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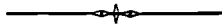
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will at length sustain them. They quote the example of Bonghi, who publicly testified in his open letter to the Pope to the need and the worth of Campello's Reformation. They expressed the hope that parishes will exercise their right of electing their own pastors in favour of candidates who support the Reform. If this hope be realized to any appreciable extent, the movement will gain a legal footing in the land from which it would not easily be dislodged.

If we survey the whole field of religion in Europe, we may discern, I think, that three great religious powers are striving for dominion over the human mind. Sacerdotalism, splendid, organized and vigilant, is competing on the one hand with a living, free and reformed Christianity founded on Scripture and the Primitive Church, and on the other with organic unbelief, inspired either by Voltaire and his successors, or by those materialists who profess to be disciples of Darwin.

It is probable that this great struggle has got to enter upon phases more acute than any which have preceded. There can be no doubt that the sympathies of the Italian Reformers and of all the more evangelical among the Old Catholics are with the opponents of priestcraft and infidelity. Chillingworth has long ago remarked that these two evils are always found together, and, indeed, the work of Campello ought to be regarded as an effort to rescue Italy from irreligion quite as much as a protest against Papal corruptions. In the interests, therefore, of Christianity considered as a whole, Christians should extend to the Reformers in Italy the right hand of fellowship, and this obligation appears to me to rest with unique and imperative stringency upon the members of the Church of England.

H. J. R. MARSTON.



ART. IV.—THE CHURCH OF ENGLAND YOUNG MEN'S SOCIETY, AND OTHER CHURCH SOCIETIES FOR THE WELFARE OF YOUNG MEN.

THE Church of England Young Men's Society was founded in 1843, one year before the foundation of the great organization known as the Young Men's Christian Association. It was therefore the first of its kind, and the parent of all.

The idea which the Society embodied was one which, if its originators had been equal to their task, would have made it, perhaps, the most useful Society which ever was founded under the auspices of the Church of England.

The present headquarters of the Society are at the Leopold

Rooms, Ludgate Circus, which form an institute or club for young men working in the City, and are furnished with every accessory, including a gymnasium, restaurant, library, billiard-room, lecture hall, class-rooms, studies, etc.

There are, besides, ten small bedrooms for the accommodation of young men coming up to London for the first time, and which have proved of immense benefit to numbers. The Society also has branches both in the Metropolis and in the country; but the number of these is quite insignificant as compared with the theory of the Society, which is that there should be a branch at least in every large centre, as well as in the rural parishes. The aim of the Society has been to establish a network of institutions for young men throughout the country; to promote an interchange of membership between local branches, so that young men moving from place to place may not drift away; and to link together all such organizations by means of a common union with a strong centre in London.

The Society so far has not been able to realize that ideal, partly from causes which will be discussed later in this paper. It would be unjust to gauge the work accomplished by this Society, or to measure its usefulness as a handmaid of the Church, entirely by the number of its branches at any given period. The Society, as has been said, was the very first of its kind, and all similar organizations are imitators of it either directly or unconsciously.

The Society, however, did not make itself sufficiently well known, and it was not sufficiently in touch with the episcopate and with other important leaders in Church life. So little, indeed, was it at one time known, that some at least of the original founders of the Young Men's Friendly Society were unaware of its existence.

Leaving out of account the Christian Association and the various secular institutes which are everywhere springing up, in many of the large towns there now exist Church of England Institutes, whilst almost every parish strives on its own account to maintain some kind of a club either for boys or for men.

An inspection of old reports of the C.E.Y.M.S. shows that quite a number of these owe their existence originally to the efforts of the Society, although but a few of these remain in affiliation.

Whilst the C.E.Y.M.S. was rather too unobtrusively carrying on its work, other Church Societies of a somewhat similar nature became established. The first of these was the Young Men's Friendly Society, founded in 1880, and it was followed by the Men's Help Society and others; whilst during the

whole fifty years parochial institutes have been sporadically established in increasing numbers.

It is impossible to deny that the vigorous campaigns which these newer Societies have carried on have resulted in a wide extension of the field of operations, and have been of great service to the cause which all the Societies desire to promote. But it is also true that so long as these all remain separate, and more or less in competition, not one of them can ever become thoroughly successful, or be co-extensive with the Church of England, as every Church Society should be.

The isolation of the various clubs and institutes throughout the country is a source of weakness to the Church as a whole. But while so many claim to be a parent Society, it is hopeless to expect the various local institutions to combine. As one bewildered secretary writes: "I would be glad to affiliate the — Institute if I knew which Society is really representative. But I have received applications from the Church of England Young Men's Society, the Young Men's Friendly, the Men's Help Society, the Church Lads' Brigade, and others; and I consider it only waste of parochial funds, etc."

To show how far the above-mentioned Societies do really clash, the objects of each are given below as stated in their official reports:

I. THE CHURCH OF ENGLAND YOUNG MEN'S SOCIETY.

"This Society seeks to promote, *throughout the United Kingdom*, the welfare of young men, spiritually, socially, and intellectually, by means consistent with the *spirit and principles* of the Church of England, and to encourage them in active personal labours for the good of others."

Its methods have already been briefly described.

II. THE YOUNG MEN'S FRIENDLY SOCIETY.

Object: To assist young men to lead Christian lives, and to help them by:

- (a) Promoting purity, temperance, and general morality.
- (b) Befriending young men leaving home or moving from one place to another, and protecting them from evil influence.
- (c) Promoting thrift and independence, especially by encouraging young men to make provision against sickness, accident, and want, on sound principles.
- (d) Promoting a healthy tone of literature and amusement among young men.
- (e) Promoting co-operation amongst institutions existing for kindred objects.

III. THE MEN'S HELP SOCIETY.

The object of the Society to be to help men to lead Christian lives.

The object of the Society to be carried out by :

1. Banding men together for mutual help and encouragement.
2. (a) Devotional meetings.
- (b) Bible-classes.
- (c) Special services.
- (d) Temperance and White Cross meetings.
- (e) Pure literature.

Club-rooms, coffee-bars, lodging-houses, registries, penny banks, clothing clubs, sick and burial clubs, convalescent homes, social meetings, secular classes, lectures and addresses, help in sickness, emigration, or when out of employment, to be provided when required.

It will be seen at a glance that these three Church Societies exist for practically the same object, and that they also endeavour to carry out that object by very much the same means.

The chief differences which may be marked in each are the result rather of accident than of intention. *E.g.*, the C.E.Y.M.S., having its origin in the City of London, has a clientèle for the most part of clerks and young men engaged in business houses. The Men's Help Society, on the other hand, having been founded as the complement of the Women's Help Society, appeals, for the most part, to the working classes, and has a flourishing Soldiers' Department.

Thus the unit, or basis, of work in each is different. The unit of the C.E.Y.M.S. is an institute; and the pivot upon which all work moves is a club-house.

The unit of the Young Men's Friendly Society is a neighbourhood; and the pivot is the "Associate," who undertakes to befriend members commended to his care.

The Men's Help Society works principally on the parochial system; and its pivot is a "Worker" or a "Helper."

All these, it will be observed, seek also to affiliate, or to found, clubs and institutes.

In the event of an amalgamation of these Societies, it would doubtless be necessary to maintain these diverse methods, and to work them as different departments, so that all classes of the community may be catered for. But until these Societies do combine there can be no successful general scheme by which the forces scattered throughout the country can be unified and made the most of by the Church.

The weakness which is the result of the present multiplicity of Societies does not so much arise from the extra outlay upon offices, salaries and other expenses, as from the fact that there is no representative society. There can be no doubt that, if there were, its prestige would be such that its income would not be the mere total of the three existing Societies, but it would expand in geometrical proportions. Hundreds of parochial institutes would join in, and new institutes would be founded.

The advantages to local institutes of affiliation are not at present very obvious, and they are somewhat difficult to show, but they are very real. They may perhaps best be shown here by a reference to other organizations. What, for instance, does the parent Society of the Church of England Temperance Society do *directly* for its many branches, beyond receiving a fee and registering the branch? Although the centre does very little *directly* for each branch, the great influence wielded by the Society is due to the fact that its branches are numerous throughout the country and in close touch with the centre. The branches themselves flourish and receive public support, because they represent locally a great idea and a great organization. The result is that the wishes of the Society with regard to the Temperance Question have been a factor to be considered even in Cabinet Councils.

Another proof of the advantage of affiliation to individual institutes may be found in the movement for the affiliation of all the political clubs belonging to one party in the State. It is believed by the party managers that the arrangement will not only facilitate the interchange of membership, but that their cause will be advanced by such action.

But, as has been said, a confederation of the Church clubs and institutes, however desirable for the promotion of the moral and spiritual welfare of young men, is not possible whilst there are three separate Societies, each claiming to be the centre for federation.

The wastefulness and absurdity of three distinct Societies being supported to do one work becomes depressing when one thinks of the splendid opportunities which are each year being missed. Under present arrangements, only very partial success can attend the efforts of any one of these Societies. In the meanwhile the Church is losing numbers of her young men, who are attracted to Dissent through the channel of unsectarian young men's institutes. On the other hand, the lighter natures are attracted to the purely secular clubs, the billiard saloons, and similar places, and remain permanently beyond the influence of the Church, or, indeed, of any sort of Christianity.

In London, at least, there is certainly a demand for such

institutes as the Leopold Rooms. In several parts, large and most excellent residential clubs for young men, with bedrooms varying in price from seven and sixpence to fifteen shillings a week, have been built. Attached to them are gymnasia, restaurants, writing-rooms, etc., of quite a sumptuous character. These clubs are so well patronized that they are not only self-supporting, but yield a fair return on the capital invested. They are run, of course, on secular and commercial lines. However good these may be, and they are good, it will be a great pity if the Church of England, through unhappy divisions and the petty jealousies of small separate Societies, cannot take advantage of the present grand opportunity for exercising a healthy influence over the young men of this great city by means of residential clubs of her own established in every quarter.

W. M. FARQUHAR.



ART. V.—QUEEN AND PEOPLE.

THE eyes of all the world were turned to England ten years ago, and our busy little island was the object of universal admiration, and almost of envy. The jealousies of conflicting imperial destinies were for the moment put aside, and every country which we know shared in our rejoicings. What was the reason of this most pleasant concord of good feeling? What was the magic charm of Tuesday, June 21, 1887, which silenced so many international bickerings; which sent all the royal families of Europe smiling, happy and cordial into the historic shrine of the English people; which overpowered the voice of faction, which hushed the din of party; which forbade the revolutionists to lift a finger; which disarmed with irresistible gentleness the Fenian malice; which suddenly increased the number of our capital city from four to something like seven millions; which taught the innumerable crowds the lessons of courtesy and good-humour; which made the thousands of our soldiers and the thousands of our police who were keeping the order of the streets each a perfect example of patience and good-humour; which for that one day by some fortunate spell put an end to drunkenness; which prompted the heart of every citizen worthy of the name to see how much he could do to enable the poor, the aged, the children, the fatherless, and the widow, to share in the general gladness; which swelled every throat, and brought moisture to every eye, as, surrounded by the most powerful princes of the world, her kinsmen and friends, herself the ruler of the