



LIBRARY  
Theological Seminary,

PRINCETON, N. J.

Division

I

No. Case,

No. Shelf, Section

7

No. Book,

No.





Digitized by the Internet Archive  
in 2015

# CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

---

## PROTECTION FOR THE FRIENDLESS, AND RESCUE FOR THE FALLEN.

"Far down below the waves, sunk among sludge, and rusty anchors, and mouldering skeletons, lie pearls, diamonds, gold, and other precious things, which have perished in wrecks at sea; and from time to time those who seek to relieve the needy and raise the fallen, diving into the lowest depths of society, light on objects of greater value."—DR. GUTHRIE.

It has been beautifully and truly said of Him who is the great Physician, that when here below "*he loved to undertake desperate cases.*" His compassion and his power were alike infinite and all-embracing. It was not Incarnate Pity only, but One "*mighty to save,*" around whom were gathered at once, by the sense of misery and hope of deliverance, the diseased in body, and the consciously leprous in soul, and thus, and then, "*there went virtue out of Him, and he healed them all.*"

Christ-like men and women there are who, drinking into the spirit of their great Exemplar, and with an unshaken faith in his divine help and succour, have in our own days gone forth among the very lowest and most degraded, and glorious have been the results. We think of the "*Rauhe House*" at Hamburg for the reformation of young criminals; we look at the marvellous moral, social, and spiritual results of the Ragged School movement, and its off-shoot institutions—the refuges and reformatories for those children who were either orphans, or the offspring of wicked parents who sent them forth to starve or steal, and made them the wild "*Arabs of the city.*" Do not our hearts throb with hallowed enthusiasm as we recall the days when Elizabeth Fry entered as an angel of light among the brutalised and unsexed female prisoners in Newgate, conquering, subduing, and reclaiming them by the "*might of her meekness,*" as well as by a hopeful, tender, earnest ministry of truth and love? And so, emphatically by the same spirit, and by kindred agencies, female outcasts, apparently for ever "*lost to virtue and to Heaven,*" are now being in large numbers rescued from destruction. There have been efforts made in this direction in days past, which we should be the

last to underrate or ignore. But "*Penitentiaries,*" so called, have been found difficult of access for wanderers seeking to escape from the path of evil; they were not open to anyone who remorsefully desired at once to find shelter and deliverance. Committees must meet; examination and inquiry must be made. Meanwhile the lost one is sent away, and the golden opportunity of saving her may be lost for ever. Moreover, the funds and the accommodation were inadequate. At the best, if all the old institutions had been full, the awful necessity would have been but partially and feebly met.

We have to tell in this paper—and the writer has been for several years intimately associated with the effort—of a new system, a loving, aggressive agency, including that of Christian women, among those sisters who had greatly erred, but many of whom have, through divine mercy, been made happy for both worlds, and now "*love much, because much has been forgiven.*" We know, and have seen marvellous results of these previously unthought-of appliances for the restoration of many an one, of whom it would have been said, as if it were an axiomatic certainty that, "*like Lucifer,*" she had "*fallen, never to rise again.*" But, besides these, we have also to tell of preventive efforts and provisions by which many who were in the utmost peril have been saved from destruction.

### THE RESCUE SOCIETY.

We begin with "*The Society for the Rescue of Young Women and Children.*" It was established twelve years ago; the Earl of Shaftesbury is the president; its vice-presidents are Lord Cholmondeley, Rev. Canon Champneys, Samuel Gurney, Esq., M.P., and Captain Trotter. Its offices are at 85, Cheapside; Mr. Daniel Cooper is the energetic secretary; and to him and his assistant, as well as a resident matron, come almost every day, all the year round, poor creatures, in tearful

earnestness, pleading for immediate deliverance from their miserable condition, and admission into one or other of the Society's "Homes."

As to the "General Objects," the Society admits both those who have gone astray, and those who are unfallen. Applicants are eligible from all parts of the country, and are admitted at *all times*. Destitute young women of good character, desirous of emigrating, are assisted in obtaining a free passage and a supply of clothing. Young women, subject to temptations and danger in their situations, are protected. The Society has twelve "classified" Homes, over each of which a Christian and motherly matron is placed.

There are three of these Family Homes for twenty girls each, at Bridgefield House, Wandsworth; at 27, Church Row, Hampstead, and at 9, Henstridge Villas, Ordnance Road, St. John's Wood; another for fifteen girls, is at 1, Brecknock Cottages, College Street, Camden Town. No. 5 is unique and peculiarly interesting,—a family home for orphan girls from nine to thirteen years of age, for twenty-five children. It is at 27, Maldon Crescent, Prince of Wales Road (N. W.). There are three Homes—the Hampstead Home, at 28, Church Row; the St. Pancras Home, 15, Camden Street, Camden Town; and another, *out of town*, the Dover Home, 54, St. James's Street, Dover—in each of which there are twenty-four young women. The list is summed up in the Greenwich and Deptford Home, Maze Hill Cottage, Maze Hill, Greenwich; the Southwark Home, 150, New Kent Road—each of these two receiving twenty inmates—besides a Home at 48, Church Street, Stoke Newington, for thirty girls; and last, not least important, a temporary Home in connection with the offices of the Rescue Society, at 55, Queen Street, Cheapside, under the care of an excellent matron. It is in this last Home, after applications have been made, that information is received; one and another has been heart-gladdened by womanly kindness, and, full of hope and thankfulness, is made ready for transference to some one of the Homes already enumerated.

To the foregoing let us add that, unlike ordinary penitentiaries, the "Homes" enumerated are not indicated by any external inscription on the door or building—each bearing the aspect of a private family residence. In point of fact it is a "family" spirit which prevails in each and all of them. They are on the family principle; from fifteen to thirty only being associated together. They are placed under the care of pious married women or widows. There is not a strict uniformity of dress, nor are the inmates confined by bolts and bars. The hair is not cut off. The diet is on a liberal scale. Those who have strayed from the path of purity are not associated with other girls. In fact, a proper *classification* is one of the Society's most important principles; and one great object of having the Homes situated in widely different districts is, that girls who have had evil associates may be removed to an opposite part of London from that in which they live.

The inmates of the Homes are allowed to see their friends once every two months, and to write once a month, or oftener if necessary. They are instructed in every department of household work, together with knitting, sewing, laundry work, &c. The younger part of each family are chiefly occupied in learning to read, write, and do simple arithmetic. The inmates attend public worship on the Lord's day. There is family worship each morning and evening. Special pains are taken to reach the heart and conscience of each inmate, and to lead her to entire personal consecration to the Saviour and His service. The writer knows well one of the Homes, where a remarkable work of grace has been in continuous progress for several years, in connection with Mr. Martin's affectionate pleadings and instruction, as well as through afternoon Bible classes held on the Lord's day. He has witnessed the tear of penitence; he has listened with unspeakable gladness to the "new song" of happy souls redeemed from Satan's bondage. In truth, he could say of a place so pervaded by a Divine Presence, and where nearly all had given evidence of a genuine change, that this was "none other than the house of God and the gate of heaven." So also in sickness and weakness, what patience has he seen on the part of the sufferers; what tender and sisterly sympathy manifested by the strong and healthy! If any reader thinks such language exaggerated, let him or her go and see. Repair to the Hampstead Home for example, and if possible on the afternoon of the Lord's day, and there, we are well assured, you will find all we have stated more than confirmed. *The power of love, you will at once recognise in its results. You will be told, and truly, that corporal punishment is never inflicted. And why not? Because, to use the language of the Committee of the Rescue Society, "the arrangements are such that the greatest punishment is separation from their companions, and the incurring of the matron's displeasure; thus love, as distinguished from compulsion and coercion, is the basis of the Society's plans."*

The Homes are visited by the Committee, as well as by ladies and gentlemen, who attend for the purpose of giving instruction. The term of remaining in a Home is determined by the age, circumstances, and capabilities of each inmate. For the Family Homes, are eligible young persons who have lost one or both parents, or who have both parents living, should those parents be of loose character. Friendless girls from the country are particularly eligible, and from the Homes are either restored to friends or placed in service. Young women of good character, who are not able to go to service from want of clothing, are sometimes provided with outfits. Clothing is also given occasionally to friendless servants who have recovered from illness in hospitals, and have been compelled to pawn their apparel. Others less destitute, having a good character, obtain a Free Registry at a Servants' Home, and, if necessary, receive in one of the Homes a few weeks'

domestic training, preparatory to going to situations. The thoughtful and comprehensive character of these provisions is very striking.

To the foregoing information, it may be added, that there is an excellent Chaplain, who is constantly employed in doing good in the respective Homes. As to *occupation* by the inmates of Homes, the following is important:—"The Committee strongly advise all benevolent persons who may be contemplating the formation of Homes—and these, they are glad to find, are not a few—to set out with the determination to keep the inmates *fully occupied*, not chiefly in sedentary work, as sewing, but in labour as similar as possible to that in which they will be engaged in domestic life. If employed in laundry or any other laborious work, care should be taken that the hours of labour are not too long."

The *inmates* themselves are encouraged to take an interest in the Society's work, with "results most blessed." What a lovely picture is presented to us in "the anxiety manifested for the rescue of those still wandering in the street; the joy with which every new-comer is welcomed; the wish to get out into situations, that room may be made for others to come in; the satisfaction and alacrity with which the work of the Home is performed, that some few more pounds may be earned to swell the Society's means; the interest exhibited in its success; the gatherings for united prayer to Him whose are the silver and the gold, when they learn that its funds are low; the earnest private petitions for its success which are constantly offered up by numberless reclaimed ones, within and without the walls of the Homes; the personal efforts put forth for the rescue of others; the hundreds of small contributions contributed voluntarily to the Society's funds from those in situations!" "All those results do indeed testify to the wisdom and prudence of engaging within judicious limits the interest of those under their care in the progress of the Society's work, as *their own cause*, as well as being a high and holy undertaking in which the glory of God, the salvation of souls, and the interest of the Society are kept at heart."

During the year ending 31st March, 1865, the number of admissions were 737, of whom 547 had been led into evil, and 235 were of pure character. Of these 236 were placed in situations, 14 transferred to other institutions, 1 sent out as an emigrant, 33 placed in hospitals, 126 restored to friends, 76 left of their own accord, 4 married from the Homes, 12 dismissed, 6 died, 1 otherwise assisted, and 235 remain in the Homes.

As to those "restored to their friends" during successive years, the scenes witnessed exceed description. "I thought she was dead," said one relative. "Oh, how we have tried to find you," says another. "Your father wandered after you night after night, until we gave it up in despair," is the utterance of a third. To one wanderer comes the news, "Your father is dead." Another is told, "You broke your father's heart;" "your mother died brokenhearted."

"Oh, that the wicked and unscrupulous betrayers of the young," say the Committee of the Rescue Society, "could be compelled to see the misery, the unutterable and irreparable ruin brought over whole families, by the caprice, selfishness, and dastardly actions of which they have been guilty!"

The *appalling fact* remains that in successive years *hundreds* of poor creatures, anxious to escape from their course of life, have been, to the unspeakable distress of the Committee, *turned away, because of the lack of funds.*

Is not such an awful statement deeply to be laid to heart by all the lovers of Christ? Are not professors of the religion of mercy, entrusted with ample means, "verily guilty" concerning this thing? "Drawn unto death and ready to be slain," are thousands of poor outcasts, who *may be rescued*? Very noble and self-sacrificing have been the gifts of many—including those of rescued ones themselves;\* but the dread reality remains that because the needed means is wanting, many come to the Rescue Society trembling, yet hopeful, and alas! despairingly turn away. Shall this state of things continue? God forbid.

We now proceed to notice

#### THE LONDON FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

This Institution was founded in 1857. Its patrons are the Duke of Argyll and Lord Ebury; its president is the Rev. Canon Dale; among its vice-presidents are the Hon. and Rev. B. W. Noel, Dr. James Hamilton, and Rev. T. Nolan; and on the committee of managers, among others, are the Rev. T. Pelham Dale, Dr. Gladstone, F.R.S., and Dr. W. Holt Yates. It has been from the first conducted in a catholic and evangelical spirit, and large results have been achieved. There are five Homes—the Central Home, at 200, Euston Road, N.W., *exclusively for friendless young women and servants of good character*; 5, Camden Street; 18, Cornwall Place; 5, Parson's Green, Fulham; and New Cross Road—each of these four is a *Reformatory*. We learn from a "Summary from 1857 to 1865," that the total admissions and readmissions were 1765; situations provided, 863; restored to friends, 346; married, 23; emigrated, 12; died, 5; dismissed, † 46; left, 381; in Homes (January 1, 1865), 89. A "Classification, 1857 to 1865," indicates that out of preventive cases, and those who had been misled, 53 had no previous occupation, 1026 had been domestic servants, and 399 needlewomen. Of these, 283 were fatherless, 231 motherless, 470 entire orphans, 405 had parents living, and 89 were uncertain whether their parents

\* A sum between 60*l.* and 70*l.* has been received in one year from former occupants of the Homes.

† As regards those who leave or are dismissed, many return to the Homes to see the matrons and tell how they have obtained situations; showing that though unable to endure the transition from all restraint to salutary supervision, it is not a matter of course that the poor creatures return to a sinful life.

were alive or not. It is very sad to mark the large proportions of partial or entire orphans. What fearful exposure has been theirs, unsheltered, without a father's counsels and guardianship, or a mother's visits or prayers! In the cases of partial orphanage, or where there is a second marriage, the first family is thrust out into the world; "even if favoured by having both parents alive, many show that there has been little regard paid to their religious, moral, and industrial training."

The *causes* assigned as leading to inmates' fall are, broken promises of marriage (the largest number), bad company, and inebriety; destitution, gaiety, love of dress, and liberty; depravity of employers, and *want of employment*. The *channels* through which cases have been supplied, are voluntary applications; recommendations by subscribers, private individuals, Christian ministers, City Missionaries, magistrates, *former inmates*, Midnight Meeting movements, Refuge and Reformatory Union, kindred societies, and the press. The *birth-places* of the inmates are in twenty-five English counties, in Wales, Scotland, Ireland, Belgium, France, Italy, Holland, Spain, America, New Brunswick, and the Ionian Isles.

There has been recently added to this Institution, at 200, Euston Road, a Temporary Home for Friendless Young Women of Good Character, viz., domestic servants brought into distress by circumstances over which they have no control. This is an important means of good. Great care is exercised in the selection of cases admitted, so as not to allow it to become a resting-place for the idle or vagrant. Many respectable servants are obliged to give up their situations; and having no relatives in London, and no home, they are obliged to go into public hospitals. As they recover, how cheering to their eyes and hearts is a "Notice" paper hung up in the ward (printed in large type), directing them to the Temporary Home, and pointing out the conditions on which they may find shelter there. The *first* statement in the paper is, that "young women strangers in London, and orphans, will always have the preference;" next, that "the profession of good character must be substantiated by the employer last served; and if the applicant is from an hospital, supported by the matron." Then, while young women will be admitted for a fortnight, during which time they will be expected to seek employment; if they are unsuccessful, a second fortnight may be applied for, which will be granted if conduct merits. Those who are inmates of hospitals, and who may wish to avail themselves of the benefits of this Home, are required previously to apply, by *letter*, that necessary inquiries may be made into condition and character. Finally, the encouragements are held forth that while there is room no really well-disposed young woman will be rejected whose case is eligible, and that "VIRTUE, INDUSTRY, AND FAITHFULNESS WILL ALWAYS MEET WITH SYMPATHY IN THE DAY OF NECESSITY."

The first case in connection with the Temporary Home was admitted on the 20th February, 1864—during the year seventy-five were received. Only twenty-one of these had both parents living; out of this small number, only five had accessible homes in London.

As to *finance*, the subscribers and donors are upwards of 1200, including "the noble lord and the poor man, the lady of title and the domestic servant and sempstress, the anonymous contributor and those who give their names, thus adding the force of personal influence to pecuniary aid;" from London and all parts of the kingdom, from the Continent, India, and the Pacific, contributions have come.

Mr. Edward W. Thomas may be regarded as the founder of this excellent Institution. In the month of August, 1851, he entered a "special mission-field," and "his first effort was to spend six hours in the streets—viz., from nine o'clock at night till three o'clock next morning—distributing tracts among the poor outcasts." At that time the fallen were "almost altogether left to themselves. . . . When the erring might have wished to reform, there was no one to speak kindly to them, and induce them to enter a place of refuge. The City Missionaries and Scripture Readers sometimes found out these poor young women, but the mass were left without special effort to seek and save them."

Mr. Thomas was the first to seek the destitute and the fallen by voluntary mission effort. This was an era in the history of modern efforts for prevention and reformation. The City Mission soon after appointed two agents especially to this work. Next, the Reformatory and Refuge Union established a female mission, which has worked most successfully. And, to crown all, and from a casual conversation, and a remark or suggestion from one man, was established (what we now, ere we close this paper, shall briefly describe)—

#### THE MIDNIGHT MEETING MOVEMENT.

"This man receiveth sinners, and eateth with them." Such was the charge brought by the Pharisees against the Holy One of God, when his loving pity encouraged the vilest to approach, and hear the good news for lost sinners from his lips; and when, not as basely insinuated to join in their sins because He was Himself evil, but in order to woo and win the worst to Himself, He sat down to eat with them in social companionship. Truly can the writer say, that at every meeting connected with the midnight movement it seemed as if *this*, above all others, was Christ-like work. Here were the despised, despaired-of outcasts; and here were Christian men and matrons, pure themselves, but with yearning sympathy and unspeakable tenderness seeking to rescue them from ruin.

The *adaptation of the movement* was at once seen and realised. What had been previously but a purpose and a plan, now became a definite and decided success. It was *new*, and yet *old*. It was,

in truth, the revival of the spirit and actings of Him who "went out of His way on purpose to meet the woman of Samaria," of Him who "told the weeping sinner to go, and sin no more." . . . "Is it not, then, Christ-like to carry or send forth the Gospel-message to the fallen in our streets? or to 'make a supper' and hospitably bid them come, when the Saviour waits to welcome and bless them?"\*

The Midnight Meeting movement had for its earliest referees and promoters the following gentlemen, nearly all of which are identified with it still:—the Rev. E. H. Bickersteth, the Rev. B. W. Bucke, the Rev. John Graham, the Hon. and Rev. B. W. Noel, the Rev. Dr. Weir, and Lieut.-Col. Worthy. To these were afterwards added, the Rev. Daniel Wilson, Vicar of Islington; the Rev. J. Davis, Secretary of the Evangelical Alliance; and others. Robert Baxter, Esq., is the treasurer, and also a most active and successful labourer in the cause. A recent meeting was addressed by him with happy results; and previously his house was opened to receive the male and female band of workers, who from nine o'clock p.m. till nearly midnight went over a wide district, putting into the hands of those whose welfare they sought cards of invitation to the appointed place of assembly.

This leads us to show *how the meetings are convened*. 1. *Prayer*. At eight o'clock in the evening those who are to go out assemble in one place, when the Scriptures are read, and successive prayers and supplications are offered. 2. *The invitation*. After prayer, the friends present (usually from twenty to thirty) having partaken of some refreshment, the neighbourhood in which the meeting is to be held is marked out into districts; for each of these two persons, and then all go out on their loving errand. As those who are sought after are met, in groups or singly, a Christian matron or gentleman places in their hands cards of invitation, worded as follows:—"THIS NIGHT, AT HALF-PAST ELEVEN. ADMIT THE BEARER TO" (here the place is specified); and then it is added: "DEAR FRIEND, you are invited to the above address TO-NIGHT, FRIDAY. Refreshments will be provided, free, at half-past eleven o'clock."

The first of these meetings was held in January, 1860, and the second not long after. Let us try and describe one or two of them from personal observation. The place of the first is in the neighbourhood of the Haymarket. A preliminary work, already indicated, has been going on since ten o'clock. To quote the words of a writer in the "National Magazine," "gin-shops, divans, and oyster-rooms pour forth a flood of light on the ever-shifting scene. In this laughing, drinking, chaffing, quarrelling crowd you see now and then a number of gentlemen distributing what appear to be letters done up in envelopes. You observe they only present them to the female portion of this Vanity

Fair mob. Strange is the effect of this apparently harmless epistle. Some laugh, some accept it thankfully, some refuse it with scorn."

*Will they come?* was the first question when the experiment was tried. Let us see. It is half-past eleven o'clock, p.m. We repair to the Restaurant, and find numerous tables, on which have been placed tea-cups and plates, sandwiches, cake, bread and butter. But nobody has yet come, save one or two of the promoters. Eleven o'clock arrives, and a quarter of an hour passes. One, two, three, or more, some together, others singly, descend the stone staircase, having first shown the cards of invitation to the policeman at the door. There are by this time several ladies and gentlemen present. The invited hesitatingly and timidly look in and stop. Immediately kind words of welcome are spoken, and they are conducted to the tables. The incoming tide deepens—gradually but surely the stream flows in—until at length, as I have seen it, not less than 300 are present. At each table sits down amongst these strange guests, one whose heart is full of love and pity, and who by kind words and looks reassures them. He or she invites them to partake of food, pouring out tea or coffee for them, and handing them refreshments. But *surprise* is on many a face that such kindness should be shown; no *patronage* or condescending airs, but *hearty sympathy*; and they, the despised ones, *feel* and know that it is indeed theirs.

Here is a table at which we are asked to sit, and to speak to those around it. Here is one poor girl, whose heart is full; she will eat nothing; the cup of tea is scarcely tasted.

In quiet tones we ask her:—

"Are you a native of London?"

"No sir."

"Where do you come from?"

Then a country town or place is mentioned. This is but introductory to two other questions:—

"Is your father living?"

There is a slight start as she replies "Yes" or "No."

But one other question remains to be put:—

"Is your mother living?"

Whether the answer is in the affirmative or not—how certainly it shakes her whole soul, breaks up the sealed fountain of tears, which come (with sobs) welling from her eyes, as her poor creature vividly recalls her mother and the home of her childhood. Now is the time to sow the good seed; now we assure her that even for her there is hope, if she will but repent and turn to God, and that by present faith in his dear Sou all her sins will be washed away. More than this, we say that for her may be reserved a father's welcome, a mother's fond embrace, and a return to "the old house at home:" nay, that she may yet become the happy wife of a true and loving husband. All this and more is said, not by one only, but by *many*, at the different tables. And what next? It is now half an hour after midnight. All have partaken of re-

\* Magdalen's Friend.

freshments, except a few who hover near the staircase leading to the streets, and some of whom are yet afterwards converted, subdued, and saved.

Suddenly a group of gentlemen is formed at one side of the room. One gives out a hymn, a printed copy of which is in the hand of each of the guests. It is the hymn beginning :—

“Depth of mercy! can there be  
Mercy for a wretch like me!”

It is sung to the music of the Sicilian Mariner's Hymn. As one writer has described it, and our own observation confirms :—“Ere a single stanzas has been sung, the effect of the overwhelming recollections it brings back to many there, is evident in the bursting sob, the covered countenance, and the strongly agitated frame.”

Prayer, solemn and touching, is next offered, and then comes the address. Two of them, as heard by us, were by the Hon. and Rev. B. W. Noel, most appropriate and telling. It was a feeling of pity that was expressed, but sin was also charged home, and Christ then held up to all as the Refuge and Saviour. In one of the addresses, Mr. Noel compared his audience to “crushed flowers,” and it afterwards appeared that the expressiveness and the reality of the figure used wrought powerfully on one young person present, who afterwards became a happy Christian.

At another meeting at Shaftesbury Hall, when there was such gracious influence at work that nearly thirty were taken away to “Homes,” the Rev. Aubrey Price, “movingly and powerfully” spoke to his hearers of what they had *formerly been, of what they now were, and of what they might yet become.*

At a meeting, held near the Angel, Islington, and when the doors of the place of meeting had to be closed (from lack of sufficient room, upon many anxious to enter), a minister, after the first hymn was sung, invited all present to kneel down, and repeat, in a spirit of humble penitence and simple faith in the blood of Christ, the Fifty-first Psalm. This Penitential Liturgy dictated to a great sinner by the Holy Spirit, produced an extraordinary effect, sobs and cries being heard all over the room. Then followed an impressive address founded on Luke xv. and its three parables; and next day several presented themselves at the office in Red Lion Square, desiring immediate escape from the path of evil. So, likewise, was it in connection with a third meeting, and its results. The following day we found a number at the office, all resolved to do right, and when we knelt and prayed with and for them, what deep sighs, flowing tears, as well as bright hopes as to the future, all attested that God was there.

Cases occur to our memory of the deepest interest, which it is impossible, from want of space, to record. The movement still holds on its way with undiminished blessing. *One important fact encou-*

rages continued exertion, namely, that *very many* have been betrayed into evil at an early age, are not hardened, have been and are longing for a door of escape. This the Midnight Movement, in connection with the various “Homes,” including “The Home of Hope,” 8, Regent Square, not previously mentioned, for persons of the *middle class* of society, was successfully begun and has prospered. As a forgiving mother in the country would *never* lock her door at night, because, she said, “My poor girl might come home some night and lift the latch,” and the wanderer actually *did* thus come back, and found herself at once in that mother's arms; so by prayer, by faith, by incessant labour, by *stooping to conquer*, by raising funds, and sending rescued ones back to their friends, paying for their maintenance at Homes, and inducing Christian ladies—there are many such in and around London—to receive them into their service as housemaids and cooks; as well as by quickening other towns and cities to follow the example, the Midnight Movement and its promoters always keep the door “open,” and in ever increasing numbers come and lift the latch “those that were ready to perish.”

Mr. John Stabb, the indefatigable Honorary Secretary, furnished to the writer the following statistics in the month of February, 1864 :—

“Since the commencement of the movement, in February, 1860, forty meetings have been held, attended by 20,000 poor girls, and 1500 at least, in town and country, have been rescued. Many of these are now occupying respectable situations; several have been married, and not a few have given evidence of a change of heart. Since March, 1863, ten meetings have been held; two in garrison towns, Portsmouth and Plymouth; one at Southampton; others at Ratcliffe Highway, Islington, City Road, Paddington, Red Lion Square, and two in the neighbourhood. The year has been one of marked success, both on account of the number and character of those rescued. The evident influence of the effort has been great in awakening other institutions, which aim at the same ends, to increased exertions in many towns and cities in the United Kingdom.”

In the year beginning March 17th, 1864, and ending in March, 1865, nineteen meetings were held in various parts of the metropolis, and addresses were delivered by ministers and others to 1500 persons. “In consequence of these meetings,” says Mr. Stabb, in the last annual report, “the number sent to Homes and otherwise provided for during the year has amounted to 120; and the committee feel persuaded that an indirect influence of the movement has led many to apply to Homes who never came to the office of the Society. The total number they rescued in London alone, has been at least 1500 during the year.”

The following authentic statement signally illustrates the zeal and earnestness of those who have themselves been saved, in seeking to save others,

and that at much sacrifice. One day, in the summer of 1864, a young woman, who had herself been a wanderer from the right path, but who had been truly converted at an East-end meeting, and was now married, came to the office at Red Lion Square. She was in tattered garments, and evidently in deep poverty. But she brought with her two young girls, the children of neighbours, who had fallen into evil courses. Their parents had turned their backs upon them, and this poor woman had supported them for seven days in the hope of getting their parents to be reconciled to them. In this she had failed, and so brought them to Mr. Stabb. Ten shillings were given for the cost of their board and lodging, and she was requested to bring them again next day. In the meantime she expended more than half the sum given her in providing garments of which they were absolutely destitute. The girls soon after were placed in Homes.

Well was it said at the time by a public writer, "Who would not admire the noble generosity of the poor woman who denied herself in order to rescue these poor girls?" And well may the committee of the Midnight Movement ask the solemn question, "Rich Christians, are you exercising self-denial for the good of others?" Remember, that in one year, out of 1007 young persons who applied for admission to Homes (seven of which had been opened by the Rescue Society), no less than 588 were rejected solely from lack of means. During four years, 2632 applicants were sent away, and if we add an approximate number for other years, 6000 have from the same cause been denied admission. To give an impression of their despair as they turn away is impossible. The average cost of restoring one of these to a respectable position, and bringing her under Christian influence and instruction, is only 10% per annum.

Two years ago the Duchess of ——— wrote to the secretary to say that after a sermon preached on behalf of the Society, some of her servants had organised a penny a week subscription list; others gave a halfpenny or a farthing per week. In the first year, 20*l.* 13*s.* 2*d.* was collected, and in the second, 40*l.* 9*s.* 10*d.* Thus by the servants in one house, as much was raised in one year as would provide shelter for four applicants.

The claims of such Societies and Homes on country sympathy have in some measure been practically recognised. But there must be many blest with means, who have not, it may be, heard of these works of love, and to whom the "appeal" of the promoters may come with power. London is the great receiver of those who cannot endure to stay in small towns and villages, known by everybody in the place; therefore Great Britain is responsible

for the lost in London, and every effort to reclaim them should be well supported by all Christians in addition to any efforts of a local character.

It is to the promoters and friends of these movements that is due the closing, by a recent Act of Parliament, at a certain hour, of those saloons and night refreshment houses that formerly were open all night, and were the cause of the greatest profligacy.

We might, if space permitted, give particulars of the efforts of one Christian lady in London, who has gone out night after night among the outcasts, and has been most successful in reclaiming and restoring them. And so we could tell of a Christian gentleman who, with some prudence, wisdom, and tenderness devoted himself for years to a kindred work, with large results. For such self-denying efforts, courting no publicity, and done "as under the great Taskmaster's eye," is reserved a gracious, full, and eternal recompense of reward.

The success of the measures which we have described has been marked and decided, and increases every year. With greater emphasis than ever can the language used by the *Times* in 1862, referring to the Midnight Movement, be now employed. "This remarkable movement has lost nothing of its first efficiency, though it has long ceased to excite the interest of novelty. It was a bold and important enterprise. It is now confessedly a great success. It demanded a more than common amount of good sense, discretion, and delicacy; it laid its promoters open to severe censure in case of failure, and exposed them to great ridicule and sharp gibes on the part of those who can always sneer at what they cannot understand or will not help."

And as to the future well may we add in the language of the same journal: "At all events, *he* cannot have much pity or compassion in his heart who refuses his best wishes for the success of an enterprise that has already lessened the burden of human suffering, and appears to have capabilities of increased success."

We conclude with the following weighty words of one of the annual reports of the movement: "It is not the amount of any supposable evil which renders it formidable, so much as the weakness of the attempts by which it is sought to check it. Let but the remedial influence be used in all its power and completeness, and, as the Lord is stronger than Satan, so shall it be seen that where sin abounded, grace did much more abound. Legislative enactments and other measures may do something, but after all the main dependence must be on the diffusion of that Gospel which is the power of God unto salvation alike to the most degraded victim of sin and those of whom all men speak well."

J. W.

## NATIVE SOCIETY IN BENGAL.

WHAT is the present condition of society among the various classes of Hindus? What are the influences that reign among them? How far has contact with European ideas and civilisation modified their social economy? Has caste lost any of its power? Have its degrading distinctions and observances fallen into decay? Do the superstitions of the ignorant still ride rough-shod over the convictions of the enlightened, or do the educated, as a rule, sway the illiterate masses? It is acknowledged on all hands that the power of priestcraft is dying: is it also true that the traditional rights and privileges, springing from it like branches from a parent stem, are becoming obsolete?

Questions such as these suggest themselves to everyone interested in the well-being of the teeming millions of Bengal. Bengal stands foremost among the provinces of India for its wealth, the exhaustless fertility of its soil, and the natural intelligence of its children. It is also pre-eminent as the seat of our earliest educational and missionary efforts. It ought, therefore, to be the first to respond to the elevating and purifying influences that have been brought to bear on the minds and condition of its people. Has it begun to do so? And especially as respects missionary labour, whether educational or exclusively evangelistic, has the seed so faithfully and diligently sown for fifty years or more germinated? Is the field green with the young promise of harvest? We know of Churches that have been gathered in various spots; we know, too, of districts where the seed of the Word has found congenial soil; but what has been the general effect on the structure of native society, of the Christian and educational influences abroad in the land?

It is impossible to speak of native society without taking into account that withering institution—caste. From the mouth of Brahma the Supreme, came forth the Bramhins, to whom Hinduism accordingly assigns the first rank. From his arms sprang the Khetriya, or warrior caste; from his loins, the Vaisya, or trading caste; and from his feet, the Shudras. These castes never commingle. The Shastras teach that all intermarriages are unnatural. We believe that God has made all nations of one blood, and are wont to trace the origin of the whole human family to a common parentage; to us, therefore, the Hindu classification seems unnatural. But in the belief of the Hindu, God made not one race, but four races; and any intermixture of blood is a foul crime against nature. What effect such a doctrine must have on the society that accepts it, may be conceived. In the sense in which we use the term, that of a grand unit, society is unknown among the Hindus. As there are four races as different from one another as is the genus cat from the genus

dog, so there are four societies: not one society divided into four sections, but four societies radically and essentially different from one another. The Hindus, therefore, have no common sympathies except those of a religious kind. Each caste accepts the Divine origin of the others, and respects the limit imposed by the Shastras on its intercourse with them. Europeans and other nations are regarded as the offspring of the unnatural intermarriages of people of different castes. Bramhins, Khetriyas, Vaisyas, and Shudras may, and do, form business relations with one another, and even friendships; but there is always a sharp and well-defined limit to the interchange of social amenities. They cannot entertain one another in their houses, or eat with one another; they belong to different orders of being, and the gulf between them cannot be bridged. The dying Bramhin, friendless and succourless, may be longing for a cup of cold water in his extremity; but should that water be brought to him by some pitying Shudra, he will turn away from it as a polluted thing, and rather accept death. A Shudra may eat food prepared by a Bramhin; because, coming from the hands of one to whom he has been brought to render divine honour, it comes sanctified. But no Bramhin dare eat what a Shudra offers; it comes defiled.

Caste has broken the bands of Hindu society; it is the axe which has been laid at the root of all community of feeling, and action, and aspiration; and if God's providence has brought us into close relation with the people among whom the system prevails, it is clearly the Divine intention that we should set ourselves to the discovery and application of those means by which alone the segregated elements may be re-fused into a social unit. Caste originated, not in any necessity of the human constitution, but in a religion of carnal ordinances. From this religion the moral element is practically banished. There are Shastras which contain wholesome moral truths; but they are not regarded as having any bearing on the soul's welfare. The discipline of the heart does not enter into the scope of Hinduism. It exacts no moral obedience, and contemplates no moral reformation. To keep his caste inviolate, to observe certain ceremonies, to propitiate the gods with offerings, and submit un-murmuringly to the yoke of the Bramhin Thakur, is the whole duty of the Hindu. He knows of no authority beyond that of the Bramhin, who reads the Shastras for him, interprets the will of the gods, prescribes offerings, and imposes penances. Beyond this, he neither thinks, nor has a conscience. Obviously, the only way to perpetuate the distinctions of caste, was to ignore, and as far as possible to obliterate, the moral sense, and place a stern veto on independent thought and action.

This Hinduism has succeeded in doing for long ages, nor would its power even now have become impaired were it not for the entrance of a light which is fast dispelling the darkness of ignorance. Christianity, Western science and literature, and growing commercial interests, are the forces now arrayed against it; and the humiliations it has suffered within the last half century may be safely regarded as prognosticating the final issue of the contest.

Caste is only a part of the larger system of Hindu idolatry; and it would be strange if the truth, which has in the case of so many thousands of earnest converts, broken the power of idolatry, had not, to even a greater extent, loosened the hold of caste. A battery brought to bear on an enemy's stronghold may make a breach only in one spot; but the ceaseless cannonading may have had the effect of so shaking the walls of the fortification as to render them, thenceforward, useless for purposes of defence. In like manner, the damage which Christianity and education have done to the ramparts of Hinduism is not to be regarded as only co-extensive with the breaches that have been made. These forces have shaken the whole fabric,—a fact which its defenders are foremost to acknowledge. Superstition cannot flourish in the light of knowledge, and it may be readily conceived how the enlightenment that is fast becoming general among the upper classes should lead to the total rejection of the Shastras. But whilst this revolution has been going on among the higher orders of the people, the lower grades of society have had their faith in Hinduism greatly shaken by missionary preaching, and the circulation of the written Word. This is evident, as well from the declining interest in the great annual festivals, and the complaints of the Bramhins that the gifts of the people and their reverence for the gods are not what they used to be, as from the kind of reception now accorded to the messengers of the Truth. There was a time, well-remembered by some of the missionaries still in the field, when the preacher of the Gospel met with the bitterest opposition and contumely in town and village, market-place and river-side, whenever he opened his mouth to speak of the great salvation. But since then the conduct of the people has greatly changed. Not only is the message of life listened to with respect and candour, but everywhere the confession is met with, that Christianity must at no distant day take the place of the effete system of Hinduism. "If we do not become Christians," say the people, "our children will." Personally, they may dislike the doctrines of Christianity; they may never have given any attention to them; but they have been spectators of the conflict with Hinduism, and have drawn their own conclusions. The zeal with which they would, under other circumstances, have risen up for the defence of their ancient faith, is overborne by the conviction that the Nazarene must conquer, and that opposition is vain. They have

ceased to hope for Hinduism, and have no heart to defend it.

It will be observed, then, that both the upper and lower orders are agreed in resigning Hinduism to defeat and destruction. It is treated like a patient on whom the physician has pronounced sentence of death, who continues to be ministered to patiently, decorously, and perhaps lovingly, but hopelessly withal. Christianity has forced on all sections of Hindu society a remarkable unanimity of sentiment as to the fate of Hinduism, and co-extensive with the growth of this sentiment is the persuasion that caste has received its death-blow. Its laws and distinctions have begun to be contemptuously trodden under foot by the enlightened. Among the Bramhists and others who have forsaken the superstitions of their fathers, Bramhins and Shudras may often be found eating together, and none of these Reformers, as they love to be called, are greater admirers of beef-steaks than the Koolin Bramhins. The orthodox Hindus hear of these proceedings, and stand aghast. They want to know what emboldens these men to despise restraints which their fathers have submitted to for ages. The flesh-eating movement, if we may be allowed so to designate it, began in Calcutta, and was at first confined to a hardened few who, having once acquired a taste for English food, were unwilling to return to the rice-pots of their fathers; but since then it has extended to the Mofussil. Englishmen, Mahomedans, and Hindus, have sat down to table together at the invitation, mayhap, of some wealthy Mahomedan gentleman, and the restrictions of caste have been laughed to scorn.

Nor is it an unimportant sign of the times that native editors lose no opportunity to urge upon the Government the suppression of the nameless indecencies that have, from time immemorial, been associated with the religious demonstrations of the people. The exploits of their gods and goddesses form the staple of their religious teaching, and with the impure element eliminated from these exploits, they would have neither point nor interest. To declare open war therefore, against the indecencies of the Hindu festivals, is to assail the very foundations of Hinduism; and yet this is the very thing that the enlightened and thoughtful of the people have committed themselves to do, and they are seeking to make the Government do its duty. It ought, perhaps, to be explained, that some years ago, the Indian legislature passed a law—mainly at the instigation of the Rev. Mr. Long, a missionary who had kept himself better informed than even the Government on the character of the literature constantly issuing from the native press—for the suppression of indecent books and pictures. Since then, the Indian Penal Code has provided for the same thing, but it expressly exempts from this prohibition the vile representations to be found in Hindu temples, and on the cars in which Hindu gods are taken about on festival occasions. These temples and cars abound

with the very exhibitions which the law is designed to forbid, but they are exempted from its action in virtue of the religious-neutrality policy of the Government. But be this as it may, it is a noteworthy fact that the tide of native opinion, that is, the opinion of all who have been brought within the reach of Christianity, and have learnt to admire its standard of moral purity, has set in against the so-called decorations of car and temple, and promises to sting the Government into action. We remember being struck, not long ago, by an article in a vernacular organ, in which the editor, a Hindu, commented most severely on the pictures and images that pollute the temples of worship. He regarded them as an offence against public morality, and boldly charged the Government with neglect of duty in tolerating them. He went on to divide Hindu society into four classes, with a view to show that the taste for these indecencies was confined to one section of the community whose proclivities ought to be subordinated to the sentiments of the greater number. In the first class he placed the Reform party; that is, the men whose minds have been enlightened by education, and who view the licentious entertainments common among the people with disgust. In the second class he put the holy Bramhins and Pundits, who, though regarding these immoralities with displeasure, have not the courage to stem the evil tide. The untaught third class, the middle class of society, he looked upon as the chief patrons of immorality, whether in the shape of books and pictures, or dramatic representations and songs. And in the fourth class he placed the rude and ignorant *chasas* or ryots of the Mofussil; men who care for nothing beyond their fields and their fishing, and take no interest in the excitements of the middle-class.

Does not the fact that Hindu editors are waging war against the immoralities of their own religion show that there are influences at work breaking up the old framework of society, and re-constructing it on a purer and healthier basis? Consider this editor's classification. He places in the first rank not the Bramhin gods, whose curse is perdition, and whose blessing is heaven, but the Reform party. We have here a recognition of moral power in preference to the claim of the twice-born Bramhin. And who constitute the Reform party? Bramhins, Kayasts, Shudras,—all ranks and castes of Hindus,—all who have enriched themselves with a liberal education, and are busy debating the claims of Christianity. The old landmarks are being obliterated, and a new social standard has been set up.

Take another instance of the way in which the sacred rights and privileges of caste are beginning to be challenged. The enlightened classes, that is, the educated men of all castes, sent up a petition to the Government last year, praying for the interdiction of Hindu polygamy. In this petition the following passage occurs:—“Your memorialists

are convinced that the general spread of education amongst the leading classes of Hindu society, those classes, in fact, which direct the movement, and endow authority to the decisions of the national mind, and the healthier tone than before of public morality, induced by a constant and beneficial observance of British institutions, have sensibly cleared the way for the overthrow of social habits which only a pernicious artificial influence hitherto rendered popular.” A little further on the memorialists add: “The supporters of the usage, belonging as they do to the least educated class, and guided by a manifest motive of self-interest, are in a most contemptible and scarcely noteworthy minority. Many of them even bitterly complain of their fate after they have proceeded too far to retreat, and when it is impossible for them to cancel their luckless marriages. If passion or avarice did not blind him to the perception of reason, the polygamist would himself be the foremost opponent of a right which enables him to sow the most violent contention and deadly hate in his family.”

The memorial is remarkable not simply as seeking the overthrow of a time-honoured institution, but also as showing the growing tendency to break up the ancient caste-leavened constitution of society, and re-organise it on a more expansive basis. To recognise this tendency it is not necessary that we should accept the representations of the memorialists as being altogether true. Whatever the future triumphs of education may be, as a present fact, the educated are *not* numerous enough “to direct the movement and endow authority to the decisions of the national mind.” Though ambitious to be regarded as the “Reform party,” and, indeed, in some degree, meriting the designation, they nevertheless still lack some of the essential ingredients of true reformers. Nor is it true that “the supporters of the usage (polygamy) belong to the least educated class,” or that they are “in a most contemptible and scarcely noteworthy minority.” Polygamy is the privilege and practice of Koolin Bramhinism, and there are at least as many Koolin Bramhins as Hindus of inferior castes in the ranks of the educated. Indeed, we are prepared to hazard the statement that not a few of the memorialists themselves are polygamists. Though the educated are increasing in power and importance, they have not yet placed orthodox Hinduism in a minority; for, had they done so, they would have delivered not only others but themselves from the bondage of idolatrous observances. As it is, there are many things which they would do but cannot, because they themselves are in the minority; for, knowing that an idol is nothing in the world, and openly uttering their contempt for the gods, are they not still constrained to give them reverence?

But, as we have said, the misstatements on the face of the memorial do not impair its testimony to the tendency, in itself a remarkable feature of the day, to overlook the ancient and stereotyped distinctions of society for the sake of those that are

more consonant with reason and advancing enlightenment.

The history of the Widow-marriage question also illustrates the manner in which the moral influences abroad in the land are undermining the old constitution of native society. The credit of the movement belongs in measure, though not altogether, to the Reform party. The reader is no doubt aware, that according to Hindu usage, if not law, no girl once widowed is suffered to marry again. The law has borne with cruel force on the tens of thousands of helpless girls, some of them scarcely out of babyhood, that are condemned to live blighted lives, and either submit to untimely death or swell the ranks of prostitution. The Indian Legislature was persuaded, some years ago, to pass an Act legalising widow-marriages, in the hope that the protection thus offered would be the means of redeeming widowhood from its humiliation and disgrace. Under the protecting ægis of this Act, a score or more of widows have been married; but the tide of public opinion is still strongly opposed to the innovation, and the Reform party are staggered by it. They however keep up a ceaseless agitation on the subject, and by learned dissertations abounding in quotations from the Shastras, by newspaper articles, by songs, and by dramas of very varied merit, seek to turn the tide of public sympathy in their favour. The agitation thus persistently kept up, proves that they have not lost faith in their cause, or in the power of moral truth. It also demonstrates the reality of the revolution that is overtaking Hindu society.

Whilst on this subject, I am tempted to give the reader an idea of the widow-marriage dramas that are constantly pouring forth from the Bengali Press. One that has been very popular in Eastern Bengal, is made up of three scenes. The first represents three Baboos lamenting, in conclave, over the evils that come of preventing widow-marriages. A recent occurrence that had brought disgrace on the parents of a young woman who had been a widow from her tenth year, is being discussed, when a noise in the street below arrests their attention. On looking out of the window, they see a woman of the town, a widow,\* being dragged along by policemen. They interpose, and as she propitiates these minions of the law with one of her golden ear-rings, she is released and advised to go home. The second scene opens upon the *boy-to-khana* or court-yard of a fourth Baboo, who is entertaining the first three. Just as the conversation begins to flag, they hear

\* The same Bengali word that signifies a *widow*, is used to designate a prostitute.

the footsteps of some one passing the gate. They send a servant to see who it is, and finding that it is a Pundit of their acquaintance, they invite him to come in and sit with them. Being a Hindu of the old school, and a learned man withal, his presence is a signal for renewing the subject of widow-marriage, the Pundit of course contending for the prohibition. This part of the play is decidedly the most important, for it embodies all the arguments in favour of re-marriage. It is a little too discursive, but this could hardly have been helped. On being foiled by younger and keener wits, the old Pundit loses his temper, and is not pacified till he has had a pull at the hookah. He then takes his departure. The third scene shows the same Baboos without the Pundit. Taking this latter gentleman as their text, they talk of the obstinate prejudices of the orthodox Hindus, and once more sigh over the unmitigable sorrows of widowhood. An apostrophe to the unhappy Bengal brings us to the end of the little book.

The movement in favour of female education is one of the signs of the times, and must take an important share in the revolution that is overtaking native society. But the subject is too large to be treated now: we hope to give it a separate consideration. It has been our design to show how the power of Bramhinism is decaying; and we have fixed upon this feature of the Hindu system, because it is the pivot on which the whole religious and social machinery turns. The people are held to their idols, not from an independent conviction that they be true gods that are so called, but because the Bramhins say they are. It is the Bramhins who, for their own purposes, keep alive the superstitious beliefs and fears of the masses; the gods are only puppets in their hands. Let the spell of Bramhinism be broken, and the entire array of three hundred and thirty millions of deities will vanish away, and

“ Like the baseless fabric of a vision,  
Leave not a rack behind.”

I have, in this paper, sought to show the direction which the new and living influences brought to bear on the stagnant mass of Hinduism are taking. I have yet to show why the reformation thus begun is not making all the progress which we think we have reason to expect. I have shown what the Reform-party have done; I have yet to show what they have failed to do, and why. I hope thus to be able to kindle in the minds of my readers a strong interest in the triumph of truth in Bengal.

## A YEAR'S MISSIONARY LIFE IN DAMASCUS.

## PART III.

As I have said, the holding of public services, the administration of ordinances, and the establishment of schools and stations in Damascus and the neighbouring towns, were not my only occupations: I had also to establish my press, train workmen for it, and put it in working order. This had to be done under great difficulties. I have said in what state the printing materials reached Beyrout, and this was not the term of the journey. The trip across the Lebanon and Antilebanon on the Road Company's waggons was a trifling trial, in comparison of what had to be surmounted in order to convey the goods on donkey-back, from the waggons to the Christian quarter, through the narrow and slippery streets of Damascus. I expected that many things would be broken, and it was only when I opened the boxes that I had an idea of the extent of the damage. The most irreparable accident had happened to the press itself, which, being of cast iron, was broken by a fall. To repair it was rather too much for the skill of Damascus smiths. Several of them were tried by me in succession, but, far from mending anything, rather made matters worse. Two or three months elapsed in these vain efforts; and as the apprentice compositors, owing to the extreme simplicity of my Arabic type and case, had learned their trade almost instantaneously, I was in great danger of having all the type set up and being able to print nothing. This would have brought the work to a dead lock, and considerably discouraged the workmen. In this extremity I saw no other remedy than to print at first a book, the setting up of which should be slow, and require many corrections, transpositions, and other manipulations, before being brought to its definitive shape. No book could have better realised these requisites than my Arabic liturgy, copies of which were besides urgently demanded by the daily increase of my work in village stations. I could not be present every Sunday both in Damascus and in several other towns, some as far as forty miles' distance, in order to hold public services. Most of my catechists and schoolmasters were zealous, pious, and in many respects well-informed men. I could not, however, praise them so much as to declare every one of them qualified to discharge that highest of sacerdotal functions—a function so high that the Presbyterian Church only entrusts it to fully trained ministers, and that the Church of England does not entrust it even to the Archbishop of Canterbury himself—the function of liturgising *extempore* for the congregation Sunday after Sunday. That I could not entrust all my agents with such a duty in every one of my villages, results simply from the fact that I am a Protestant, and do not wish to

make my religion ridiculous. That I could not leave all these villages and their new converts without any public service on Sundays, resulted simply from the fact that I was their pastor, and had their religious interests entrusted to me by themselves and also by God. I had therefore no alternative but to give my agents a written liturgy, so that, on the one hand, the flock of Christ should have public prayer on Sunday, and that, on the other hand, I should have a guarantee that that prayer was orthodox, decent, and reasonable, and that Protestantism was not made a laughing-stock.

I have been for nine years connected with a Presbyterian Church, and have shown, both by word and by deed, that the existence of a Church without a written liturgy is not in my eyes an impracticable thing. The only conditions to its practicability are, that the clergy be orthodox, and well-trained in theology and in the art of liturgising *extempore*, which is, after all, a routine not materially different from that of reading a written liturgy. As to which of the two methods I consider to be the most suitable, suffice it to say that I was once a Roman priest, and have become a Protestant. Now that a Roman priest who has become a Protestant could debate, with any amount of animosity on either side, organ questions, or gown questions, or posture questions, or even liturgy questions where mere form and not orthodoxy is concerned, — would be simply contradiction in terms. In printing an Arabic liturgy, therefore, I was not actuated by any wish of changing the mode of worship of the Presbyterian Church where that Church is placed in ordinary circumstances; I was simply meeting a peculiar and immediate requirement of my work.

In fact, after nine or ten years' missionary work among Christian Arabs, I am perfectly at a loss to understand how the Protestant religion, otherwise so congenial to the Shemitic temper, can ever be established and maintained in every little Arab village, without the help of a liturgy of some kind. I do not say a complicated liturgy. The service of the Church of England, in which the people have to take such a large part, would be perhaps for that very reason unsuitable for populations, most of whom, if they read at all, can hardly read a word in the literary dialect of their difficult mother-tongue without disfiguring it in the most ludicrous manner. To get through the English service in such congregations would be really a work under difficulties; and a form of worship according to which the people has only to say "Amen" or to say nothing, is probably more appropriate to these rude converts. The liturgy of the Waldensian or Genevan Church would quite serve the purpose:

but without a liturgy there is no probability of securing a good public worship to any congregation yet too young to have a pastor. In another article in this Journal I have proved, satisfactorily as I think, that even when the Protestant Church in Turkey shall have reached its full development and definitive shape, the congregations will still be so small and so poor that their ministers must be for the most part humbly supported, and therefore humbly trained. With a good liturgy, Ottoman Protestantism, under such an unpretending but faithful body of pastors, may assume a very respectable shape: without a liturgy, it would, I fear, be altogether a tumble-down affair. Such is the turn the Reformation itself would have taken, had not every one of the great national Reformers, without excepting John Knox himself, been wise enough to frame a liturgy. And in what article of the Decalogue, or even of the Westminster Confession of Faith, is it said that there ought to be no written liturgy? These are new ideas which had never been heard of in the Church until a little more than two hundred years ago. In many cases there is no harm in satisfying a national or individual taste for prayers *extempore*. Every one, even the Pope, admits that prayers may be offered, sermons preached, and sacraments administered *extempore*, as validly as in reading. But there are cases when that satisfaction of a peculiar taste may come into conflict with the general interests of religion, and the salvation of immortal souls which Christ has redeemed with his blood. Hobbies are no longer innocent when they are carried so far as that. When I published an Arabic liturgy, I did it under the pressure of some urgent and immediate requirements of the work before me. I did it also with the knowledge that in so doing I was going against no existing law of the particular Church to which I belonged. I did it, finally, trusting that the Church to which I belonged would appreciate my motives, and take of that which I was doing the view which was consistent both with its laws and with the interests of its mission in Syria.

The liturgy that I published contains eight principal parts; viz., Sunday service, Baptism, Ordination of Deacons, Ordination of Elders, Ordination of Bishops, Marriage, the Lord's Supper, and the Burial of the Dead.

Every one of these parts is taken from the Arabic translation of the liturgy of the Greek Church, except where that liturgy did not contain any available elements. In that case I supplemented it from the Common Prayer Book of the Church of England, taking great care that the whole should be extremely simple. The Lord's-day service is almost entirely extracted from the Common Prayer Book, and bears a great resemblance to that of the Genevan Church. It begins, as the English Morning Prayer, with the versicles, "When the wicked man," &c. Then comes the exhortation to confess our sins, the confession of sins, and the Lord's Prayer. The remainder is very much the same as

the English communion service when there is no communion. It comprises the collect, "Almighty God," which follows the Lord's Prayer, the Ten Commandments, suppressing the responses except the last. The two collects for the Queen are suppressed, because the same is asked in the prayer for the Church militant. Then come one or two chapters of Scripture (which may be the Epistle and Gospel of the day), to be followed by the publication of banns, and other announcements; after which comes the Creed and the sermon. After the sermon the verses for the collection, suppressing those which are taken from the Apocrypha, and then the prayer for the whole Church militant, to which a few words of praise are added, taken from the general thanksgiving; then the *Gloria in Excelsis*; and, finally, the benediction.

The Constantinopolitan Creed is given in its original form, as all the Eastern Churches hold it, that is, without the *Filioque*. This addition would create such an excitement among the Greeks, that even the Pope has allowed the Romanised Eastern Churches not to introduce it—as its omission does not imply the rejection of the doctrine it embodies.

The *Gloria in Excelsis* is also given in the Arabic version of the Greek Church, which contains some very pretty and interesting variations, none of them of doctrinal purport.

A psalm is directed to be sung after collect "Almighty God, unto whom all hearts are known," as in that collect we ask to be enabled worthily to magnify God's holy name. Such is the Sunday service.

The baptismal service is made for the case of an adult, a rubric at the end indicating the changes to be made in the case of an infant. The bishop asks the person to be baptised: "What dost thou ask of the Church of God?"

*Answer.* Baptism.

*Bishop.* Let us pray.

Then follows a long and beautiful collect, taken from the Greek liturgy. The collects of the Greek Church are not generally short as those of the Church of England; but long, and exactly resembling in style the *extempore* prayers of the Presbyterian Churches. It follows, that a complete service, extracted from the Greek liturgy, may be complete and of sufficient length without comprising any more parts, or parts of another nature or order, than an analogous *extempore* service of a Presbyterian Church.

The prayer is followed by the following questions and answers from the Greek liturgy:—

*Bishop.* Dost thou renounce the devil?

*Answer.* I do.

*Bishop.* And all his works?

*Answer.* I do.

*Bishop.* And all his angels?

*Answer.* I do.

*Bishop.* And all his error?

*Answer.* I do.

*Bishop.* And all his service?

*Answer.* I do.

*Bishop.* And all his deeds?

*Answer.* I do.

*Bishop.* Hast thou joined Christ?

*Answer.* I have.

*Bishop.* And dost thou believe in Him?

*Answer.* I believe in one God, etc.

And the remainder of the Constantinopolitan Creed, known in England as the Nicene, though the Nicene is another Creed, shorter, and somewhat different.

The person to be baptised, having thus professed his belief in the Father, the Son, and the Holy Ghost, the bishop says, in the words of the Greek liturgy:—

“Blessed be God, who willeth that all men be saved and come to the knowledge of the truth: now and for ever, world without end. Amen.”

Then the person to be baptised enters into the water; and the bishop, taking water in his hand, pours it on the head of the baptised, saying, according to the form of the Eastern Church:—

“The servant of God, N., is baptised in the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

Then the bishop lays his hands on the head of the baptised person, saying, “Let us pray,” and reading a collect in which he prays for the spiritual welfare and growth in grace of the baptised.

The collects both before and after baptism are extracted from the Greek service for the reception of a catechumen, and are very appropriate for a baptismal service, asking from God all graces necessary to a young Christian, but without mentioning baptismal regeneration.

The final rubrics are to the effect, that for some special reason it is lawful to baptise by sprinkling, a doctrine which even the Eastern Church admits; and that if the person to be baptised happens to be a babe, the answers are made by his father or mother, or by the person having authority over him.

The three ordination services are exceedingly simple, and parallel to one another. They are extracted from the Greek liturgy. For the ordination of a deacon, two deacons or laymen present the deacon to be ordained to the bishop, and relate the fact of the election by saying, “The Church of God, our Holy Mother, desires you to promote the servant of God, N., to the order of deacon.”

The bishop says: “The office of a deacon, as we are taught by Scripture, is to take care of the poor, administer the property of the Church, and generally relieve the bishop of all those cares which are not the exclusive share of the episcopal office. Do you, therefore, testify that the servant of God, N., is worthy of that important office?”

All the people present answer, “Worthy,”—in Greek *ἄξιός*, the election formula, pretty much the equivalent of the English “ay.”

The bishop says, “Let us be attentive!” he then lays hands on the head of the person to be ordained, saying:—

“The Divine grace, which heals what is perpetually infirm, and supplies the defects of that which is imperfect, promotes the servant of God, N., to the office of deacon. Let us therefore pray for him, that the grace of the most Holy Spirit may come upon him. Let us pray unto the Lord.”

Then follows a collect, which the bishop reads, having still his hands on the head of the ordained person. After which, every deacon gives to his new colleague the usual Oriental greeting of fellowship.

The ordination of the Presbyter, or elder, is the same as that of the deacon, *mutatis mutandis*. No side is taken in the difficult controversy which divides the Churches as to the existence and nature of the office of elder. Most of the Churches which deny the existence of the office of elder as founded in Scripture, retain it, however, as a matter of convenience. And whether the elder be the same as a bishop, or has or has not the power of ordaining and administering sacraments, an elder or presbyter ordained according to the form of the Damascus liturgy would be pronounced validly ordained by any Church—the Presbyterian Church, the Church of England, the Eastern Church, or the Church of Rome.

The ordination of bishops, about the existence, nature, and necessity of whose office the utmost unanimity may almost be said to prevail among all Churches, Reformed and unreformed, has received from me the attention which it deserved. A bishop is to be ordained by three bishops, or more, except in case of necessity, when one may be sufficient. The bishops lay their hands on the head of the bishop elect, saying:—

“The Divine grace, which heals that which is perpetually weak, and makes perfect that which is deficient, promotes the servant of God, N., to the office of a bishop. Let us therefore pray for him, that the grace of the most Holy Spirit may come upon him. Let us pray unto the Lord.”

Then follows a collect, extracted from the Greek liturgy, which is read, the bishops having still their hands on the head of the ordained bishop. After which, the new bishop receives from his colleagues the kiss of fellowship and the usual greeting, *ἄξιός*.

The liturgy of marriage is of the same size as that of baptism, and of analogous construction, in so far as in it also there are questions to be made and answered. After the expression of consent, the minister asks the people to be witnesses, and, on their affirmative answer, says:—

“And I testify that N. and N. have become husband and wife, according to the law of God Most High, and in presence of His Church. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

Then follows a long collect, admirable as are all the collects of the Greek Church.

The liturgy of the Lord's Supper is, as all the foregoing ones, of the most simple, solemn, and

scriptural character, mostly in the very words of Saint Basil the Great.

As in all ancient liturgies, the minister begins by saying, "Let us lift up our hearts; let us render thanks unto the Lord our God."

After this follows the prayer called *Preface*, of the same style as that of the English liturgy, but much longer. The first part contains an acknowledgment of the glory and majesty of God, whom all heavenly hosts praise with their holy hymns, and a wish to unite with them as sinful but redeemed creatures. All the benefits of God in our creation, preservation, and redemption are related with thanksgiving, especially the institution of this very ordinance by Christ, whose orders we now obey by celebrating it, and, while celebrating it, giving thanks as He did. The blessing of the Holy Spirit is invoked upon the elements and those who are to partake of them. This invocation constitutes, according to the Greek Church and the ancient Fathers, the *consecration*, without which the sacrament would not be valid. It was formerly used by the Latin Church itself, but not written in the liturgical books lest some heretic, getting possession of them, should be enabled to celebrate the sacrament validly. The priests were taught that prayer at their ordination as a great secret. During the darkness and disorder of Latin Middle Ages the secret was lost, so that now the eucharist could not, if we believe the Greek Church and the Fathers, be validly administered according to the Romish ritual. Whatever may be the intrinsic necessity of that prayer, it was necessary to retain it in a liturgy made for Orientals, as many Protestant Churches have it, the Presbyterian among others. After it, comes a series of petitions for the Church and all classes of persons, and the whole is concluded by the Lord's Prayer.

The *Preface* ended, begins the administration of the sacrament, properly speaking.

The minister having exclaimed,

"The holy things to those who are holy!"

Exclaims also:—

"Have mercy upon me, a sinner, O God!"

He then takes the bread and blesses it, saying:—

"Blessed be God!"

It is understood in all ancient liturgies that to bless God, with reference to a thing, is sufficiently to bless the thing itself.

Then the minister breaks the bread, saying:—

"Christ says:—

"Take, eat: this is my body which is broken for you. Do this in remembrance of me."

Then the minister gives the bread to the communicants, the deacons helping, if there be any. The minister communicates last of all, as the servant of the servants of God, and also, because if he did communicate first, his mind would, immediately after, be occupied in ministering to the communicants, instead of enjoying, as is desirable, a few minutes of silent prayer. Having so prayed for a few minutes, in silence, with the congrega-

tion, the minister takes the cup and blesses it (Christ blessed, or gave thanks, twice; before giving the bread, and also before the cup) saying:—

"Thanks be given unto God!"

The minister then gives the cup to the communicants, saying:—

"Christ says:—

"Drink ye all of this. For this is my blood, of the New Testament, which is shed for you and for many in remission of sins. Do this in remembrance of me."

The deacons, if present, having helped in the circulation of the cup, and the minister having communicated last of all, and remained a few minutes with the congregation in silent prayer, concludes the service by a touching collect from Saint Basil, the *Nunc dimittis* and the benediction.

The Lord's supper is directed to be celebrated, as far as possible, in the evening. The Romish Church celebrates it in the morning merely as a means of cheating its own law, according to which the priest and communicants ought to be fasting from midnight up to the moment when the Lord's supper is administered. By saying mass early in the morning this fast is reduced to nothing, but the mass, though offered in the morning, is not the less called, in the words of the Missal, an "evening sacrifice, *sacrificium vespertinum*." Candles are also lighted on the altar, as a kind of protestation that, regularly speaking, the sacrament ought to be celebrated in the evening. As far as Protestant worship is concerned, it seems as strange to have supper in the morning, as to have candles burning in daylight. As to the attitude of the communicants, the rubric directs them to be sitting, if the *locale* permits it, and if not, to be standing on their feet. It is to be observed, however, that the Orientals sit, at table especially, in a kneeling posture. The habit of reclining on the left arm while eating, was a Roman, not an Eastern custom. This consideration reduces to nothing the question of sitting or kneeling at the communion table.

The Eastern liturgy contains hardly any elements available for a Protestant funeral service. All the funeral service of the Greek Church is composed either of prayers of the living for the dead, or of consolations to him, or of exhortations supposed to be addressed by the dead man to the living. I had, therefore, to borrow from the English Prayer Book, making it shorter by suppressing the psalms, the lesson, and the first collect. In throwing earth into the grave, the minister simply says:—

"Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother hence departed, we commit his body to the dust, in hope of the Resurrection to the Eternal Life. Through Jesus Christ our Lord. Amen."

I had heard that many clergymen of the Church of England objected to being obliged by law to read the burial service over any man baptised and

not formally excommunicated, even over a notorious infidel. I can quite understand such a scruple, to which nothing can give occasion in the East, as the Christian Church is there a mere voluntary association. But I did not know that anybody did object to the burial service on the ground that even when read over the bodies of men who have apparently died in faith, it presumptuously purposes to affirm that they are certainly in heaven. I am persuaded that nothing in the English burial service can bear this construction, which is known to be most opposed to the views of the very compilers of that service, and of all Christian sects without exception. At any rate this objection does not apply to my liturgy, for it simply professes a "hope;" and for God to "take any man unto himself," is simply to summon him to his tribunal. I am sure no Oriental, no Roman Catholic, and no continental Protestant would ever dream of any other meaning.

In the Arabic liturgy the minister is called the bishop all through, and for this reason. All Churches admit that any sacrament or ceremony of the Church may be lawfully performed by a bishop. But many Churches deny that ordination could be performed by a simple presbyter, and the Presbyterians in this go farther than Episcopalians and Romanists, for they deny that even Baptism or the Lord's Supper may be performed by a simple presbyter (ruling elder), that is by a presbyter who is not a bishop. As my object was to make a liturgy which might be used by all denominations, I ascribe every office to the bishop as primary and only necessary minister, leaving to each particular Church to determine if she will have simple presbyters at all, and what status she will acknowledge in them. The cleverest of modern Romish controversialists, as Perrone, now acknowledge that though there were always in the Church, *potentially*, three orders, viz., bishops, presbyters, and deacons; there were, however, in the first century, and part of the second, only two orders *de facto* existing, viz., bishops and deacons. The Apostles, they say, and their immediate successors, were in the habit of ordaining a bishop every man that they ordained a presbyter, in order that, in those troublous times, he might be ready for any emergency, and ordain others, if necessary. But the Apostles had also left a "tradition" that, if circumstances should afterwards make it expedient, it should be possible and lawful to ordain some men presbyters without ordaining them also bishops, giving them the power of administering sacraments but not that of ordaining. Some supposition of this kind is certainly necessary to explain how the order of simple presbyters, as different from that of bishops, came to exist.

The Damascus liturgy, as I have analysed it, is short but complete. That is, it contains all that is absolutely required for the existence and the perpetuity of a Church founded upon the principles of the Bible. It was not without intention that I mentioned this fact on the title-page both in Eng-

lish and Arabic; for some "friends" had very extensively and most gratuitously circulated the rumour in Syria, Egypt, England, Scotland, Ireland, America, and elsewhere, that I was a man who wished to establish confession and several other Romish practices! When I came back to Syria in February, 1864, I knew that I would find there a painful duty to perform, the performance of which would infallibly, in the course of a year or so, lead to my resignation. I did not wish, in leaving Syria, to leave it in the power of any man to say, without my being there to contradict him, that I had been anything else but a Protestant. I thank God that, before leaving, I was enabled to print that liturgy, the most Catholic, and at the same time the most Protestant that ever was printed. It will remain after me as my final and standing testimony to the truth that for many years I have preached among dangers of many sorts.

I have called my liturgy the most Protestant of liturgies. Not only does it, as I hope all Protestant liturgies do, abstain from assuming anything that is not founded on Scripture, but it is free, to a degree hitherto unexampled, of anything sounding like Romanism. My readers do not require to have their attention directed to the very mild assumption of ministerial power implied in such formulas as "The Servant of God, N. is baptized," "The Divine Grace . . . promotes the servant of God, N. to the office of . . ." "I testify that M. and N. have become husband and wife,"—when compared with the priestly "*Baptizote*," "*Ego in Matrimonium vos conjungo*," and "*Accipe Spiritum Sanctum*," still used in many Protestant Churches. At the same time the special knowledge that I happened to have of the theology of the Romish and of the Eastern Churches, has enabled me to secure that all ordinances, being administered according to my liturgy, should be valid in the eyes of all Churches, Eastern and Western, Reformed and unreformed. The English ordinations, for example, though they contain the famous words "Receive the Holy Ghost," which are such a sore to many Protestants, are not saved by that from being pronounced invalid by the Romish Church. They would, like the Eastern ordinations, be recognised as valid by the Bishops of Rome as well as by the Patriarch of Constantinople, were they performed according to the very simple and incontestably Protestant form contained in the Damascus ritual.

The setting up of the liturgy progressed well, too rapidly perhaps, for the press was still lying broken and unserviceable, every day getting a little worse as a result of the attempts to mend it. At last a Franciscan monk, who had been an engineer, heard of my distress; and as a good Samaritan kindly tendered his services. The press was, therefore, installed on the back of a rather unwilling donkey, and conveyed to the Franciscan convent, whence it came back two days after, most cleverly and skilfully mended. But this was not to be the end of our trials. The inking rollers which I had brought from

England had become unserviceable, and though we had all that was necessary for casting new ones, and the *Encyclopædia Britannica* for directions, the thing was not found to be so easy in practice as in theory. The difficulty was not to cast the rollers, but to extract them from the mould after they had been cooled. This my workmen never were able to do. Though they took great care to oil the mould, every successive roller stuck to it so as to come out only piece by piece. After two months desperate efforts, I resolved to make an invention and try it. Instead of a metal mould, I simply took a large sheet of paper, which I rolled, so as to form a cylinder of the proper size; maintaining it in that shape, and at the same time securing adherence to the foot and star, by the very simple means of a string at each extremity. The roller having been cast, we put the whole in cold water so as to wet the paper cylinder, which was then easily got rid of by simply rubbing with the fingers. The result was a magnificent roller which worked admirably. We began to print, and every new roller that we cast according to the same principle was a perfect success. The casting of type, after many fruitless attempts, which came from the fact that the lead pump had a hidden hole at its bottom, went on also prosperously as soon as we had discovered the hole and hammered into it a piece of iron. The bookbinding also became satisfactory as soon as I had invented a wooden apparatus for cutting any number of books straight and all the same size. Finally, within a year of the day when the first press had been intro-

duced in Damascus, that press had produced a liturgy, besides some little tracts; type had been cast, and many hundreds of copies bound and distributed. The greatest activity prevailed at the same time in all the missionary stations whose number and prosperity were rapidly increasing. All that the work of a year. That year was the only year of my missionary life in which I had a work entirely under my control, and was able to test on a scale of some extent, what had always been my views of the conduct of missionary work. I knew that my days were numbered, but knowing that the future belongs to God, and that we can serve him and be useful to-day without even knowing if we shall live to-morrow, I endeavoured to use time while I had it, and the reward for me was the most blessed, the most useful, the most happy year of my missionary life. That year has considerably strengthened the ties of Christian love which united me to the Brethren in Damascus and its out stations. They had always wished that such work should be done, and loudly expressed their hopes in me on this subject. When they saw me enter that way heedless of danger, and saw at last that, by doing so, I had risked all for Christ, they believed more than before in the power of faith, and in the reality of the tie which unites them together and to me. These feelings manifested themselves strongly at that last supper of the Lord which concluded this "Year of missionary life in Damascus."

JULES FERRETTE.

## PAPERS ON SOCIAL QUESTIONS. No. II.

### EARLY LABOUR.—PART II.

SINCE 1833 the Legislature has affirmed, in 14 separate Acts of Parliament, that the child, as a member of Society, has a right to protection from the injury of premature labour. The question at present is, how far can that protection be extended, or can it be extended to all employed children? This is no question touching the principle involved, it is only one concerning the means of its enforcement.

The first Report of the Commission of 1862 opens with a memorial from the employers of the Staffordshire potteries, praying for legislative interference on behalf of the children in their service. They appeal to Parliament, on moral and educational grounds, on behalf of 11,000 young persons under eighteen, employed in the potteries, under conditions which they have found to be unfavourable to morality and intelligence, and therefore to the real welfare of all concerned. The conditions of labour in the potteries may be briefly described. Each man requires two boys, one who turns the wheel, at which he works from morning till night, and one who runs with the unbaked clay in its mould and deposits it in the oven. There are about 2500 of

these little runners employed. They commence work when between seven and nine years old, and are frequently employed by their parents. "I have often seen," says one witness, "the father of a family, a plate or saucer maker, have with him several of his children, girls as well as boys, from eight to ten years old, running out and in to the burning stoves while the sweat literally poured down their bodies." At this work many become emaciated and enfeebled for life. "Each generation of potters becomes more dwarfed and sickly than the last," say the medical men of the district! The hours which these children work are also excessive. Generally from 5:30 in the morning to 6 at night, but often they are made to labour on till 8, 9, and 10 at night; and this occurs, nine times out of ten, by the selfishness and irregularities of their taskmasters—the workmen.

The twenty years between 1842 and 1862 have made some improvement in the condition of the children employed in machine lace-making. In the warehouses they do not begin to work till they are nine or ten years old, and their hours of work are shorter and more regular, though still, in the

branches of the trade where their labour is not protected, the hours are plainly injurious to such young children. In the houses of the mistresses, who act as middlewomen, the children go to work earlier and work under worse conditions. But it is in the making of pillow lace that the children still suffer most severely. They begin when mere infants of five and six years old to work from four to eight hours a day. After the first year or two the hours lengthen out, till as girls of twelve they can do a full day's work. At this age they leave the lace schools to work at home, often crowding together in their cottages for the saving of light and heat. The work requires anxious and close attention, and the young workers look worn and early aged, and have often to struggle with the dimness of sight which is as much the consequence of want of wholesome air and exercise as of the strain upon the nerves of the eye. There are 150,000 people employed in the lace trade, chiefly women and children.

Other 50,000 are occupied, in the straw plaiting districts, in that branch of industry. There are schools for the teaching of the plait, similar to the lace schools, but the industry is a purely domestic one, and the mothers are the taskmistresses. The little ones begin as soon as they can use their fingers, at four and even three years old. It would take too much of each mother's time to teach her own little ones, so she sends them to a neighbour, who teaches twenty or thirty at once. The mother sets the child a task to be done in the school, so many yards to plait, and that mistress is most patronised who can get the most out of the children and increase the number of yards sent home to the parent. "The parents do not," we are told, "study the welfare of their children, but only how much they can get out of them." They grow up even more ignorant than the lace workers. It is added, that "when they grow up they do not care much for their parents." The parents sacrifice the future of the children, the children neglect the age and the weakness of the parents.

Another army of 50,000 women and children work in the hosiery trade: the latter do the winding and the seaming. The work is done in the homes of the workers, and they set their little ones to work at the very tenderest age; infants of three, four, and five are employed, and sometimes kept up shamefully late, even till eleven or twelve o'clock at night. Mothers will keep their children awake by giving them a slap every now and then. "If a man has a few frames and no child of his own suitable he employs a boy to wind, and keeps him, especially on Thursdays and Fridays, as late as the parents will allow, often till eleven and twelve at night, but they will often keep their own children till one or two."

In the metal trades of Birmingham, Wolverhampton, and South Staffordshire large numbers of children are employed. It is estimated that in Birmingham alone there are 2000 children at work

under ten years of age, and that of these 500 are under eight. In the button and similar light trades, they usually begin work when about seven years old. The worst condition of their early labour in the small Birmingham workshops is, that they are generally crowded into the smallest possible sitting space. The furnace, the iron mill, and the forge in Staffordshire and Worcestershire take boys from eight to thirteen, and sometimes they must work in day and night sets; otherwise their occupation seems to be healthy enough. In the making of iron rods, and chains, and wire, both boys and girls labour from eight years old and upwards; and over what is called the "BLACK COUNTRY," wherever the labour becomes domestic, as among the nailers and chain-makers, then it is irregular and oppressive in the highest degree. An instance is given of an engineer at a foundry, in receipt of 30s. a week, who contracted with his master for heavy ironwork, and employed his own boys to do it. "The father has worked these boys from four in the morning till twelve at night for two or three weeks at a time." All these employments are rendered hurtful by the long dreary hours for which the young workers are employed, many of them are otherwise healthy and light. They are also hurtful in demanding the energies of the child at so early an age as to render anything like education impossible. In the Black Country, which, with its seared refuse heaps, and smoke, and flame, and ashes, seems as if it had been converted into a wilderness of ruin, a darkness of heathen ignorance prevails which is scarcely to be credited. Heaven was heard of only "when father died long ago,—mother said he was going there." "All go in the pit-hole when they be buried," said another, who had not even heard of a heaven beyond. "They never get out, or live again;" "I have no soul;" "Christ was a wicked man:" such answers were numerous. In one place of work, out of eighty children only one could read; others could not tell what country they lived in, the name of the Queen, the name of the commonest flower, or what a river or a mountain was. In all trades in which children are largely employed, the same sad story is repeated; wherever the workers have the disposal of the children's time they are overworked. "That boy of mine . . . when he was seven years old I used to carry him on my back to and fro through the snow, and he used to have sixteen hours a day; I have often knelt down to feed him as he stood by the machine, for he could not leave it or stop," said a paper-stainer in his evidence. Whether was this deadly ignorance of the consequences to his child or deadly indifference? The touch of tenderness in the carrying of the child seems to redeem it from the last.

But children are sometimes employed in occupations which are hurtful in themselves, as, for instance, in climbing chimneys. A simple description of their labour would be, *boys used as brushes*. They are made to climb crooked chimneys, sticking

in them, and coming out black, and sometimes bruised and burned. Their knees and elbows are rubbed with brine in order to harden them, and this process must be undergone as often as they come back with the skin torn off. An Act was passed in 1840 to prevent these cruelties by putting a stop to the practice altogether. But though more than one society in different parts of the country undertook to maintain and enforce the law, and though the cruel and unnecessary custom was put an end to in various places, Edinburgh and Glasgow in particular, the Commissioners in 1862 found it still in existence.

Some women are to be found who will sell their children to the master sweeps, who use them, for a sum of from 50s. to 5*l*. "In Liverpool," says one witness, "you can have any quantity." A Mr. Clark coolly says,\* "I had myself used boys as young as 5½; but I did not like them; they were too young, and I was afraid they would go off." The match manufacture is another frightful trade which has fallen to the children. The discovery from which it arose dates only from 1833, and the application of the invention has been still more recently developed to its present proportions. One need not be very old to remember the time when every household in the land went hammering away at flint and steel to procure the necessary kindling spark on which they were dependent for light, and heat, and food throughout the day. Now, 3000 human beings are employed in making, and in tipping with sleeping fire, the little familiar slips of wood which give light to all the land. The greater number of these human beings are children. With cleanliness, with air, with requisite caution and care, they might be healthy and happy children; but it is seldom that they are duly cared for, and the result of want of care is a disease which attacks the teeth and jaws, and with awful suffering eats away the living tissues, and, if life is saved, leaves the face a hideous deformed mask.

In country districts the same causes are in operation. In 1843, a Commission of the Poor Law Board made a special inquiry into the employment of women and children in agriculture, and in their Report is to be found an account of the rise of an evil which has come to light again after twenty years of neglect; only, as was natural, it has assumed far larger and more formidable proportions. This evil is known as "The Gang System." Castle Acre, a village in Norfolk, has the honour of being its birth-place, in this wise. Castle Acre was an open parish; all the surrounding parishes were close—that is to say, the landlords refused to lodge what labour they or their tenants required upon the soil, and kept their estates free from cottages and poor-rates. The consequence was, that Castle Acre was crowded and over-crowded with labourers' dwellings, and became more and more crowded the closer the neighbouring parishes became, and the

further the selfish system extended. It extended so far, at length, as all unchecked selfishness will extend, that distant farmers when in want of labour sent some one to the open parish to contract for it on their behalf. As it was usual for children to do a good deal of field-work, the labour required was, of course, often that of children. So there sprang up a set of men who gathered the children into bands, and took them out of the parish to work in distant fields. It is easy to see to what such a system must lead. The children could not obtain employment except through these middle-men, often coarse and brutal fellows, intent on making as much out of the children as they could. Infants of five and six were thus driven to the fields. Some of the gangs, consisting of boys and girls mixed, were carried in waggons far away from their homes, and put to sleep in barns and outhouses. All this appears twenty years ago in the Report, and nothing more is heard about it till the Rev. Mr. Hutton brings it before the Social Science Meeting at York, and from thence Lord Shaftesbury, the unfailing friend of the children, carries it to the House of Lords, and gets a special inquiry appointed concerning it; to have other result, we hope, than to be entombed in a Blue-Book. The system has spread over Lincolnshire, Cambridgeshire, Huntingdonshire, and part of Northamptonshire. Mr. Hutton pictures a Gang parish, where all the farmers are in favour of the system. The population is about 3000. There are eight gangs at work, containing about forty children each; five of these are mixed gangs of boys and girls; two consist entirely of girls, and one of boys only. The association of the younger children with the hardened, wicked, and corrupted boys and girls of fifteen and sixteen years of age, is most demoralising. Their language is awful. Vice and immorality in every form is the fruit of the system. It is clear, also, that very young children must suffer physically from the exposure to fatigue and cold.

Now what are the conclusions to which this mass of evidence from all quarters, and for two whole generations points? It comes, too, from other countries. A report from the manufacturing district of Alsace, to the French Minister of Instruction, on the condition of the factory-workers, speaks of the cruel conduct of parents in sending their children at an almost infantine age to the factory, and of the retribution it entails, thus:—"For when the children begin to discover the mercenary bargain of which they have been made the victims, they take the first opportunity of renouncing the filial engagement, and of abandoning their parents. And this alienation in the family, aggravated often by the brutality and ignorance of its head, is one of the main causes of the misery which prevails among multitudes of the workpeople."

The Report of the Commission concludes that the evidence laid before it gives rise to the painful conviction that the state of the children in manufacturing towns, under their own parents or other

\* Report of Children's Employment Commission, 1862; first report, p. 88.

small employers, at the present time is worse than that of children in factories previous to 1844. In large manufactories even, where the labour is unregulated, the hours are generally twelve; but in the small and domestic industries the children are called upon to work most unreasonable hours. Where the workmen hire the children the labour is more oppressive than it is under masters; but the service of the parents is the most oppressive of all. The evidence in the lace and other trades makes it also abundantly clear that, in too many cases, the children are over-worked by their parents, not from need, but to acquire the means of self-indulgence.

In the care of their children lies the vital difference between the mass of the working-classes in this country and its other classes. It is here that the great and widening gulf between them has been fixed. Think of the tender care of the intelligent and thoughtful mother over her little ones! Compare the slapping which the poor little winder receives to keep her awake, with the kisses that fall on sleepy eyelids after hours of play! Compare the father and mother spending the wages of the premature labour of their child on a single night's drinking, and the self-denial of the middle-class man toiling in brain and body to educate and give a fair start to his. We cannot suppose, however, that one class of the community has been endowed with parental tenderness, and that another has been left devoid of it. We must look for the causes of the difference elsewhere. We shall find these in the pressure of poverty, and the still deadlier pressure of ignorance. There are to be found at this day magistrates and men of position who prefer that chimneys should be cleaned by means of boy brushes, and who can see no evil in the gang system if it only had another name. It is but fair to give poor parents the benefit of such facts, and to suppose that they are ignorant of the evils they are inflicting on their children. When the condition of the children in the factory districts had roused the feelings of the nation to such a pitch, that statesmen who would fain have stood still were forced to act, there were to be found those who argued that there was no real hardship to complain of. The author of the *Philosophy of Manufactures* (Dr. Ure) in his chapter on the *Relative Comforts of the Factory Operatives*,\* sets it down as impossible that twelve hours' labour in a factory could injure the health of a child. He falls back on the notable argument that either the tales of the hardships of the factory children are

unfounded, or the Lancashire people are utterly devoid of understanding and parental tenderness. This latter conclusion he considers absurd, and therefore that the tales are unfounded is his easy conclusion. Three-fourths of the children in factories are piecers, he goes on to say. When the carriages roll back to the distance of two feet, nothing is to be done. They stand idle from one to three minutes, "consequently, if a child remains at this business twelve hours daily, he has nine hours of inaction, and though he attends two mules, he has still six hours of non-exertion." Non-exertion, standing between the ranks of rolling carriages, rapid movement of eye and hand required every other minute! A week of it would have been wholesome discipline for Dr. Ure in the way of teaching him to be sure of his premises before he drew his conclusions. He might be a great authority on wheels, gins, rollers, and other matters concerning automatic motion, but he evidently knew very little about the motions of the child machine. He ridicules an ingenious physician, who when asked about the effects of night-work on factory children, condemned it "because Dr. Edwards of Paris found that if light is excluded from tadpoles they never become frogs; and further, because the Caribs, Mexicans, Peruvians, and other savage individuals, millions in number, are never deformed, in consequence of their being continually exposed to the light." He thinks a view of mule-spinning, with which he adorns his pages, "will enable the faculty to guess at the number and brilliancy of the gas-lights in a cotton-mill, and will probably satisfy the minds of its most sceptical members, that as far as light is concerned, mill children need not linger in the tadpole state." Now if this "philosopher" could, only thirty years ago, in good faith, set forth such folly, may we not believe that in the majority of cases the cruelties that are inflicted on children are inflicted in ignorance, and say, as of far guiltier men it was said, "They know not what they do!" There is also hope in this view, for, though no Act of Parliament can be framed to reach and control the almost irresponsible power of the parent, a thoroughly national system of education may yet be made to penetrate the nation with a deeper sense of moral responsibility in the matter. Already, as the memorial of the master-potters shows, the protection of the children is held to be a matter of interest and importance to that class of employers. This feeling is very widely spread, so that the Legislature will find it easy to extend that protection wherever it can be enforced.

\* Ure's "Philosophy of Manufactures." 1861.

## MEDICAL MISSIONS.

On the 20th of May last, a public meeting, presided over by the Bishop of Madras, was held in the Evangelistic Hall, in behalf of Medical Missions. Several excellent speeches were delivered, which our space will not accommodate; but the following, by Dr. George Smith, one of the Professors in the Medical College, is so valuable as an exposition of the subject, that we cannot withhold it from our readers. We omit a few introductory sentences:—

“The primary agents in the conversion of the world are, God’s Spirit, God’s Word, and God’s preacher of the Gospel. All other agencies are subordinate. Medical Missions constitute a subordinate agency. The Medical Missionary is the helper, not the substitute of the preacher. Medicine is the pioneer of the evangelist, the handmaid of religion, and the complement of the Christian ministry.

“I believe that a careful study of the New Testament proves that, for the medical element as an adjunct of missionary work we have the express and repeated warrant of Holy Scripture. I believe further that that agency is subordinate to, not substitutional of, the preacher’s office. I believe further that the power, position, and warrant of medicine, as an element of missionary work, have been overlooked by the Church as a whole,—at all events, until of late years; but I also believe that the Church is awaking to a sense of the importance and authority of this valuable means of acting upon the human heart.

“It is not, however, to be imagined that the advocates of Medical Missions have only a few Bible facts, or a few inferences from Bible facts, to support their cause. Even were this all, it would be sufficient, for each Bible fact warrants its own system of laws and ideas; but the claim of Medical Missions upon the attention of the Church rests upon a far broader foundation: even upon this, that the New Testament, as a whole, illustrates so constantly the interweaving of the art of healing with the labours of the evangelist, that it forms what may be called the Medical Missionary Report of ONE, who, with all reverence he it said, was the First, the Great Medical Missionary.

“The question is a solemn and practical one. In the great work of making disciples of all nations, have we every agency at work which has scriptural authority for its employment? To the law and to the testimony. To this question, let us endeavour to obtain an answer from the Word of God. Let me refer you first to the last three verses of the 4th chapter of St. Matthew.\* Jesus was entering upon

His ministry, gathering His wheat into His garner, and He was teaching the twelve how they too were to gather the wheat into His garner. Jesus knew what was in man; He knew man’s heart with its obstacles, prejudices, weaknesses, and principles of action. And surely, therefore, those means which He found best to draw man to Himself, ought to be closely studied and followed by His disciples, for ‘the disciple is not above his Master.’—And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.’ Now, what do we learn here of our blessed Lord’s system? We learn that it included itineration, teaching, preaching, and healing. ‘And His fame went throughout all Syria.’ Was it the fame of His teaching and preaching that thus spread to a heathen land? Let us read on. ‘And they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy.’ These were selfish motives; now-a-days these sufferers would be called Rice Christians, or, perhaps, Medicine Christians; and men, even Christian men, would scoff and despise such converts in prospect. Jesus acted not thus; His thoughts are not as our thoughts; we are told, ‘He healed them.’ Even in this respect is His gracious saying true, ‘Him that cometh to me I will in no wise cast out.’ How did this bear upon the great work of missionary labour? ‘And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan’ (St. Matt. iv. 25). Here was a mighty congregation, a congregation full of gratitude and love, pressing after the great Physician, Jehovah Rophi, the Lord, the Healer. Prejudice had vanished; obstacles had disappeared; mountains of difficulties had become levelled, and the solemn truths of the sermon in the Mount fell on that mighty crowd, as living seed upon honest and good ground.

“The whole philosophy, power, position, and authority of Medical Missions may be deduced from this one portion of the Word of God. What a beautiful type, too, is here of the Christian’s experience! We hear of Christ’s healing power from our far-off cities; from Abana and Pharpar, rivers of Damascus; we come to Him the great Physician; He looks upon us toil-worn with this world’s trials, dust upon our feet, crutches in our

Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

\* Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all

hands, bandages upon our sores, helplessness in our faces. We say, 'Lord, if thou wilt, thou canst make me clean.' He asks not our motives, for it is His to give motives. He heals; we follow Him, and He blesses us.

"The New Testament is full of such examples. Picture to ourselves the evening scene described by St. Mark, i. 32, 33, and part of 34. 'And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils.'

In commencing His ministry, our Lord quoted Isaiah, and accepted the Prophet's delineation of his character. 'The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind.' And St. Matthew adds this commentary upon our Lord's acts of healing 'that it might be fulfilled which was spoken by Esaias the Prophet, saying, himself took our infirmities, and bare our sicknesses.' Our Lord healed that He might teach. It was no mere effort of simple benevolence; it was that truly, in its highest and best sense, but it was something far more; it was benevolence with a definite aim and object; He healed the body, in order that He might have an opportunity of healing the soul.

"Allow me to quote but one passage more; it is, however, a pregnant one. Our Lord's answer to the question of John's messenger 'Art thou He that should come?\*' 'Go your way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.'† Well might the astonished crowd say, 'We never saw it on this fashion.'

"But we have not only the example of our Lord to guide us, we have also His command. What were the terms of missionary work indicated to the twelve Apostles? Luke, ix. 1, 2. 'Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.' And how did they fulfil their orders? 'And they departed, and went through the towns, preaching the Gospel, and healing everywhere.' What, again, were the terms of missionary work laid down by our Lord for the guidance of the seventy? Luke, x. 3, 8, 9. 'Go your ways: behold, I send you forth as lambs among wolves. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.' The same divine lips which commanded the twelve and the seventy to go and preach, com-

manded them also to go and heal. Deeds of mercy, words of love.

"I need not remind you that the early Church possessed, along with other supernatural powers, the miraculous gifts of healing, or that the healer was in all probability a Church officer of Apostolic times, for these facts must be familiar to you all; nor need I call to mind those instances of healing mentioned in the Acts of the Apostles, as an evidence that the gifts of healing, as of prophecy, and of speaking with tongues, were fully called into action in the Apostolic Church. I may, however, add, that the Roman Catholic Church has not altogether lost sight of the value and scriptural warrant of this agency, though the Protestant Church has to a great extent.

"Here a natural remark may be made to the effect that our Lord's powers, and the powers He conferred upon His immediate disciples, were miraculous, and ceased when the Church's growing strength rendered such special powers unnecessary, and that having withdrawn the power, He intended its exercise to cease. If urged as an objection to Medical Missions, do not let us confine the argument to them alone; but follow out the objection fairly, and where does it land us? The preaching and teaching of the first missionaries were quite as miraculous as were their gifts of healing. They spake as they were moved by the Holy Ghost, and that in tongues and dialects which they had never studied. These gifts have been withdrawn, but the preacher's office continues: why should it be otherwise with the healer's? Are the phial and scalpel at a greater remove from primitive times than the Moonshoe and the Dictionary?

"Let us now take another and different view of the question of Medical Missions, and ask what are the special advantages attendant upon the use of this agency as regards mission work. What has medicine, *per se*, to offer as the pioneer of religion?

"The province of medicine is to preserve health and cure disease. These are its primary and essential objects. The field of its operation is man individually, man collectively, man mentally, man physically. In this light, medicine, as a science, assumes a peculiarly sacred aspect; it is well to think of the art of healing in this high aspect; in this light should it be recognised by the public, as well as studied and practised by the profession. Now, medicine brings us in contact with man, with the inner man, with humanity in its hours of suffering and distress, at a time, too, when kindness and sympathy are most urgently required. This places the medical man in a position of great influence and of great responsibility.

"Let us go a step further, and suppose that the physician is also a Christian man, zealous for his Lord's cause, prepared to do what he can for the glory of God, and striving to look upon man as God the Father, God the Son, and God the Holy Ghost, look upon him. Such a one longs to see the influence of medicine brought to bear upon the con-

\* Luke, vii. 19.

† *Ibid.* 22.

version of the world. To such a one the Bible, as a whole, but more especially the New Testament, must have an interest of a very striking kind. As he reads and reflects, he recognises the fact that an agency known to him to be most potent in its action upon the human heart, has been interwoven by divine authority and example with the missionary's work. The continued reference to healing in Holy Writ—the fact, that the Acts of the Apostles and one of the Gospels were written by a Physician—the appellation of Physician accepted by our Lord himself—the typical character of disease as representing sin, and of health as representing righteousness, are all facts of deep significance to the Christian Physician.

“But he looks around him, and he finds that the primitive idea of missionary labour has undergone a change. Paul and Silas are there; Timothy, full of zeal, but young and inexperienced is there; but where is Luke, the beloved Physician? ‘he whose praise is in all the churches?’ The healer, he observes, is no longer the helper and the pioneer of the Evangelist; the Church has dropped an arrow out of its quiver, and has passed by an agency expressly sanctioned by the word of God.

“My Lord, the Church has teachers and schools, she has societies, printing presses, translators, and subordinate agencies of various kinds. Why has she no healers? Was ‘Go preach’ said by one voice, and ‘Go heal’ by another?

“In advocating medical agency, we advocate no interference with existing organisations, no alteration or reconstruction, only addition. Nay, more; we do not advocate the addition of this agency to every mission, or to every stage of a mission. Circumstances may render the agency superfluous or unnecessary, but we advocate that this agency shall

be recognised, its importance acknowledged, its position admitted, when circumstances indicate the proper field for its operation. And where can we find such a field as here in India? Here, where prejudices are strong, aversion deep, caste supreme, domestic life sealed, the higher classes in all but impregnable fortresses of pride, superstition, and separation, and where the very outworks of heathenism are so formidable to the missionary's success; here, if anywhere, is the field of the medical missionary; here, if anywhere, will be the scene of his usefulness and of his success. To disease all doors are open, and where disease enters there may the medical missionary find ingress, and where he finds admittance there will his Master's message find entrance too. In this sacred work the medical missionary will realise what it is ‘to walk as He walked,’ and in his daily experience he will recognise more and more the divine wisdom of that Holy One, who, in deeds as well as words, replied to the world's loud cry, ‘have compassion upon us;’ ‘I will have compassion.’

“Let us help the Medical Mission of Madras in this its day of small things, and let us look forward to the time when, through our humble agency and training, with God's blessing, every mission to the heathen, in this Presidency, at least, shall have added to it efficient elements of medical missionary labour.”

Contributions for the various objects of the Edinburgh Medical Missionary Society will be received in London by Mr. James Watson (Messrs, Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Mathieson, & Co., 77, Lombard Street: in Edinburgh, by Dr. Omond, 43, Charlotte Square.



## LETTERS

FROM

## THE CORRESPONDENTS

## OF "CHRISTIAN WORK."

## England.

THE elections have absorbed all interest during the present month. Their chief significance, as respects ecclesiastical questions, is, that the *bonâ fide* liberal party has been considerably strengthened, and that consequently all motions favourable to the remission of tests and of special privileges to the Church are likely to receive a much more influential support than in any previous parliament. Such a result is differently viewed by two parties in the Church of England herself, both professedly equally anxious for the promotion of her interests. The one of these considers that the Church, instead of being weakened by past concessions, has been strengthened, and that, with her great resources, the more that her shackles are removed, and present causes of unpopularity taken away, the more will she extend her influence and draw into her fold those who have conscientiously been separated from her; the other party guard jealously every concession, supposing her very existence to be in danger unless she be protected. The battle-field of these two parties has been the University seat of Oxford, and the latter has numerically triumphed, though the former has shown itself much stronger among men of standing. The majority of leading high-churchmen, with the *Guardian*, their representative newspaper, gave their cordial support to Mr. Gladstone, considering that the position of the Church was much weakened by being mixed up with party politics; the conventional high-churchmen, whose church feelings are founded rather on a social than a religious basis, opposed him; while the evangelicals, as represented by the *Record*, gave him also their opposition, the chief cause being his declared opposition to the Irish Establishment, the union with which is regarded as a warranty of evangelicalism. Mr. Gladstone, in an exceedingly able speech delivered at Liverpool on the evening of the day of his defeat, exhibited his own policy, as contrasted with that of his opponents, for the promotion of the interests of the University and the Church. Of the former he said:—

"As to the mode of promoting these interests, as

to the best method of testifying to that attachment, there may be great differences between us (himself and Mr. Hardy); my earnest desire, my heart's prayer is, that her future may be as glorious as her past,—yet more glorious still. But if it is to be so, that result must be brought about by following a certain method of action, by enlarging her borders, by opening her doors, by invigorating her powers, by endeavouring to rise to the height of that vocation with which I believe it has pleased the Almighty to endow her; that, as in other times, the Universities of the land, and Oxford the first of them, led the mind and thought of the country upon the path of improvement, so now they may still prove worthy of that high office. But if I am told on the other side that it is only by embracing the narrow interests of a political party that Oxford can discharge her duties to the country, then, gentlemen, I at once say I am not the man for Oxford."

Speaking of the Church he said:—"If the Church of England is to live among us, she must flourish, and she must grow, and God grant that she may do all by making herself beneficently known in the discharge of her Apostolic offices, by the faithful custody of the word which she has received, by making her ministrations the friend and consoler of every man of every rank of life, by causing herself to be felt by each one of you in those actions wherein her assistance can be available—these are the functions in which I have cordially desired to promote her usefulness, these are the functions in which I believe she is growing stronger from day to day; and on my part, as the representative of Oxford, on the part of those who have been honoured with the confidence of Parliament, we say we have in no respect betrayed our duty with regard to the Church of England. But, sir, there is another view conscientiously entertained. I have no doubt there is another view as to the proper mode of promoting the interests of the Church of England, from which we essentially differ. If it is thought that the Church of England's interests are to be promoted by maintaining some odious stigma, I care not whether it be upon Protestant Noncon-

formists, or upon our Roman Catholic fellow-countrymen, I disclaim and repudiate such party modes of defending the Church. And I say that the misguided persons who, in their folly, would use such weapons for the purpose which they have in view, are merely contributing to defeat their own dearest wishes, and are not to be reckoned, as far as their acts are concerned, among her friends, but among her foes. Therefore, sir, I hold that the promotion of the civil and religious freedom of our fellow-countrymen, so far from being a sign of disloyalty, is a very sure proof of that affectionate and intelligent service which a body like the Church of England ought to desire at the hands of her children."

Dr. Pusey has addressed the following most significant letter on the subject of the election, to the editor of the *Churchman*.—

"You are naturally rejoicing over the rejection of Mr. Gladstone,—which I mourn. Some of those who concurred in that rejection, or who stood aloof, will, I fear, mourn hereafter with a double sorrow because they were the cause of that rejection. I of course speak only for myself, with whatever degree of anticipation may be the privilege of years. Yet on the very ground that I may very probably not live to see the issue of the momentous future now hanging over the Church, let me, through you, express to those friends from whom I have been separated, who love the Church in itself, and not the accident of its establishment, my conviction that we should do well not to identify the interests of the Church with any political party; that we have questions before us compared with which that of the Establishment (important as it is in respect to the possession of our parish churches) is as nothing. The grounds alleged against Mr. Gladstone bore, at the utmost, upon the Establishment. The Establishment might perish, and the Church come forth but the purer. If the Church were corrupted, the Establishment would become a curse in proportion to its influence. As that conflict will thicken, Oxford, I think, will learn to regret her rude severance from one so loyal to the Church, to the Faith, and to God."

The missionary of the London City Mission among the cabmen gives an interesting view of the work in which he is engaged:—

"I am happy," he says, "to be able to report that the six-day cabs increase in number every year; and I have good cause for hoping that ere very long we shall find the majority of the cabs plying in London are those which are worked only for six days in each week. The total number of cabs in this city has not yet reached 6000; and of these 2100 or more are six-day ones. This is very gratifying, as every Christian cannot but rejoice when he reflects that more than one-third of the London cab-drivers, or from 2100 to 2200 men, who, up to a comparatively recent period, were compelled to work on the Lord's-day, now rest on the Sunday, and enjoy the blessed privilege of attending public

worship with their wives and families. And I am most thankful to be able to say, many of them also attend to the one thing needful. It is surprising how quickly a difference is noticed in a man when he becomes a six-day driver, both as regards cleanliness and behaviour. He becomes cheerful and conversant; and as his body has the rest which nature requires, so his mind becomes more clear and capable of serious thought. In short, the Sabbath-day's rest is one of the greatest blessings to every man who is privileged to possess it, as is proved by his soon showing himself a better husband, father, and citizen. Surely six days is enough for these men, as, according to the mechanics' hours, the cabman makes nine days each week if, as is ordinarily the case, he works fifteen hours daily for six days; and many work eighteen hours per day. My experience has proved that all those who work every day alike suffer severely in mind and body: they become so bewildered as scarcely to know what they are doing. I know of one man who did not go to bed for several weeks because his wife had offended him, but worked his cab continually night and day; and he told me that towards the latter part of the time his mind was in such a confused state that he could not tell whether he was putting to the horse, or taking him out of harness. Hundreds of these poor men are in an exactly similar state of mind, some even so bad as to require removal to lunatic asylums. There is one man now at Colney Hatch asylum, called 'Black Sam,' whose mental derangement, it is supposed, was occasioned by overwork and too frequent application to strong drink as a stimulant. I am quite confident no man can so well appreciate rest on the Sabbath-day as he who by the grace of God has been rescued from his former slavery to be a partaker in the blessed privileges of the 'holy day;' privileges which extend their influence over the whole family, converting discord and unhappiness into joy, peace, and comfort.

"The cab masters of London are, in most instances, practical men. The majority of them having been drivers, are of course entirely conversant with everything connected with horses, cabs, provisions, and the practical parts of their trade. If it were not so they would not be able to stand against the outgoings of this most expensive business. The six-day masters are more considerate and kind to their men than the seven-day ones. Many keep their drivers for a long period, some as long as ten years. Some number of these masters are members of Christian Churches; and all proprietors of six-day cabs are reformed men, having, I believe, in every instance at least an eye to eternal things, although some look more deeply into the all-important subject than others. The horses and cabs are in much better condition than the seven-day workers; while master and man, as well as both their families, are in a better state of mind, and their health and circumstances improved far beyond those of the seven-day masters and drivers. This may be

proved by any gentleman who has the time to spare, and will take the trouble to call at the homes of both master and driver. And he might, by extending his visit to the stables, see that even the poor horses seem to know the Sabbath and to rejoice in their rest. They have in most cases a clean bed, and very much they seem to enjoy it as they lie upon it and rest at the time when on other days they are going out to work.

"The wonderful reformation as to sobriety in the cabmen of the metropolis cannot but be observed by the general public; for whereas, in years gone by, I have frequently observed many cases of drunkenness in a single day, I now do not meet with a drunken cabman during my rounds of visitation once in a month. This is a great step in the right direction, and I believe as the six-day cabs increase, the drivers will become more temperate and sober-minded. Few men can be found who love drunkenness; but by overwork, and the want of rest, the mind becomes paralyzed, and it is then the man flies to strong drink to renovate his shattered faculties, and to try and drown the remembrance of his sins. The rest on the Sabbath-day is, therefore, a powerful agent in bringing about a favourable change both in the mind and body of the cabman.

\* \* \* \*

"I have on former occasions referred to the night coffee-booths and stalls. The Early Closing Act has considerably reduced these in number, as very frequently their chief customers were those who were either strolling about all night, or those who had been turned out of the public-houses when the night houses closed. Yet numbers of early rising persons who take their coffee on the road to their day's labour are to be found at these places from five till seven o'clock in the morning, and they afford the missionary an excellent opportunity of expounding to them the important and saving truths of the Gospel. The persons who keep these places are also very attentive and teachable, and thankful for the tracts.

"One wonderful thing that the Early Closing Act has accomplished is to clear the streets of those hundreds of night begging impostors and outcasts who were to be found huddled together under the porches of theatres, on the stone seats of the different bridges, around the National Gallery, and in fact in every available spot. These people used to push their way into the night houses, and tell their pretended tale of woe to half-drunken swells, who would sometimes give them 6d. or 1s., which they would spend in gin. When I have warned them of their sinful course of life they would clasp their hands, turn up their eyes, and appeal to God with the greatest lie imaginable on their lips. I know of no class of people that I so disliked to meet as these, for as soon as I began to speak to them they would begin to beg, although half drunk. Some of them had been in good circumstances, and had had a tolerable education, but, like the prodigal, had spent their substance in riotous living, and were now

feeding on the husks. Many of them lounge about the parks in the daytime, or where they can find a place of seclusion, and yet even visits to this abandoned class of persons have not been in vain."

LONDON, July, 1865.

## Ireland.

THE General Assembly of the Presbyterian Church in Ireland has held its annual meeting at Belfast. The Moderator—the Rev. John Rogers—preached the opening sermon on Monday evening, the 3rd of July, choosing Philippians iii. 12—14 for his text. Having addressed the members on the business of the past year, acknowledged the courtesy shown to him during his tenure of office, and declared that, having subscribed Presbyterian standards, Presbyterians were "bound to propagate, teach, and defend Presbyterianism, and to push it into every place where it can benefit men, and exalt a nation—the Moderator yielded up his trust. The Rev. Dr. Wilson, of Limerick, was elected in his stead, and addressed the Assembly especially as a representative of his brethren scattered through the west and south of Ireland. He recalled the singular growth of the Church, from five ministers to six hundred, and from a handful of people, to nearly half the Protestant population; insisted on the distinct character of the Church as a holy, scriptural, Missionary Church; and concluded with a reference to those who had died during the year. In the Reports of Synods five new congregations were noticed, and from one Synod there was a recommendation to revive the primitive office of deacon. A discussion on Assurance between two ministers led to the charge of heretical doctrine by one against the other. A commission was appointed to examine the theological bearings of the controversy, and report to next Assembly. A minister licensed by the Old School Presbyterians of America was received in the same standing here, although a large party supported the views of the students that, as his curriculum was much short of theirs, he should comply with the authorised course of study. Dr. Carden, rector of the Episcopal Church in Philadelphia, was received as a Presbyterian minister, and confirmed in his appointment to Adelaide Road, Dublin. After the Synodical business was concluded, the Assembly proceeded to hear reports. Those on Temperance, Sabbath Observance, and Sabbath Schools, presented no new features. It was recommended that sermons should be preached on the sanctity of the Lord's Day; and grateful reference was made to the success and probable influence of the Conference on Sunday Schools, reported last month. The report on the State of Religion noticed the progress of lay preaching in the south and west; suggested the appointment of one or two ordained evangelists; affirmed, from very recent inquiry, that there were many permanent spiritual results from the revival

of 1859; and lamented that there was at the same time spiritual declension. A lively discussion followed. Acknowledging the declension, some speakers urged that it was so grave a matter as to engross the thought and attention of the Church. One clergyman, Mr. Nelson, attacked the entire movement of '59; reiterated that he had never believed in it; maintained that it had been said the normal, rational, usual course of the Spirit of God was to prostrate the body of the man in regenerating his soul; complained that his own conversion had been prayed for at public meetings; and declared he was ready to prove the so-called Year of Grace to be a Year of Disgrace. He was immediately answered by a younger minister, Mr. Berkeley, who was there to say, and he said it to the glory of God, that he knew man after man, and family after family, living to this hour, that believed they were brought to God in 1859, and are giving evidence of the change that had been wrought upon them. He could take them to many a wife who could bear her testimony, and to many a husband who had been spending his means in the pursuit of sin and folly, but who could tell them that, by the grace of God, he was changed from his former state, although he had never been prostrated, and who was now worshipping God in his own house twice a day, and giving of his means to the support of the Gospel. The same Gospel was preached that year that had been always preached. Far from being credulous about prostration and mixing up physical with spiritual phenomena, ministers went from house to house warning the people against delusions. He would suggest that, instead of listening to a refutation of errors, which were only embraced by a few weak-minded and eccentric individuals, the Assembly should rather sing the 85th Psalm, from the 6th verse. The vast body immediately rose up, and sang these solemn verses with enthusiasm; and at the usual conference on the State of Religion on one of the following mornings, Mr. Berkeley's opinions were abundantly corroborated. It was suggested at this conference that as there were 100,000 nominal Presbyterians not members of the Church, the Presbyteries should make a territorial division of their congregational districts; that the prayers in public worship should be brief and simple, and that there should be prayer before the sermon; that ministers and elders in the same neighbourhood should meet together for counsel and fellowship; that on the third Wednesday or Thursday of October there should be special prayer for the students; and that a pastoral letter should be written to the congregations.

In the report on Foreign Missions, it was stated that one of the missionaries, Mr. M'Kee, had been obliged to return after twenty-four years' labour; that two new missionaries had arrived out; that a third would sail in September; and that three more were wanted to bring up the number to ten, and have two at each station. There are 300 com-

municants and 1000 school-children connected with the mission, and there were seventy-five baptisms during the year.

The Jewish Mission reported that there were 200 communicants of the church at Hamburg, but very few of whom were Jews; that evangelistic labours were carried on as usual at Bonn; that Mr. Robson and Mr. Wright are at Damascus; that Mr. Ferrette has resigned; and that another missionary is to be appointed.

The Colonial and Continental Mission reported that its field was so large as to be embarrassing, and statistics from the colonies and the principal countries of Europe were brought forward to show the condition and progress of the churches. Mr. Buscarlet, whose name is familiar and welcome to every Christian visitor of Naples, was present, to add to the report his personal testimony to the singular changes in Italy, and the hopeful prospects for the future.

In moving the adoption of the report on Popery, the Rev. Dr. Kirkpatrick mentioned that upwards of 100,000 copies of the Douay Bible had been sold in Ireland by Mr. Duffy, a Roman Catholic publisher. He believed that the absence of missionary successes was neither from the power of the priests, nor from the superstition of the people, but from the absence of faith, love, sympathy, and prayer in their own Church. The Roman Catholic mission has sustained a serious loss in the death of the Rev. Robert Allen, who left thirty schools and an orphan asylum at Ballina dependent on his own energy and influence for their origin and support. All Scripture-readers are now required to act as colporteurs. Forty-one congregations have been aided by the Home Mission. The Fund for Assistant Ministers continues to increase, and was 111*l.* over last year. On behalf of Ministerial Support, it was stated that 208 congregations had increased, and 152 reduced their stipend, and that 121 were stationary. On the whole, 501 congregations contributed an average of 61*l.* 8*s.* 2½*d.*, to sustain their ministers. The treatment of this subject was entirely committed to laymen, and the speeches so thoroughly drew the attention and respect of the house that it was proposed to print them in a pamphlet for general circulation. The committee for the Church and Manse fund have expended nearly 30,000*l.*, and have exhausted their funds. To the new Church, Manse, and School fund 14,000*l.* has been subscribed by eighty-seven congregations, but the subscribers refuse to pay the money until the subscription reaches 20,000*l.* The Committees on Elementary and Intermediate Education had nothing new to report, except that the number of persons at school or college, studying for the ministry, is forty-nine in excess of last return. Deputations from England, Scotland, and America, addressed the meeting, the Free Church of Scotland being represented by Professor Dr. Brown, Dr. Murray Mitchell, and the Earl of Kintore. Dr. Brown reviewed the Church in relation to the twofold aspects of

modern religious thought, ritualism, and rationalism; Dr. Mitchell urged a full and comprehensive union of Presbyterian communities; and Lord Kintore pressed upon his brother elders their responsible office, their spiritual influence, and the necessity for more constant and practical co-operation between them and the ministers. The Moderator, and the Rev. Messrs. Patterson and Cathcart were the deputation from the English Presbyterian Church. The Rev. Dr. Harper of New York, and the Rev. J. M. Wilson confined their addresses to the present relation of the American Churches to slavery and the freedmen. The most important business before the Church was the appointment of Professors to the Magee College which is to be opened at Londonderry in the autumn. The chairs of Theology and Church History were unanimously voted to the Rev. Dr. Dill, and the Rev. Mr. Witherow. The remaining Divinity chair, that of Oriental Literature, was sought by the Rev. Dr. Glasgow, late of India, and the Rev. Richard Smyth, and awarded to the latter. Out of five candidates for the chair of Mathematics, Mr. Leebody was successful. Mr. Park was appointed to the chair of Metaphysics. There were four candidates, including Mr. Shedden, for the chair of Logic, which fell to the Rev. Mr. Megaw; while the Rev. Dr. M'Kee, known for his high Oriental scholarship, was appointed to the chair of Latin and Greek. The Rev. Dr. Glasgow was afterwards appointed to a Lectureship on Missions, created by the Assembly, and will lecture to missionary students both at Belfast and Londonderry. Of the seven professors appointed, five are ministers of the Irish Presbyterian Church, and two are the sons of ministers of the same body. It is proposed to affiliate the College either with the London University, or possibly with the Queen's University for Ireland. The Assembly also reconstructed the Home Mission of the Church, and decided that there should be three Boards—one to take charge of the mission to Roman Catholics; one for Church Extension, to organise and foster new congregations until their endowment; and one for the Sustentation of Assistant Ministers, and of Endowed Ministers, whose annual stipend is less than 50*l.*, and of whom it was stated that there are over 100. It was proposed, but not carried, that to avoid offence, the mission to Roman Catholics should be called the Home Mission. It was decided that the Assembly should meet in future a month earlier, on the first Monday of June; and that the meeting next year should be at Belfast. Steps were also taken to procure an Assembly Hall, and the ladies of the Church intend to follow the example set them in Scotland and collect the money. The statistics of the Church show that 87,903 families claim connection with it; that there are 130,497 communicants, 2,155 ruling elders, 103 deacons, 5,412 members of committee, and 69,920 stipend payers, while there is church accommodation to the amount of 229,683 sittings. A comparison of these figures with those collected in 1864, will show

an increase of 6,277 families, 7,707 communicants, 93 ruling elders, 430 members of committee, 3,155 stipend payers, and 11,899 sittings. 76,490*l.* 10*s.* has been raised over the Assembly for all purposes during the year, a sum less than that returned last year by 6,661*l.* 11*s.* 0*¼d.* In this amount are included 10,824*l.* 13*s.* 1*d.* of ordinary Sabbath collections, 2,567*l.* 9*s.* 11*¾d.* of other religious and charitable collections, 375*l.* 2*s.* 9*¾d.* Sabbath-school collections, 18,866*l.* 3*s.* 1*d.* raised for building and repairs and debt, and 33,624*l.* 5*s.* 5*d.* of seat rents and supplemental contributions, which go under the general name of stipend. The debt over the Church is 41,766*l.* 13*s.* 0*¼d.* Last year the debt was 45,203*l.* 13*s.* 9*¼d.*, showing a decrease of 3,437*l.* 0*s.* 9*d.* There are over the Church, under the management of its ministers or members, 608 National Schools, 1,102 Sabbath-schools, 7,347 teachers, and 58,716 scholars.

At the meeting of the Reformed Presbyterian Synod it was stated that the attendance of students was steadily increasing. A committee was appointed to draw up an address on existing social evils. The Eastern Reformed Presbyterian Synod met at Londonderry, and reported that the number of its students was respectable; that it was erecting manses and churches; and that its funds were in a prosperous condition.

A cheque for over 1,500*l.* was recently presented to the Rev. Dr. Cooke, "in the name of a large number of his Protestant fellow-countrymen." "A Presbyterian by birth, education, and conviction," he says in his reply, "my intercourse with my fellow-Protestants of other denominations long ago convinced me that pure and undefiled religion was not limited to forms of Church government, but that the power of Gospel truth was common to them all; and in public and in private life I uniformly stated my conviction that, while the Gospel is legitimately compared to a lamp, it matters much less what is the shape of the lamp than what is the amount and purity of the light which it furnishes. A pupil of the school of Knox, and inheritor of the principles of the early Puritans, when the lawfulness of national establishments of religion were assailed, I stood up in their defence; and when the throne and the Protestant institutions of the country were threatened, I took my humble part on the side of law, liberty, and order. Your address recalls these memories of other days—the days are dead but the principles are immortal." The presentation was made in one of the public halls of Belfast, before a crowded audience. The Mayor, the Members, and others spoke after the Secretary had read letters of high compliment from many illustrious Irishmen. The Marquis of Downshire, who was in the chair, alluded to the veneration for Dr. Cooke, which had been handed down to him by his father, adding, "Both in public and in private we have always worked admirably together, and please God, so long as we have life and love

one another, the two churches will stand or fall together." As many persons were still anxious to contribute, it was decided to keep the subscription list open for some time.

### France.

THE Arab is in the order of the day. The Emperor's visit to Algeria is producing a pamphlet, in which Napoleon states the policy of France respecting its vast possession. Abd-El-Kader is arrived in Paris as a guest. The canal in the Isthmus of Suez is being pierced by a French company. France and Arabia, the Gaul and the Arab! No contrast would seem greater; but affinity is often in contrasts. The infidel writers are daily most unwittingly giving proof of the truth of prophecy in their articles on these subjects. One flatly contradicts as absurd the possibility of the government having any self-appropriating views upon Egypt and the East, thus admitting the thought. Another describes the Arabs "an attractive spectacle, always the same, rejoicing in everlasting immobility, like the very desert in which they live." Surely there is something proud and grand in these changeless figures, which, from the height of their history of 4000 years, seem to disdain our civilisation. The Arab has remained the most perfect type of the Semitic race, and it is in him we shall see the king of the East. He is to this day the man who is saddened by the sight of cities, fascinated by the desert, put to flight by the presence of a stranger. Carthage brought the trading genius to him; Rome put an iron yoke upon him; the Turks thought to bind him to them by religious creed; France calls them to a life of civilisation; but neither lucre, nor strength, nor religion, nor the comforts of a better existence, nothing changes these men, and when questioned, their supreme desire seems to be best rendered in the words—"We Arabs wish to live separate from strangers." Even so had the Angel of the Lord said it should be; and so it is to this day. The more infidelity struggles, the more it entangles itself in the meshes of Revelation, and the stronger faith becomes in those who are on the Lord's watch-tower. The very Arab of the desert becomes the preacher. To descend to a detail not without its interest; in a village near the capital the inhabitants, to the number sometimes of above ninety, assemble weekly to hear the Word of God from the mouth of an Arab, and of Christian brethren, whom he invites to preach Jesus to them. This man was brought over to France when, in 1847, Abd-El-Kader was prisoner here, and has stayed, submitting himself to the government. He preserves the Arab costume. Our Paris population is getting more and more accustomed to the race from the Algerian regiment stationed in the capital. The policy of the government is against proselytism; but, indirectly, good may be effected. In Algeria, in addition to the national Protestant churches, one belonging to the union of Evangelical

churches has an energetic pastor, who goes on missionary excursions regularly to seven villages, where he preaches to small assemblies of Catholics and Protestants. He gives away tracts in French, German, Spanish, Hebrew, and Arabic. His Sunday school of fifty children is principally formed of young Jewesses, and his ministry in Algiers is numerously attended. His station was first founded by the United Presbyterians of Scotland.

The negro has next claimed much attention. The French ladies are steadily plying their needles to clothe some of the freed men and women; and, among others, a strong appeal appeared in the *Siècle*, by the pen of Professor Rosseuw Saint Hilaire, translating some of the touching details circulated in the United States; its religious spirit may be a boon to the thousands who will read it.

Romanism is going on irritating the populations by its public processions on *Corpus Christi* day, and by its absurd trifling. The Pope has lately granted to the bishop of Nancy and Toul the unique privilege of wearing the *surhumeral*! It is a kind of mantle with fringes and precious stones. One of the Gallican papers proposes a pleasure-train, to give an opportunity of seeing this wonderful garment on the shoulders of a fashionable young bishop! Grand doings are taking place at Paray-le-Monial on the occasion of the beatification of the inventor of the *Sacré Cœur*, Marie Alacoque, whose body is to be translated from the Convent of the Visitation to the parish church. Pierre d'Arbuez, the persecutor of Spanish Jews in 1484, has also been canonised at Rome. The mawkish style of devotion now prevalent among the Ultramontanists, and their fear of Protestantism, is incredible unless seen and heard. Take, for instance, the following recommendation to prayer in one of their monthly journals: "*Fête of St. Mary Magdalene*, the dear convert of Jesus, and the seraphic penitent of the Sainte Baulme.—Let us ask for one another the love of penitence and the penitence of love." "*Fête of Notre Dame*, of Mount Carmel, and of the numerous brotherhood of the scapulary.—Devotion to the scapulary, which is nothing less than the livery of the holy Virgin. Great blessings accompany during life and after death the faithful servants of Mary, whom Heaven sees clothed with the royal livery of its Sovereign!" (The scapulary is formed of two small pieces of cloth, joined by long strings, and hung round the neck.) "*Fête of Notre Dame des Miracles*, instituted to honour all the miracles and all the mercies of the immaculate heart of Mary!" "*Fête of the Apostle St. James major*, elder brother of St. John Evangelist.—Let us pray for the Churches of Spain who have the honour of having Saint James for patron, and who are threatened no less by revolutionary impiety, than by the *ardour of Protestant sects.*" "*Fête of Saint Ignatius*, founder of the great and holy Company of Jesus.—Union of prayers with the religious of the company; let us commend to the *bon Dieu* all their works, colleges, missions, &c.

From the vigorous attacks of the enemy may be judged the importance and the value of the Company of Jesus in the Church."

There is a serious warning in the same journal against the multiplied efforts made by Protestants at watering-places during the summer season. It is true efforts are being made, and the Lord is blessing them.

The Wesleyan Conference was held in Paris during the month of June. There are at present under its direction 193 places of worship, 26 pastors and *proposants*, 14 schoolmasters and *colporteurs*, 89 local preachers, 1,653 members, 163 candidates, 6 day-schools with 215 scholars, 37 Sunday-schools with 258 teachers and 1,859 pupils. There is an increase of 69 in the candidates and members, of 11 places of worship, and of about 100 Sunday scholars. The money collected in the different circuits, independently of alms, amounts to 48,597 francs 50 cents. The consecration of a pastor, M. Galland, was a season of great interest.

The Conference of Pastors of the rationalistic fraction in the National Church took place at Nismes on the 6th and 7th of June. About fifty pastors and laymen attended. All except one moderate belonged to the advanced party. The meetings were presided over by Pastor Gallup, of Clairac. The subject under discussion was: "The connection of the supernatural with faith and Christian life;" and the conclusion was, that "the soul which perceives God in itself, which contemplates Him in his works, and discovers Him in history, has no need of miracles to enter into communion with Him." The reporter, M. Grotz, has to study the historical testimonies contained in the New Testament in favour of the resurrection of Jesus Christ.

PARIS, July, 1865.

### Switzerland.

WE have just had at Geneva, as I told you in anticipation, the annual general meetings of our principal religious societies, the Biblical Society, the Missionary Society, the Evangelical Society, the Dispersed Protestants' Religious Aid Society, the Evangelical Alliance, &c. I promised you some particulars, and in order to obtain these, I have just run over the reports published by our *Semaine Religieuse*; but, while I have to state many gratifying things, I find nothing sufficiently novel and salient to have a particular interest for your readers. Moreover you are accustomed in England to read facts and figures far more important than those which the societies at Geneva might afford you. But do not forget, I beg of you, that we are a small Protestant people, of about 40,000 souls at most, and that, if some of us are very rich, many are not at all so. Do not forget, either, that those who belong to the radical and revolutionary party have no sympathy whatever with any religious work. Thus we are not merely

a small people, but a very small one, less indeed than many a parish in London. Now God has allowed this imperceptible people to occupy a place and even a distinguished one in the Church of Jesus Christ. Dare we then do, for the advancement of His kingdom, all that we could and ought to do? Before Him we certainly could not venture to answer yes; but, in the presence of the other churches, we can venture to believe that we evince our faith by our works; and that many of us have comprehended the duties imposed upon us by our belonging to the category of Genevan Christians.

We have recently lost a man whose piety and great wealth enabled him to play a distinguished part in our religious affairs. Monsieur H. Tronchin belonged to the Free Church; but he had founded, on one of his estates in the country, an asylum for convalescents, which was open to all. He was also known in the Protestant world by the magnificent and almost royal archives in his château at Savigny, in the canton of Vaud, containing a prodigious number of manuscripts relative to the history of Protestantism in France and Switzerland. They have come down to him from Theodore Tronchin, who was deputy from the Church of Geneva at the Synod of Dordrecht in 1618. Now this Theodore had married Theodora Rocca, the adopted daughter of Theodore de Bize, and with her he inherited, as Bize had no other children, all his books and manuscripts. Such was the origin of these precious archives, which have been continually enriched since that time by acquisitions and by inheritances, and in particular in the eighteenth century by the celebrated Dr. Tronchin, the medical adviser of Voltaire, who was nevertheless constant to the faith of his ancestors. The archives of Savigny have already afforded precious documents to numerous historians. But much yet remains to be drawn from this rich mine; and I recommend it to those writers among you who are occupied with the history of the Church during the last three centuries.

During the last few days, our fraternal attention has been strongly directed to the Church of Basle, which has been celebrating the fiftieth anniversary of its missionary institute. You are aware that this is, at present, the largest Protestant establishment in Continental Europe. Its budget exceeds 700,000 francs. But a thing perhaps still more gratifying than the prosperity which it enjoys, and the success which God allows to the labours of its missionaries, is the Christian interest which it exercises amongst our populations, as well in Switzerland as in the parts of Germany near Basle, that is Würtemberg, and the Grand Duchy of Baden. You would not believe with what zeal and what love the inhabitants of the last-named countries have taken to the Basle institute, what considerable sums they have, notwithstanding their poverty, contributed to it, and to what an extent they have interested themselves in the smallest details of the work. Hence it was by thousands that they came to the

festival, filling the whole town, resigning themselves to their inability to find room in the assemblies even at the cathedrals, and coming together in the streets and in the walks to listen to that which was told them by those who had had the happiness to get in and to hear. This jubilee will certainly leave lasting impressions on all those who have seen it. But how can we help asking, what will have become fifty years hence of all those societies which, like that of Basle, have just celebrated or are preparing to celebrate their fiftieth anniversary? Many of us will not see the next jubilee, some who are now children or young people, will see it. Will they then witness a spectacle of progress or of decadence? Of progress, we hope. God will not allow his churches to relapse into slumber. Life will call up life; and if the present generation has done more than the preceding, our successors will again do more and better than we have done.

Basle has on this occasion heard for the first time the tones of a magnificent organ, founded by the generosity of a single citizen, M. Mérian, whom God called to Himself before the completion of the edifice. We should be very glad at Geneva if this example were to excite the Christian emulation of one or more of our rich citizens. One quarter of the new town, the Pâquis, is in great need apparently of a temple. The new Catholic Church of Notre Dame displays its magnificence quite close to our own temple of St. Gervais, which is dear to us certainly for many reasons, though this position makes it appear singularly petty and sordid. We know well that life does not consist in walls or in columns; and our Church will never abandon its traditions of spirituality in worship, but we cannot help feeling a little humbled by this comparison; and moreover, though fine edifices do not make piety nor create life, yet they certainly do not exclude it either; and they may become in some measure an element of edification. Nevertheless, we have already made great progress in respect to the maintenance and comfort of our temple, in which Calvinian rudeness has prevailed up to the present day, in an empire and under a condition of things totally unworthy of modern civilisation. The Gospel is not adverse to a wise and moderate progress, either in what concerns public worship or anything else whatever.

GENEVA, July, 1865.

### Holland.

#### NETHERLANDS MISSIONARY FESTIVAL.

THE Evangelical National Missionary Festival (Evangelisch Nationaal Zendings-feest) of the Netherlands was held on July 6, in the woods of Maarsbergen, on the line of railway between Utrecht and Arnheim. The weather was most favourable, and the gathering is computed to have numbered from 10,000 to 12,000 persons. Special trains left Rotterdam, and Amsterdam, and other large towns

of the Netherlands early in the morning, some of them conveying upwards of 1000 passengers to the Festival. The scene of the gathering was a gently rising ground covered with fir-trees, whose shade from the bright sun was as necessary as it was grateful. The aggregate meeting commenced at 10.30, A.M. A temporary rostrum was erected, commanding a good view of the people, around which a small space was inclosed for reserved seats; and on the left hand of the speakers was a gallery occupied by the band that led the singing. The President (Pasteur O. G. Heldring) commenced by giving out Psalm xcvi. 1, 2, and then delivered with much force the inaugural address. Pasteur M. Cohen Stuart, of Rotterdam (the Secretary), introduced the deputations from England and Scotland. Rev. C. R. Alford, as a deputation from the Church Missionary Society, addressed the meeting—Pastor Stuart at intervals interpreting, as not more than a third of the assembly understood English. Mr. Alford assured the meeting of the catholic spirit of the Church Missionary Society, referring to its 31st rule, and offered the conference its salutation. The object of Christian Missions was the proclamation to the nations of the message of grace as revealed in Holy Scripture. The message was fully unfolded (Christ, God and man; the Lamb of God; the One Mediator; the Dispenser of the Spirit, &c.) as the basis of all missionary union. The messengers were next alluded to, especially the Continental supply, in such missionaries as Hinderer, Rebmann, Leupolt, &c.; where they had gone; where they had not gone; their success as seen in the growth of the native Church and organisation of the native Pastorate in Sierra Leone, the Niger, and Tinnevely. The deputation concluded by urging on the meeting the spiritual nature of the work, and especially on the pasteurs present the exhortation of Bishop Crowther to the native clergy of Sierra Leone—that they themselves cultivate a missionary spirit, and encourage it among their flocks. Dr. Duff, from Calcutta, spoke as the representative of the Free Church of Scotland. He re-affirmed with great force and precision the doctrinal statements of the preceding speaker, referred to his own missionary experience in India, and while he showed how much yet remained to be done, combated the statements of a Continental reviewer, who had cast aspersions on missionary work. He spoke of the conversion of high-caste Brahmins, and bore a faithful and powerful testimony against modern Rationalism, describing it as the same enemy at home he had for years been fighting abroad. In Africa he had seen and conversed with the Zulu who had perverted Dr. Colenso, and expressed it as his opinion he had only been made a tool of by the Bishop. Dr. Duff concluded with a heart-stirring appeal on behalf of missionary effort. Pasteur Stuart interpreted with great apparent facility and force. A German missionary next addressed the assembly. In the afternoon the aggregate meeting of the morning was broken up into

smaller assemblies. Rostrums were erected in convenient localities, from one of which the claims of Israel were advocated by Dr. A. Capadose and the Missionary Schlitt; from a second, Asia, *e. g.*, Java and the Karens: from a third, Africa, *e. g.*, Capeland and Sierra Leone; from a fourth, America, *e. g.*, Surinam; from a fifth, Australasia, *e. g.*, New Zealand; and from a sixth, Europe, *e. g.*, Turkey and Lapland. Collections were made in behalf of Missions, and the devotional spirit which appeared to animate the various groups and the whole assembly betokened a large revival of real religion among the people. This annual festival was the third of its kind. The locality is changed every year, and the great interest awakened was manifest in the multitude attracted. The indefatigable Secretary (Pasteur M. C. Stuart, of Rotterdam) and the other office-bearers of the Zending-feest seemed greatly encouraged by the presence of foreign representatives; and it is to be hoped that the Christian Church in the Netherlands will be refreshed and strengthened by a missionary gathering of such interest and importance.

### Germany.

GERMANY is becoming a land of meetings and associations. Scarcely a week passes in which several societies do not hold their anniversaries. The complaint so often heard in England that the time of ministers is too much taken up by associations, might reasonably be raised by many here. Indeed, where a minister has much to do with societies here, he is more occupied than he would be in England; for the simple reason that the laity take so little *active* part in such matters—partly from their own lethargy and partly from the fear of lay action, unconsciously and also consciously, possessing the minds of the clergy. If this serious defect could be overcome, I am convinced much more money would be raised for religious purposes than is at present. It is an old rule, that people will only interest themselves for that with which they have something actively to do. But I must not moralize.

In a previous letter I mentioned that the "Protestant Union" of Germany was to hold its meetings this month in Eisenach, near which is the Wartburg where Luther lived as Junker George. It will interest you to receive a brief account of the sayings and doings of the gentlemen who there met. Four great questions were brought up for discussion:—How are the estranged members of our churches to be brought back again? What course ought Protestants to take relatively to marriages between Protestants and Catholics? Within what limits are Protestant theologians free to teach as they may think proper? The state of the Church in Mecklenburg. The first question was introduced by Professor Dr. Rothe of Heidelberg. The following were perhaps the main thoughts:—On the one hand it is a melan choly fact that great masses and entire classes

of our Protestant population are estranged from the Church, and that not merely outwardly, but also above all inwardly. And be it noted, the estranged are not the bad classes, but the cultivated and intelligent middle classes—the kernel of the nation. On the other hand, this estrangement from the Church is not, in the case of the majority, a total renunciation of religion, of Christianity; they are very frequently just the men of whom we must say, "they are not far from the kingdom of God," before whose virtues many a believer feels smitten with shame! This is a dangerous state of things. For, if Christianity should sink down to a religion of boors, it will share the fate of heathen religions. What then is to be done? We must first ask, what is the cause of the disease? It is not that the men or the spirit of the present time are worse than those of former times; and it is not enough, therefore, merely to preach repentance. The main fault lies with the Church itself; and this fault is that *it has not progressed with, and adapted itself to, the characteristic ideas and tendencies of modern culture and the modern mind.* Unless it remedy this fault there is no hope of its exercising the educative influence on modern humanity that properly is its due. The Church must recognise and help to further the results of modern culture; nay more, it must accommodate thereto its *doctrine* and its *constitution*. It must cease to use the old dogmatic formulæ—which, though good and intelligible in their day, are now dark—and speak agreeably to the sentiments, thoughts, and modes of expression of men living now. On the one hand, the greatest freedom must be guaranteed to its teachers; on the other hand, the teachers must communicate honestly the results of their labours to the members of their churches. In this latter respect we have greatly sinned. As to the constitution of the Church it must be such as to allow of the freest action of all. We must do away with the Theologian-Church and the Clergy-Church, and have a People's-Church. Once let the Church give its members occupation and allow them to move freely, and interest will awaken and community of action flourish. There are many points in the address, of which the above is a meagre outline, from which we cannot withhold our approval; for example, the last mentioned. Others again are, in our view, utterly false. If Christianity is to accommodate itself to the times in any sense but one which has been recognised by all wise preachers and teachers, we shall soon have none at all. I will now give a brief summary of the theses of Dr. Schwarz of Gotha, who introduced the third question. The freedom of theological teachers is not limited by the *confessions of faith* or creeds; for they are merely historical monuments defensive of the faith of their writers against their foes; nor by the *authority of the letter of Scripture*. The right *freely to search* in the Scriptures was the fundamental thought of the Reformation; not the authority of the letter of the Scripture. This right leads of necessity to a free examination and criticism of Scrip-

ture itself. By what then is it limited? By the limits of Christianity; which are *not* the so-called fundamental truths and facts, but its one fundamental truth, the Evangel of love and divine Sonship. Further, a wise teacher and pastor will always pay heed to the capabilities and needs of his flock, observing above all things the rule, never to cast down without building up. Dr. Schwarz supplies the following canon for testing so-called fundamental facts:—"1. They must be such as are not merely external and transitory, but internal and eternal: 2. Such as are not isolated, but necessary members of a spiritual organism." By way of illustrating the canon he applied it as follows to the person of Christ:—"Fundamental facts of His life are not those which were once done *to* or *by* Him, however extraordinary they may appear; but those which form an essential part of His Mission as Redeemer; which have an eternal and ideal significance; by which He continues to live and work in humanity; and which, because they now live on, bear witness to their own reality in our *inner* being."

"Such facts were the constant and never-ceasing manifestations of His love to the brethren; of His compassion towards sinful humanity; of His unchanging obedience to, and confidence in, the Father, in conflict, suffering, and death. These facts were not *external*, but constituted Him what He was; they were not isolated, but formed a great, connected, spiritual chain,—a vital unity, the spiritual image of His person, which will remain untouched, however many of the so-called fundamental facts may be cast aside." This is, at all events, clear; the only thing my poor matter-of-fact mind cannot understand is, firstly, how humanity ever came to make so many additions to His life; and, secondly, how He can be all that Schwarz allows, if He were not far more. I have dwelt longer than might seem necessary on these two discourses, because they give a fair idea of the state of thought of the great middle classes of Germany. That much is not to be expected from such conferences I need not say. Rationalism is the real root of the estrangement in question; and the justification and recognition of rationalism are to cure the estrangement: this surely is medicine run mad! As the other questions were of comparatively little interest, I may pass them over.

Another conference was held in Eisenach on the 15th to the 22nd of June, of representatives of the various Protestant Church authorities of Germany. The questions discussed, with the exception of that of a revision of Luther's translation of the Bible, were of so formal a nature, that they would not greatly interest your readers. In this respect it contrasts badly with the one just referred to. Whatever the insufficiency and erroneousness of the answers, the *questions* discussed by the "Protestant Union" are of vital and pressing importance. Would to God those who have the truth would do more to give right answers.

The political papers have been latterly full of

articles condemning or praising, according to their point of view, an address presented to the King by members of the Pastoral Conference that met in Berlin a few weeks ago. This address strongly reproved the liberal members of the House of Representatives for their behaviour during the debates, endeavouring in particular to show that they had been guilty of transgressing the command to honour our Father, and complaining that the subscribers could scarcely go on using with a good conscience the prayer appointed to be read for parliament during its sittings. The whole affair was a great mistake, and is regarded as such by many even of the conservative party.

Strauss has published another polemical pamphlet under the title of "The Halves and the Wholes." He will do good service if he goes on in this line. The sooner it comes to the old test, "Choose ye this day whom ye will serve," the better. Schenkel, too, is in the field again with a word on "Protestant liberty in its present struggle with ecclesiastical reaction." His point of view is substantially the same as that of Rothe and Schwarz. He deals some skilful blows at the Romish Church.

BERLIN, July, 1865.

### Hungary.

ONE of the speakers at the recent General Assembly of the Scottish Free Church was Mr. Francis Balogh, a native minister of the Hungarian Free Church. In the course of his address he gave the following interesting information respecting Hungary, which he described as "the southern pole of European Protestantism."

1. The Reformed Church in Hungary received from Geneva the principles of her government. The reformation of our Church is an act accomplished by the people, and in the spirit of the people; hence the democratic character of this Church, which, for more than three centuries, proclaims and defends her independence from the State, and her right to provide for herself. The rights of the Hungarian Protestant Church are based on four treaties of peace, concluded between the nation on the one side, and the then ruling kings on the other side. The stipulations of these treaties were further explained and carried into statute law (by the Parliaments), guaranteed, and solemnly sworn to by several kings. But we had, nevertheless, to suffer injuries almost continually. [He then went into the history of what took place in regard to the Imperial Patent of 1859.] At last the government, seeing that the bitter feelings of the Protestants were roused to the utmost, suspended, but did not cancel the Patent, which is even now partly in operation. All the Protestants hastened after this (1860) to reorganise themselves, and to arrange their affairs in a manner worthy of their zealous ancestors. Let no one, however, be deceived by thinking that the Protestants may develop their energies unfettered by the State; the equality of the different denomi-

nations is not yet complete; the enactments of mixed marriages and school arrangements are violated up to this very hour. No general legislative Synod was held by the Protestant Churches for the last seventy-three years, thus the Church is deprived of its chief organ for action; to promote knowledge among the Protestants, we subscribed funds for a Society; but the Austrian government refused to authorise it in 1864. Having such, and many other obstacles, how can the Church progress?

2. Let us consider now the spiritual life in the Church. If any stranger intend to become acquainted with the character and piety of our reformed population in general, let him seek out one of the larger congregations; for example, Hold-Mezo-Vasarhely, where 28,000 reformed souls worship in a true evangelical spirit. This congregation has now only two places of worship, accommodating 4000 people, for whom four ministers officiate. Its kirk-session consists of seventy-six members, elected by the faithful; the President is the eldest pastor. Every Sunday there are two, sometimes three services; on week-days two prayer-meetings take place; twice during the week the Bible is explained. There are also about 400 funeral sermons said annually in open air in the town, attended by crowds of people. These latter exercise, perhaps, the most beneficial influence on the spiritual welfare of the people. The believers, reminded by the removal of one of their relations, friends, or companions from their mortal life, are then most accessible to the teachings of the eternal word. Thus, in the course of one year, about 640 sermons are preached, 208 Bible explanations given, besides about 1200 prayer-meetings, making altogether nearly 2000 religious gatherings. A quaint peculiarity of our Calvinistic population is also its love for praising God by singing. They congregate a full hour before service singing psalms. Some individuals who are distinguished for their love to this kind of worship, gain the honourable name of "Psalmist," which appellation goes down many times from father to son. The people know psalms usually by heart. About 20,000 copies of the Psalm-Book are annually printed. The Lord's table is spread six times a year for all believers. The people throng to this most holy dispensation in such a manner, that the fatigued minister is only borne up by the sight of so much faith. The week preceding the communion is called the "penitential week," during which penitent prayers are said. Of all the simple prayer-meetings, the one holden in the last afternoon of the year is the most solemn and impressive; everybody who is able to walk thither appears to humiliate himself, and to sing the 90th Psalm. Another edifying sight may be had in the well-filled churches, where the people crowd up and on to the very steps of the pulpit—such is the eagerness to hear the word of the Lord. A novel phenomenon in church life arose during the last four years—missions. To keep and confirm in

their faith the thousands of Calvinists emigrated into Moldavia, the Rev. Martin Czelder, actuated by a true apostolic spirit, has succeeded already in erecting in more than half a dozen places churches or schools. Our churches at home increase in numbers; lately five or six congregations had been erected in places numbering chiefly Roman Catholic inhabitants.

3. *Schools.*—Our Evangelical Church is indebted for the continuation of her life principally to her schools; hence the maternal care with which she fosters them, and the intimate relation that exists between Church and school. Our geographical position, mixing us up with about 6,000,000 Roman Catholics, and 3,600,000 of the Greek persuasion, demands imperatively that we should take care in educating our youth. The first thing with us is the education of the people. A Hungarian Protestant cannot imagine to himself a congregation without at least an elementary school. Thus it comes that every Protestant peasant is able to read and write. The Calvinists employ in Hungary Proper 2135 elementary teachers, tutoring 133,000 boys, that is, for each 800 Calvinists one elementary school, whilst 1200 Roman Catholics and 26,800 Greek Catholics have only one school. It is hardly four years since the four Reformed Superintendencies (numbering 1440 mother congregations) elected a "General Educational Committee," entrusting to them the honourable task of directing the spiritual and lay education of the millions forming the people.

### Italy.

THE principal politico-religious event of the last month has been the presentation, by La Marmora, of the official relation of the negotiations with the Court of Rome. This relation has added little to what the public already knew, through non-official channels, of that transaction. The autograph letter sent in the beginning of March by Pio IX. to his Majesty, the King of Italy, the mission of *Comendatore* Vegezzi, the good hopes at first entertained of an amicable settlement, the return of Vegezzi to Turin for further instructions, the altered aspect of affairs on his second arrival at Rome, the obstinacy of the Pope and his advisers with regard to the oaths of the bishops, the final rupture of the negotiations on this rock of offence,—all this was known, not to Italy only, but to the whole of Europe, before the publication of the La Marmora memorial. As to the position maintained by the Italian government, it has been on the whole creditable. Rather more perhaps would have been conceded than would have been satisfactory to the Protestant mind; yet in all points that would really have compromised the dignity or interests of the realm, the ministers and their diplomatic representative were firm. The absent bishops might have returned, where their return would have occasioned no violation of the public peace; in the re-division of the dioceses the government would have accepted

a compromise; the episcopal oath would have been stripped of all humiliating accessories; and if it were impossible to agree on all the points, the government would have come to terms on either or any, reserving the untractable ones to some future day. Thus far the ministers of Victor Emmanuel would have gone on the path of concession; but no further; in requiring that all the bishops, those of the ex-papal provinces as well as the rest, should take oath of allegiance to the Italian government, and receive from that government the royal *exequatur*, they were inexorable.

There is a very natural question at the close of the ministerial relation, which is but the expression of what all have felt in reviewing the history of this extraordinary episode. If Pio IX. knew from the beginning that he could not but demand what the Italian government could never concede, why did he ever propose the negotiations? The answer is not, I think, difficult. Pio IX., it is well known, though infallible Pope and Vicar of Christ, is not his own master. Behind the Pontifical throne there is a power higher than he. The General of the Order of Jesus is really the governing Pope of the Catholic world. And the Jesuits are determined to make no terms with the young Italian kingdom. They have chosen their policy; its motto is the notorious *Non possumus*, in giving utterance to which, Pio IX. has but been their mouthpiece. Catholicism twenty years ago had two courses before it; the one, that of seemingly going with the current of liberalism, which then set in so strong both in politics and religion,—seemingly going with it, but only to acquire the command and direction of it; the other, that of standing unyieldingly against it, blaspheming and cursing it, and employing all means, licit and illicit, spiritual and temporal, either to scatter it or to throw it back. It was a choice of evils, either, I believe, inevitably fatal. The judgment of God, after long centuries of delay, and working not miraculously but by the laws of human society, had placed this monster evil, this mystery of iniquity, in such a position that it had only a choice of deaths. To go with modern liberalism would be fatal, for instead of mastering the current, as it had done in similar epochs in the past, the current swollen by the influx of a century of light, and education, and progress, would this time master it, break it up, engulf it. To breast the current, to plant itself like a huge rock in its mid-course, was the other alternative; equally fatal, as time will show; but at all events the struggle would be longer, and there would be some sort of honour in it,—the honour that attaches to that rugged obstinacy which never capitulates, but fights to the last. Either for this reason, or rather probably for the faith that it yet has in its prodigious resources, Popery, in the person of its real representatives and rulers, the Jesuits, chose the latter course. But Mastai Ferretti, personally, would have chosen the former; did in fact choose it in 1846, and though he soon fell back under the inevitable domination

of the astute descendants of Loyola, seems never to have forgotten altogether his former leanings. More than once he has striven to shake off the tremendous influence which reduces him to a sort of show-Pope; but in vain. He is closely watched, and if ever for a moment he is able to assert his freedom and obey the dictates of his heart, it is only to stultify himself by a speedy recantation, and to betray all who have trusted him by a precipitate abandonment. It is in this way that I am disposed to interpret the inconsistency which awakens La Marmora's surprise, and which I see some of your English journals attribute to the old-world stupidity of Pontifical diplomacy. I would rather believe that the despatch of the autograph letter to Victor Emmanuel was a precipitate spontaneous act of Pio IX.'s, done without consulting with his ministers, or against their wish; that during the first stage of the negotiations, Mastai Ferretti was in the ascendant, and hence the Pontifical pliability and the momentary prospect of a successful issue; that during the absence of Vigezzi at Turin, the subtle Jesuit influence reasserted itself, Pio IX. fell back into his normal state of subjection, and hence the coldness and obstinacy which the Italian representative encountered on his return, and the final rupture of the negotiations.

I have mentioned in former letters the *Esaminatore*, and described the position of the men that maintain that ably-conducted journal. In the penultimate number was contained the proposal of a National Association, on the following basis (I translate literally from the journal):—

“Fundamental idea,—*The restitution to every order of the faithful, ecclesiastic and laic, of their ancient catholic rights and duties.*”

“Hence: 1. Restoration to the laity of the right of electing the parish priests, and of administering the temporalities of the Church;

“2. Election of the bishops by the clergy and people, always saving the rights of the Crown;

“3. The establishment of bishops and metropolitans in their ancient diocesan and provincial rights; hence the cessation of their present servile dependence from Rome, and the abolition of every oath of vassalage to the same;

“4. Abolition of the compulsory celibacy of the clergy;

“5. Free circulation of the Holy Scriptures among the laity;

“6. Celebration of the liturgy in the national tongue, so as to be understood by the people;

“7. The Confession no longer obligatory but voluntary; the communion in both kinds.”

The *Esaminatore* invites all those who adhere to this basis to enter into friendly relation with itself, and through it one with another. It will accept willingly all letters of inquiry or sympathy, preserving where requested the name of the writers secret, and will become the means of mutual communication. Such a reform finds favour in many

influential quarters, especially among the liberal priests, of whom a large number, and some men of genius and literary renown, have either anonymously or openly expressed their sympathy. Such a movement is not the evangelical movement, which starts from other principles and has other aims; and it is difficult to say whether the great spiritual work of establishing "the kingdom of God" has more to fear or to hope from an influence like this. On the one hand, certain it is that could a reformation be effected up to the point fixed in the propositions of the *Esaminatore*, it could not stop at that point, but must inevitably extend itself to the sphere of the dogma, which the "bases" of the *Esaminatore* carefully and of set purpose avoid; and, on the other hand, it is to be feared that a reform which evades those doctrines that are the questions of life or death for any Church calling itself Christian, can never effect itself at all, and that, consequently, the hearts, and pens, and tongues that devote themselves exclusively to the effectuation of such a reform will be lost to the evangelical work, into which they might have thrown themselves and done good service, to reap only the vain and impotent conclusion, the vexation and bitterness of spirit, of those who waste the good gifts of God in attempting the impossible.

MILAN, July, 1865.

FIRST GENERAL MEETING OF "THE FREE CHRISTIAN CHURCH IN ITALY."

(Abridged from the *Quarterly Record of Evangelisation in Italy*.)

THE invitation was issued in the name of the Church in Pisa, on the 25th of March last. We have now to record, with deep thankfulness to the Lord, that in answer to much prayer in regard to this meeting, He has not only permitted it to take place, but many difficulties and obstacles have by His goodness been overcome, so that the result was a manifestation of the unity which exists in these Churches in regard to their principles, their discipline, and their work. Twenty Churches were represented in this meeting, which consisted of thirty members; many points were incidentally discussed by them of which no mention is made in the reports; as, for instance, the special testimony which ought to be rendered by the Church of God at the present day; and it was recognised as an undoubted fact that the great duty of the Church at present is to testify of the Divinity of Christ, and thus to act as a rampart against the increasing infidelity and rationalism which are invading more or less every country, but especially Italy. The meeting also recognised the duty of seeking to develop the principle of self-support in the Churches.

The following were the bases of union recommended in the invitation of the Church in Pisa:—

Art. 1.—All the Churches which shall assemble in the city of Bologna on the 16th May, 1865, will

have one and the same object; namely, to manifest the brotherhood and unity which already prevail among them, and thus proclaim, without further doubt or equivocation, the existence of the Free Italian Christian Church.

Art. 2.—To that assembly those Churches will not be admitted which, though independent, shall not agree to the whole of the following doctrines:—

- a. Man is born in sin, incapable of doing good according to the will of God, the child of wrath, and under the curse.
- b. Salvation comes from the eternal and free love of the Father; it is obtained by the expiatory sacrifice and intercession of the Son; is communicated by the Holy Spirit, who regenerates the sinner, uniting him to Jesus Christ by faith, and who, coming to dwell in him, produces peace in his heart by the assurance of the full remission of his sins—makes him free, guides and comforts him by the Word which He Himself has given, seals him, and keeps him for the day of "the glorious appearing of our great God and Saviour Jesus Christ."
- c. The sinner, ransomed at a great price, ought to glorify God in his body and in his spirit, which belong to God, walking in "holiness, without which no man shall see the Lord;" and he finds strength to do so in communion with Him who says, "My grace is sufficient for thee."
- d. The Christian is liable to commit sin, without, however, falling from grace; and it is contrary to the Holy Scripture to maintain that any one can be perfect in this world.
- e. In conformity to the Word of God, the only rule of faith, it is necessary to admit the universal priesthood of believers, and to recognise the special ministrics established by God, according as they are manifested by means of the Holy Spirit.
- f. Each Church is bound, in obedience to the Holy Gospel, to exercise due discipline, both with respect to the admission of new members and for the reprehension of sinners who may be found in it.

Accordingly the representatives of the different Churches must, in the first place, declare their adhesion to the foregoing article, not as an exclusive and full confession of faith, but in order to comply with that which is written, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (1 Peter, iii. 15, 16).

Art. 3.—The Churches, in sending those brethren whom they shall select to give the right hand of fellowship to the sister Churches, must take care to furnish them with the requisite documents to prove their identity and to authenticate their mission. Those who cannot fully comply with this article and the preceding one, will be absolutely excluded.

PISA, March 25, 1865.

Three Conferences were held and much interesting intelligence was given on the work of God in Italy. The following resolutions were agreed to and signed by all present :—

All the individual Free Churches which have arisen in different parts of Italy, have had for a considerable time an organisation of faith and discipline special to themselves, and yet at the same time common to all the Churches ; what was necessary therefore for the orderly procedure of a few individuals forming a small Church, is much more necessary for many churches forming one only, which now calls itself, "The Free Christian Church in Italy."

The question was proposed, "What organisation ought to be adopted?" Shall it be conformable to that which exists in the individual Churches, or shall it be different? Because if different, the representatives have not the authority (nor would such have been given to them), to establish anything without the knowledge and deliberation of the Churches themselves. Penetrated with the deep importance of this matter, it was endeavoured to ventilate it thoroughly, so as to examine it in the light of the word of God ; and it appeared to be true that an organisation is necessary, and that such organisation ought to be thoroughly well studied, approved, and received unanimously by the individual meetings. And, therefore, after entreating the help of God, the Father of our Lord Jesus Christ, it was decided by unanimous consent—

I. That the various Churches here assembled having substantially adopted Article 2 of the circular of invitation of the Church in Pisa, declare, that they decide to draw up the organisation on that basis in regard to faith and discipline, according to the Word of the Lord, in order to avoid the many calumnies that have been brought against them ; and to this end it is resolved that the individual Churches shall take into consideration the letter of the Church in Bologna, and of others which may be written in regard to the above mentioned Article 2 ; and that studying them in the Lord they shall make such observations or additions which may be deemed appropriate, to be considered hereafter in the Second General Meeting.

II. That this meeting requests the elders of the Free Christian Church in Pisa to undertake, in the name of "the Free Christian Church in Italy," the correspondence with the individual Churches and for them, until the day of the next convocation of the above-named General Meeting.

III. That the correspondence with the individual churches be held with one of the elders in each, who shall be chosen by the churches themselves.

IV. That the same elders of the Free Christian Church in Pisa shall adopt all possible means to obtain for the individual Churches the recognition of the rights which the Churches in Tuscany actually exercise in regard to the civil laws.\*

\*The Churches in Tuscany can perform any act which concerns them (as marriages, &c.), full toleration being

V. That the pecuniary aid, derived from whatever source, whenever confided to individuals or to the individual churches for "the Free Christian Church in Italy," shall be immediately transmitted to the elders of the Church in Pisa, who will render an account of it at the next General Meeting, as also of the funds which for the same purpose shall be consigned directly to them.

VI. That those Churches or evangelists for whom the goodness of our Lord provides, by the care of committees or others, shall not enjoy or have any right to the general fund given for "the Free Christian Church in Italy," unless they can prove that there exists an absolute necessity.

### Turkey.

Two of the most marked and remarkable men in Turkey have passed away from earth within a few days of each other. Rev. Mr. Williams, known by most in this country as Selim Effendi, was the earliest convert in this country from Mohammedanism to Protestantism. His life has been a most eventful one, especially since he was led, in Salonica, some twelve years ago, to study the Scriptures. He fled with his family to Malta ; and, during the Crimean war, ventured to establish himself at Bebek, a village on the Bosphorus, where there were several American missionaries. He has resided there ever since, and has done more than anyone else to arouse an interest among the Turks in Christianity. He died suddenly, on the 14th of April, at the age of about fifty-five, giving every evidence of his genuine and living faith in Jesus Christ.

Rev. Horhannes Der Sahaghian was the first inquirer and the first convert from the Armenian Church in the history of the American missions in Turkey. An interesting account of the life of this devoted man may be found in Dr. Dwight's "Christianity in Turkey." He was a pupil in the famous school of Peshtimalgian, and even before the arrival of the missionaries he had become an anxious student of the Bible. In January, 1833, he came to the missionaries, and put himself under their instructions, saying, "I need your counsel and advice ; I am in the fire, and want you to put forth your hands and pull me out." He soon found the truth which he sought, and became a most efficient instrument in spreading a knowledge of it among his countrymen. In February, 1839, he was imprisoned by order of the Armenian Patriarch, without any form of trial, and exiled to Cesarea, a city about four hundred miles from Constantinople. On the journey he was horribly tortured, and only saved himself from this, at last, by paying some 2000 piastres to the officers who had him in charge. In May, 1840, he returned to Constantinople, and

granted to them by the laws of Leopold I., Grand Duke of Tuscany ; but the Churches of Lombardy, of Piedmont, and of the other parts of Italy, have not yet these privileges, because the laws do not concede them.

entered at once upon the most active labours for the good of his people. He was afterwards sent to America, when he received a theological education at New-Haven. After his return to Turkey, in 1848, he was licensed as a preacher of the Gospel, and in the following year he was ordained pastor of the Evangelical Armenian Church in Adabazar. He married the widow of the first evangelical pastor ordained in Constantinople, who is now left again a widow by his death.

Since Mr. Der Sahaghian's ordination he has been a most devoted, earnest, and active labourer for Christ. He died at Nicomedia, of pernicious intermittent fever, the same disease which one week before had proved fatal to Mr. Williams in Constantinople.

### India.

#### THE PRESENT STATE OF HINDUISM.

SIR Herbert B. Edwardes, K.C. B., on recently taking his seat in the Committee of the Church Missionary Society as a Vice-President, said that he should characterize the present state of India as one of activity and thought. A general thaw seemed to have set in, and the native mind to be set free. The mutiny of the Indian army has been one great cause of this. Before that event there was a kind of instinctive feeling in Indian society that trouble was impending; and wealthy natives held back, and hoarded their money till they could see the issue. The native army was the impending trouble. It had overgrown the European element; and at last it turned upon its masters, and tried to drive them out of India. The Sepoys had everything in their favour, yet they failed; and every disaffected class in India confessed the failure and accepted the situation. The whole country felt that the struggle was over, at any rate, for the present. The air was cleared; peace was restored; and progress became possible. The result has been a marked activity in commerce, administration, education, material prosperity, and religious movement. In commerce money had been unlocked and unearthed, and embarked in a perfect revulsion of enterprise. The American war arose at this very crisis. The cotton demand ensued: European capital flowed into India; and in Bombay alone it is calculated that thirty millions sterling of clear profit have been reaped, chiefly by native capitalists, in the last three years. Nor was the profit confined to the capitalists. Happily the agricultural classes had shared largely in the harvest. They found out the use of the telegraph once more. In Umritsur, the commercial capital of the Punjab, the daily telegram from Bombay as to the state of the market had been looked for with the keenest excitement, and the quotations soon spread into the villages. The cultivators never met a European official without eagerly inquiring the latest news from America; and thus, incidentally, the minds of the whole people had been opened to the vast importance of

both Europe and America, and the dependence of all countries on each other. The great influx of Europeans into India, in all branches of enterprise, and unconnected with Government, though it had its attendant evils, undoubtedly, on the whole, did good. The undertakings which were set on foot throughout the country associated natives and Europeans together in the common bond of self-interest. There is a tendency for the stronger to overbear the weaker race, but laws were stronger than either; and there is, and has been, in the highest quarters, a thorough determination to do justice between the races without fear or favour. In the departments of administration the Government itself was setting the example of activity. It was preparing steadily for the permanent settlement of the land revenue; a measure which, by its results, would constitute a new era, and advance alike the prosperity of natives and Europeans. The reforms in the judicial department were so extensive, and the improvements daily demanded by the European voice were so many and refined, that a result little expected would probably ensue, viz. the increased admission of natives to both bar and bench. The revenues of India could never meet the demands of the judicial reformers if the English element were to be increased. The material prosperity of the country was being yearly developed in an astonishing manner by the progress of the great system of railways, opening up new parts of the country, bringing produce to new markets, equalizing prices, diminishing famine, and leading natives to travel. The very merit of pilgrimages was being smoothed away. Education was both impelling and being impelled by all these changes. There was a perfect avidity for learning English. Self-interest, as usual, was at the bottom of it. Sir Herbert remembered, some years ago, a native pupil in the Peshawur Mission School writing in his copy-book that "Knowledge was the root of all money;" and, now-a-days, knowledge of English is found to be the root of all employment in the judicial and railway departments. At present the Bengalis, having got the start in education, were profiting by the demand for natives who can read and write English. But the Punjabis are determined to resist this incursion, and are making great efforts to teach their children English. In Sir Herbert's own district of Umballa the American Missionary had opened a night school, to give instruction in English to adults, after all the labours of the day; and amongst the pupils were middle-aged Government officials, trying to keep up with the age. And lastly, as to the religions of the country, both Mohammedans and Hindus were agitated by reforming movements, though of widely different character. The Mohammedan reform was an aggressive movement. Its authors were the Wahabis, who strove to revive the Korán in all its strictness and bigotry. They called on the Moslem to lay aside all worship of saints and relics; to cease to attribute to them the powers of healing and of miracles, which belonged only to the one Creator; and

to draw off from all connexion with infidels. This latter doctrine is aimed at the English, and has already produced much political trouble. A crescentade has been preached throughout the villages of Bengal; hundreds of disciples have been deluded into leaving their country, and going to a Wahabi colony in Afghanistan, beyond the British border: thence to make attacks upon the British Government at feasible moments, and unsettle the mind of India. The Hindu reformers—the Brahma Somāj—were not actuated by hostility to the English. On the contrary, they had learnt from the English to reform manners and customs, reject caste, and many obnoxious usages. So earnest are they, that they send out their ablest men to Madras and Bombay, to spread the movement; and though they do not admit that they have drawn their inspiration from anywhere but their own ancient books, Sir Herbert considered it the greatest homage to Christianity that had yet been paid in India. On the whole, Sir Herbert regarded the activity of thought now to be seen in India as most hopeful for mission work. Efforts should be doubled, not relaxed, at such a crisis; and education, both religious and secular, should be helped by all, as a powerful agency for good. He hoped and believed we might all live to see Christianity indigenous in India.

### New Zealand.

#### THE NEW ZEALAND ATROCITIES.

A CORRESPONDENT favours the *Record* with private letters from the Bishop of Waiapu and Mrs. Williams to a lady in this country, referring to the recent catastrophes:—

*From Bishop Williams.*

After twenty-five years of comfortable residence in peace and quietness, we have been obliged to rush off at almost a moment's notice. The newspaper I send you of this day's date will give you some account of this horrible delusion, which has been making its way through the country. It has been set on foot, not on account of its religious association, but simply as a political movement, for the purpose of binding the natives together against the Government. When they made their appearance at Turanga, after the murder of Mr. Volkner, it was hoped that they would have been ordered off with the greatest expedition, but they have used that craft and subtlety in their proceedings that they have gained a footing first with a tribe who were wavering in their minds, and then they gradually worked upon those who, upon their first approach, were up in arms, and ready to resist them by open force. Matters got worse and worse, and our own trusty natives in the school were becoming uneasy.

X I cannot but regard this movement as a part of those fearful events which are passing over the world, and which all seem to indicate the times of the end. God, we know, is directing and accom-

plishing His wise purposes, and that the grand consummation of all will be the establishment of His kingdom.

NAPIER, April 6, 1865. X

*From Mrs. Williams.*

I am afraid that before you receive this, newspaper rumours of an alarming character may have reached you. I wish I could say there was no foundation for them; but I fear there is reason to believe that the news about our poor friend, Mr. Volkner, is only too true, and that Mr. Grace is a prisoner in the hands of the natives. A party of these wretched fanatics, the Pai Mariri natives from the other side of the island, have been the instigators of the awful proceedings.

Another party of fanatics have just arrived from Wairoa, to the south of us. The first party were about forty in number, the second about 120. While they are here we cannot but feel in some danger. Still, greater is He that is for us than those who are against us. God is the Rock of our strength and our refuge, and not a hair of our heads can be touched without His permission. It is very sad, after living for twenty-five years with perfect confidence, to feel our foundations, as it were, trembling under us.

### Madagascar.

#### MISSION OF THE CHURCH MISSIONARY SOCIETY.

THE Bishop of Mauritius, in reference to the Madagascar Missionaries and their work, in a letter dated April 24, 1865, says—

“I think it better to write to you at once my impressions about our brethren at Vohimare. To my own mind the accounts we have just received are of a most favourable character. The internal evidence of the worth and weight of character of these true men, of their simplicity, and real and earnest longing desire for the spiritual good of the people, and of the affectionate and faithful manner in which they are discharging their duty, gaining access and using it rightly, and giving themselves to prayer in the ministry of the word,—all these are most instructive and encouraging. Then the stamp of genuine missionary work; the charm of the varied interesting scenes and incidents occurring day after day; the history and character of their governor; and the process through which his scribe has been led to baptism;—all this made me read every line of their journals with a zest sustained to the last. That my friend Raniandreaniprizenana, whose long name has caused his letter to be shown so often that it is now in shreds, should, in that journey to Vohimare as governor three years ago, have been led to prepare, by his instructions and exhortations, a youth who was just ready for our missionaries' further instruction, having received as a parting admonition from his former governor and teacher (Luke xii. 4, 5), and that this youth should be their first baptized convert, is indeed matter of

thankful interest. The accounts of leading men of the Sakalava tribe, the visit of the second Governor of Ambohitsera, the opportunity of sending Bible portions by the Arab merchants, and the fact of their having each a separate preaching-place, with ten miles interval between them, every Sunday, make me feel quite at ease on the subject of the population. A better centre they could scarcely have.

"As soon as Mr. Ansorgé returns to Mauritius I hope the itinerating will go on with spirit. Kushlli has made one journey which had a great variety of interesting incidents in it. He has done his work admirably. His tact in seizing the attention of unwilling persons is very great. In one of the Indian villages they came to in their journey the people were very unwilling to receive them; but he began to tell them of the last days of four men who were executed some time ago, and they soon gathered round him, when he had a good opportunity, and used it well. What a prospect would open out to us if the gifts of the ministry were poured out on the natives of lands where we have converts! Have we sufficiently expected those gifts, or honoured the Holy Spirit by whom they are dispensed? I very much doubt it."

#### THE LONDON MISSION.

The several congregations, as we learn from the "Missionary Magazine," in the city of Antananarivo were diminished in numbers in the early part of the year, arising, in great measure, from the removal of the Queen and her Government for a time to the city of Ambohimanga, accompanied by a large body of the native population. The letters of our friends continue to contain some cheering accounts of the wide diffusion of the Gospel, and its power upon the hearts of the people in the country districts. The Rev. W. Ellis writes as follows, March 30th:—

"Since the date of my last, I have visited a cluster of villages to open a new place of worship at Ambohifahitra, a central place, where they have erected a neat place of worship, capable of holding about 200 persons. I have also visited Lazaina, near Ambohimanga, where they are building a new place of worship. And, during last week, in company with my native co-pastor, I visited Ambohimanarana, a large and ancient village, about five miles to the north-west, where there are between thirty and forty Christians and a considerable heathen population. This was formerly a preaching station visited by Mr. Johns, and there was also a Government school. The walls of the school-house are good, but there is no roof. At our church meeting last night our people resolved to provide a roof and doors and windows for the building, and to send a preacher as often as possible. The Christians, some of them, come into Ambohimanga on the ordinance Sabbaths; but they all expressed themselves gratified at the prospect of being visited by the preachers of the Gospel.

"I still hope, if no impediment arises, to visit the Betsileo, and think of setting out as soon as the next mail has arrived; though I sometimes fear I shall not be able to get there after all."

The Rev. R. Toy also gives the following statement, dated March 31st:—

"I have now nine country churches under my care, all of which continue steadily to increase. I am anxious to do more for the young in connection with them, but, unless the Directors will allow us to render pecuniary help to a trifling extent to the teachers, I shall be greatly hindered. My church at Ambohipyoty continues to go on well. On Wednesday last I admitted fifteen into fellowship, and there are twenty-four waiting to be admitted next month. The number of persons who have been connected with the church since its opening is 243. Of these three have been suspended through bad conduct, and twelve are lost by deaths and removal to other churches, leaving now on the books 228 members."

### United States.

#### CHURCH STATISTICS OF NEW YORK.

THERE are 306 church edifices, great and small, including all names, in the city of New York. In 1785 there were nine only, and the increase has been very gradual. The table below shows the places of public worship of each of the denominations since 1845:—

	1845	1865
Baptists ... ..	23	29
Presbyterians ... ..	32	56
Episcopalians ... ..	32	60
Methodists ... ..	29	38
Catholics ... ..	15	32
Dutch Reformed ... ..	18	22
Jews ... ..	7	24
Lutherans ... ..	3	9
Congregationalists ... ..	5	4
Friends ... ..	4	3
Unitarians ... ..	2	3
Universalists ... ..	4	4
Miscellaneous ... ..	16	22
<b>Total ... ..</b>	<b>190</b>	<b>306</b>

—This table is an interesting study. The Roman Catholics have more than doubled in number of churches; the Jews have more than trebled; the Lutherans have trebled; the Friends and Congregationalists have decreased; the Baptists have gained six churches; the Methodists less than is generally supposed; the Episcopalians and Presbyterians had the same number of churches twenty years ago, and now the former have four more than the latter.

#### THE UNITED STATES AND ENGLAND.

One of the Presbyterian journals thus comments on the address of the late General Assembly of the Scottish Free Church, and the speech of Lord Dalhousie in particular:—

"Among the acts of the late General Assembly of the Free Church of Scotland, of special interest to ourselves, was an address to the Churches of America on the close of the war. It is a document quite as remarkable for what it does not say, as for what it does. There is not a syllable congratulatory of our successes, or expressing gratification at the result of the salvation of a free Protestant nation from dismemberment and overthrow. We cannot learn from the address that it would have made any difference to the venerable Assembly which side had succeeded, in this unprovoked civil war, provided only slavery had been abolished. That the cause of the North was essentially that of freedom, and of the South essentially that of slavery, does not seem to have penetrated the prejudiced minds of these 'Free' Church men. Indeed, the convener of the committee, Lord Dalhousie, took particular pains in presenting the report to accuse the North of indifference to the question of slavery in the contest; saying, most falsely and opprobriously, so far as the long-suffering and peaceably-disposed North was concerned, that the war arose from the evil passions of men, out of the struggle of party against party, and that it was the hand of God alone that overruled the vain purposes of man, and brought the grand issue of the abolition of slavery. We presume that Lord Dalhousie in these expressions fairly represents the large majority of his ecclesiastical associates, as we cannot find that they met with any dissent upon the floor of the Assembly. Certainly the address, for the language of which he is responsible, contains nothing incompatible with the narrow and blind sentiments uttered in his speech."

Some unpleasant feeling was shown at the great Congregational Assembly recently held, on the appearance of Drs. Vaughan and Raleigh, it having been reported that Dr. Vaughan, in his "British Quarterly Review," had shown no very friendly spirit to the North. Through the intervention of Henry Ward Beecher the scene terminated amicably. The following account is given of it in the *American Presbyterian* :—

All loyal hearts are grateful to Chaplain Quint for the manliness with which, almost alone, he rebuked the representatives of British Congregationalism, one of whom, Dr. Vaughan, has been conspicuous all through the war, as editor of the "British Quarterly," for a thorough British dislike of our country, and for a steady opposition to, and dis-

paragement of, the course of the North. Among other abusive language, he has declared our country "a nuisance that ought to be abated." When such a man has the effrontery to present himself before a convention of loyal Americans, he richly deserves the rebuke administered by the spicy and caustic chaplain of the "Second Massachusetts."

"The noise of the shouts," said he, "which went up the other day in applause of England's representatives here, has oppressed me ever since. For I feared that the discriminations now made in this report were not then so clear as they ought to be in the minds of this body. No doubt England is repentant in her way. She, like Providence, is always on the side of the heaviest battalions. She fawns upon the strong, and bullies the weak. [Hush! hush! with some hisses.] Gentlemen! when you have exposed your lives by three years' service in the field, in defence of your country; when you have stood, as I have done, where the balls showered like hail about you; when you have seen, as I have seen, your friends and brothers fall by hundreds, pierced with British bullets, from British guns, in the hands of rebels clad in British coats, shod with British shoes, and sustained by British sympathy and British jealousy, then, if you choose to hiss me when I characterise their late and reluctant repentance, which has been expressed by some of the delegates on this floor, as largely a repentance for having been caught on the losing side, you will have earned the right to do so. Till then I claim to stand here and speak my mind without being insulted."

Dr. Vaughan made a very lame apology for the position of the Congregational churches of Great Britain as well as for himself; when Henry Ward Beecher closed the uncomfortable scene by recalling his own experience in Great Britain last year, by appealing eloquently for peace and amity between these two great Protestant nations, and by giving "the hand of fellowship to old England," seizing, as he spoke, the right hands of Drs. Vaughan and Raleigh, amid a perfect storm of applause, which is thus described by Rev. J. P. Gulliver, in the *Independent* :—

"The whole vast assembly, by a universal impulse, rising to their feet, waving hats and handkerchiefs and hands, and sending up cheer after cheer for the future union of England and America in all the conflicts of liberty, and in all the works of Christian love."

## SUGGESTIONS AND REPLIES.

THE KAISERSWERTH BEYROUT  
ORPHANAGE.

WE have received the following letter from Mr. Disselhoff, son-in-law of the renowned Fliedner, who is now at the head of the institution at Kaiserswerth. We shall be happy to receive and acknowledge any contributions for this orphanage at Beyrout, the immediate wants of which are pressing, as will be seen by perusal of the letter:—

“Dear Sir,—We are obliged to ask eagerly for help. We have first made known our difficulties by prayer and supplication to our Heavenly Father, but we must also appeal to you, because we know not to whom else we could better unburden our hearts than to those who have so warm an interest in the extension of His kingdom on earth.

“It is in respect to our hopeful and hitherto flourishing orphanage, Zoar, in Beyrout, which causes us great anxiety at present. Since it was opened in the autumn of 1860, nearly 400 female orphans have been received, and at present it contains 130. Amongst these thirty Arabian Protestants from all parts of Lebanon are to be found, besides Catholics, Maronites, about eighty Greeks, two daughters of the Bedouins, formerly Mahometan, but now Christian Protestants, and four children of the Druses. Three other Druses have already applied for admission, and will be received as soon as the vacancies occur. This fact that even Bedouins wish their children to receive a Protestant education is, as far as we know, for the first time experienced, and arouses the hope of seeing a way made for preaching the Gospel amongst the Druses. Not a few of the pupils are already married, and are trying their utmost in various parts of Lebanon to introduce family life as amongst the Protestants.

“Four pupils have become teachers amongst the Syrian Arabian girls in flourishing schools in Akka, Beyrout, Hasbeya, and Damascus, and others will soon be ready to take their position as teachers or as assistant teachers.

“The life of the children in the orphanage is highly satisfactory. Their progress in general is hopeful, and we are firmly convinced that the only means of extricating the female population of the East from the dense ignorance in which they at present exist, and of raising them to the position to which, according to biblical authority, they are entitled, is by the erection of houses for their *entire education*, day schools being quite insufficient for the purpose. When mothers have been taught their duties, an entire change in the sons will be naturally brought about. Besides which we dare not be idle on account of the Roman Catholic Church, which is making incredible exertions to

win to herself the native Christians, Maronites, Greeks, &c. She has established a ‘Committee of Help’ at Cologne, especially for Syria. The Jesuits have eight houses of their order in Syria alone, and have formed there communities of native teachers. Shall the Protestant Church remain in the background, and leave them to gather the first fruits of the East? We have a funded capital, bringing in about 180*l.* yearly. As, however, the cost of 130 children yearly amounts to 1200*l.* on the average of 9*l.* for each child, which is certainly very little according to Eastern prices, we require for the maintenance of the orphanage more than 1200*l.* yearly, which is always difficult to provide, and this year in particular is increased by the following circumstances: First, the drought of the spring leads us to expect a failure in the crops, and now report after report arrives, that what has not been parched up by the sun’s rays, has been consumed by enormous swarms of locusts, which have ravaged the country from South Palestine to North Syria, in consequence of which the price of all ordinary provision is already increased three and four fold, and continues to rise. We are threatened with a veritable famine.

“‘Will you send us away?’ the children now exclaim; the deaconesses, no! ‘we will share the last morsel of bread with you’ say the Sisters. And should they make any other answer?

“The ‘Mother-House’ at Kaiserswerth feels this need doubly, since the late pastor, Fliedner, the powerful champion of his master’s cause is now no more, and although the Rhenish Westphalia Deaconess Committee have appointed me as Inspector of the Kaiserswerth Institution, my shoulders cannot sustain the weight of a burden which a ‘Fliedner’ bore. I feel deeply that I can only fulfil my task through God’s assistance and the aid of the Protestant Church. I beseech you then, dear brother in the Lord, help us through the pressing necessities which threaten our orphanage in Beyrout.

“I must now make another request. My father-in-law had already commenced the building of a house in Hilden, near Dusseldorf, surrounded by a large garden, to serve as a school for the upper classes, held by deaconesses. The school will take possession of the new house in autumn, and as English families constantly send their daughters to German schools, will you kindly make it known. You will greatly oblige us by so doing. I enclose a prospectus of the school, with the report on the East.—Believe me to be, yours faithfully in the Lord,

DISSELHOFF, Pastor.

## MOHAMMEDANISM AND MISSIONS.

TO THE EDITOR OF "CHRISTIAN WORK."

IN your number of May, Dr. Perkins, of Urmia, refers to my rejoinder to his former statements respecting my book, the "Mizan-ul-Hagg;" and as he attempts to defend his previous statements, and to throw doubts on the correctness of my defence, I am obliged to take up the subject once more.

It is true that it is of no importance where the book has been compiled, still Dr. Perkins's statement, "that to a large extent it was planned and prepared here," *i.e.*, in Persia, cannot be "considered as equivalent" to mine—of its having been compiled in German and translated into Persian at Schusha, and that only its final revision has been made at Tabriz. It certainly would have been better to acknowledge the mistake than thus to defend it.

Again: he asserted "that the book had a stormy origin, nearly costing its esteemed author the adventure of a mob." I, in reply, stated: that I had been mobbed in Persia only once, and that in the town of Kirmansha, before the "Mizan" had been translated and published. He now throws doubts upon the correctness of my statements, by referring to an English lady at Tabriz, in whose house I was staying for a time, as the authority for his assertion; but during the whole period of my stay at Tabriz I never heard, either from the lady mentioned, or from any one else, that there was any apprehension of a mob. Besides, I kept at that time aloof from intercourse with any Persian, excepting the two who assisted me in the revision. Had there been any such apprehension, surely the lady or my Persian assistants would not have failed to inform me of it. Dr. P., therefore, or the party from whom he obtained his information, must unknowingly have confounded things.

The object of the direction to tear off the English title-page, added to the Persian edition printed in India, whenever the book was given to natives, was not, as Dr. P. assumes, "to conceal the place of its publication," but to preserve to it the form and appearance of an Oriental book. The English title-page was added for the convenience of those English friends in India who took an interest in the circulation of the book, but did not know Persian.

Dr. P. refers to his long residence in Persia as a

proof of his being "fully competent to judge of the ill adaptation of the book here at present." Now it is quite true that my stay in that country has not been so long as his. It so happened that I have never remained long in one place, but have spent the greatest part of my missionary life, from 1825 to the end of 1837, in travelling about among the Mussulmans of southern Russia and western and southern Persia. Dr. P., however, has been all his time labouring among the Nestorians of Persia, inhabiting Urmia and the regions about it, but not among the Mohammedans, which considerably alters the case. That the book has been appreciated and liked by Persians and other Mohammedans, I have mentioned formerly. The open and public circulation of it in Persia I have never advocated, knowing well that the time had not yet come for that; and the copies sent to Urmia were forwarded with the view of their being given by the missionaries only to inquiring Persians. That some of them fell into the hands of unfriendly government officials, and caused trouble to the Urmia mission, this I regret as much as Dr. P., but it cannot be laid to my charge. And although the books were not ordered from India by the Urmia missionaries, it was naturally supposed that they would be glad to have some copies for distribution in the manner mentioned. That they remained "unapprised of their being forwarded" had no other reason than this, that the letter written to them on the subject never reached its destination.

In conclusion, allow me to repeat what I stated in my first reply, but was left out by you, that not the whole of the American mission, as mentioned by Dr. P. in his first letter, are or have been opposed to the circulation of the "Mizan." On the contrary, several of the missionaries have repeatedly applied to me for copies, mentioning how much the book was liked by their native assistants, and how useful it was to them in their intercourse with the Turks; and just before leaving Constantinople I have again been asked for copies by one of the missionaries from the interior, and by a native pastor of their mission.

I should have sent this sooner, but your May number reached me only a few days before leaving Constantinople.

Yours faithfully,

E. G. PFANDER.

RICHMOND, July 8, 1865.

## IN MEMORIAM.

## ISAAC TAYLOR.

AFTER many weeks of great suffering, borne with Christian resignation, the author of the "Natural History of Enthusiasm" has closed a long career of usefulness at the advanced age of seventy-seven.

Originally trained as an artist, Isaac Taylor at an early age abandoned his profession for that literary career in which so many members of his family had attained distinction. His father, the Rev. Isaac Taylor, of Ongar; his uncle, Charles Taylor, the learned editor of "Calmet;" his sisters, Ann and Jane Taylor, the joint authors of "Original Poems and Hymns for Infant Minds;" his mother, Ann Taylor, and his brother, Jeffreys Taylor, have all written works which have attained a wide popularity.

In 1818 Mr. Isaac Taylor first became a contributor to the "Eclectic Review," in conjunction with Robert Hall, John Foster, and Josiah Conder. His first independent literary venture was a small volume, entitled "Elements of Thought," published in 1822. This was succeeded by a translation of the "Characters of Theophrastus," with clever original illustrations, etched by the author; by the "History of the Transmission of Ancient Books to Modern Times," the "Process of Historical Proof," the "Memoirs and Correspondence of Jane Taylor," and by a new translation of "Herodotus." None of these early literary ventures had achieved any very eminent success. Mr. Taylor at last discovered the true vein in which his genius lay. In 1829 the "Natural History of Enthusiasm" was published anonymously. Coming out at a time of great political and religious ferment, and offering a philosophy of the problems of the day, the book was received with extraordinary favour by the public, and rapidly ran through eight or nine editions. With the object of giving continuity to the philosophical and religious theories which he has advanced in the "History of Enthusiasm," Mr. Taylor in the course of the next seven years published that series of works on which his fame must rest, "Fanaticism," "Spiritual Despotism," "Saturday Evening," and the "Physical Theory of Another Life," works which have all had, and continue to command, an extensive sale.

The publication of the last of these works led to the reluctant surrender of the author's *incognito*. The unknown writer received an urgent request from the late Dr. Chalmers to stand for the chair of Logic in the University of Edinburgh, in opposition to the late Sir William Hamilton, who was elected by a small majority.

In 1838 Mr. Taylor gave to the world the thoughts which had suggested themselves while a large family was growing up around him in his

country seclusion at Stanford Rivers. This work, "Home Education," has had an extensive popularity, and has induced many parents to endeavour to promote the enjoyments of children—to educate rather than to instruct.

In the following year Mr. Taylor was induced to take part with the Rev. Robert Trail in bringing out a new translation of "Josephus." This costly and magnificent work was accompanied with numerous illustrations engraved by some most ingenious and elaborate machinery, the invention of which had been the amusement of Mr. Taylor's leisure hours. The inopportune death of Dr. Trail at the eve of the publication of this work, brought upon Mr. Taylor ruinous pecuniary responsibilities, from which for many years he was unable to extricate himself. The engraving machine was patented in England, Scotland, and America; and though productive of small benefit to the inventor, has realised large returns in the hands of others.

About this period the "Tracts for the Times" were creating an unexampled excitement in the religious world. Mr. Taylor had long made himself familiar with the whole range of patristic literature; he felt that the writers of the "Tracts" were giving an essentially subverted view of the tendencies, doctrinal and ritual, of the early Church. As a layman, standing clear of any secular embarrassments of an ecclesiastical kind, Mr. Taylor felt himself impelled to come forward and state the results to which his independent and unbiassed study of the Fathers had led him. This he did in a work entitled "Ancient Christianity,"—a work which was virulently attacked, and as warmly defended, by the respective partisans in the great controversy which was then shaking the English Church. Some of the leaders of the secession which ensued have acknowledged that the facts and reasonings of this work did more than anything else to drive them over to Rome.

After an interval of seven years, Mr. Taylor published essays, partly philosophical, partly historical, on the lives of Loyola and of Wesley. Shortly afterwards a volume on the Christian argument was published anonymously at Cambridge, entitled the "Restoration of Belief." Two volumes of essays—"Logic and Theology," and "Ultimate Civilisation"—a series of lectures, originally delivered in Edinburgh, on "The Spirit of the Hebrew Poetry," and a series of autobiographical papers published last year in "GOOD WORDS" were the last occupation of his declining years. To the end his mind retained all its power. He leaves, we believe, a large family.

A work by his eldest son, the Rev. Isaac Taylor, entitled "Words and Places," has recently been favourably received by the public.—*Times*.

# NEW BOOKS

BEARING ON

## CHRISTIAN WORK.

THE relation between employer and employed is the great social question of the day. It is the central point round which all other questions concerning the condition of the working classes are gathered, and such a thoughtful and earnest outlook from that central point as Dr. Blaikie has taken in the book\* before us, cannot fail to be useful. The volume opens with a rapid sketch of the movements which have taken place in the present century in the world of labour, especially of that great movement which is its distinctive feature—the gathering together of the dispersed army of workers into masses under a single master or captain of industry. This movement is not viewed by the author, as undoubtedly it is by many who have the cause of progress most sincerely at heart, with despondency and distrust. Animated by faith in the future, he holds that the tendency of the change is toward moral as well as material gain. He thinks that the line of hopeful effort lies in improving the present system as much as possible, and that that system has in it both the materials for and the motive to improvement. The sense of responsibility which the control of numbers is fitted to evoke in the minds of enlightened employers, and employers must be enlightened who are in successful management of large concerns, will lead them to the conviction that it is their interest to care for their men. And the natural feeling of duty cannot fail to be called forth in the employed, by the employer's care for their welfare. The bond of faithfulness will thus grow up between them, instead of the spirit of strife and alienation. But enlightened self-interest is not the guide which he proposes to either. He wisely unites intelligence and conscience, and urges that masters should take a generous and Christian view of their relations to their workpeople, sympathise with them, bear with them, encourage them; and that men on their part should give stronger evidence of attachment and fidelity, and of a conscientious desire to advance their masters' interests.

The fruits of the spirit of strife and alienation between employer and employed have been and still are bitter. In our day, happily, they are to a great extent exchanged for the fair and sweet fruits of peace and good-will. But there are quarters still

\* *Heads and Hands in the World of Labour.* By W. G. BLAIKIE, D.D., F.R.S.E.. Author of *Better Days for Working People.* Alexander Strahan.

where the bitter fruits grow rank and luxuriant, and where the fathers have eaten the sour grapes and the children's teeth are set on edge. We are, however, in a condition to make a comparison between the antagonistic and the friendly relations of labour and capital, and this comparison Dr. Blaikie has made, and brought out the results with the force of demonstration. The culminating point of that comparison is the difference between the Lancashire of 1825 and the Lancashire of 1865; between the people who destroyed 1,000 power looms between Saturday night and Monday morning, and those who are just passing, without a single act of violence recorded against them, out of "The Distress." If the men of '65 had been of the same spirit as the men of '25, instead of committees for mitigating distress there would have been associations for suppressing insurrection. "Instead of bread and money, the famished districts would have been inundated with powder and shot." It was the spirit of sympathy and helpful good-will existing among the different classes of society, and called into active exercise by a great emergency, which averted national calamity throughout the long-protracted suffering of the Cotton Famine. The causes which have contributed to the growth of that spirit had their origin in the conscience and heart of the nation, and their mode of working has been the spread of intelligence among the people, and especially among the people of Lancashire. The beneficent factory legislation, which gave the first great impetus to the progress of intelligence and good feeling among the factory operatives, was itself the voice of the national conscience restraining the selfishness of a class. It was acquiesced in by many employers as enabling them to carry out their own intelligent convictions. It is now acquiesced in by all as the greatest safeguard to advanced and advancing industry, as well as to order and civilisation. That which kept the masses of Lancashire quiet and orderly in the midst of the suffering and privation of the last few years, was a knowledge of the cause of their distress; that it was one for which their masters were not to blame; for which their rulers were not responsible. They read and discussed the papers which the cheap press circulates among them, and they formed an opinion of the war and its causes and results, which made them not only willing to submit to their losses with patience, but ready to sympathise with the side of

freedom, and unwilling that their sufferings should be put an end to by any compromise with the great slave power. There is many a noble story to be told of both men and masters in those years. Of masters giving up the gains of a life-time to maintain their men. Of men refusing to receive anything from the fund which supported their less provident fellow-sufferers till the last of their hard-earned savings were exhausted. Such spectacles invigorate the faith and exalt the whole character of a nation. Still the future progress to which we may safely look must be an independent progress. "We must steer clear," says Dr. Blaikie, "of giving any countenance to the notion that the elevation of the working classes is to be accomplished by the efforts of their employers, or by any efforts independent of their own." Dr. Blaikie indicates the directions in which these independent efforts may be developed in the accumulation and investment of capital. He also indicates the moral improvement to which such effort must surely lead, wisely and justly ascribing to independence those loyal virtues so long supposed to spring from an opposite source.

"The feeling seems to be gaining ground on both sides that, if they but knew it, the interests of masters and men are identical. It is not the interest of the masters to have a starved, alienated, discontented, careless set of men. It is not the interest of the men to have masters struggling with difficulty, and hardly able, through the smallness of their profits, to keep their concern above water. It is the real interest of the masters to have intelligent, sober, industrious, obliging workers, dwelling in comfortable houses, working in comfortable workshops, and well-supplied with all the means adapted to promote the welfare both of their bodies and of their souls. It is the real interest of men to have masters who will be encouraged to try to promote their welfare, and who will not be driven into their shell to avoid the suspicion of plotting for their own advantage. It is the interest of the masters that there should be an independent spirit in their men, and it is the interest of the men that there should be an independent spirit in their masters. But it needs something of the free, wide vision of Christianity to see that in all these ways their interests are identical. In clutching at present gain, the narrow spirit of the natural man overlooks many of the conditions that are essential to permanent success. Enlarging at once his heart and his vision, Christianity shows him how a present loss is often a permanent gain, and how surely the spirit of considerate love brings its reward in the end. Are these things not becoming better understood and more deeply felt? Are men not coming to see that it is a blessing to have masters who have a concern for their welfare? And are masters not coming to see that it is a blessing to have men who love and esteem them, who rejoice in their prosperity, and grieve for their trials?"

There is another important question, and one which is likely speedily to occupy a great share of

the public mind, which Dr. Blaikie has not passed over, but has recognised as one deeply affecting the working-classes. It is the question of the franchise. The greatest of modern thinkers said recently that the desire to possess a vote, and to use it, made all the difference between a selfish man and a patriot. And it is very certain, that while individual virtue is the foundation of political virtue, the latter has also a profound influence on the former. To be represented in the body which has the power to take such an initiative as the Factory Acts, and which has in its hands the educational grant, cannot be practically unimportant to the working-class. But we shall conclude by quoting Dr. Blaikie's few pregnant sentences on the subject, and recommending his *Heads and Hands* to the promoters of the great Christian Work of exalting a nation in righteousness.

"There is another important question that has much to do with the moral and social elevation of the working-class,—I mean the extension of the suffrage. Not a little misapprehension seems to prevail on this point. Because the masses do not assemble in tens of thousands, or sign petitions by the million, it is thought that the question is one in which they feel little interest, and that it can have no important or vital bearings on their character and condition. But though the masses may not be caring much about it, the case is different with the intelligent and thoughtful few; and I have reason to know that, in their case, the exclusion of their class from all part in the government of the country acts as a silent irritant, it causes a sense of neglect and distrust, and tends to separate their sympathies from the governing classes. The gradual extension of the suffrage, I believe, would have a happier and better effect than most people dream of. Instead of subverting the institutions of the country, it would probably place them on a more lasting basis. It would weld the different classes of society more together, and vastly increase the social strength of the land. It would stimulate the cause of national education; for we could not endure that the suffrage should be in the hands of uneducated men. It would greatly increase the number of those who feel a pride and pleasure in the elevation of their country. The longer the measure is delayed, the more urgent it must become; at least in the view of those who look below the surface, and with whom deep, silent forces weigh more than a hundred noisy demonstrations."

"A Christian must never despair of any one." It is thus that M. Bost writes after sixteen years of work, as unflinching and desperate as ever a Christian man undertook: it is thus he consoles himself on commencing yet more difficult labours.\* His own picturesque account of the institutions at Laforce has already appeared in this Journal; the unpretending report he has drawn up for the last

\* *The Institutions of Laforce.* London: Nisbet. 1865.

four years yields details no less interesting. The *Family* is neither a Refuge nor a Reformatory. It is for young girls, either orphans or daughters of poor and scattered Protestants. The children do the work of the Institution: prepare the food; wash and iron the linen; water, weed, and sweep the garden. Their dress is a model of simplicity: a cap and handkerchief, a print gown, and a black cloak; boots in winter, and shoes in summer. Their diet is as simple: milk or soup at eight o'clock; at twelve, bread, with fruit when it can be had; at five, soup with vegetables; and meat three times in the week. The infirmary is rarely occupied; and no death has occurred since 1860. The girls are sent out to service. Many are in situations in France, England, Scotland, Ireland, Malta, and Cairo; and the accounts which have reached of them are most satisfactory. The *Bethesda* is for Young Girls who are Incurable, Blind, Idiots, or Insane. Some of the so-called incurables have been perfectly restored. The idiots seemed hopeless enough; but M. Bost affirms that his labour for them has not been lost. Hitherto in the same building with the sick, they are now to be separated, yet continuing together in their games and walks, as well as in the Sunday-school. *Siloam* is for boys what *Bethesda* is for girls. It now contains twenty-eight of them; and "God has sent us superintendents both capable and devoted," in M. Castel, a clergyman of experience, and his wife. Large gardens surround the house, which is bounded on the south by a brook, and on the west by a pretty field. Fruit trees and limes shade the court and the gardens. One can imagine the charm of the change to children who come from wretched homes, and are mostly in such a state of weakness that they cannot stand upright. The motto of the house is, that "Idleness is the mother of every vice;" so that regular work is steadily enforced, and the result is good health. "From time to time there are contentions; the trials of life have not converted our children, nor taken away their natural hearts. But, on the whole, harmony reigns in Siloam. The intelligent child helps the idiot, watches over him, and takes care of him; the idiot, in his turn, assists his infirm companion." They enter with a sad helplessness. A. is a young man of nineteen, who can hardly walk, and whose mind is but slightly developed; he has never been able to learn to read, nor even to fix his attention upon the letters when shown to him. B. is a wretched young man, blind, deaf, dumb, paralysed, and idiotic. We do not wonder that "a stranger, seeing the boys seated at the table, and with their cheerful, smiling faces, would hardly believe that the asylum contains so many miserable and unfortunate beings." The *Ebenezer* is for epileptic girls. "This disease," M. Bost says, "the most frightful in my opinion which exists in our poor humanity, filled me with terror. My blood grew cold at the thought of having to receive these unfortunates, from whom everyone

turned with repugnance. My childish recollections were still vivid. I had, at the age of eight years, seen a woman who screamed loudly. She was black from the effect of mercury she had absorbed. In my terror I questioned my parents, and they said to me: 'My child, that woman is epileptic; she has fits.' A short time after, I had occasion to see two epileptic idiots, dangerous beings, who were obliged to be tied with cords in their houses. The impression produced on me by their cries and gestures has never been effaced from my memory. For many years when I returned home at night I struggled with fear. The noise of my steps raised my hair on end, and I found it very difficult to continue my way. Lately I was in close connection with a pious and distinguished man, who was afflicted with the same malady. His attacks were frequent and frightful. But as, in his lucid intervals, his conversation was full of charms, I became tenderly attached to this dear friend. Shortly before one of his seizures he said to me: 'I ought not to lose for a moment the feeling of the presence of God!' It was in the face of such repugnance, and against the solicitations of friends, that M. Bost determined to receive these pitiful sufferers. "On the 4th of February, 1862, in a public meeting held at the Church of the Redemption, in Paris, I announced to the large and sympathising audience the foundation of *Ebenezer* for young girls afflicted with epilepsy. At the end of the meeting a widow lady offered herself to take the management of the new asylum. Friends, known and unknown, came to say to me: 'Go forward; God will not abandon you; and we shall be with you.' Thus fortified and encouraged, I could sing, *Ebenezer, Ebenezer.*" *Bethesda* has been opened in a little hired house; the cradle of *Siloam* was a ruinous cabin, of which the mud-and-hay walls have been re-whitened; and *Ebenezer* was commenced with a school-room, a dormitory with eight beds, and a dressing-room. M. Bost's reflections on the death of one of the inmates, reveal the spirit in which he labours: "Was she able to understand us? was she sensible of the affectionate care which had surrounded her? We do not know; but we prayed with her—the music of hymns sounded in her ears—the name of Jesus was constantly spoken of by her in agony. Thus the Church fulfilled its mission to her, and at the resurrection all mysteries will be revealed to us." In that mission M. Bost is satisfied to labour and to add to his labours. A year or two ago a carriage stopped at Laforce. "A gentleman, seeing me approach, advanced rapidly towards me and said, 'Ah, sir, I heard of the existence of your asylum only three days ago; now my son is saved; and I am the happiest of fathers.' 'I cannot receive your son; he is epileptic,' was my brief reply. The conversation which followed was heart-rending. The father wrung my hands, wept, and implored me to take pity on him and on his son. For one moment I thought that I was conquered; but I could

not admit him because I ought not. The father got into his carriage again and sat down by the side of his son; but he had only driven a few paces when he returned to the charge, and, with accents which would have disarmed any heart but mine, he described his grief and agony. His carriage disappeared. Till this moment I controlled my feelings, in order to appear calm and resolved in my determination; but I was in a state of the greatest agitation. *'I spake to thy disciples that they should cast him out; but they could not.'* These words were continually recurring to my mind, and I repeated *'I have not tried to heal or even to relieve the child.'* Meanwhile applications for admission poured in on all sides. I did not believe, and therefore I said, *'It is impossible.'* At last M. Bost yielded to circumstances. People said he was doing too much; it would kill him; and a severe illness did bring him to the verge of death; but *"Bethel has not killed me, and I am still alive. And I have learned these two lessons:—that God calls us to work while it is day; and that we ought to educate men who may succeed us."* *Bethel* has been opened, with a dining-room, and two small dormitories accommodating eight pupils; to grow no doubt into a separate house, and to be developed and tended with the same care that has made Laforce famous among philanthropists whether they believe with M. Bost or not.

*Letters to Friends the Lord has given Me* are excellent, although sometimes weak and tiresome.\* Had they been selected for publication by any one but the writer of them, one half would have been omitted to the advantage of the other.

Several volumes of recent sermons may be grouped together, as on the whole much above the average; so much that they indicate a higher Sunday literature than we are prepared to expect. What Mr. Stanford does is done thoroughly, and he throws besides the charm of a graceful and full mind into what he writes.† His sermons on the Symbols of Christ hang well together, and are conceived with originality. They have force also as well as beauty, and ought to delight many. Mr. Day's volume is the memorial of a valued ministry in one of the principal churches of Dublin.‡ *"I lay before*

you these sermons," Mr. Day says, "printed, that they may repeat to you continually the things that I have spoken." They are earnest, affectionate, faithful, repeating the Gospel in familiar forms and simple language; altogether evangelical in doctrine; with much knowledge of life and Christian courtesy. They seem excellently fitted to carry out the intention of the author, and leave with those who read them definite statements of the truth, so simply conceived and enforced that they have a value much beyond their local interest. Mr. Hull's Sermons do not need the apology pleaded in the preface.\* When a demand is made for a second edition of a volume of sermons, it must be from some very palpable merit; and those who read sermons will find in these abundant reasons why their circulation should not be confined to a private edition. Posthumous, like Mr. Robertson's, and sometimes constructed like his from shorthand notes or imperfect manuscripts, they are yet among the freshest and most truthful sermons we have, often only the more suggestive from their want of finish. It is the subjective and human aspect of theology with which they are concerned; and had Mr. Hull been spared, his preaching, and grasp of mind, and reverent but bold spirit, would have made him a man of mark. As it is, he will preach to the best among us. It is enough to mention another volume of the noble edition of Irving's works; and that it sustains the reputation of the previous three.† The sermons are occasional, and were written between 1822 and 1832. Seven of them are upon Idolatry; six upon Life, intellectual and moral; six upon the Fatherhood of God; six upon Money; two upon the Death of Children; and there are eleven others. With one exception they are printed for the first time. To those who have felt the charm of Irving's biography these sermons will have peculiar interest. His thought is throughout vigorous and sustained; his language less ornate and impassioned, but even more musical than in his earlier orations; and there are foreshadows that already predict the sad end. One effect of this needed publication will be to reconstruct the theological judgment passed on this great man. No man could be less safely estimated by mere public opinion; and no preacher of the century will bear analysis so well.

\* *Letters to Friends the Lord has given Me.* By the Author of *The Way the Lord hath led Me.* London: Morgan & Chase. 1865.

† *Symbols of Christ.* By CHARLES STANFORD. London: Jackson, Walford, & Hodder. 1865.

‡ *The Gospel at Philippi, and other Sermons, preached in St. Matthias Church, Dublin.* By the Rev. MAURICE F. DAY, M.A. Dublin: Herbert. 1865.

\* *Sermons preached at Union Chapel, King's Lynn.* By the late Rev. E. L. HULL, B.A. London: Nisbet. 1865.

† *The Collected Writings of Edward Irving, in five volumes.* Edited by his nephew, the Rev. G. CARLYLE, M.A. Vol. IV. London: Strahan. 1865.





**For use in Library only**

**For use in Library only**

I-7 v.3  
Christian Work (London)

Princeton Theological Seminary-Speer Library



1 1012 00311 2655