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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

I conclude with one word of advice. If anyone wishes for entire change of scene, combined with plenty of fresh air, and deliverance for a time from all letters and newspapers, and has a month to spare, and £40 or £50 in his pocket, he cannot do better than take a return ticket from Bremen to New York in one of the magnificent and fast-sailing steamers of the North German Lloyd Company. Eighteen days would then be spent upon the broad waters of the mighty Atlantic, and the remaining ten or twelve might be profitably devoted to exploring the wonders of New York.

C. B. BRIGSTOCKE.



ART. VI.—THE CHURCH OF ENGLAND PURITY SOCIETY.

THE Church of England Purity Society was formed at a meeting held in the Library at Lambeth, on the 25th of May, 1883. The work was undertaken with a deep sense of its necessity and importance, but calmly and deliberately, without haste or excitement. Efforts had already been made, and several societies formed for promoting the same object. The Social Purity Alliance was formed in 1873. It is not a distinctly Church Society, though its founder and secretary, the Rev. R. A. Bullen, is a clergyman of the Church of England. Its object is to enforce "the principle that the law of purity is of universal obligation on all men and women alike." A little later the Church Mission to the Fallen was begun with the object of providing "a permanent organization within the Church for direct Mission work among fallen women, and to endeavour to reclaim men from a vicious life, and to set before them a higher standard of duty towards women." Special sermons and addresses to men have been given in several London churches by the Bishop of Bedford and other well-known preachers, at the invitation of this Society. In 1881, a committee of the Lower House of Convocation of Canterbury, which had been appointed in compliance with a petition of the Church Penitentiary Association, made its report, in which it recommended the formation of a Church of England Society for the prevention of the degradation of women. On the consideration of this report in the year 1882 the following resolutions were adopted: "1. That in the opinion of this House the dangers and difficulties besetting the whole subject of immorality are of so varied and complicated a nature that it is absolutely necessary to provide some definite Church agency

of men and women to counteract the evils likely to increase with every age of civilization. 2. That a Church Society with distinct aims and objects is the simplest method of promoting these ends, and that a committee be appointed by Convocation to consider what would be the best agency to take this very important work in hand. 3. That each separate diocese would be the best centre from which the operations of such a society might be efficiently extended." At the Church Congress held at Derby, in October of the same year 1882, a meeting was held attended by a large number of clergy and laity from all parts of England, which was addressed by Miss Ellice Hopkins, and resulted in the appointment of a committee to prepare a scheme of action. Meanwhile, the St. George's Association had been formed in the diocese of Manchester, a society called the Church of England Purity Association had been established at Oxford, and much good work had been done at Cambridge, where a University Association was established about two years ago. Early in 1883, the White Cross Army was originated by the Bishop of Durham for his diocese.

It was evident that the conscience of the Church was deeply stirred, and that the need was generally felt of a great effort being made against the sin of impurity. It was desirable to give unity and direction to these various endeavours. Accordingly the committee appointed at the Derby Church Congress, acting together with a parochial society which had been working for some time at St. Peter's, Eaton Square, formed a scheme which was submitted to and adopted by the meeting held at Lambeth, under the presidency of the Archbishop of Canterbury, in May, 1883. It was then resolved that a central Church Society should be formed with the objects of promoting purity of life and of preventing the degradation of women and children, in accordance with the resolutions of the Committee of the Lower House of Convocation, and the organizing committee was directed to complete the formation of the Society. In compliance with this direction the committee formed a council, which was approved by the Archbishops, and included a representative from each diocese nominated by the Bishop. This council decided that the Society should be called the Church of England Purity Society, and that its objects should be to promote, first, purity among men; second, a chivalrous respect for womanhood; third, the preservation of the young from contamination; fourth, rescue work; fifth, a higher tone of public opinion. It was determined that the members should be men of not less than 18 years of age, subscribing at least 5s. per annum, and undertaking to promote the objects and conform to the rules of the Society, but that no pledge should be required. The necessity of

women's work was recognised in the resolutions of the Lower House of Convocation, and it is possible that hereafter a society of Churchwomen may be formed to undertake the work which lies specially within their province; work which it must, however, be remembered is already done in a great measure by the Girls' Friendly Society and the Friendless Girls' Association. But it was, I am sure, most wisely determined that it was not advisable to unite young men and women together in a society of this kind, and it was recognised by the founders of the Society that the first object of their effort must be the encouragement and promotion of purity of life among men, and the creation among men of a higher tone of opinion. The Society has the advantage of the assistance of lady referees, among whom is Miss Ellice Hopkins, whenever their advice is required.

The organization of the Society has proceeded on the lines suggested by the resolutions of the Lower House of Convocation, namely, the creation of diocesan branches to be the centres of local work. The diocese is the true unit of Church life. Diocesan branches knowing intimately the circumstances and necessities of their own localities, can organize and direct and assist local work far better than a central council in London; while, on the other hand, the central council is always ready and able to stimulate the branches, and to combine them in united effort. Already the central office of the Society, at 111, Palace Chambers, Bridge Street, Westminster, has become the headquarters of a widely-spread and most important work, and its very able and energetic secretary, Lieutenant-Colonel Everitt, is constantly employed in supplying information, in advising on the establishment and management of diocesan branches, of which there are twelve already formed, and local associations, and in arranging for meetings, lectures, and addresses. A monthly paper, *The Vanguard*, price 3d., or 1s. per annum, post free, forms a useful and interesting record of the work of the Society, and contains many valuable reports and important suggestions. The manual of the Society contains rules and hints for local societies; forms of prayer and hymns; a list of other Societies for the Promotion of Purity, with their objects, conditions of membership, etc.; rules of life adopted by various societies; a summary of the laws against immorality; and a catalogue of works on the promotion of purity. This manual, price 6d., will be found a most useful help to any worker in the cause.

Soon after the formation of the Society some discussion took place as to the declaration required of members, which originally ran as follows: "I accept the principles of the Church of England Purity Society, and undertake, according

to my ability, to promote its objects." It was said that neither this declaration nor the objects of the Society were distinctively Church, or even distinctively Christian in their character; that the need of Divine help was not recognised; and that lower motives were put forward, to the neglect, if not the exclusion, of the highest motive, namely, "that as members of Christ we are bound to try and keep pure, for the love and honour of God, as well as on account of the fearful doom pronounced on those who defile His temple." To this it was answered that the very title of the Society, and the fact that by a fundamental law of its constitution the council and all officers of the Society must be in full communion with the Church of England, sufficiently proclaimed it to be a Church, and therefore an essentially Christian Society; that the need of Divine help was clearly recognised in the prayer, composed by the Archbishop of Canterbury, and printed on the card of membership for the use of members; and that in this prayer, and in carrying out its work on Church lines, the highest motives of action were necessarily implied, while lower motives must not be ignored, inasmuch as some who had not yet been brought under the influence of the highest motives might still be persuaded to enrol themselves in the ranks of the Society, and so be ultimately led from lower to higher grounds of action. But however true all this may be, and whatever weight may be attached to it, I am glad that the council has now determined to put the Christian character of their work more prominently forward, and to declare unmistakably their sense of the need of Divine assistance by altering the declaration, and making it run as follows: "I recognise my duty as a Christian, by the help of God, to promote the objects of the Church of England Purity Society."

It seems to me absolutely necessary to put the Christian character of our work in the forefront of all that we do, because purity is essentially a Christian virtue. Education, refinement, the most perfect civilization, failed to promote it in ancient times. They did not even attempt to promote it. There is clear and abundant evidence that they have failed in modern times also. Apart from religion they have simply procured fresh instruments and suggested fresh modes of sin. There was a striking speech made by a working-man from the south side of the Thames—not one of the invited speakers—at the meeting of the Society in Princes Hall on the 6th August last. He said, speaking on behalf of himself and some hundreds of working-men, by whom he said he had been deputed to attend: "The first cause of this evil was the manner of conducting the education of the young in the Board School

system. When he was a boy he was taught, in the place of worship to which he went—not the Church of England—a religious education. They were taught to fear and love God, to respect their schoolmaster and their parents, and to have reverence for old age. The system now was to cram as much as possible into the children, so as to get the Government grant when the inspector came round.” Education apart from religion will not protect us against the danger. It tends rather to increase it. We must go to the root of the evil. It is a social evil, because the sin is essentially a sin of selfishness, a sin against society. It is destructive of the confidence, the honour, the affection, which are the foundations of social life. It is fatal to a high tone of thought and manners. It is injurious to health and to temporal prosperity. But it is more than this. The outwardly decent life may conceal inward rottenness. We must aim at purity of heart. It is not merely a social evil that we are fighting against. It is a sin against God; a sin against each of the Three Persons of the ever Blessed Trinity, destroying the image of God the Father, debasing the nature assumed by God the Son, defiling the temple of God the Holy Ghost. It is especially horrible as a sin against the Incarnation, the supreme manifestation of God’s loving power and powerful love. By this sin we brutalize the nature which He desired to deify.

Yet while we are deeply impressed by the horror of the sin, we must not forget the tremendous power of the temptation. How can we so work with this Society and use it as to help ourselves and help others to resist the temptation? In ordinary cases it will be wisest, I imagine, not to form a parochial society or association simply for this purpose. We shall do best to affiliate to the Society or to the diocesan branch some existing Guild or Society, a branch of the Young Men’s Friendly Society, or a Temperance Association. The prayer of the Society may be used at meetings. The members may pledge themselves to promote its objects. An address may be given on the subject occasionally to members and others, and tracts and leaflets may be carefully distributed. The aim should be not only to prevent open sin, but to raise the tone of the members and through them of the parish generally, so that sin should no longer be talked about as a “misfortune;” that marriage should be more highly regarded, and the young man encouraged to keep “faithful to his future wife;” that boys should be trained to be gentle, courteous and helpful to girls and women, and that all rude behaviour and low conversation should be put down. It is not so much to one great effort as to many little efforts made constantly, steadily, and with perseverance, that we look for success in this great work.

A great deal may be done by watchfulness on the part of the clergy, and of parents and masters and mistresses. Dangerous associations may be stopped or prevented; warnings given against bad company; the circulation of immoral literature, a fruitful source of evil, may be stopped, and healthful and amusing reading may be introduced in its place. Here and there the clergy or parochial visitors may be able to aid in the suppression of houses of bad repute. But it was a wise caution that was given by a speaker at the late Church Congress, that we should be careful how we go with a Bible in one hand and a summons in the other. Rescue work may sometimes be undertaken, but always cautiously, and never by the young.

I do not urge or wish for frequent sermons and addresses, even to men only, on such a subject. But the clergy of the Church of England are fortunate in having opportunities made for them, which they can properly use for warning and for reproof. The preparation for confirmation, at a time when the young are just entering upon a period of life peculiarly exposed to temptation, invites, I may almost say compels, some warning and advice, and let me say that what is wanted is not mere general exhortation, but definite rules, calculated to form such religious, moral, and even physical habits, as shall best lead to the avoidance or resistance of evil. The seasons of Advent and Lent again, with their solemn calls to preparation and to repentance—Whitsuntide with its lessons of grace, Missions, and Quiet Days—give opportunity for special services for men, at which the various temptations and difficulties to which men are chiefly liable may be more fully discussed than they could be before a general congregation. The clergy are relieved from what would be to many an almost insurmountable difficulty—the necessity of seeking an opportunity for giving instruction and advice upon this subject. Opportunities are made for them. They have only to use them as they recur. But above all, as the work is so essentially a religious work, it ought always to be carried on in a spirit of prayer. I am very far from under-rating the importance of sermons, and am certainly far from disparaging the musical adornments with which pious souls desire to make our worship more worthy of Him Who is the author of all beauty; but I fear sometimes that we are apt to think a little too much of our own pleasure, too much perhaps even of our own profit in our religious services, and I think it might be well for us to meet sometimes simply for intercession, seeking God's mercy for the young in their trials and temptations, for the victims of selfishness and sin, for the conversion of sinners, for the deliverance of the innocent, for the welfare of the nation, whose happiness and

prosperity, whose very existence, are imperilled by this scarcely hidden cancer.

Such work and such prayer as this the Church of England Purity Society is endeavouring to promote in every part of the country. At present it would be impossible to give any statistics of results. The work is still but beginning. It is still in many places tentative, almost timid. But it is gathering strength, courage, and the energy born of experience and success. Working in entire harmony with the Bishop of Durham's White Cross Army and other older Associations, it has already a breadth of scope, a far-reaching power, which no other Society has ever aimed at. Supported by the Episcopate and in alliance with the existing organizations of the Church, diocesan and parochial, it seeks not merely to suppress peculiarly malignant forms of vice, or to reform particular towns or districts, but to purify and elevate society in all its grades, to improve the whole tone of thought, and speech and manners, to teach men, and especially young men, that calmness and self-control are more honourable than looseness and wildness of life, that it is more manly to be master of the passions than their slave. Apart from such work as this, the greater stringency of the law and more vigorous use of its powers cannot have any permanent effect for good, and may, indeed, result in fresh and more frightful evils. The amendment of the law is, therefore, no excuse for cessation of our efforts, but rather a call to renew them. In this work the Society seeks to enlist the aid of men of every rank and class. It is not a work for the clergy alone. Indeed, it is eminently a work for laymen, and laymen have entered into it most readily and heartily.

I have said very little about the necessity of the work. Unhappily its necessity is only too obvious. The sin is spreading ruin both in town and country, in manufacturing and agricultural districts, among rich and poor. It must be met by the united efforts of all who love their nation and their Church. It must be met by steady, persistent religious work—work begun and carried on in sole reliance upon the all-powerful grace of God.

JOHN SHELLEY.



ART. VII.—OUR COLONIAL EMPIRE.

HOW many educated men are there in England to-day who could, without consulting any authorities, name all the Colonial possessions of Great Britain? They would make, I fear, but a very small company. And yet that Empire is the