J.C. Ryle's Evangelistic Strategy

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In April 1880, at the age of 64, John Charles Ryle was consecrated as the first Bishop of Liverpool, a new urban diocese carved out of the diocese of Chester. At a stage in life when many clergymen eagerly await retirement, he was launched into a fresh and demanding field of ministry. He was already well-known on the national stage as a conference speaker and a prodigious writer of evangelistic tracts which sold in their millions. Since 1844 Ryle's regular parish ministry had been in rural Suffolk, first in the village of Helmingham (with a population of only 287) and then at Stradbroke (one of the largest and wealthiest parishes in Norwich diocese, with a population of 1500).[1] Liverpool was a completely new challenge. The area of work was immense. With 1.1 million inhabitants, it had a greater population density than any other diocese in Britain except London, and had grown at a phenomenal rate during the mid-nineteenth century. Ryle surveyed his new mission field, far removed from a rural idyll:

> In Liverpool itself you have an enormous body of inhabitants connected with our docks and shipping, and an incessant stream of emigrants from the Continent of Europe to America. You have smoky manufactories and squalid poverty at one end of the city, and within two or three miles you have fine streets and comparative wealth. In Wigan, Warrington, St Helen's, Widnes, and the districts round these places, you have swarms of people employed in colliers, iron foundries, cotton manufactories, glass and chemical works. Around Ormskirk, Sefton, Hale, and Speke, you will see admirable farming. In no part of England, perhaps, will you find such a variety of callings, and all followed with a restless activity.[2]

Yet the vast majority of this bustling population was unreached with the Christian gospel. In an address entitled *Can the Church Reach the Masses?*, the new bishop observed:

> It is a great fact which, I fear, admits of no dispute, that the working classes of England, as a body, are 'conspicuously absent' from the public worship of God on Sundays. Census after census in our large towns has lately brought this painful fact before the public mind. My own eyes

> continually see proofs of it, when I preach in some quarters of Liverpool. I often see things which make my heart bleed.…A vast number of English working men never go either to Church or Chapel, and, to all appearance, live and die 'without God'.[3]

Taking all the Christian denominations together, eighty per cent of the population still remained unchurched. In the House of Commons, Prime Minister Gladstone singled out Liverpool for censure as a city where Christianity was in an 'extremely disgraceful' state.[4] The local press declared, 'No, look at the problem which way you will, the Man in the street will not, and never will, go to church.'[5]

Strategic evangelization of the diocese was a bold proposition, given the depressing statistics. Many considered it impossible. Yet Ryle believed it was his primary task as bishop. At his consecration in York Minster, the preacher, Canon Edward Garbett, laid down the challenge:

> Here, if anywhere, must be tried the great experiment of our day. Can the innate powers of the Kingdom of Christ grapple with such a state of things and recover to the Cross the alienated affections of mankind?…the life of the Church of England, the welfare of the nation, and the prospects of the Kingdom of Christ in our land…hang in the balance.[6]

At the banquet in Liverpool after Ryle's enthronement, the city mayor reiterated that evangelism was to be the bishop's focus: 'My strongest hope and desire is that your lordship will be able by some simple organisation to reach the seething masses of vice and wretchedness, and darkness, and misery, with the torch of the Gospel of Truth.'[7] Ryle approached the task with buoyant optimism. He did not believe in setting small evangelistic goals, but adopted as his motto the famous saying, 'He that aims high is the most likely to strike high, and he that shoots at the moon will shoot further than the man who shoots at the bush.'[8] Elsewhere he urged the diocese forward in its evangelistic task by quoting Napoleon's words at Marengo in 1800: 'It is not too late to win the battle.'[9]

Ryle expounded his evangelistic strategy in numerous charges and addresses to the Liverpool diocese, and in other sermons and tracts. His approach was disarmingly simple, not rocket science. Indeed he declared in 1880 that 'Souls

in Liverpool are to be won in the same way as souls in Stradbroke.'[10] Ryle's focus was upon the multiplication and aggressive deployment of energetic and Christ-centred evangelists. This paper aims to encapsulate Ryle's strategy, as expressed in his many public exhortations, by letting him speak for himself.

(1) Multiply the Workers

It was immediately obvious to Bishop Ryle that the spiritual provision in Liverpool diocese was 'painfully inadequate'. The Church of England provided only 340 clergy (200 incumbents and 140 curates) to reach its massive population. By contrast, in the diocese of Norwich where Ryle had previously served, there were 1160 clergy for only 660,000 inhabitants.[11] Nevertheless in his first episcopal charge to the diocese in October 1881, Ryle urged the evangelization of the entire district:

> If the Established Church of this country claims to be 'the Church of the people', it is her bounden duty to see that no part of 'the people' are left like sheep without a shepherd. If she claims to be a territorial, and not a congregational Church, she should never rest till there is neither a street, nor a lane, nor a house, nor a garret, nor a cellar, nor a family, which is not regularly looked after…her aim should be to produce such a state of things, that no-one shall be able to say, 'I am no man's parishioner. I am never visited or spoken to: no one cares for my soul.'[12]

That ambitious goal was unattainable unless the number of Christian workers was dramatically multiplied. It was his first target as bishop: 'Our first, foremost, and principal want, I unhesitatingly assert, is a large increase of working clergy.'[13] Many of the parishes in Liverpool diocese were too vast to be evangelized by solitary ministers, even those with 'the bodily strength of Samson, and the burning zeal of St Paul…The thing cannot be done.'[14] Ryle prosaically observed that the average Liverpool clergyman 'has only one head, one tongue, two eyes, and two feet, and with all the zeal in the world he cannot possibly reach or visit more than a very limited number of his parishioners.'[15] In *Can the Church Reach the Masses?*, he reiterated the point:

> No man, however zealous, can do more than a certain amount of work. To suppose that the incumbent of a parish of 10,000 people in a mining, manufacturing, or seaport district, can keep pace with, or overtake the spiritual wants of his parishioners, so long as he is single-handed and alone, is simply absurd. The thing is physically impossible. When he has

> every week read the services and preached sermons, married, baptized, and buried according to requirement, visited a few sick, and superintended his schools, his week will be gone. There will be hundreds of houses which he has no time to enter, and even thousands of men and women whom he does not know, and who hardly know his name. Can any one wonder if the isolated incumbent of such a parish often breaks down in health and heart, and resigns or dies?[16]

The bishop thought it 'simply absurd' to expect the church in Liverpool to meet the needs of the people when it was 'frightfully undermanned':

> You might as well send out of the Mersey a Cunard or White Star steamer, with a crew of only twenty men, all told—officers, seamen, engineers, and stokers—and expect her to cross the Atlantic and reach New York in safety.[17]

Therefore the multiplication of Christian workers—what Ryle called 'living agents'—was a vital part of his strategy. More workers enabled more evangelism. Ryle warned his diocese not to make the mistake of focusing on the multiplication of buildings or Sunday services, but first and foremost to recruit able gospel ministers. During his episcopate he consecrated 44 new churches and licensed 85 new 'mission rooms',[18] but he knew that mission rooms were pointless without missionaries. He told the clergy:

> The first thing needed is not buildings, but living men—men ordained, if you can get them, men not ordained, if you can get no other agents; but, in any case, men who have the grace of God and the love of souls in their hearts, and will go in and out amongst the roughest classes in a friendly manner, and win their confidence.[19]

Likewise he observed elsewhere:

> To begin spiritual operations by building churches in huge, overgrown, neglected parishes of working-folks, is a useless waste of money and time. It is beginning at the wrong end. You may build the churches, as certain well-meaning men did in Bethnal Green, forty-five years ago, and find them, by and by, as empty as barns in July. The right course is to walk in the steps of the apostles, and begin with living agency. There was a grand heathen temple of Diana when St Paul was at Ephesus, but I do not find that this great servant of Christ reared a church or a cathedral.…Our first step should be to send living agents from street to street…[20]

Ryle's plan was to break up the large parishes into districts of 3,500 inhabitants and to deploy a team of three gospel workers in each—a missionary curate, aided by two lay assistants (a 'Scripture Reader' and a 'Bible Woman'). He looked for them to engage in energetic door-to-door evangelism and to plant a church which should be self-supporting within five years.[21]

Liverpool was one of the poorest dioceses in the country, without the significant endowments, in the form of tithe and glebe, enjoyed by some of its older neighbours. Nevertheless Ryle urged his clergy to find the resources to fund the workers—to beg and borrow, if they must. He did not expect them to sit around waiting for the diocese to supply a curate, but to take the initiative to go out and recruit their own ministry assistants.[22] Even in Liverpool, where gospel work appeared so weak, Ryle could see that 'countless fields are white for the harvest', so he exhorted his hearers: 'Pray ye the Lord of the harvest that he will send forth labourers, and grant us a true revival.'[23]

(2) Deploy the Workers Aggressively

In February 1883 the *Times* newspaper observed: 'There is no Church, there is no Government, there is no institution in the world that so little adapts its means to its ends, its resources to work, its men to its positions, as the Church of England.'[24] Ryle agreed. He frequently argued that one of the reasons for the church's fruitlessness was that its workers were thoughtlessly and ineffectually deployed. Instead he called for 'an organized system of aggressive evangelization',[25] which might include sending workers across boundaries into another man's parish.

Ryle was glad to praise the Church of England's parochial system, when it worked well, as an excellent blessing and 'one of the pleasantest and most refreshing sights in this evil world'. Yet when it worked badly, it was an appalling blight upon church growth—for example, if the incumbent was old, ill, worn out, depressed, distracted by other ministries like teaching and writing, or if 'worst of all…he is unsound in doctrine and does not preach the gospel, or worldly in life and cares nothing for spiritual things'. In those cases, which were all too frequent, 'the parochial system becomes a most damaging institution, a curse and not a blessing, a hindrance and not a help, a nuisance and not a benefit, a weakness and not a strength to the Established Church of this realm.'[26] Ryle told his readers to face facts and acknowledge that the old system was broken:

> Now, it is nonsense to deny that there are some large parishes in almost every diocese in England where the parochial clergyman, from one cause or another, does little or nothing. The parishioners are not visited, and are like sheep without a shepherd. The bulk of the people never come near the church at all. Sin, and immorality, and ignorance, and infidelity increase and multiply every year.…People in such parishes live and die with an abiding impression that the Church of England is a rotten, useless institution… But what does the Church of England do for such parishes as these? I answer, *Nothing, nothing at all!*…The Church of England looks on with folded arms, and does nothing at all. Can any one imagine a more ruinous system?…Can any one feel surprised if the inhabitants of such parishes complain bitterly that they are left without remedy until their parson is either converted or dead?[27]

As bishop, Ryle experienced the frustration of being hamstrung by canonical laws which restricted evangelism. He protested:

> If the incumbent likes to shut his door against improvement, and entrench himself behind a perfunctory discharge of his duties, the Bishop can only sit still, and wait, and hope, and pray! And while this goes on for twenty or thirty years, the Church suffers, Churchmen are driven into Dissent, the world mocks, the infidel sneers, the devil triumphs, and souls are ruined. In short, a neglected parish is at present a keyless Bramah lock, and cannot be picked. Like the Englishman's house, it is the incumbent's castle, and nobody can enter it to do good, except a Dissenter!…If this is not a weak point, a flaw, and a blot in our ecclesiastical system, I know not what is. It is an abuse that cries to heaven against the Church of England, and it ought to be redressed.[28]

Ryle insisted that for evangelism to be effective, it was imperative that these restrictive rules and regulations be overthrown. He lamented that the Church of England's structure was 'stiff and rigid, like a bar of cast-iron, when it ought to be supple and bending like whalebone'. Flexibility brings fruit:

> The truth must be spoken on this matter, however offensive it may be to some. The Church of England *has made an idol of her parochial system*…To hear some men talk, you might fancy the parochial system came down from heaven, like the pattern of the Mosaic tabernacle, and that to attempt any other sort of ministry but a parochial one was a heresy

> and a sin.…Churchmen talk and act as if a system which did pretty well for five millions of Englishmen 250 years ago…must needs be perfectly suited to twenty millions in 1884! Like some fossilized country squire, who lives twenty miles from a railway, and never visits London, the poor dear old Church of England must still travel in the old family coach, shoot with the old flint-locked single-barrel gun, and wear the old jack-boots and long pigtail.…Surely it is high time to awaken out of sleep and attempt some reform of our parochial system![29]

While the old decrepit system remained in place, the bishop saw aggressive evangelisation as increasingly urgent. He longed for teams of trained, funded and authorized evangelists to be sent out into every district. There were to be no more 'no-go' zones, because gospel priorities must always trump ecclesiastical regulations. If an indolent and ineffectual minister would not change his ways, nor retire, the best remedy was to plant competent gospel ministers over the boundary into his parish. This aggressive deployment of evangelists was a key part of Ryle's vision.

(3) Remember, the Work is Evangelism!

There is no point in multiplying workers, and deploying them aggressively, if they are confused about their task, or if they are sidetracked into the wrong sort of activities. The primary role of Christian workers, Ryle insisted, is evangelism. They might be ordained ministers leading congregations or lay apprentices, but the work is the same—the proclamation of the gospel. Whether from the pulpit, in the Bible-class, or one-to-one in the home, evangelism must be the focus because it is the God-ordained means of conversion.

The bishop was distressed at the number of Anglican clergy and lay-workers prone to neglect evangelism because, consciously or unconsciously, they had succumbed to the wrong set of priorities. In a paper entitled *Real Church Work*, he warned:

> A great change has taken place in the last forty years. A quantity of work is continually being carried on both by clergymen and laymen, which, however well-meant, can hardly be called religious, and in reality has a painful tendency to throw true Christian work into the background, if not to throw it entirely on one side. No one, for instance, can fail to observe

> that a large number of Churchmen are spending all their time and strength on Church music, Church decorations, Church ceremonials, and an incessant round of Church services. Others are equally absorbed in such subjects as temperance, social purity, cookery for the poor, improved dwellings for the working-classes. Others are incessantly getting up popular concerts, penny readings, secular lectures, and evening recreations, and proclaiming everywhere that the way to do good is to amuse people. Others are always occupied with guilds, and societies, and associations, and think you very wrong and heathenish if you do not join them. Myriads of Churchmen are restlessly busy about such things from one end of the land to the other; and superficial observers are often saying, 'What a great deal of Church-work there is in these days!' …Amidst the incessant bustle and stir about matters of entirely secondary importance, I doubt whether the sort of direct spiritual work to which the Apostles wholly gave themselves, receives as much attention as it ought. It is quite certain that musical services, and church decoration, and concerts, and penny readings, and bazaars, and improved cookery, and the like, will not save souls.[30]

Ryle concluded that God approves not of the congregation with the busiest programme, but that which most zealously pursues holiness and neighbourly-love and makes the 'most direct personal effort to convert sinners and save souls. This is real Church work.'[31]

Much evangelism in Liverpool diocese took place from house to house, and cottage to cottage, with individuals and families, or in Bible classes. Yet the bishop reminded his clergy that they must also be careful to prioritize the public proclamation of the gospel from the pulpit. He observed: 'A stupid notion has lately possessed many clerical minds, that preaching is no longer of importance….A greater mass of delusion than all this line of argument I cannot conceive.'[32] In his tract entitled *Soldiers and Trumpeters* (1882), Ryle hammered home the point again:

> I hold firmly with Bishop Latimer that it is one of Satan's great aims to exalt ceremonies and put down preaching.…A contempt for sermons is a pretty sure mark of a decline in spiritual religion.…Stand fast on old principles. Do not forsake the old paths. Let nothing tempt you to believe that multiplication of forms and ceremonies, constant reading of liturgical

> services, or frequent communions, will ever do so much good to souls as the powerful, fiery, fervent preaching of God's Word.[33]

He urged the clergy to 'blow the trumpet of the everlasting Gospel loud and long', and to reach the multitude 'through their ears'.[34] Elsewhere Ryle wrote: 'A minister's sermons should be incomparably the first and chief thing in his thoughts every week that he lives. He must ever recollect that he is not ordained to be a schoolmaster, a relieving officer, or a doctor, but to preach the Word of God.'[35] For this reason he was especially perturbed that candidates for ministry in the Church of England were often ordained without any proper training in preaching.[36]

Evangelistic preaching must, of course, be sharp and lively, and here Ryle led by example. In his diocesan charge of 1887 he lamented of the modern sermon that 'Too often, if not a mere firework, it is a leaden sword, without edge or point, as impotent to wound as it is to heal.'[37] He was not surprised that Anglican clergymen found it so hard to attract a congregation, especially in the slum districts of Liverpool:

> Will any one tell me that Whitefield, last century, or Moody, in our own time, would ever have assembled myriads of working men, by their preaching, if they had only read to them, in a kind of monotone voice, dry, heavy, stiff, dull, cold, tame, orthodox theological essays, couched in the first person plural number, full of 'we' and 'we' and 'we', and destitute of warmth, vivacity, direct appeal, or fire? I will never believe it.[38]

Ryle urged his parish clergy to cultivate the 'fiery liveliness' of the mission preacher, and to address their congregations with 'thoughts that breathe and words that burn'. Drastic action was needed:

> I suspect it would be a great gain to the Establishment if a huge bonfire were made, and myriads of dull, essay-style sermons were dragged out of parsonage studies, thrown into the bonfire, and burned!…How far a man may travel before he hears a really striking sermon! How few clergymen command the attention of their congregations! How many forget that 'the foolishness of preaching' is not foolish preaching![39]

(4) Remember, Evangelism means Christ!

Bishop Ryle maintained that evangelism means proclamation, and that proclamation must be lively, but it must also be full of the gospel of Jesus

Christ crucified. The glorious evangelical doctrines of the work of Christ must be firmly held and clearly enunciated. In his first diocesan charge Ryle coined the famous phrase 'jelly-fish Christianity',[40] and he returned to the metaphor in his address to the Liverpool diocesan conference a decade later, deriding the prevalence of 'a Christianity without bone or muscle or power'. He suggested that the jellyfish, lying limp and helpless on the beach, was—

> a vivid type of much of the religion of this day, of which the leading principle is, 'No dogma, no distinct tenets, no positive doctrine.' We have hundreds of jelly-fish clergymen, who seem not to have a single bone in their body of divinity. They have no definite opinions; they belong to no school or party; they are so afraid of 'extreme views' that they have no views at all. We have thousands of Jelly-fish sermons preached every year—sermons without an edge or a point or a corner, smooth as billiard balls, awakening no sinner and edifying no saint. We have legions of jelly-fish young men annually turned out from our Universities, armed with a few scraps of second-hand philosophy, who think it a mark of cleverness and intellect to have no decided opinions about anything in religion…And last, and worst of all, we have myriads of jelly-fish worshippers—respectable church-going people—who have no distinct and definite views about any point in theology.…They think everybody is right and nobody wrong, everything is true and nothing is false, all sermons are good and none are bad, every clergyman is sound and no clergyman unsound.[41]

Likewise at the diocesan conference of 1896 he announced that 'A Church which is a mere boneless body, like a jelly-fish, a colourless, bloodless, creedless pantheon, in which every one is right and nobody is wrong…is an unpractical absurdity, and the baseless fabric of a dream.' If the Church of England abandoned its doctrinal foundations it might be relevant in 'Cloudland or Utopia', but not in the real world of 'tears and crosses, troubles and sorrows, sickness and death'.[42]

In particular, Bishop Ryle exhorted his hearers to fix the doctrine of Christ crucified clearly in their minds and hearts, that they might proclaim it effectively to others. In 1880 he wrote:

> The grand subject of our teaching in every place ought to be Jesus Christ. However learned or however unlearned, however high-born or however humble our audience, Christ crucified—Christ—Christ—Christ crucified,

> rising, interceding, redeeming, pardoning, receiving, saving—Christ must be the ground of our teaching. We shall never mend this Gospel.[43]

In his diocesan charge the following year, the bishop reiterated: 'Everything…depends on the message which your living agents proclaim. They must know what they have got to do.…They must tell the story of the cross of Christ.'[44] He urged:

> The victories of Christianity, wherever they have been won, have been won by distinct doctrinal theology; by telling men of Christ's vicarious death and sacrifice; by showing them Christ's substitution on the cross, and His precious blood; by teaching them justification by faith, and bidding them believe on a crucified Saviour…Let the clever advocates of a broad and undogmatic theology, the preachers of the Gospel of earnestness and sincerity and cold morality, show us this day any English village or parish or city or district, which has been evangelized, without distinct doctrinal teaching, by their principles. They cannot do it, and they never will. Christianity without dogma is a powerless thing.…No dogma, no fruits! No positive doctrine, no evangelization![45]

In particular, Ryle declared that the weak teaching of liberal theology was a 'miserable comforter' in the face of death:

> The story of Christ's moral teaching and self-sacrifice and example, and the need of being 'earnest' and sincere, and like Him, will never smooth down a dying pillow. Christ the teacher, Christ the great pattern, Christ the prophet, will not suffice. We want something more than this! We want the story of Christ dying for our sins, and rising again for our justification. We want Christ the mediator, Christ the substitute, Christ the intercessor, Christ the redeemer…Not a few, I firmly believe, could be named, who at the eleventh hour have cast aside their favourite, new-fashioned views, and have fled for refuge to the 'precious blood', and left the world with no other hope than the old-fashioned doctrine of faith in a crucified Jesus.[46]

Likewise in his diocesan charge of 1890, entitled *Hold Fast*, the bishop challenged the Liverpool clergy:

> If others are content to turn away from the 'old paths' of redemption by blood and substitution, and to rest on a vague hope that, *somehow or other*, they will be saved by Christ's incarnation, I am not their judge. Give me rather for my faith the standing-place of the noble army of Martyrs and

> the goodly company of Reformers, namely, the blood and passion of Christ. I dare not launch forth into a world unknown on any other plank but this.[47]

Ryle never tired of Christ-centred evangelism. Again and again in his tracts and sermons he emphasised that this must be the priority for the local church, and for every Christian worker. In his popular address, *The Cross of Christ*, he asserted that a church which neglects to proclaim Christ crucified is

> little better than a cumberer of the ground, a dead carcase, a well without water, a barren fig tree, a sleeping watchman, a silent trumpet, a dumb witness, an ambassador without terms of peace, a messenger without tidings, a lighthouse without fire, a stumbling-block to weak believers, a comfort to infidels, a hot-bed for formalism, a joy to the devil, and an offence to God.[48]

It was one of many lessons which Ryle learnt from his study of church history:

> Never was there a minister who did much for the conversion of souls who did not dwell much on Christ crucified. Luther, Rutherford, Whitefield, M'Cheyne, were all most eminently preachers of the cross. This is the preaching that the Holy Ghost delights to bless. He loves to honour those who honour the cross.[49]

Conclusion

Bishop Ryle's evangelistic strategy was not rocket science, just good biblical common sense. Faced by a vast population unreached with the Christian message, he sought to multiply the number of Christian workers engaged in front-line evangelism. These workers were to be deployed *aggressively*, in defiance of the parish system if necessary, so that no community was deprived of the opportunity to hear the gospel. The workers must do the right work, which is proclamation, and not be distracted by less urgent concerns. And they must proclaim the right message, which is the glorious news of Jesus Christ crucified. It was not a complex or innovative strategy, but the tried and tested approach of apostles, reformers and evangelical preachers throughout previous generations.[50] The bishop was convinced from Scripture and history that this was still the only God-ordained means by which the people of Liverpool diocese would be rescued eternally.

Ryle did not just exhort his diocese to put this mission strategy into action, he led from the front. On his seventieth birthday he said that 'although he could

not run as fast, jump over a five bar gate, pull a boat, or play cricket, he could still do something…his labours were a joy to him and the greatest pleasure he had for the few remaining years of his life was to preach the Everlasting Gospel throughout the diocese.'[51] He continued in an active ministry of public evangelism until his eighty-third birthday in May 1899. When old age and illness eventually forced him to retire from diocesan leadership, he challenged his successors to outdo him, if they could, in their zeal to see people won for Christ. It is a challenge the church today needs to heed. We would do well to imitate Bishop Ryle's example.

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ENDNOTES

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1. Ian D. Farley, *J.C. Ryle, First Bishop of Liverpool: A Study in Mission Amongst the Masses* (Carlisle: Paternoster, 2000), pp. 3-4.
2. J.C. Ryle, 'No Uncertain Sound' (1881), in *Charges and Addresses* (Edinburgh: Banner of Truth, 1978), p. 3.
3. J.C. Ryle, 'Can the Church Reach the Masses?' in *Principles for Churchmen: A Manual of Positive Statements on Doubtful or Disputed Points* (second edition, London: William Hunt, 1884), p. 396.
4. Quoted in Ryle, 'Liverpool and England' (1884), in *Charges and Addresses*, p. 72.
5. Quoted in Farley, *Ryle*, p. 95.
6. Quoted in Farley, *Ryle*, p. 95.
7. Quoted in Farley, *Ryle*, p. 96.
8. J.C. Ryle, 'Give Thyself Wholly to Them' (1859), in *Warnings to the Churches* (Edinburgh: Banner of Truth, 1967), p. 37.
9. Ryle, 'Can the Church Reach the Masses?', p. 397.
10. Quoted in Farley, *Ryle*, p. 85.
11. Ryle, 'No Uncertain Sound', pp. 3-4.
12. Ryle, 'No Uncertain Sound', pp. 3-4.
13. Ryle, 'No Uncertain Sound', p. 8.
14. J.C. Ryle, 'For Doctrinal Christianity' (1881), in *Charges and Addresses*, p. 35.
15. Ryle, 'Liverpool and England', p. 74.
16. Ryle, 'Can the Church Reach the Masses?', pp. 399-400.

17. Ryle, 'No Uncertain Sound', p. 8.
18. Farley, *Ryle*, p. 112.
19. Ryle, 'For Doctrinal Christianity', p. 36.
20. Ryle, 'Can the Church Reach the Masses?', pp. 400-401.
21. Ryle, 'Liverpool and England', pp. 76-77.
22. Ryle, 'For Doctrinal Christianity', pp. 36-37.
23. Ryle, 'Liverpool and England', p. 98.
24. *Times*, 14 February 1883, p. 9.
25. Ryle, 'Can the Church Reach the Masses?', p. 402.
26. Ryle, 'Can the Church Reach the Masses?', p. 403.
27. Ryle, 'Can the Church Reach the Masses?', pp. 403-405.
28. Ryle, 'Can the Church Reach the Masses?', p. 405.
29. Ryle, 'Can the Church Reach the Masses?', pp. 408-409.
30. J.C. Ryle, 'Real Church Work', in *Principles for Churchmen*, pp. 282-283.
31. Ryle, 'Real Church Work', p. 292.
32. Ryle, 'Can the Church Reach the Masses?', p. 414.
33. J.C. Ryle, *Soldiers and Trumpeters: A Word for the Times* (London: William Hunt, 1882), pp. 17-18.
34. Ryle, *Soldiers and Trumpeters*, p. 19.
35. Quoted in Farley, *Ryle*, p. 73.
36. Ryle, 'Can the Church Reach the Masses?', pp. 413-414.
37. J.C. Ryle, 'Our State and Prospects' (1887), in *Charges and Addresses*, p. 166.
38. Ryle, 'Can the Church Reach the Masses?', p. 412.
39. Ryle, 'Can the Church Reach the Masses?', pp. 412-413.
40. Ryle, 'For Doctrinal Christianity', p. 52.
41. J.C. Ryle, *Thoughts for the Times: An Address Delivered to the Liverpool Diocesan Conference* (London: William Hunt, 1891), p. 7.
42. J.C. Ryle, 'About Our Church' (1896), in *Charges and Addresses*, p. 332.
43. Quoted in Farley, *Ryle*, p. 122.
44. Ryle, 'For Doctrinal Christianity', p. 37.
45. Ryle, 'For Doctrinal Christianity', p. 56.
46. Ryle, 'For Doctrinal Christianity', p. 57.
47. J.C. Ryle, 'Hold Fast' (1890), in *Charges and Addresses*, pp. 217-218.
48. J.C. Ryle, 'The Cross of Christ', in *Old Paths: Being Plain Statements on Some of the Weightier Matters of Christianity, from the Standpoint of an Evangelical Churchman* (London: William Hunt, 1877), p. 259.
49. Ryle, 'The Cross of Christ', p. 257.
50. Ryle, 'For Doctrinal Christianity', pp. 37-38.
51. Quoted in Farley, *Ryle*, p. 121.