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"For Christ and the Church."

BY THE REV. F. J. HORSEFIELD.

WE have heard of the "romance of Foreign Missions," and it would surely be no exaggeration to speak of the "romance" of Christian Endeavour, for this organization has had a history that stands unparalleled in the records of modern Christian enterprise. It celebrated last year its twenty-fifth anniversary, and the present is therefore a fitting time to take a brief review of the progress made during the quarter-century of its existence.

The honour of its inception belongs to the Rev. Dr. F. E. Clark. He called a number of his young people together in his own house in Portland, Maine, on February 2, 1881. He had been feeling the need for some organization that would not only bind his young Christians together in happy fellowship, but that would also train them for active service on behalf of Christ and the world around them, and on the occasion referred to he outlined a scheme of a society embracing these two objects. After some hesitation and much prayer, his proposals were at length adopted, and from that small beginning sprang the Christian Endeavour movement, which now has branches in every part of the civilized world. At the Baltimore Convention last year a report was presented which showed that there were then 66,772 Christian Endeavour Societies in existence, the net gain for the year being 2,014. In these societies there are over 4,000,000 members, and nearly 2,000 societies reported an increase of 25 per cent. and upwards in their membership during the year. Christian Endeavour literature has been translated into scores of languages; hundreds of thousands of young people have been led by the instrumentality of this movement to ally themselves with the Church of Christ; hundreds have been induced by it to become ministers of the Gospel at home and heralds of the Cross abroad. It is not too much to say that millions of young people have been trained by it, as by no other agency, to take

their places among the mature workers in the Churches, and all departments of Christian activity have been quickened and strengthened in consequence. Our Sunday-schools, Bands of Hope, Temperance Societies, open-air and other evangelistic organizations, and numberless other forms of Christian service, are now feeling the result of this training of the young in definite Christian principles and work. It aims at teaching members to make an open confession of faith in Christ, promoting their growth in the spiritual life by the encouragement of habits of prayer and daily Bible reading, developing their faculties, imparting clear and definite instruction, and training the rising generation for the service of the Church. It seeks to lead each one to feel his direct responsibility and the urgency of the call to that service, and so binds together our young people that the jealousies which too often mar unity of effort shall find no place, but the strong learn to bear the infirmities of the weak, and the weak learn to look for, and find, true Christian sympathy and help. In this society the bond of love is strengthened, and oneness in Christ insisted upon; the family life of the Church is exemplified, and lessons of real self-sacrifice for the good of others are constantly inculcated.

It would be easy to multiply indefinitely illustrations of the readiness of resource and enthusiasm of spirit engendered by the movement amongst those not only in our own favoured land, but even in countries where heathenism or Roman Catholicism is still predominant. There are those who, by their very connection with the movement, are pledged to loyalty to Christ, the study of His Word, and efforts for the extension of His kingdom. Perhaps a few interesting instances of their earnestness and zeal may not be out of place. In the Arkonam (India) Mission the Endeavourers formed an Evangelistic Band, and in twelve months walked 154 miles, visiting forty-eight villages, and preaching the Gospel in Tamil and Telugu to 1,436 people. In only one of the villages did they find any Christians.

In Spain last winter several Christian Endeavour Societies held night-schools for young working men and women with the

object of winning them for Jesus Christ, and they are rapidly becoming a powerful evangelistic agency, distributing tracts and training themselves to teach the Bible and Christianity.

The first Christian Endeavour Society in India was organized in Bombay on January 1, 1885. It is still as vigorous as ever, and last year its members preached to about 18,000 people at fairs, distributed over 15,000 tracts, conducted fourteen Sunday-schools regularly, and visited the hospitals every Sunday. They use a megaphone when preaching in the noisy streets.

I have before me as I write a statement signed by over thirty honoured missionaries in India, in which they say: "We know of no instrument better calculated to awaken enthusiasm, stimulate activity, develop latent gifts, promote Christian fellowship—in short, to make a Christian what he ought to be—than Christian Endeavour when nourished and maintained on the principles that have given the Society so high a place in the Church of Christ. Our purpose is to use it in the future even more than we have in the past, and we commend it to those who have not yet tried it."

In our own country, too, the Endeavourers are continually to the fore in all that tends to the uplifting of humanity, the purifying of social and civic life, the bringing of the Gospel into the homes and hearts of the people, and the strengthening of existing organizations; and it is interesting to know that from all parts of the world come testimonies to the wonderful usefulness and power of this movement. President Roosevelt, William McKinley, Lord Curzon, Sir Harry Rawson (Governor of New South Wales), and many other leading men have expressed their interest in, and good wishes for, the progress of Christian Endeavour, and from north and south, east and west, come tidings of the work that is being done, and the blessing resting upon it.

But the chief object of this article is to speak of the movement as it exists in connection with the Church of England. At the World's Convention, held in London in the year 1900, arrangements were made for the first time for a "rally" of

members of the Christian Endeavour Societies connected with the Established Church. The writer was voted to the chair, and, although the attendance was thoroughly representative — delegates being present from widely distant lands — it was, numerically, very small. The speakers included two American clergymen — the Rev. Canon Richardson, and the Rev. Dr. W. Floyd Tompkins—who both testified to the value of the organization, and its adaptability to existing parochial machinery. At an informal meeting that followed it was decided to found a union that should have for its object the extension and consolidation of Christian Endeavour within the Episcopal Church at home and abroad. This union was launched in November of the same year, three societies being affiliated at the first meeting. True, it was a very small beginning, but the promoters had unbounded faith in the vitality of the movement, and, undaunted by the fewness of their numbers and the certainty of much discouragement—at any rate, at the commencement—with strong conviction that Christian Endeavour would become a potent factor in the life of the Church, they set to work. Since that time 134 Church of England Societies have been affiliated, and although, for various reasons, several of these have since lapsed entirely, and one or two are in a state of suspended animation, yet the remainder are doing a good work “for Christ and the Church.”

This, by-the-by, is the motto of the movement, “For Christ and the Church,” and embodies in itself the whole *raison d'être* of the organization. The idea of the founder was that young people were not sufficiently trained for active Christian service; that whilst there were guilds and societies innumerable binding them together for social intercourse, and even for spiritual improvement, yet there was no society that, combining these features, also had the practical aim of training our boys and girls, young men and young women, to take a real, intelligent, and active part in the work of the Church of Christ. Hence one of the fundamental features of the movement is that there shall be in connection with every Christian Endeavour Society

a number of committees into which are drafted the various members as they join ; and there, under the tutelage of more experienced workers, they become themselves fitted to take part in Christian enterprise and evangelistic effort. Business habits are inculcated and insisted upon, though pre-eminence is always given to directly spiritual work. Amongst the committees that have been found most helpful may be mentioned the Prayer-Meeting Committee, which has the duty of preparing the programme for the meeting week by week ; the Look-out Committee, which seeks to obtain additional members, and to re-inspire those who have grown indifferent or are showing apathy in their work ; the Social Committee, that arranges for gatherings of a more informal character, and also has the pleasant task of welcoming strangers to the meetings and making all feel at home ; the Sunshine Committee, which, by means of flowers and other gifts, aims at bringing brightness and the joy of the Gospel into the homes of the sick and poor ; the Missionary Committee, to which is entrusted the duty of maintaining interest in Mission work both at home and abroad ; the Temperance Committee, members of which help in connection with the Temperance Society, Band of Hope, etc., and such others as may be found expedient. Of course, it does not follow that all these committees must be worked in connection with any one branch. The organization is so elastic that it is left with the various societies to decide which is best fitted to meet their own local and peculiar conditions. But the value of these committees has been abundantly demonstrated, and there are very many parishes where the chief workers both in the Sunday-school, the choir, and all other parts of the parochial organization, have been drawn from the ranks of Christian Endeavour, and have been found to be the more efficient because of the training they have there received.

The character of a Christian Endeavour meeting varies considerably according to the temperament of the leader and the peculiar circumstances that exist in each parish. One of the rules is that there shall be a weekly prayer-meeting, and

the pledge emphasizes the necessity for every active member taking some part, in addition to singing, in every meeting. It might be thought at first sight that this would prove a great hindrance to the success of a devotional gathering, and that many who might otherwise like to join the Society would be deterred by so stringent a requirement. But the responsibility to take part is qualified by a clause in the pledge that reads thus: "Unless hindered by some reason which I can conscientiously give to my Lord and Master Jesus Christ." This makes the various obligations conditional, and throws the whole burden of the responsibility to fulfil them upon the individual, making him answerable not so much to the Society or to the clergy as to his Divine Master.

But it may be asked, How can young Christians, or those who have been newly confirmed, be expected to take any real part in the meetings? To this it may be answered that the "taking part" may be, at first at any rate, a very small matter. In many of our branches a considerable time elapses before some members can summon courage to do much more than give out the verse of a hymn or read a text of Scripture, so difficult is it for them to overcome their natural timidity or become accustomed to the sound of their own voice. "Chain prayer," as it has been called, has proved a real help in this direction. In the case of this exercise each Endeavourer is expected to offer some one brief petition, and many who would have found it absolutely impossible to "engage in prayer" in the ordinary acceptation of the term have made a beginning in this way. Little by little self-consciousness is conquered, and even the most shy and nervous are enabled in time to contribute some one thought to the topic under discussion, to read a short paper upon it, to sing a sacred solo, or to add to the interest and helpfulness of the meeting in some other way. Perhaps I may be allowed to mention one fact by way of illustration. Our own band of open-air workers is composed almost entirely of Christian Endeavourers, many of whom, until they joined the Society, had never even thought of speaking in public, and were

quite unfitted for any really efficient work of the kind, even if they had been disposed to attempt it. But, thanks to the training they have received in the ranks of Christian Endeavour, there is now hardly one of them, male or female, who is not ready to take a full share in the service when required, and who has not a keen desire to be used by the Master in these efforts to reach the lapsed masses.

There are, it is true, objections urged against this movement—for instance, it is sometimes argued that it is a Nonconformist organization. In some sense this is true, for it was founded by a Non-Episcopal minister, and for many years branches in connection with the National Church were few and far between. But there is not the least reason why Nonconformity should have the monopoly of a movement that has proved such a source of power and blessing. One of the basal features of it is that, whilst in all Christian charity we shall co-operate in every possible way with those who belong to other denominations, yet the Endeavourer's own denomination must ever stand first and foremost in his esteem. Interdenominational fellowship is urged, but denominational loyalty is insisted upon; and, we venture to think, that there are few who are more loyal to the Church of their fathers and to Church principles than the Endeavourers connected with our various branches. There is absolutely nothing in the pledge or the constitution that in the slightest degree militates against the inculcation of a strong and sturdy churchmanship; and perhaps it is sufficient to point to the fact that three Bishops of the English Church—namely, those of Durham, Ripon, and Liverpool—are patrons of the Church of England Union, and that not a few leaders of Evangelical thought in the Church are either directly or indirectly associated with the Union, or have expressed their sympathy with its aims and objects.

Another objection that is sometimes raised to the introduction of Christian Endeavour into a parish is the assertion that we are already overorganized, and that it is impossible to indefinitely multiply the number of our societies without over-

lapping and waste of strength. To this it may be answered that Christian Endeavour certainly does not increase, but rather tends to diminish, so far as the clergy are concerned, the number of their parochial engagements. The Christian Endeavour meeting focusses all existing organizations into one, and in this, as in no other, the clergyman is enabled to gauge the spiritual growth of his young people. Inquiries from those who have Christian Endeavour Societies invariably result in the assertion that the work of the clergy has been lessened, inasmuch as they have been enabled to hand over to those who have been thus trained under their own supervision details with which formerly they had to deal personally. On this point we may quote the words of the Rev. W. J. Cole, the Vicar of St. Mary's, Sheffield, who has had much experience in connection with Christian Endeavour. In a pamphlet entitled "The Church of England Christian Endeavour Society: Its Aims and Possibilities," he says: "Possibly many clergy shrink from starting a Christian Endeavour in their parish on the plea that their hands are already full. Happily, however, the Christian Endeavour is so constituted that the bulk of the work is thrown, not upon the clerical staff, but upon the active lay members. . . . It is an organization which fulfils the work of a weekly prayer-meeting, of a Scripture Union, of a Gleaners' Union, and of a Communicants' Guild. If this one society can without loss take the place of the other four, there will be such an economy of time and labour as will give the clergy opportunity for evening visiting, which before was wellnigh impossible."

In conclusion, let me say that in my opinion no other organization has ever succeeded like Christian Endeavour in enabling the Church to retain its hold upon the young people and make proper use of the laity generally. But this society is enabling the clergy so to help and teach those who come under their direct personal influence, in Confirmation classes and other ways, that, instead of having around them a band of "irregulars," they will find their young people growing into a host of disciplined

troops, properly equipped, and ready to follow their leaders into the thickest of the fight. The society turns those who would otherwise be merely nominal members of the Church into earnest, whole-hearted, and intelligent labourers in all departments of her manifold activities at home and abroad.

Should any reader desire further information as to the aims and methods of Christian Endeavour, the President, the Rev. J. B. Barraclough, of St. Thomas's Vicarage, Westminster Bridge Road, London, S.E., or the Secretary, Mr. Hobbs, 72, Ribblesdale Road, Streatham, S.W., will, on application, gladly send a supply of literature and specimen copies of the various publications of the Union.



The Image of God in Man.

BY THE REV. D. G. WHITLEY.

“And God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His Own image, in the image of God created He him; male and female created He them.”—
GEN. i. 26, 27.

THESE sublime words set forth the creation of man, and suggest the following leading thoughts :

1. The time of his appearing.
2. The solemnity of his creation.
3. The dignity of his nature.
4. The grandeur of his dominion.¹

Avoiding controversy purposely as much as possible, we shall show that all these points are in perfect harmony with recent scientific discoveries.

As to the time of man's appearing, on this point everyone is agreed that the harmony is complete. Holy Scripture affirms that man was created last of all the creatures, and that with his

¹ I borrow these headings from “The Pulpit Commentary.”