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A SERMON

PREACHED AT THE CHURCH OF

ST. PETER, BELSIZE PARK,

ON

Sunday, March 19th, 1882,

By special request of H.R.H. PRINCESS LOUISE

(MARCHIONESS OF LORNE),

IN AID OF THE

Princess Louise Home,

BY

THE REV. CANON BARRY, D.D., D.C.L.,

*Canon of Worcester Cathedral, Principal of King's College, London, and
Chaplain in Ordinary to the Queen.*

MORNING SERVICE.

London :

PUBLISHED AT THE OFFICE OF THE INSTITUTION,
54, NEW BROAD STREET, E.C.

1882.

THE OBJECT OF THIS SOCIETY is to save young girls, between the ages of eleven and fifteen, whether orphans or otherwise, who are, from any circumstance, in danger of becoming abandoned; to educate, train, feed, clothe, and prepare them for future usefulness as domestic servants; to protect them during the most critical period of life; to land them safe into womanhood; to procure situations for them; to provide them with an outfit, and generally to watch over them; to advise, counsel, and reward them, and in every possible way to become their guardians. It has saved over Thirteen Hundred such, and has now Seventy-three under its care. With such an object, and with such results, it must commend itself to the sympathy and support of all.

Friends desirous of seeing the Institution are admitted between the hours of Ten and Five any week-day, Saturday excepted.

TYPES OF APPEALS FOR ADMISSION OF CASES.

DALSTON, Sept. 28th, 1880.

Sir,—I am the head mistress of a school under the London Board, and beg to solicit your advice in behalf of an exceptionally distressing case which has come under my notice. A girl named E. L., of about eleven years of age, is altogether beyond the control of her parents. She stays out at nights, fabricates monstrous falsehoods, and quite defies her mother's attempts to correct her. What makes this case one of peculiar interest is the *vast* power she exercises over crowds of her school-fellows. I have held this school (now accommodating 500 girls) for nearly seven years, but have not met with another girl so greatly needing to be rescued. I greatly desire it because of the strong characteristics she possesses, so powerful for evil or for good, and also because of her influence over her brothers and sisters, and school-fellows. Can anything be done by your Committee? and if so, how am I to proceed? Her parents, who are honest and industrious people, are willing to pay for her a small sum weekly.—I am, Sir, your obedient servant, E. W.

THE RECTORY, NAILSEA, NEAR BRISTOL, March 22nd, 1881.

Dear Sir,—Thanks for sending me the papers relative to the Home. The case I am interested in is an urgent one. The girl is nearly sixteen years old, the father's home a wretched bad one; *father living with a woman, unmarried to her, and a worthless one*. The only chance of saving the daughter is by removing her *at once* from the baneful home influence. The father will agree to contribute a shilling a month, and no more. The girl is most anxious to get away, and to seek refuge in the Princess Louise Home; she is not a badly disposed one, and is very amenable to discipline and order. She must either be rescued now, or I fear never. The only difficulty appears to me to be the smallness of the father's contribution towards her support in the Home. Can you see your way to this small sum being accepted? It is an urgent and good case if it can by any possibility get admittance.

Mr. Alfred Gillham.

Faithfully yours, J. J.

BRINTON, S.W., October 4th, 1881.

Dear Sir,—I am much interested in a little girl, one of my scholars at the Lambeth Ragged School, Doughty Street, Lambeth Walk, who I am anxious to get into an orphan home. Is there any hope of there being room for her in the Princess Louise's? She has lost both father and mother, and lives with three sisters, *two of whom we believe to be of the most degraded character*. She is greatly neglected by them, and would be in rags but for the gifts of the ladies of the school. She is now a most affectionate bright child; but it is dreadful to think what she may, I had almost said must, become if left in her miserable home. I ought to mention she is now twelve years of age. I hope, if possible, you will let me have a favourable reply.—Believe me, dear Sir, yours truly, E. B.

The only known relative of one of the girls now in the Home keeps an infamous house; the mother of another keeps *two* such houses, and she has several other daughters living with her.

One girl recently sent to service was surrounded with relations so thoroughly depraved, she implored, as she left the Home, that they should not be informed of her address.

Another of those trained in the Home has been, under God's blessing, the happy means of reclaiming a thoroughly depraved mother.

One most urgent appeal for shelter *for a young girl (only a few weeks since)* was readily acceded to by the Committee; and though an intimation to that effect was at once conveyed to the ladies interested in her case, the reply was—"too late—we must find her a home of another character."

One young girl is brought to us by father and mother, both blind,—a handsome girl of fifteen—she is fast getting beyond parental control. Will we save her? Yes, we readily admit her. But with all this work, butchers' and bakers' bills are drifting into arrears, and the Home itself falling into decay.

SERMON.

“Inasmuch as ye did it not Depart from me.”—

MATT. XXV., 45, 46.

You will recognise these words, I doubt not, as part of the last of three parables of the kingdom of Heaven at its consummation in judgment which our Lord spake to His disciples at the close of His ministry, when, as it seems, He had retired to the quiet of Bethany to prepare for the great agony of the Passion. Each of the three sets forth one side of the responsibility which He ordains for man.

The Parable of the Virgin takes up the devotional aspect of life, and bids us aspire to the perfection of Heaven and watch for the coming of the Lord. The Parable of the Talents is a parable of duty, enforcing the use for God's glory of the talents which He has committed to our charge. The Parable of the Sheep and Goats—if, indeed, it be not

more than a parable—sets forth the great law of Charity as the principle of judgment of all the nations or Gentiles—that is even of those who have never known Christ. The three parables, you will observe, were spoken as it were in one breath to form one complete teaching. It is an error, although I think a very common one, to take any one of the three as if it contained the whole truth, as if the law which it exemplifies, whether of devotion, of duty, or of charity, was the only law of our responsibility and God's judgment. So men constantly pervert the sense of scripture by taking it piecemeal, and by the predominance of one note break the true harmony of the christian life. But there is one characteristic which runs through all three parables which has its plainest exhibition in the words of the text. It is the negative character of the sin which in each case draws down judgment. The foolish virgins who were shut out in spite of their cry for admission did not despise or forget the bridegroom; they only slumbered in carelessness, and so let their lamps go out. The unprofitable servant who was cast into the outer darkness did not waste or steal his lord's money; he merely hid it up and declined to use it. Those who are placed on the left hand of the throne, and on whom falls a judgment so terrible that we dare not dwell upon it, have done nothing of positive evil; they have simply left undone what they might have done, what they ought to have done in order to fulfil actively the Divine law of love. For all that appears in these parables, those who were condemned might have been fairly respectable, fairly harmless, fairly pure and reverent, as the world's judgment goes, as their own self-blinded consciences may have declared.

But it is just this negative, colourless, useless life, doing no flagrant evil, and doing no visible good, which is here branded by our Lord as the very essence of that temper which He hates and most condemns, exactly in the same spirit in which He uttered those memorable words, "He that is not with me is against me, and he that gathereth not with me scattereth." Nor is it hard to see why this is so. If we look simply at the nature of humanity as such, we see at once that while all other powers, from the greatest and most glorious in nature, are but instruments, it is man's peculiar privilege to be a worker—a worker (as St. Paul has it) with God. The freedom of will to originate thought, resolution, affection, action—absolutely mysterious as it is—is yet, in fact, most unquestionably a Divine law. God is pleased to reckon upon it as a factor in the great scheme of His Providence. There is much which He will not only have done, but have done freely by man. Whether we actively strive against His law, or passively refuse to obey it—whether we sleep on our posts or desert them—whether we clog the advance of His will by deliberate resistance, or the negative force of inertia, makes no essential difference. To refuse to work with God is to sink with those destitute of humanity, to resist a law which, like all other laws of God's Providence, avenges itself.

But our Lord's enunciation of this great law seems to derive a new force from the very principle of His Gospel. Not only does the mystery of the Incarnation bring out with a startling force this need of fellow working of Humanity with God, by showing that only by the union of the Godhead and the Manhood could the salvation of man be wrought out; but the urgent call to co-operation is

sharpened by the very fact that the Gospel is a message of salvation. For salvation implies a condition of humanity from which it must be saved. It implies the consciousness of a burden of sorrow, pain, sickness, weariness, under which all creation groans, and especially those who have the first-fruits of the Spirit, and know what God is and what man should be. It implies the deeper consciousness of moral evil, of sin rebelling against God—as a thing in all respects alien to our true nature, a thing which must draw down upon us misery and destruction from the unwilling hands of a loving and righteous God. It implies the dreary consciousness of a doom of transitoriness, and decay, and death, written in all that we think, all that we do, all that we have, which, unless some deliverance be found, must cut the sinews of all noble energy and hope. To bring deliverance from all this the Godhead itself stooped to earth, the Son came down to live and to work as man; to suffer, and to die. For that salvation He is pleased to call for man's co-operation, not only in his own soul, but in the world. His cry is always, "Follow Me." Fight with me against this overshadowing horror of evil. Bear the cross, if it must be, as a completion, faint but real, of the Passion of Calvary. And that cry is uttered in the name not only of natural duty and love, but of the sense of His redemption of us, and the knowledge that we are bought at an unspeakable price. Can we wonder that to see men deaf to the call, idly hearing it, and idly turning away, even when it rings with all the earnestness of saving love, draws from Him the words of sad stern condemnation,—“Inasmuch as ye did it not—Inasmuch as ye did it not for me and unto me. Depart from me”—to

the condemnation prepared, not for you, but for the satanic powers of evil which ye have chosen for yourselves.

But there is one thing more which explains this emphatic condemnation still more plainly, and it is this, that evils of all kinds actually prevail in the world not so much by the deliberate wickedness of the comparatively few, as by the passive connivance of the many—either because they will not think about them at all, or because they are not content to think, and will not do. How obviously true this is of falsehood and error. It is disseminated nine times out of ten not by deliberate falsity, but by indolent thoughtlessness and carelessness about truth. Perhaps it is even more true of hardship, injustice, and oppression. They are inflicted, or they are allowed to exist mainly by those who do not know, although they might easily know, what they do themselves, or who stand idly aloof as if the thing was no business of theirs, and content themselves with cheap sympathy, and hope that some one else will take up the unwelcome task of interference. Very often it seems to be true of profaneness and unbelief. It is in thousands of cases not that men have examined the Gospel in theory and tried it in practice, and found it wanting; but that they have never thought or tried it at all—that they acquiesce without any effort, in the notion that what is to them unknown is unknowable—perhaps, that that which will necessarily interfere with the ease and selfishness of life had better be put off to a more convenient season. Everywhere the active energy of evil might be met with comparative ease if it were not for the incalculable apathy of the mass of men. This it is which makes the path of destruction so broad and easy, and the path of good so steep and rugged. It is rather in the negative than in

the positive sense, that so many walk in the one and so few in the other. Therefore it is that our Lord in this triad of parables warns us against the slumber of those who should watch, the indolence of those who should labour, the neglect of those who should do good. Therefore that is His prayer long before we ask for benefits for ourselves, temporal or spiritual. He bids us pray that God's name may be hallowed, His kingdom come in energy of power, and His will be done in unwearied service on earth as it is in Heaven.

And, my brethren, let me further suggest to you, especially as a congregation representing intelligence and education, wealth and influence, that the evil against which we are called upon to strive is evil in the widest sense. Catholicity of idea is a part of society, because the unity and brotherhood of man is renewed, reconstructed, so to speak, in Jesus Christ. No doubt, according to the old proverb about charity, our devotion to this warfare must begin at home. In our own souls first, for there lies our chief power, and Lent has no meaning unless it warns us of the need here of positive thought, energy, watchfulness, if we are to grow under God's grace in good, and by that growth to cast out the evil which so easily besets us. Next, in our own family, our own circle of daily occupation, our own neighbourhood, for the devotion of each man to the duty which lies immediately before him, and in which the chief works of his life consists is, after all, the best means of advancing good and destroying evil in the world at large, and of setting forth the light and grace of Christ as a world-wide power. Not without much truth, though not a complete truth, did a great philosopher describe righteousness as the doing by

each of his own proper business. But the duty of no Christian can stop there. Society moves as a whole. One of our Lord's most striking parables rebukes the question, "Who is my neighbour," and every conception of duty and charity, of zeal for God and for man, is absolutely universal in the New Testament teaching, as it was universal in the work of our Master Himself. And it is hardly a mere fancy to believe that this view should especially come home to Englishmen, in a country where all have some freedom and influence, all classes bear closely on one another, and more reliance than in other countries is placed on free, individual, and associated action. At all times, especially at times certainly critical to English society, to human society at large, and to the Christian society, which we call the Catholic Church, the lesson of the text ought to come home, "Inasmuch as ye did it or did it not to one of the least of these my brethren, ye did it or did it not unto me."

But to speak now only of the duty of charity towards others—of the struggle against evil for others' sakes as a part of our dear Lord's work of mercy, suffer me to ask you, my brethren, how far you ever seriously realize, and seriously try to remedy the evils which beset our English society at this time, in spite of all wealth and culture and enlightenment, after so many centuries of civilization, and so many centuries of Christianity. We are far too apt, I think, to go on our own way of work and duty—perhaps of Christian faith and Christian devotion—never really looking into what we might see, if we chose to see it, very near to us,—never even asking ourselves what our duty is to God in respect of the community as a whole. We know, for example, that there are quarters of London which are masses of poverty,

squalor, and neglect—utterly unable to raise themselves above the stage of pauperism—wanting aid, sympathy, intercourse from all classes who have the responsibilities of wealth and education, yet from the course of circumstances more and more separated from these—quarters in which a few ministers of Christ, a few doctors, a few philanthropists, labour hopelessly overweighted. Yet how many even think of helping these at the expense of their own time or trouble, or if that cannot be, by the cheaper means of giving them work and money. We know, again, that in our society there lurks or stalks abroad a deadly power of sin—in the lower classes drunkenness and sensuality, dishonesty and falsehood, perhaps open profaneness and blasphemy—in the higher a temper of Pagan self-indulgence, of worldly selfishness and unreality, of a capacity corrupted and corrupting, of a Godlessness complacent in its wilful ignorance of God. But do we ever take this to heart as a thing of sorrow and shame, as a thing against which we are absolutely bound to take our place in conflict, in virtue of our allegiance to humanity and to God. We know, again, as Christians, that in the propagation of the Gospel and the grace of Christ at home and abroad, that the Church is struggling under incalculable difficulties, working with inadequate forces, whether of her ministers or her lay members, so that the obedience to the command of her Master is miserably imperfect,—so that in hundreds of places in our empire, at home and abroad, the blessings which we profess to prize, perhaps do prize, are as absolutely unknown as if He had never come upon earth. But of the great mass of Christians how few make any real sacrifice of themselves or of their substance to do this Christian work. I fear that in all these

phases of activity for good—great as our achievements are thought to be in England—experience tells us plainly that all is done by a comparative few, and that, except by a contribution now and then, too small to be missed, the vast majority do nothing at all, and yet never remember that they are placing themselves in serious danger of the terrible sentence, “Inasmuch as ye did it not. Depart from me.”

Yet it cannot be said that there is not a way by which the will, if it exists, may find scope of practical power. In respect of the evils which beset our society there are two things which we can do if we will. But the evils themselves might often be removed or mitigated, if we all used against them the influence which belongs to us in different degrees of power. Much, I believe, might be done even by law, against, for example, gross dishonesty of trade and handicraft, against gross drunkenness, political corruption, gross sensuality, if we would only spare time from the pursuit of our own interests, and from the struggles of party and class and sect, to throw something like energy into this beneficent legislation. Much more still might be done by the formation of public opinion and sentiment—that wonderful power which seems always to advance in proportion as the law recedes from interference with our daily life—if those who have education, and knowledge, and influence, would take the thought and trouble, the odium, perhaps, and sacrifice of worldly interests, necessary for the conflict against these many deadly evils which the law can never reach. Much, again, might be done by the cultivation of real sympathy and brotherhood between the various classes of our society, removing the mutual misunderstandings, which, as common

parlance shows, are almost synonymous with quarrels. Most of all, by bringing to bear some vital influence of Christianity, is the example which so often best preaches Christ, in fearless witness of teaching and guidance in the direct ministry of God's word and grace.

In each and all of these ways, were all really in earnest, so that every man did even his little share, it seems certain enough that the evils and disorders and injustices of our social condition might gradually fade away. But, in the meanwhile, till the evils themselves can be removed, there is a work nearer at hand to rescue the victims of sad evils individually by our own direct work, or through the thousand charitable agencies, local and general, which cover the land. I believe most, where it can be, in personal work to those whom we can know and treat, even in degradation and misery, as brothers and sisters in Christ. Even in London much more might be done in this way than is often thought. But where this is impossible, there are organizations for the relief of individual cases of almost every form of sin and suffering, through which we can do our part. Yet every one knows that the individual and the collective works of charity are, as I have said, done by the comparative few, whose names occur again and again, while the many look on with lukewarm approval, and, perhaps, the bestowal, here and there, of a mere crumb of time and labour and wealth.

Take, my brethren, as an example, the particular work that is set before you to-day, the rescue of young girls from almost hopeless conditions of life to happiness and usefulness, to moral purity and to Christian faith. Do not forget—the noble example of the late Secretary and Founder of this

Institution should not let us forget—that we ought to struggle against the evils which render such a Society needful. There are in London quarters which ought not to be allowed to exist for a day, where even the circumstances of life, the wretched dwellings, the crowded and unwholesome alleys, the miserable employments, and the miserable pittances earned, seem to make the growth of decency and self respect, much more all that is spiritual, absolutely hopeless, and where the yet worse influences of reckless drunkenness, of unblushing immorality and corruption, of brutal violence, and of professional thieving, which hardly care to disguise themselves, breathe an infinitely worse contagion. Yet they go on year after year with but a few really fighting against them, and the great mass of our wealthy educated Christian society never bestows more than a passing thought upon a condition of things of which my only wonder is that they who suffer under it bear it so patiently, and that our toleration of it is not avenged by revolution and destruction. Oh, that the community at large, especially those who take up a Christian profession, would make these things their care—would resolve not to rest till all was done which can be done—it hardly matters at what cost—to remove these centres of deadly evil, moral and physical evil, from which corruption spreads its waves of deadly contagion far and wide. But, in the meanwhile, lives are being ruined, souls are perishing every day, and this Society, one out of many working powers for good, steps in to rescue young girls, who, for any reason, are exposed helpless to this horrible power of evil. It carries them to a Home which deserves the name—a Home of kindly guardianship, of wholesome teaching, of honest work, of Christian grace and duty; it trains them there until

they can earn their own living ; then it sees them placed where they have a good chance of respectable and useful work ; it still keeps them in view when they have gone out, and still draws them to it by the hallowing influences of affection and gratitude. Many hundreds it has thus saved already, and in this last year alone more than a hundred have passed under its influence.

There is not one here, I feel sure, one who, as he listens to the record of its operations, will not sympathise with it as a beneficent and blessed work—one which is in a very emphatic sense a work worthy of the spirit of the Lord Jesus Christ. But yet here, as usual, the report tells us of struggle against present poverty and anxiety as to the future,—a Home which might hold more if it had the means, and which can but imperfectly accommodate those whom it has already. And the reason is, of course, that all sympathise and admire, but only a few help. My brethren, the call for aid to this work comes to you to-day. Others, I know there are, which, especially at this Lenten season, claim their share ; and I do not for a moment presume to estimate their comparative excellencies, or ask you to take from other works of charity in order to bestow help on this. But I do urge that all should seriously ask themselves whether, after the immediate duties which come upon them in their homes and families, perhaps in their spheres of work and business, they ever think seriously of the duty, the high and happy duty, of service to the whole community, of charity, especially to the poor and helpless, and ever consider whether they are making any adequate sacrifice for it, beyond that giving of mere trifles, insignificant in the expenditure of the year, which is a matter partly of tran-

sient feeling, partly of right and decent conventionality. If such question be seriously asked, then this Charity may well be content simply to take its right place, comparatively with others, and rest upon its proved necessity and proved excellence. I need not say that for this good work—as for all others—the most valuable aid is that of regular subscription, be it ever so small; and glad, indeed, will its directors be if, in the collection of to-day, some promises of such aid are found.

But any way or every way it appeals to you very earnestly to-day. Lent is a peculiarly fit time for such appeals. It is a time which should be one of curtailment of indulgence and luxury, for the sake of self-discipline; and you will, perhaps, remember the celebrated words of the Prophet, anticipating the spirit of the Gospel: “Is not this the fact that I have chosen to loose the hands of wickedness and let the oppressed go free, to deal thy bread to the hungry and to the poor that are cast out to thy home.” Twice blessed is the self-denial which takes from self in order to give to others. Lent is a time which bids us open our eyes to the darker realities of life, to the sorrow and sin of life as they weigh on our own souls, and on the world for which Christ died. Should it not call us to think how we may better help our dear Lord and Master in his redeeming work, by penitence within, by labour of mercy without. Lent, above all, leads on to the Holy Week of Good Friday and Easter Day, of the Cross and the Resurrection. It calls us not only to self-denial and to penitence, but to adoration of Him who has died for us and rose again. And He Himself has told us that the text of real love and adoration is the following of His teaching. The words which the text tells

us shall be proclaimed openly in the the future, they are His words to us even now in the present. Every work of mercy for Him is an adoration of His mercy to us.

Brethren, I ask you to ponder these things—see if they be true ; not the word of man but the word of God. And, so far as they are true, remember our Lord's words.

FORM OF BEQUEST TO THE SOCIETY.

Mistakes having arisen in reference to Legacies left to this Society, the Committee beg to call attention to the following form of Bequest, in which it is needful that the designation of the Society should be correctly stated :—

“ I give and bequeath to the Treasurer, for the time being, of THE PRINCESS LOUISE HOME AND NATIONAL SOCIETY FOR THE PROTECTION OF YOUNG GIRLS,) the Sum of
to be paid out of such part of my personal estate as I may by law bequeath to charitable purposes, and to be applied towards the purposes of the Institution ; and I direct that the receipt of the person who shall be Treasurer of the said Institution, at the time when the above Legacy is paid, shall be a sufficient discharge to my executors.”

Gifts of Books, Tracts, or Monthly or Weekly Publications suitable for girls between eleven and sixteen years of age, will be most gladly welcomed. Those of a narrative character are best. Clothes, new or old, and materials for making dresses, are most valuable presents—they are always highly appreciated, and may be sent direct to the Office.

Gifts of Engravings, Pictures, and Sketches, framed or otherwise, to brighten up the Home with, would also be gratefully appreciated.

Subscriptions and Donations, most earnestly pleaded for, will be received by the CONSOLIDATED BANK, 52, Threadneedle Street ; MESSRS. HERRIES, FARQUHAR & CO., St. James's Street ; MESSRS. DRUMMONDS, Charing Cross ; MESSRS. COUTTS & CO., Strand ; and by the Secretary, ALFRED MORGAN GILLHAM, Esq., at the Office of the Society 54, New Broad Street, London, E.C. Post Office Orders to be made payable at Wormwood Street, E.C. Cheques and Post Office Orders should be crossed, and Cheques made payable to order.





