool.
 26th " Darlington.
- 127). Canon Body writing in the magazine The Treasury May 1907.
- 128). Diocesan Calendar - 1883/4. re Scott.
 See note 105 re Bishop Lightfoot.
- 129). The Guardian. - 1884 - page 232.
- 130). " " " " 267.
- 131). The Silent Rebellion. - A. M. Allchin - page 165/6.
- 132). Proceedings of York Convocation - 1884 - July 15th.
 The Guardian - 1884 - page 1094.
- 133). The Guardian. - 1884 - page 1763. Body did not partake in the London Mission because of the outbreak of smallpox.
- 134). Report of the Society of Christ and the Blessed Mary, the Virgin - 1887 - 1937.
- 135). Proceedings of York Convocation, Lower House, Apl. 12th 1885. Body had served on the Committee set up in 1884 to consider the best means by which the work of women may be organised, developed and retained under due control.
- 136). Wilson Carlile and the Church Army - E. Ravan. p.125/7.

- 137). The Guardian. - Feb. 1885 - pages 484, 1886 and 172.
- 138). Wilson Carlile and the Church Army - J. Raven - page 176.
- 139). The Guardian. - 1886 - page 1086.
- 140). A Charge delivered to the clergy of the Diocese of Durham
page 27.
- 141). Minutes of the Barnard Castle Parish Church Society of
Lay-helpers for 1885/6.
- 142). The Durham Mission Hymnbook compiled by Nathaniel Keymer -
edited with a preface by G. Body - 1885 - Charles Taylor -
page 1.
- 143). As recounted by Miss Keep - late Deaconess of Durham Diocese.
- 144). Parochial Missions - N. Keymer - Article in the Parish
Guide, December 1887 - page 257.
- 145). (Actually only one song - Home at last, their labour done -
was new to Sacred Songs and Solos, the rest are a com-
pilation from various sources, mainly American).
The Guardian. - 1883 - page 128 re Leeds Mission.
- 146). Practical Hints for Parochial Missions. Horsley and Dawes.
Revised, prefaced by G. Body - 1878 - page 55.
See Appendix 2 for subjects.
- 147). Compare note No. 40.
- 148). July 16th - Convocation - The Guardian - 1885 - page 1096.
- 149). The Guardian - 1885 - page 276.
- 150). Practical Hints for Parochial Missions - Horsley and Dawes.
pages 56/7.
- 151). The Church Times - 9th June 1911.
- 152). Practical Hints for Parochial Missions - Horsley and Dawes.
page 45.
- 153). Durham Mission Hymnbook. - page 5.
- 154). Parochial Missions - N. Keymer. An Article in The Parish
Guide - Dec. 1887 - page 257.
- 155). Durham Mission Hymnbook - Keymer - page 137/8.
- 156). Practical Hints for Parochial Missions - Horsley and Dawes.
page 107.
- 157). The Ascended Life - G. Body - 1884 -(address given at
Helmsley).

- 158). The Ascended Life. - G. Body. - 1884. - page 52.
- 159). " " " " " " " " 59 foll.
- 160). The Guardian. - 1886. - page 1804.
- 161). Letters in The Guardian. - 1887. - page 432.
- 162). For example; Preacher at Leeds Clergy School and at the re-opening of Northallerton Church.
- 163). The retreats for ladies became a regular annual event in Durham.
- 164). Durham County Advertiser. - Feb. 27th, Mar. 6th, 13th. Apr. 24th. Aug 7th. 28th. Sept. 4th, Oct. 23rd, 30th.
- 165). The Guardian.,- 1885. - page 1560.
- 166). Practical Hints for Parochial Missions. - Horsley and Dawes. Revised G. Body. - 1878.
- 167). A Charge delivered to the clergy of the Diocese of Durham. 1886. - page 21.
- 168). The Guardian. - 1885. - page 1778.
- 169). Letter in Bishop Lightfoot's Correspondence held at the Cathedral Chapter Library in Durham.
- 170). Minutes of the Barnard Castle Parish Church Society of Lay-helpers. 1885/6. (held at Barnard Castle parish church).
- 171). Durham County Advertiser. - 9th June, 1911. See Bibliography, and appendix 3.
- 172). The Guardian. - 1886. - page 240.
- 173). Durham County Advertiser. - Dec, 18th 1885. 12th Feb. 1886.
- 174). The Guardian. - 1886. - page 325.
- 175). " " " " 431.
- 176). Northern Echo. - Report of visit by Body to Whorlton. Apr. 10th. 1886.
- 177). The Guardian. - 1886. - page 691.
- 178). The Proceedings of York Convocation - 1884 - Apl. 23rd.
- 179). " " " " " 1889 - Report 241.
- 180). " " " " " 1885 - Apl. 12th.
- 181). The Guardian. - 1886. - page 1596.

- 182). A Charge delivered to the clergy of the Diocese of Durham.
1886 - Nov. 25th. pages 25/7.
- 183). A Charge delivered to the clergy of the Diocese of Durham.
1886 - Nov. 25th. page 22.
- 184). Letter from the Rev. A.A. McMasters to Bishop Lightfoot.
(letter among the correspondence of Bishop Lightfoot, in
the Cathedral Library in Durham).
- 185). Durham County Advertiser - Nov. 26th, 1886.
- 186). The Guardian. - 1886 - page 1547.
- 187). " " " " 1895.
- 188). " " " " 1875.
- 189). The Proceedings of York Convocation - July 6th, 1884.
The Guardian - 1884 - page 1096.
- 190). Durham County Advertiser. 1st Jan. 1886 - also the
Guardian - 1886 - page 11.
- 191). Durham County Advertiser. 1st Jan. 1886.
- 192). Magazine The Treasury - 1907 - May.
- 193). A Charge delivered to the clergy of the Diocese of Durham.
25th Nov. 1886.
- 194). Report of Church Congress - 1887 - page 64.
- 195). Magazine The Treasury - May 1907, and Canon Body's Mission
Fund report 1899.
- 196). The Guardian - 1903 - pages 690, 1889 and 904.
- 197). A report of the Society of Christ and Blessed Mary the
Virgin - 1887-1937. Kept at Lightfoot House, Durham.
- 198). The Guardian - 1892 - page 843.
- 199). " " " " 843. - Bishoprick vol. 1.No.6.
- 200). Report of Church Congress - 1888 - page 159.
- 201). Magazine The Treasury - May 1907, and Canon Body's Durham
Mission Fund Report - 1898.
- 202). The Guardian. - 1889 - page 307.
- 203). " " " " 904.
- 204). Report of Canon Body's Durham Mission Fund for 1891.

- 205) A paper by Canon Body on - The organisation of women's ministries in the Church - given at a Conference held at Church House in July 1898, see also The Guardian - 1903 - page 1081 foll. Address to the Pan Anglican Conference.
- 206) Report on Canon Body's Durham Mission Fund for 1892. also see The Guardian - 1892 - page 343.
- 207) Memoir of G. H. Wilkinson. vol. 2 - page 184.
- 208) Report on Canon Body's Durham Mission Fund for 1903.
- 209) Memoir of G. H. Wilkinson. vol. 2. - page 146. see also The Guardian - 1903. - page 690.
- 210) A paper by Canon Body on - The organisation of women's ministries in the Church - given at a Conference held at Church House in July 1898. also Report on Canon Body's Durham Mission Fund for 1903.
- 211) Wordsspoken by Canon Body at the February meeting of The Church Mission to the Fallen in 1891, perhaps reflecting dissatisfaction with the results of rescue work in the Sunderland Mission the previous November. see The Guardian - 1891 - page 498. also Report of Canon Body's Durham Mission Fund for 1891.
- 212) Memoir of G. H. Wilkinson. vol. 2 - page 165.
- 213) The Silent Rebellion. - page 219.- A. M. Allchin.
- 214) Magazine The Treasury - May 1907. Bishoprick vol. 1. No. 6
- 215) I am indebted to ^{Mrs.} G. M. Heigham for this information. See also The Bishoprick vol. 1. No. 6.
- 216) The Bishoprick vol. 1. No. 6. - Magazine The Treasury May 1907.
- 217) About 25% of these had served five years as licensed workers before offering themselves for ordination.
- 218) Report, - 1899. - on Canon Body's Durgam Mission Fund.
- 219) Activities of the Ascended Lord - Body - 1891 - page 57 foll.
- 220) See appendix 4.
- 221) Durham Chronicle - Oct 1888.
- 222) Minutes of the Barnard Castle Parish Church/Helpers, for 1889 (at Barnard Castle Parish Church).
Lay
- 223) See appendix 5. (a)
- 224) " " 5. (b)

- 225) See appendix 5. (b) and see note 1822
- 226) See note 222.
- 227) See appendix 5 (c).
- 228) " " 5 (d).
- 229) The Guardian - 1887 - page 135.
Some confusion arose in the public mind between the functions of a lay-Evangelist and a Church Army captain. This gave rise to the following explanation from W. Carlile - The former remains at his work and gives his service gratuitously whereas the latter is a trained working man who devotes the whole of his time to the work and is supported by it. - The Guardian - 1886 - page 1956.
- 230) Report on Church Congress - 1887.
" " " " - 1888.
- 231) The Guardian - 14th Oct. 1889 - page 1588.
- 232) Letter at the Cathedral Chapter Library in Durham.
- 233) The Guardian. - 1890. - page 243.
- 234) " " " " 612.
- 235) " " " " 544.
- 236) " " " " 5.
- 237) See appendix 6.
- 238) Report of Church Congress - 1887 - page 95 and 116.
See also page No. 29.
- 239) The Guardian - 1892 - page 56. 1893 - page 515.
1900 - " 269. 1901 - " 410.
1903 - " 1663. 1908 - " 1743 and 1753.
- 240) The Guardian - 1897 - page 851. 1898 - page 863.
1900 - " 612. 1903 - " 1770.
- 241) The Guardian - 1898 - page 863. 1901 - page 715.
- 242) The Guardian - 1898 - page 863. 1901 - " 749.
- 243) Minutes of Barnard Castle Parish Church Society of Lay-helpers for 1894 and 1896.
- 244) The proceedings of York Convocation - May 20th 1908.
- 245) The Guardian - 1891 - page 463.

- 246). The Guardian - 1890 - page 1127. 1894 - page 517.
 1895 " 358. 1896 " 450.
 1899 " 290. 1901 " 690.
- 247). The Guardian - 1890 - page 1635.
- 248). The Guardian - 1890 - page 785.
- 249). Memoirs of Canon Bay Aitken - page 197.
- 250). The Guardian - 1890 - page 853.
- 251). The Guardian - 1892 - page 1962.
- 252). The Guardian - 1893 - page 714. see also The Guardian 1890 -
 page 612.
 The Cowley Brotherhood, Pusey House, The Church Parochial
 Mission Socy. and most dioceses were represented.
- 253). Retreat address at Durham - The Good Shepherd - G. Body -
 1890 - page 37.
- 254). " " " " " " " " page 45.
- 255). The Activities of the Ascended Lord - G. Body - page 71.
 see also The Soul's Pilgrimage - G. Body - page 115.
- 256). The Guardian - 1895 - page 1415 and compare The Missioner's
 Handbook - 1908 - page 45. The Ministry of Conversion -
 A. J. Mason - 1892 - page 1.
- 257). The Guardian - 1895 - page 1415.
- 258). " " 1897 " 1670.
- 259). " " 1893 " 1329. Bishoprick vol. 1.No. 5 p 2.
- 260a) " " 1895 " 1415.
- 260b) Durham County Advertiser, Nov. 25th 1886 - Article quoted
 out of magazine The Christian, also Teesdale Mercury 1895
 11th Dec. 'If men and women who were laid hold upon, one
 by one, and brought into a saving knowledge of Jesus Christ,
 were to live a Christian life, they must be brought within
 the sphere of the one Holy, Apostolic Church, where the
 means of grace that Christ had created in His Church were
 offered to the people according to the due order of the
 Church itself, and as living Christians, they were led into
 vigorous church life'. Also see page 56.
- 261). The Guardian - 1897 - page 1670.
- 262). The Guided Life - 1893 - G. Body.
- 263). The Guardian - 1897 - page 1670 also p. 64 & 80 of the
 Missioner's Handbook - P. Bull - p 8. The Ministry of Con-
 version 1892 - A. J. Mason.
- 264). The Guardian - 1895 - page 1415.

- 265). The Guardian - 1900 - page 963.
- 266). Minutes of the Barnard Castle Parish Church Society of Lay-
helpers for 1893 - See Appendix 7.
- 267). The Teesdale Mercury - 11th Dec. 1895.
- 268). The Guardian - 1899 - page 387.
- 269). See Diocesan Calendars - in 1909 the name 'Lay Evangelist'
was superseded by that of 'Diocesan Reader'.
- 270). The Guardian - 1895 - page 1130.
- 271). Minutes of the Barnard Castle Parish Church Society of Lay-
helpers for 1900.
- 272). Memoir of G. H. Wilkinson - vol. 2 page 296.
- 273). Report of Durham Mission Fund - 1898.
- 274). The Guardian - 1899 - page 155, also
1902 " 699.
- 275). Report of Durham Mission Fund for 1899.
- 276). Bishop Handley Moule - page 193.
- 277). The Guardian - 1901 - pages 1042, 1087, 1171 and 1568.
- 278). Magazine The Treasury - 1903 - page 3.
- 279). See appendix 8 for a list of churches and Guardian
references.
- 280). The Guardian - 1892 - page 1657. 1894 - pages 74 and 518.
1896 " 163 1899 page 322.
- 281). The Guardian - 1891 - pages 131 and 666.
1892 page 261.
1893 " 1854.
1894 " 73.
1895 " 563.
1897 " 56.
- 282). The Guardian - 1902 - page 690.
- 283). The Guardian - 1899 $\frac{3}{4}$ pages 1557 and 1669.
1900 page 1590.
1901 " 1601.
1905 " 1771.
- 284). The Guardian - 1901 - page 1044.
1899 " 651.
1906 " 663.

- 285). The Guardian - 1891 - page 1863.
 1894 " 78.
 1901 " 1174.
- 286). History of the English Church Union - page 279.
 The Guardian - 1897 - page 1128.
 Randall Davidson - Bell. vol. 1. - page 279.
- 287). (Body did attend the gathering). Letter in The Guardian -
 1898 - page 757, dated 16th May.
- 288). The Guardian - 1895 - page 2004.
- 289). The Guardian - 1898 - page 1379.
- 290). The Guardian - 1898 - page 1542. At the Diocesan Conference
 in Oct. 1899 the Bishop of Durham mentioned that the clergy
 of the diocese had mainly accepted the Archbishop's decision.
- 291). The Guardian - 1899 - page 1579.
- 292). The Guardian - 1900 - pages 865/965.
- 293). The Guardian - 1903 - pages 105/6.
- 294). The Guardian - 1901 - page 1713.
 1902 - pages 395, 400 and 436.
- 295). The Guardian - 1908 - page 797. Compare with Body's paper
 on Special Religious Education given at the Diocesan
 Conference in 1891.
 The Guardian - 1891 - page 1796.
- 296). Letter contained in the minutes of the Barnard Castle Parish
 Church Society of Lay-helpers 1903.
- 297). For full details of this Mission see appendix No. 9.
 See also The Guardian - 1906 - page 1156.
- 298). I am indebted for this information to Deaconess Lucy Gibb
 who was working at West Hartlepool at this time.
- 299). Report on Canon Body's Durham Mission Fund for 1909.
- 300). The Guardian - 1910 - page 408.
 1911 " 207.
- 301). The Guardian - 1911 - pages 225 and 776.
- 302). The Guardian - 1911 - pages 206 and 252.
- 303). The Guardian - 1911 page 243.

- 304). The Guardian - 1911 - page 746. Bishoprick vol. 1.No.6.
- 305). An address on Good Friday 1911 retained at Lightfoot House,
Durham.
- 306). For list of Retreats conducted annually by the Canon
Missioner see Durham Diocesan Calendar 1910.
- 307). The Atonement and the Living Christ - G. Body - page 39 foll.
Address to Mission workers at Durham 1911.
- 308). The Durham Chronicle - 9th June, 1911.
- 309). Bishoprick. vol. 1. No. 6.

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A P P E N D I C E S .

1) Conference of Mission Clergy, 23rd September 1869.

Present :

Revs. Benson, Prescott, Grafton, O'Neill, Rivington,
Randall, Smith, Bodington, Body, Moore, Herbert,
Furse, Parnell, MacMonochie, and Lauder.

Subjects drawn up for consideration :

1). Preparation for Mission.

- a). Union of Parishes.
- b). Invitation to Prayer.
- c). Lay agency.

2). Conduct of Clergy during Mission.

- a). How to secure the gravity of demeanour.
- b). Retirement for devotion.

3). Services.

- a). Hours of.
- b). Forms of.

4). Preaching.

- a). Indoors and out.
- b). Sermons for men.
- c). Modes for attracting careless.
- d). Conversion of sinners.
- e). Leading souls to God.
- f). Enforcement of dogma.
- g). Arrangement of subjects.
- h). Meditations - after services.
- i). Bible classes and other religious exercises for men, women and children.

5). Dealing with Individual Souls.

- a). In the presence of others.
- b). Privately after the Meetings.

6). Confession.

- a). How to bring people to it.
- b). How to prepare them for it.
- c). Desirability of it.
- d). Penances.

7). Length of Mission.

Whether to end on Sunday or on a weekday.

8). Perpetuating results.

- a). Prayers. Pictures.
- b). Subsequent visits of Mission Priests.
- c). Parochial arrangements for turning Mission to good account.

9). How to deal with Children.

Preparation for Confirmation.

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2) Subjects of hymns in the Durham Mission Hymn Book, together with the number of hymns dealing with each subject.

The Call to God.	3.	Perseverance.	8.
Death and Judgement.	5.	The Love of God for us.	11.
Repentance.	11.	The Holy Spirit.	6.
Self Surrender.	7.	The Incarnation.	5.
Trust in God.	4.	The Cross and Passion.	11.
Faith.	3.	The Church.	2.
Hope.	7.	The Ministry.	2.
Love.	10.	Baptism.	3.

Confirmation.	5.	Supplication.	8.
Holy Communion.	4.	Intercession.	3.
The Bible.	1.	Praise and Thanksgiving.	9.
Prayer	2	Church Workers.	4.
The Saints.	3.	Children.	19.
Heaven.	10.		

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3) Writings of G. Body not recorded in the Bibliography.

A). Sermon - "The present state of the Faithful Departed." (1873).

Mission tracts:-

- 1). 'Are you at peace with God?'
- 2). 'Prayer for mercy'.
- 3). 'Self examination'.
- 4). 'Confession - part 1. Absolutely necessary to salvation'.
- 5). 'Confession - part 2. sometimes necessary to a priest'.
- 6). 'Jesus, our Peace'.
- 7). 'Salvation by Faith'.
- 8). 'Praise'.

B). Prefaces written in the following :-

- 'Counsels and Precepts'. - Mgr. C. Gay.
- 'Three Great Days of Grace'. - Ven. E. Trotter.
- 'St. Assisi and the Third Order in the Anglo-Catholic Church'. - Ven. F. P. L. Josa.
- 'A Handbook in Retreat'. - members of the Community of St. Margaret's, East Grinstead.

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4).

TUDHOE GRANGE MISSION, 1887.

COMMENDATORY LETTER FROM THE BISHOP OF THE DIOCESE.

November 10th, 1887.

My Dear Friends,

I hear that it has been decided by those who have the spiritual charge of the parish, to hold a Mission in Tudhoe Grange shortly. Most earnestly do I commend it to your attention.

Ask yourselves what is meant by a Mission. If you only answer this question to yourselves rightly, you cannot doubt about your duty.

In a Mission God is specially invited to come among you. In the services of the Mission God visits you and speaks to you. Before all things, therefore, you will feel the presence of God. You will know that you stand face to face with Him - with His absolute righteousness, - His infinite love.

But you cannot meet Him as you should unless you have made due preparation for His visit. Several weeks still remain before the Mission commences; use this time diligently. If you will only deal honestly with yourself, you know very well what is in your heart or in your life which stands between you and God. Resolve, in His strength, to put it for ever away.

When the Mission begins, give yourself wholly to Him. Go about your work quietly and reverently; attend the services regularly; forget the preacher and think only of God, whose instrument he is.

Remember that the Mission cannot leave you exactly where it found you. If it is not a saviour of life it must be a

~~avour~~ of death unto death. It is a great responsibility,
~~as~~ well as a great privilege. This responsibility extends
~~to~~ all alike. God stretches out the right hand of grace and
~~strength~~ to you. Grasp it firmly. Do not spurn it. The
~~evil~~ may not come again.

That this Mission may abound in blessings to you all is
~~my~~ earnest prayer.

Most faithfully yours,

J. B. DUNELM.

5A) (Copy of circular No. 1).

LANGLEYDALE CHURCH MISSION.

My dear Friends,

With the permission of the Vicar of Staindrop, a Mission will be held in the Langley School Room, beginning on Sunday, August 25th, and ending on Sunday, September 1.

The Mission will be conducted by the Evangelistic Staff of the Parish of Barnard Castle, viz: The Clergy, the Lay Mission and the Church Army.

A mission is a special effort to gain the wills of the careless and worldly for Him by whom they have been redeemed, and to invigorate the spiritual life of those who have already been awakened.

I should like each one to ask himself, - May I not gain something from the Mission? May it not teach me somethings I do not know? May it not deepen in me the sense of God's love and my faith in Christ? May it not help me to fight better against sin? May it not make me stronger and braver in standing out against temptation, and in bearing trouble?

I ask you to co-operate in the Mission in the following ways :-

- 1). By using the prayer for God's blessing on the Mission which accompanies this letter or some similar prayer.
- 2). By arranging your time so that you will be able to attend the Mission Services to be announced in due time.
- 3). By arranging as far as possible, that your families and work people may likewise be able to attend the services.

I am,

Yours faithfully,

(Vicar of

F. B. BARNARD. Barnard Castle).

(Copy of circular No. 2).

5B)

LANGLEYDALE CHURCH MISSION.

The Mission will be held in the Schoolroom from
Sunday, August 25th, to Sunday, September 1st (inclusive).

- - - - -

The services will commence on Sunday, at 6.30 p.m.; on each
day during the week at 7.0 p.m.; each Service will conclude
with an After-Meeting.

Sunday	-	Canon Brown.
Monday	-	Lay-readers Lowes and Corbet.
Tuesday	-	Church Army.
Wednesday	-	Lay-readers Waites, Stephenson and Cawthorne.
Thursday	-	Lay-readers Judson and Bewick.
Friday	-	Church Army.
Saturday	-	Evangelist William Raine.
Sunday	-	Canon Brown.

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(Copy of circular No. 3).

5C).

LANGLEYDALE CHURCH MISSION.

Will you, as a person desirous of leading a Christian life,
join the Langleydale Church Society?

If so, sign your name and give this paper to any of those who
are conducting the Services.

Name.....

5D).

- - - - -

(Copy of circular No. 4).

We ask you to consider prayerfully the following questions
and put an X before any to which you would wish to say "yes".

<u>Do you wish to join a confirmation class?</u>	
<u>Do you wish to become a Communicant?</u>	
<u>Do you wish to join a Bible Class for men?</u>	
<u>Do you wish to join a Bible Class for young women?</u>	
<u>Do you wish to join the Temperance Society?</u>	
<u>Do you wish to become a Sunday School Teacher?</u>	
<u>Do you wish to undertake any after work for God?</u>	
<u>Do you believe you have received any definite Spiritual blessing during the Mission? If so</u>	
<u>Would you like to receive a Memorial Card of the Mission?</u>	

You are requested to place your name and address at
the bottom of this paper and return it, by placing it in the
box provided for the purpose at the door of the Church.

Name.....

Address.....

- - - - -

1899 SERVICE FOR A PAROCHIAL MISSION AGREED

6.

UPON BY THE CONVOCATION OF CANTERBURY.

- 1). Short introduction on reason for Service.
- 2). Scripture Sentences.
- 3). Psalm 51.
- 4). Minister: 'Let us pray'.
People: 'O Lord, we beseech Thee, mercifully hear our prayers
and spare all those who confess their sins unto Thee'.
- 5). Prayers from 'A Communion' Service follow.
- 6). Priest: God, make speed to save us.
People: O Lord, make haste to help us.
- 7). Psalms: One or more psalms chosen from the following :-
Nos. 6, 25, 32, 38, 42, 50, 71, 102, 130, or 143.
- 8). Lesson(s): At the discretion of the Minister.
A Hymn or Canticle to be sung after each.
- 9). The Apostle's Creed.
- 10). Sermon.
- 11). Minister: The Lord be with you.
Answer: and with Thy Spirit.
Minister: Let us pray.
Lord, have mercy upon us, Christ have mercy upon us.
Lord, have mercy upon us.
The Lord's Prayer.
- 12). Priest: O Lord, deal not with us after our sins
Answer: Neither reward us after our iniquities.
Priest: O Lord, save Thy servants.
Answer: Who put their trust in Thee.
Priest: Be merciful to us sinners, for Thy name's sake.
Answer: Heal our souls for we have sinned against Thee.

Priest: Turn Thee again, O Lord, at the last.

Answer: and be gracious unto Thy servants.

Priest: O Lord, let Thy mercy be showed upon us.

Answer: As we do put our trust in Thee.

Priest: O Lord, arise, help us.

Answer: and deliver us for Thy mercy's sake.

Priest: Turn us again, Thou Lord God of Hosts.

Answer: Show the light of Thy countenance and we shall be whole.

Priest: O Lord hear our prayer.

Answer: and let our crying come unto Thee.

13). Collect for Ash Wednesday.

14). Hymn (after which those who wish to withdraw may do so).

15). Address.

16). Priest: O Saviour of the world, who by Thy Cross and precious blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

17). Agnus Dei.

18). Kyrie Eleisons.

19). Psalm.

20). Collect for Trinity 21 or 24.

21). Confession and absolution.

22). Special prayers.

23). Closing address.

24). Silence.

25). Blessing.

7.

The Mission Prayer.

O Lord Jesus Christ, the Great Shepherd of the sheep, who seekest those that are lost, bindest up those that are broken, and healest those that are sick, bless, we beseech Thee, the effort now about to be made to convert souls unto Thee. Open the deaf ears of the wanderers, that they may hear the words which belong to their salvation; and grant that those whom Thou dost raise to newness of life may, through Thy grace persevere unto the end; of Thy mercy, O our God, who art blessed, and livest with the Father and the Holy Ghost, one God, world without end.

Amen.

(on 17th September 10 prayers were given out for the use of the congregation in connection with the Mission).

8.

Churches frequently the scene of Canon Body's Lenten Services included :-

- | | |
|--------------------------------|---------------------------------------------------|
| Westminster Abbey. | St. Margaret's, Westminster. |
| St. Paul's Cathedral. | St. Mary Abbot's, Kensington. |
| All Saints', Margaret Street. | St. Saviour's, Southwark. |
| St. Stephen's, Kensington. | Church of the Annunciation,
Bryanstone Street. |
| Christ Church, Lancaster Gate. | St. Saviour's, Ealing. |
| St. Paul's, Wilton Crescent. | St. Saviour's, St. George's Square. |
| St. John's, Upper Norwood. | St. Anne's, Eastbourne. |
| St. Peter's, Cranley Gardens. | |
| St. Paul's, South Hampstead. | |
| St. Saviour's, Pimlico. | |

Churches frequently the scene of Canon Body's Lenten Services :
(continued)....

GUARDIAN REFERENCES.

- | | | | |
|--------|------------|--------|-------------------------------------------------------------------------------|
| 1892.- | p.311. | 1902.- | No preaching, but see letters
from London clergy, p.353 and
453. 9/902. |
| 1893.- | p.231. | 1903.- | p.251. |
| 1894.- | p.194. | 1904.- | p.272. |
| 1895.- | p.314. | 1905.- | p.348 and 435. |
| 1896.- | p.270. | 1906.- | p.284. |
| 1897.- | p.295/343. | 1907.- | p.340. |
| 1898.- | p.275. | 1908.- | p.374. |
| 1899.- | p.322. | 1909.- | p.390. |
| 1900.- | p.285. | 1910.- | p.163. |
| 1901.- | p.203. | 1911.- | p.252. |

9.

THE MISSION AT ST. PAUL'S, WEST HARTLEPOOL.11th - 21st NOVEMBER, 1907.

Saturday: Nov. 9th. - 7.30 p.m. Instruction of Missioners.

Sunday: Nov. 10th. - Holy Communion 7 and 8 a.m. (19).

Mattins 10.45 a.m. Preacher - G. Body.

Evensong 6.30 p.m. Preacher - H. Bilbrough.

	7.a.m.Holy Communion.	7.40.a.m. Mattins & Sermon.	8.a.m.Holy Communion.	11a.m. Mattins.	3.0p.m. Women's Service.	4.50p.m. Children's Service.
Mon.11th	Bilbrough (17)	Bilbrough	Body. (12)	Bilbrough	Halford	Bilbrough
Tues.12th	Bilbrough (23)	Bilbrough	Body. (12)	Bilbrough	Halford	Bilbrough
Weds.13th	Bilbrough (16)	Bilbrough	Body. (17)	Bilbrough	Halford	Bilbrough
Thurs.14th	Halford (22)	Bilbrough	Body. (12)	Bilbrough	Halford	Bilbrough
Fri.15th	Bilbrough (15)	Bilbrough	Body. (8)	Bilbrough	Halford	Bilbrough
Sat.16th	Halford (15)	Bilbrough	Vicar. (17)	Bilbrough.	-	-
Mon.18th	Halford (27)	Bilbrough	Body (10)	Bilbrough	Halford	Bilbrough
Tue.19th	Bilbrough (24)	Bilbrough	Body (6)	Bilbrough	Halford	Bilbrough
Wed.20th	Halford (27)	Bilbrough	Vicar (6)	Bilbrough	Halford	Bilbrough
Thur21st	Bilbrough (11)	Body	Body (24)	Vicar	-	-

The 8.0 p.m. Mission Service was conducted each evening by the Canon Missioner, his texts being :-

Acts 2. 26/27 (11th). Hebrews 5. 7. (12th). Isaiah 48. 21 (13th)

Luke 18. 37 (14th). Luke 23. 34 (15th). Genesis 24. 58 (16th).

Hebrews 2. 8 (18th). Acts 1. 17 (19th). Revelations 3.17 (20th).

The attendances at Holy Communion Services are recorded by the figures in brackets in each case.

B I B L I O G R A P H Y .

- Archbishop MacLagan - F. J. How.
Battle of the Mind - W. Sargent.
Bishop Handley Moule - Hartford and MacDonald.
History of the English Church Union.
Justification. - E. B. Pusey.
Letters of Father Richard Meux Benson - G. Congreve & W.H. Longridge.
Life of Bishop G. A. Selwyn. - H. W. Tucker.
Life of Bishop Wilberforce. - G. W. Daniell.
Life of Cardinal Manning. - Purcell.
Lightfoot of Durham, Memoirs. - Eden and MacDonald.
Memoirs of Canon Hay Aitken. - C. E. Woods.
Memoirs of Dean Lake. - K. Lake.
Memoirs of George Howard Wilkinson. - A. J. Mason.
Mirfield Mission Hymn Book.
Parochial Missions Today. - P. Green.
Randall Davison-Bell.
Religion in the Victorian Era. - L. E. Elliot Binns.
Religious Thought in the Oxford Movement. - C. J. J. Webb.
Sacred Songs and Solos. - ~~Mr.~~ Ira. D. Sankey.
The Ministry of Conversion. - A. J. Mason.
The Missioners' Handbook. - P. Bull.
The Parish Guide. - N. Keymer.
The Silent Rebellion. - A. M. Allchin.
V. S. S. Coles. - J. F. Briscoe.
Wilson Carlile and the Church Army. - E. Rowan.

Works by G. Body. :-

- The Life of Temptation. - pub. 1884.
The Life of Justification. - pub. 1884.
Helmsley Retreat Address. - pub. 1884.
The Ascended Life. - pub. 1886.
The School of Calvary. - pub. 1891.
The Activities of the Ascended Lord. - pub. 1891.
The Life of Love. - pub. 1893.
The Guided Life. - pub. 1894.
The Work of Grace in Paradise. - pub. 1896.
The Soul's Pilgrimage. - pub. 1901.
The Good Shepherd. - pub. 1909.
The Atonement and the Living Christ. - pub. 1911.

Works Revised and Prefaced by G. Body. :-

- The Durham Mission Hymnbook. - N. Keymer.
Practical Hints for Parochial Missions. - J.W. Horsley & N. Dawes.

Extensive reference had also been made to the following :-

- A Charge delivered to the Clergy of the Diocese of Durham, 1886.
The Durham Diocesan Calendars.
The Bishoprick, (The Durham Diocesan Journal).
The Proceedings of York Convocation.
The Reports of Church Congress.
The Reports of Canon Body's Durham Mission Fund.
The Minutes of the Barnard Castle Parish Church Society of Lay-
Helpers.
and the newspapers: The Guardian. (1840-1911).
The Church Times.
The Durham County Advertiser, etc..