

## ARTICLE III.

## MISSIONARY WORK IN LONDON.

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LONDON now contains more than five millions of inhabitants, and its population increases at the rate of one hundred and five thousand a year. There is in it a large amount of poverty, wretchedness, irreligion, vice, and crime, and too many of the inhabitants of the great city are indifferent to these things. But from a long and intimate knowledge of the matter, the writer has no hesitation in saying that there is no city in the world, where, in proportion to the population, there is so much effort put forth to raise those that are fallen, and so much Christian missionary work done, as in London. From ample sources at hand, he proposes to give a short sketch of what is doing.

If we go back a little more than fifty years, we shall find that there were then a number of Christian men and women who were accustomed every Sunday to visit the districts assigned them, and talk with the people, inviting them to attend public worship and leaving them religious tracts. There were also established here and there Mission Sunday Schools, which did much good. But there were large districts that were never entered by respectable persons, and where in many cases it would have been dangerous for them to go. And at that time no one had any correct idea of the real state of those districts, or of the moral and physical condition of those who dwelt in them.

## THE LONDON CITY MISSION

was the pioneer in the present extensive missionary work in London. David Nasmyth, a native of Scotland, who had already founded a number of city missions on both sides of the Atlantic, went to London in March, 1835, to organize a city mission

there. He met with unexpected obstacles. All admitted the necessity for the work, but few believed it to be practicable. But he would not be foiled, and on May 16 he and two others, Richard E. Dear and William Bullock, formed the mission, and then on their knees they earnestly and trustingly commended it to God. And this faith and persistence were honored of God, and the society has expanded from year to year, so that while at the end of the first year there were forty-one missionaries, and the income was only £2,714, or \$13,206; in May, 1886, at the close of the fifty-first year, there were 463 missionaries employed, and the income for the year was £60,908, or \$296,378.<sup>1</sup>

The society is undenominational. The missionaries are laymen, and are selected from all evangelical denominations, as are also the officers and the managing committee. Each of the ordinary missionaries is assigned to a district containing about five hundred families. These missionaries devote their whole time to this work. They visit from house to house, and from room to room, conversing on the importance of personal religion, reading the Scriptures to those present, and, where practicable, offering prayer. In addition to this domiciliary visitation, each missionary holds on his district, or near by, one or two meetings every week, for prayer and the exposition of the Scriptures, and in other ways they do what they can to promote the religious, moral, and physical welfare of the people committed to their charge. They do not organize churches, but those converted under their influence unite with such churches as they personally choose.

A very important feature of this mission in which it differs from most of the city missions in the United States is that the missionaries are not allowed to give pecuniary aid, so that the people they visit understand that they are religious teachers, and not the dispensers of temporal benefit. And from a long consideration of the subject the writer is satisfied that in London, at least, this is the wisest and best arrangement. But while these missionaries do not directly give pecuniary assistance, they have been and are the means of conferring immense

<sup>1</sup> In the Jubilee year ending May, 1885, a special effort was made to raise a Jubilee fund, and the total income for that year was £70,968, or \$345,330.

physical benefits. They are the trusted friends of the people, who tell them of their difficulties, and receive much valuable advice. Cases of distress are made known to those willing to help, and thus large numbers of those who are in need receive assistance. These missionaries were the first to explore the courts and alleys of London, and to bring to light the wretched sanitary state of these places, and the unwholesome, filthy, and crowded condition of the houses in them, and they thus gave the government and philanthropists the opportunity to effect sanitary improvements, to erect model buildings, etc., etc.

The following facts gathered from the reports of the early missionaries will give some idea of the state of things in some parts of London from forty to fifty years ago.

In a district in Marylebone, close to "some of the very first streets in the metropolis, was a court which, including two nooks," was "less than forty-five yards long and eight broad," and contained twenty-seven houses. In this court there were "217 families, consisting of 882 persons, of whom 582 were above fourteen years of age." Of the adults "222 could not read, while most of the other adults could only read in the most imperfect manner. Only seventeen persons were possessed of the Scriptures, besides two other persons who had parts of the sacred volume. Only ten persons professed to attend Protestant worship," while the Roman Catholics only attended mass early on Sunday mornings, and were irregular in this attendance.

Of Charles street (Drury Lane) district it is said: "From one street alone in this neighborhood, there were recently forty-nine persons taken into custody and convicted for various offences in one month. In a cellar, in Charles street, I saw and conversed with fourteen human beings of both sexes, varying from the ages of sixteen to sixty, all lodging and sleeping together in the most filthy and deplorable condition. There are three double houses in this street containing fifty-four families."

The missionary on the St. Giles's district wrote: "On an average, there are now from fifteen to twenty families in every house. In some very small rooms were found four families,

comprising sixteen persons, and sometimes even more. . . . Taking the district generally, there is scarcely a house in which there are not two or more rooms occupied by women of ill-fame, and several houses are entirely occupied by them."

In another report of the same district it is said: "Church Lane consists of thirty-two houses, which contain one hundred and ninety rooms, in each of which rooms live an average of nine individuals, making a total of one thousand, seven hundred and ten persons. Separate families live in separate corners of the rooms. The party who hires the entire room re-lets it in portions. And such rooms are the private and respectable rooms of the district, in distinction from the lodging-houses. The persons living in them profess to be respectable and virtuous members of society."

A missionary in the Mint district, Southwark, wrote: "It may help to convey some idea of the notorious character of the district, if I state that, as a rule, four or more policemen are to be found within fifty yards of each other, not singly, but always in pairs, and sometimes these are inadequate to the emergency."

These missionaries first brought to public notice the deleterious and immoral character of the common lodging-houses, where in those days both sexes were accustomed to herd together; and the revelations which they made led to the enactment of laws placing these houses under sanitary and moral regulations and the surveillance of the police. The persons who occupied these houses were beggars, street sweepers, hawkers, tramps, thieves, fallen females, etc., etc. In many cases there were among them persons who had occupied respectable positions in life, but who from intemperance and other causes had fallen to this condition. The usual charge in these houses was six cents per night. To give some idea of the former condition of these lodging-houses, I may give the following statement by a missionary:

"On my district is a house containing eight rooms, which are all let separately to individuals, who furnish and re-let them. The parlor, commonly called the tap (as it was formerly a public

house), measures eighteen feet by ten. Beds are arranged on each side of the room, and are composed of bundles of straw, shavings, rags, etc. In this room slept, on the night previous to my inquiry, twenty-seven male and female adults, thirty-one children and two or three dogs (for there are few rooms without dogs), making in all fifty-eight human beings, breathing the contaminated atmosphere of a close room, the windows of which I have never seen opened. In the top room of the same house, measuring twelve feet by ten, there are six beds, and on the same night there slept in them thirty-two human beings, all breathing the pestiferous air of a hole unfit to keep swine in. The beds are so close together that when let down on the floor there is no room to pass between them, and they who sleep in the beds furthest from the door can, consequently, only get into them by crawling over the beds which are nearer the door."

That men may be reached who are not ordinarily found at home, missionaries have from time to time been appointed to visit special places and special classes of persons. There are now eighty-five special missionaries. Of these twenty-one visit public houses and coffee shops, ten visit foreigners of different nationalities, six seek the benefit of day and night cabmen, five go to workhouses and infirmaries, four visit the patients in the public hospitals, while the others are appointed to visit factories, docks, railway men, postoffice employés, soldiers, canal boatmen, the fire brigade, theatre employés, etc., etc.<sup>2</sup>

Of course this missionary work requires not only piety and a general acquaintance with the Scriptures, but also considerable knowledge of human nature and the exercise of common sense. Often much tact is necessary, and sometimes considerable courage. Take the following illustrations :

A missionary entered a large public-house, and was received so roughly that he left. A man followed him and said the landlord wanted him, and so he returned. On entering, the bar-

<sup>2</sup> The work of this Mission is now very extensive. The Summary of last year shows that 3,253,737 visits and calls were made, of which 281,929 were to the sick and dying; 43,719 in-door meetings were held in the districts, 26,800 other meetings were held in factories, workhouses, penitentiaries, etc., and 8,789 out-door religious services were held.

man handed him some circulars, headed "Crown and Sceptre,"<sup>8</sup> and giving the prices of beer, gin, and other liquors, and said: "Perhaps you will give these away with your tracts, and so get us customers." Of course this raised a laugh among the bystanders, but the missionary took them, and smiling, said: "Oh, yes, I will make a good use of them, and will begin at once. Why, here is something about a sceptre. Do you know what a sceptre is?" He then described one, and told of a King holding out a sceptre to a rebel in token of pardon. He then added: "The crown and sceptre brought me here. The Lord Jesus suffered and died for us, but he has risen again, and he is now seated on his throne in heaven, holding out his sceptre to each one of you." Here an Irishman pushed himself to the front, and said: "Sure and its mesilf that wants such a Saviour." Leaving the house with this man, the missionary heard from him of the penances which he had performed, and the absolutions which he had received from the priest, which had failed to give him peace. At the request of this man, the missionary visited him at his house several times, and had reason to believe that he received salvation through Jesus Christ.

Till within a few years, executions in England were public, and always attracted large crowds to witness them. Some years ago a murderer named Mullens was executed at Newgate, London, at eight o'clock A. M., and the people began to assemble the evening before, and the neighboring public-houses were crowded. Of course, this was an opportunity not to be neglected by the City Missionary of the district. Going into a public-house, he passed the bar to an inner room. He found there about sixty men and youths, the cut of whose hair indicated that they were thieves. His entrance caused great excitement, and there were loud cries of "Bonnet him," "Kick him out," while others rushed to the door to prevent his retreating. The missionary made his way to the middle of the room, and exclaimed: "If a thousand savages were here, I'd have my say out, and do you think I'm to be cowed by fifty or sixty

<sup>8</sup> All public-houses in England have signs, and the sign of this house was "The Crown and Sceptre."

Englishmen? Why, I have come to tell you of the last dying speech of a friend of mine who was executed." This statement attracted attention, and there was a general call for silence, in such phrases as "Shut up," "Muzzle," "Hold your mug." Then the missionary began to tell of two men condemned to death, and of the thousands who came together to see them die. He then told of one who was not a criminal who was executed between them. He described the whole scene, and as he told of the darkened heavens, and the trembling earth, the silence became intense; and when he came to the dying words of Jesus, "It is finished!" they laid their pipes on the table, and gazed in wonder, while he told them what those words meant, and called upon them to repent. When he had finished, and turned to leave the room, several rose in token of respect, and two followed him out for conversation, and promised him that they would forsake sin and sinful companions.

In the early days of the Mission there were many persons who regarded the visits of the missionary as an intrusion; but now everywhere they are expected, and in a large proportion of cases they are welcomed. And whole districts have been changed in their moral aspects, and whole classes of persons have been influenced for good.<sup>4</sup> Were there space, the writer could give details of hundreds of cases of decided good results; but one must suffice.

In 1840, the writer commenced his work in a district which had not before been visited. At one house no one answered the knock, and he pushed a tract under the door and passed on. As he was leaving the next house, an angry woman demanded if he had left that paper in her room. He told her he had, and endeavored to explain his object, but she scolded him in the most unmeasured terms. He tried to reason with her, but in vain. She continued her coarse abuse, and he had to leave her. He continued to call in the regular course of visitation;

<sup>4</sup> During the last year, 1952 persons were introduced to church fellowship; 390 backsliders were restored to church communion; 2240 drunkards were reclaimed; 161 couples who were living together unmarried, were induced to marry; and 290 fallen women were admitted to asylums, restored to their homes, or otherwise rescued.

but for several months she refused to see him, but persevering, he at length gained admission, and she then apologized for her former rudeness. From that time she began to listen to instruction, and after a time manifested concern for salvation, and was at length led to trust in Jesus Christ as her Saviour. She now wished to attend public worship, but her husband violently opposed her doing so, and often beat her when she returned home. But acting on the advice given her, she persevered in attending once on the Lord's Day, and afterwards united with a Christian church, and the husband, finding that his threats and his blows were alike without effect, ceased his opposition. She not only lived a consistent Christian life, but, as far as her opportunities served, became an efficient Christian worker among her neighbors.

#### THE SCRIPTURE READERS' ASSOCIATION.

One of the objections to the London City Mission was the employment of laymen in direct religious work; but most sensible men soon saw the absurdity of this objection. There were, however, many members of the Episcopal Church who did not feel at liberty to unite with dissenters in this work, and therefore, in 1844, the Church of England Scripture Readers' Association was instituted. The work of these Readers is very much like that of the city missionaries, but they are appointed only when the clergyman of a parish requests it, and they are specially under his direction. At the last Report, there were 121 of these Readers employed in London, and, it is stated that there have been "many conversions to God," and other beneficial results are particularized.

#### BIBLE WOMEN.

The City Missionaries and the Scripture Readers are all men, but some years ago, the late Mrs. Ranyard thought she discovered what she called "the Missing Link," and the result was the establishment in 1856 of "The London Bible and Domestic Female Mission." This is intended to be a mission

of women to women, though both directly and indirectly men are benefited by it. The Bible Women are selected from the poor, so that they know by experience the trials, temptations and discouragements which are encountered by those to whom they are sent. They have been Christian workers to the extent of their limited opportunities, and their employment by the society enables them to devote their whole time to the work. After a short training, each one is appointed to a separate district, in which she is expected to visit all the families, and to pay especial attention to cases of sickness. While their first and most important work is to urge the importance of personal salvation through Jesus Christ, they also perform many acts of special service, and give many useful hints and much valuable information about housekeeping, cooking, cleanliness, care for the sick, etc., etc. Each Bible Woman has a lady superintendent, who renders *gratuitous* service, and also aids the Bible Woman in holding religious meetings, and in giving general instruction.

The Bible Women Nurses are a separate department of the Mission. Each of these nurses has a separate district, larger than that assigned to a Bible woman. Their work is among the sick, to whom they render gratuitous and efficient help, going from house to house, applying a plaster or a poultice in one case, making a bed in another, washing a baby here, and giving medicine or nourishment there, speaking a word of encouragement to one, and of warning to another, and wherever they find opportunity, giving religious instruction, reading the Scriptures and offering prayer.<sup>5</sup>

The society has also established a home for "servants out of place," and other poor women, where lodging and meals are obtained at a cheap rate. They have also another "Home for Training Girls" for domestic service, and about forty of these pass through the Home in a year. It is reported that some of these "have come with the vaguest ideas possible of the duties

<sup>5</sup> At the end of 1884, there were in London 136 Lady Superintendents, 153 Bible Women, 51 Lady Nurse Superintendents, and 70 Bible Nurses.

of a servant, not knowing sometimes a tablespoon from a teaspoon." But it is added, "they have been quick to learn."

One Bible Woman says the first thing by which she knows "the Word is taking effect is the more tidy state of their homes. I strive to preach the gospel of cleanliness and a wifely and motherly care in the home, as the best means of keeping husband and children out of the public house and the streets; for I firmly believe dirt, ill-temper, and disorder drive many a man into drink and sin."

A woman once called to see Mrs. Ranyard when she was very busy; but she left her work to visit her. On her return she had a basket of flowers in her hand, tears were streaming down her face, and she said: "Oh, this is indeed worth working for! That poor woman used to be one of the worst in St. Giles; they used to call her 'the Queen of Hell,' but our Mission has won her to Christ; and she said she felt she must get the best flowers in all Covent Garden<sup>6</sup> to bring me. Look at them—aren't they lovely? This is, indeed, worth working for!"

#### RAGGED SCHOOLS.

When the city missionaries commenced their work, they found large numbers of children who, when they were invited to attend day or Sunday school, would immediately reply, "I'm too ragged." The missionaries had not the means of procuring clothing for these children, and if they had had, it would have been of little use; for in a majority of cases, the articles given would have been pawned to procure money for intoxicating drinks. At length several missionaries conceived the idea of having Sunday schools for this class of children, and in 1839 several such schools were established. These schools attracted attention. Other missionaries and Christian workers saw their suitability and practicability. The class of children for whom they were established readily patronized them, for there is a class feeling among them. But while there was no difficulty in obtaining pupils, there was often a great difficulty

\* A famous London flower and fruit market.

in managing them after they were gathered, and in the early days of Ragged Schools, uproarious scenes were common, for in a large number of cases, the roughest of the rough of the London streets were assembled.<sup>7</sup>

But Ragged Schools continued to increase in number, and to expand their operations. In 1844 the Ragged School Union was formed. The late Earl of Shaftesbury, then Lord Ashley, readily joined in this work, and became President of the society. He continued in this office till his death, and for more than forty years gave his time and influence to the extension of this work in all directions. Ragged School is now a name for a centre of extensive religious and benevolent influence.<sup>8</sup> There are in connection with these schools week day, Bible classes, Mothers' meetings, Maternity societies, Infant nurseries, Bands of Hope, Temperance societies, Sunday breakfasts for the destitute and homeless, children's penny dinners, clothing clubs, penny banks, loan libraries, day excursions into the country in summer, instructive lectures in winter, etc., etc. Last year two country homes were established, in which six hundred children, mostly convalescents, obtained rest and recuperation during the year.

Special efforts are made to obtain employment for the older scholars, and hundreds are thus provided for every year. To

<sup>7</sup> In order to gain some idea of the character of those who attend Ragged Schools, take the following from a report in 1848 of the school in Broadwall, Blackfriars: "Two hundred and eighty-seven have lost one or both parents, 39 have stepmothers, 19 are the offspring of convicts, 33 have been in prison, 76 live by selling articles in the streets, and 41 by begging."

<sup>8</sup> The last annual report of the Ragged School Union, May, 1886, shows that there are in connection with it, 193 buildings, which are Christian mission centres, each under its own committee of management. In these are held 64 Sunday morning schools, 121 Sunday afternoon schools, and 94 Sunday evening schools, with an aggregate average attendance of 47,373. There are probably more than forty-two thousand different children in attendance every Sunday, very few of whom would be found in ordinary Sunday schools. There are also 41 day schools. Besides these, there are 154 Bible classes, with 3,478 members. Special religious services for children are held in 125 schools, with an aggregate average attendance of 19,952, and 31 schools report that during the year 501 scholars have become members of Christian churches. Mothers' Meetings are held in connection with 91 schools, with 5,587 mothers attending; and in 28 schools gospel services for adults are held, with an average aggregate attendance of 4,139. In the schools there are 3,507 voluntary (or gratuitous) teachers.

aid in this direction, shoeblack brigades were established in 1851, and there are now nine of these brigades, each with a distinct uniform, under a separate superintendent, and occupying a different district of London. There are now 364 of these boys thus employed, the charge is two cents per pair, and their aggregate earnings last year were £11,235, about \$150 each. At Christmas, 1885, these boys had deposited in their several savings banks £469, being an average of about \$6.27.

For the benefit of the older scholars there are a large number of week night schools, industrial classes, and institutes for working lads, and prizes are given every year to those who retain the same situation for a year or more, and bring a certificate of good character from their employer, and of attendance at Sunday-school.<sup>9</sup> It is estimated that more than three hundred thousand children, many of whom belonged to the vicious and criminal classes, have passed through these schools. A very large proportion of them are now occupying respectable positions in society, and thousands of them are members of Christian churches. Take only one illustration :

Mr. John Berry, a London tradesman, was one of the speakers at the annual meeting of the Ragged School Union in Exeter Hall in May, 1883. He said that he came there to speak for the encouragement of ragged-school teachers. He was a ragged boy in the Lant Street Ragged School, and at that time his father was a drunkard, and gloried in drunkenness and vice, and he himself used to join with others in letting birds fly in the school-room, tumbling over the seats, and disturbing the school in other ways. But through the instruction received in the school he was converted, and his father also was converted, and died happy. He himself had risen in the social scale, and he is now trying to do what good he can in the neighborhood in which he was brought up. And he said he knew of many others who, from having been taught in a ragged school, had risen to comfortable positions in life, though perhaps it was

<sup>9</sup> In May, 1886, prizes were given to 370 boys and 396 girls, a total of 766. Of these 436 came for the first time, 224 for the second, 81 for the third, and 25 for the fourth and fifth times. This is one of the ways in which the schools keep track of their old scholars.

natural (yet not praiseworthy), that they should say nothing of their former history, and should get as far as possible away from former scenes.

#### RAGGED CHURCHES AND CHAPELS.

In this world of ours we have to take things as they are, and to do what we can to meet and to remove the evils we find in existence. It is an ascertained fact that there are in London many persons who will not in their ragged and dirty clothing go to the ordinary houses of worship. And experience has proved that some of these can be induced to attend where they will meet only persons of their own class and standing. And it is also known that when such persons are converted, and, as almost invariably follows, are raised in their social standing, they will take their proper places as members of Christian churches, and attendants at the regular places of worship. "The Ragged Church and Chapel Union" was established in 1853 for the purpose of providing places of worship for the destitute poor.<sup>10</sup>

#### OPEN-AIR PREACHING.

There are immense numbers of people in London who will not go where the gospel is preached, and if they hear it at all the preachers must go to them. Impressed with this fact, Christian men began to stand up in the open streets and courts to preach. Some of those who did so were ill-qualified for the work, and hence in 1853 the Open-Air Mission was formed. This aids open-air preachers by holding meetings for conference, by lectures on important topics connected with the work, by obtaining for them useful books at a low price, by a library, and in various other ways. There are now 905 members of this mission, who hold certificates from the committee, testifying to their Christian character, their general knowledge of the

<sup>10</sup> In 1885, there were in connection with the society 105 halls where Evangelists proclaimed the gospel, at which the aggregate average attendance on Sundays during the year preceding was 10,140, and on week nights 3,060.

Scriptures, and their ability to tell what they know. These preachers render gratuitous service, and they occupy about two hundred regular stations in London. These stations are occupied on Sundays and on week nights, and many of them in the winter as well as in the summer. Some of them are in back courts, where there may be few outside attendants, but the people listen at their open windows. Other services are held in public places where Sabbath strollers abound, and hundreds may soon be gathered together. While the members of the mission are mainly laymen, a large number of ministers of all denominations engage in this open-air work. Hundreds of instances might be given of the good resulting from this work, but the following, taken from the last annual report, must suffice:

In Clerkenwell, a preacher and his helpers sang the hymn, "When the Harvest is Past." A man, looking very pale, sat at one of the windows. Before the meeting closed he sent for the preacher, and, referring to the line, "When the holy have gone to the regions of peace," he said: "That's where I want to go. Do you think I can get there? You see, sir, I've been in prison thirty times, so I think I must be too bad for Christ." The preacher read the story of the crucifixion, and as the prayer of the dying thief was read the man said: "That's what I want the Lord to do for me. Thank you for coming out to preach and sing. . . . I do want to be saved." At the next meeting the man was not at the window, so the preacher went to see him, and found him very low. He said faintly: "Sir, the mist is rolling away now. I can see Jesus. Do sing it to me." So the preacher sang "When the Mists Have Rolled Away." Then the dying man said: "Will you please pray?" After the prayer he said: "Please raise my head," and holding one hand of the preacher while the other was under his head, he passed away.

Of "Mile End Waste," a place where crowds are found, it is said: "The annual reports from this spot, sent by Mr. George Hamilton, are among the most interesting we receive. At least a hundred have professedly given their hearts to Christ. They

go away to different parts of the world, and he hears, often years after, of their steadfast walk and useful work."

#### RELIGIOUS SERVICES IN THEATRES.

In 1859 a committee was formed for holding during the winter religious services in theatres on Sunday evenings. This was intended to meet the cases of those who, from want of suitable clothing, personal prejudices, fear of the banter and ridicule of their neighbors or shopmates, and other causes, could not be induced to attend churches and chapels. The experiment proved a success, and the work has continued to the present time, with the addition that large public halls are now hired as well as theatres. In the twenty-sixth series of reports, 1884-85, there were 636 services held in four theatres and eleven halls, the aggregate attendance being about 351,000, an average of 552 at each service. These services are attended by the class of persons whom they are intended to reach, and they manifest interest in them. The late Earl of Shaftesbury, who was connected with this movement from the first, and who was accustomed to take part in the services, said: "Go into one of those theatres, observe the demeanor of these people, wild, lawless, and uncouth; see how they listen to the service, how heartily they join in the hymns, how impressed they evidently are by what is taking place, and how many of them will remain afterward, that they may have a few words of consolation from the man who preaches the sermon." The principal expenses of these services are the rents of the theatres and halls, and the lighting of them, printing hymns and circulars, etc., as the preachers, managers, and stewards render gratuitous service. Of results, there is only room for the following.

Of the Pavilion Theatre, Whitechapel Road, a city missionary says:

I will give just one case of the many that have come under my personal notice, and that is of a family that came to London, as they said, "to bury their misfortunes." They were walking up the Whitechapel Road, without any object, as thousands of others do on Sunday evenings, when they were kindly invited to enter the theatre. The woman found peace the same evening. They came again and again, and after some time they

came to my mission hall, where the poor man became as a child, and, by the blessing of God, I was enabled to lead him on, step by step, till he could safely rest on the "Rock of Ages." I am glad to state that the whole family of eleven persons are now the saved of the Lord, and I may add that they are my most useful helpers in the work.

#### THE TOWER HAMLET'S MISSION.

About eighteen years ago, Fred. N. Charrington, the eldest son of a London brewer, became an active Christian worker in the east of London. He commenced with a school for boys, most of whom were thieves or roughs, and from this his work has extended in various directions. Soon after he commenced, he found that the use of intoxicating drinks was one great cause of poverty and vice, and he became a total abstainer and dissolved his connection with the brewery. He thus gave up a large income, but was left free to devote all his time to evangelistic work. His total abstinence views naturally led to some estrangement on the part of his family, but they were afterwards reconciled to him; and his father, on his deathbed, assured him of his hearty approval, and he left him a large fortune, which enables him to labor gratuitously as General Superintendent of the Mission, and to devote a liberal sum to the work he carries on.

In 1876 a temporary building was erected, in which gospel meetings were held for thirty-three hundred consecutive nights, and, although there was accommodation for 2500 persons, on Sunday nights hundreds had to go away for want of room. A new building, which cost £29,000, or \$141,114, has been recently finished, the great hall of which will accommodate about five thousand persons. The front of this building contains a coffee palace, where tea, coffee, and other refreshments may be enjoyed with comfortable surroundings at a low price. It is intended to draw the people from the public-houses where intoxicating drinks are sold. There is also a book saloon, rooms for a Young Men's Christian association, and others for a Young Women's Christian association, clubs, offices, etc. Among the other departments of his work, Mr. C. has a working home for destitute boys, and a Rescue Home for girls,

and he is doing what he can to counteract the baneful influence of the music halls in his neighborhood.

#### THE SALVATION ARMY.

Rev. William Booth and his wife commenced evangelistic work in London in 1865, and from the first they adopted methods which most Christians thought were too sensational, and sometimes ludicrous. This course has culminated in the "Salvation Army," with its officers, soldiers, uniforms, barracks, drills, banners, drums, trumpets, tambourines, cymbals, war cries, blood and fire, storming parties, battles, etc. Everything with them assumes a martial type. In the New Testament the writer finds that the early Christians were organized into churches, with bishops and deacons as officers, and that the ordinances of baptism and the Lord's Supper were observed by them. But these things are entirely ignored by this organization. In a work now before me, published in 1877, entitled "Heathen England," Mr. Booth says: "We are not, and will not be made a sect. We are a corps of volunteers for Christ, organized as perfectly as we have been able to accomplish, seeking no church status, avoiding, as we would the plague, every denominational rut, in order perpetually to reach more and more of those who lie outside every church boundary." But notwithstanding this disclaimer, it is evident that they do form a very distinct and peculiar sect.

Another objection is the pure despotism of the organization. Mr. Booth is the General and Commander-in-Chief of the Army, and everything is under his control. According to the "Salvation Army," a volume of 192 pages, "Every officer and soldier of the Army" has "to be ready for service anywhere and in any way," and "the General" prides himself in changing the location of the officers so often that no one can feel that he has "a settled position." In "Heathen England" Mr. Booth says: "We refuse utterly to allow of any authoritative assembly, committee, church meeting, or any other representative or popular gathering." And in "Orders and Regulations," published in

1883, it is said: "Since the entire control and responsibility belongs to the C. O. [commanding officer of the district] it is never well to say or do anything likely to give men an idea that they have power, by vote or agitation of any kind, to produce changes of any sort or to prevent them. Therefore, no society or members' meeting is ever to be held, such as have been usual in churches and at some of the older stations in the Army, and no divided vote is ever to be taken, that is, no opportunity is to be given for voting in opposition to the C. O."

But what of the general influence of this organization? That is a difficult question. There are many things connected with their methods that seem to be incompatible with the simplicity of the gospel of Jesus Christ and with the teachings of the New Testament. And yet it is evident that they do reach very many who are very low down in wickedness, and do raise them to a profession of trust in Christ, and to the renunciation of sin, and thus are doing Christian missionary work.

#### FEMALE PREVENTIVE AND REFORMATORY INSTITUTION.

This is now perhaps the most extensive of the numerous institutions in London which are seeking to counteract "the social evil," and it combines both prevention and reform, the former being placed first. It was established in 1857. There is a Night Reception house, which is open all night throughout the year, and any friendless female, whether virtuous or fallen, may go there any night and be sure of a kind reception and shelter, with the certainty that in the morning further help will be given.<sup>11</sup> There are three Preventive houses in various parts of London where unfallen girls who are exposed to danger are kept till they can be provided for. Some of them are very young, and many of them need training before they are fitted for domestic service. There are four Reformatory homes, also placed in different parts of the metropolis, where those who

<sup>11</sup> During the year 1883, there were 870 persons admitted to this Refuge, of whom 195 were preventive cases.

wish to reform are kept till they are trained and provided for.<sup>12</sup> All the officers of the institution are Christians, regular family worship is maintained, and other religious services are held at each of the Homes, and a very large number of those who pass through them in their after lives give good evidence that they have become Christians. Take the following illustrations of this work:

Louisa E— was brought by a policeman in the night. Upon inquiries it was found that six years before she began to lead an abandoned life, and had now given herself up as apparently lost. She was with us a fortnight, and then placed in a Home, and she expresses a sincere hope that the future of her life will be better.

E. J., not quite fifteen years of age, was rescued from miserable surroundings at the east end of London. Her parents were about as bad as they could be; both are now leading disgraceful lives, having separated. Last autumn the girl went hopping [picking hops]; soon after this she was left entirely homeless. For ten weeks she was left absolutely destitute of any parental shelter, when a friend to the institution brought her here. . . . The matron hopes that with God's blessing she may be fitted for domestic service and established in life.

E. S. belonged to a respectable family. One of her brothers being in India, he sent for his sister, where for a time she found a comfortable home, but made the acquaintance of a European, who promised to marry her, which was a mere blind to cover his base design, in which it is to be regretted he succeeded. No sooner did her brother discover her dishonor than he resolved to send her home to another brother in Cheshire. He was equally anxious to get rid of her, and having seen an advertisement of the institution, sent her forthwith. She was admitted immediately and cared for through her trouble. Subsequently she was placed in service, where she is now doing well, and is a regular attendant at a place of worship.

#### THE MIDNIGHT-MEETING MOVEMENT

claims a place in this connection. This society was established in 1859, and, as the name implies, the principal object is to hold meetings at midnight in different parts of London, to which fallen women are invited.<sup>13</sup> A supper is provided, after which special religious services are held, and the women are earnestly urged to give up their mode of life immediately, and are invited to go that night to homes provided for them. There are usually

<sup>12</sup> The whole number in these Homes during 1883 was 964, of whom 172 were in them at the beginning of the year, 256 were preventive cases, 244 were reformatory, and 288 were temporary re-admissions while out of service. Of the whole number, 506 were placed in domestic service, 80 were restored to friends, 118 were provided for in other ways, 88 left or were dismissed, and 172 were in the Homes at the end of the year.

<sup>13</sup> During the year ending March, 1884, there were 46 such meetings held in London, with an aggregate attendance of 2,498.

some present who accept help at once, and all the others are furnished with invitation cards, and many of them go afterwards to the office of the society and accept the help proffered them. In addition to this special object, the society in various ways seek to influence both males and females for morality and religion.

#### HELP FOR DISCHARGED PRISONERS.

The St. Giles' Christian Mission was commenced about twenty-six years ago on a small scale by six young men, and it has grown till it is now engaged in numerous forms of Christian work. Passing by the other sections, I will only glance at the department indicated above. It is well known that it is very difficult for a discharged prisoner to obtain and to retain employment, and therefore many, when they are discharged, return to their former practices as a matter of course. This mission has engaged rooms near three of the London prisons, and every morning as the prisoners whose time has expired come out, they are invited to breakfast.<sup>14</sup> Then religious services are held, and these are followed by personal conversation, inquiries, advice, and offers of assistance in procuring employment. Many of those who from year to year have been thus assisted are now active Christian men. At a public meeting held in December, 1884, at which Sir F. North, one of the judges of the High Court of Justice, presided; a letter from an employer of labor was read, which stated that of a hundred prisoners whom he had employed at the recommendation of the mission, only one instance of breach of trust had occurred.

#### AID FOR FEMALE PRISONERS.

In 1865 Mrs. Meredith conceived the idea of doing something for this class, who are especially exposed to danger when set at liberty. She and a few friends commenced on a small

<sup>14</sup> During 1884, there were 16,718 men and boys thus met at the prison gates, of whom 12,427 accepted the invitation to breakfast. Of these, 4,234 signed a pledge of total abstinence from intoxicating drinks, and 3,325 were assisted in various ways to obtain work and to retrieve their character.

scale, and their work has become quite extensive. The women are met as they leave the prison, and are invited to breakfast.<sup>15</sup> Then religious services are held, and after this efforts are made to provide for their future. These women are of various classes, from those of the lowest order to those who are educated and refined, but they are alike in the fact that their characters are gone. Without any reference to the past, help for the future is offered to all who are willing to accept it, and very many gladly do so. The society has a home where sewing is taught and carried on, and at Nine Elms they have a large laundry, where the women are employed till situations are found for them.<sup>16</sup> Many discharged prisoners are now employed as overseers and managers in this laundry, and the number of women recommitted to prison is much smaller than formerly.

#### GENERAL REMARKS.

Were there space, I might go on to speak of various other institutions, such as the Reformatory and Refuge Union, National Refuges for Homeless and Destitute Children, Dr. Barnardo's Homes for Boys and Girls, Homes for Little Boys, Band of Hope Union, Costermongers' Mission, Strangers' Home for Asiatics and other Nations of the East, Pure Literature Society, etc., etc.

It is to be noted that all the institutions to which reference has been made follow up the cases of those they care for, and many interesting sketches respecting those who have been benefited might be given. It must suffice to say that, in addition to the general cases, each of them has among its most efficient workers some of those who have been brought to the knowledge of the gospel, and thus saved from sin and degradation by its efforts. From what has been stated, it will be readily seen that efforts to reach the poor, the ignorant, the vicious, the

<sup>15</sup> Two hundred and thirty-four accepted the invitation to breakfast during December 1885.

<sup>16</sup> In 1883, there were 572 women employed in the laundry for a longer or shorter time.

fallen, the degraded, and the hopeless, are made in every conceivable way, and are to be met at every turn.

It is also to be borne in mind that these institutions are all Christian missionary societies; that those connected with them are Christian workers, and that very nearly all of them are un-denominational. Some go into one field and others into another. These seek to raise one class of persons, and those a different class. And still others take a broader survey and seek to reach many classes. But they all believe that only the gospel of Jesus Christ can effectively benefit those for whom they care; and hence, while doing what they can for their physical, intellectual, and moral welfare, they present the gospel to each one of them, press it upon their attention, and urge them to accept it at once, that they may be respected and happy here, and safe hereafter.

#### VARIETY OF WORKERS.

Another thing worthy of notice is the large variety of persons who are engaged in this missionary work, and in concert with each other. There are the ministers of the gospel of various denominations who, in addition to their ordinary duties, give time and attention to this outside work. There are hundreds of missionaries, evangelists, and others whose whole time is devoted to the missionary work in its various departments. And there are also many thousands of other workers in all classes of society, and of both sexes, who render valuable and effective service. These include a large number of the nobility and others of the upper classes, both male and female, members of Parliament, lord mayors, and aldermen of the city of London, lawyers, physicians, merchants, tradesmen, policemen, mechanics, common laborers, costermongers, and others; all engaged in seeking to lead men, women and children to a better temporal position, by leading them to the Lord Jesus Christ for salvation.

I have referred to members of the nobility. Of these it may not be invidious to name the Earl and Countess of Aberdeen,

Lord and Lady Radstock, and the Duke and Duchess of Westminster. And among the recently departed, Lord Cairns, twice Lord Chancellor of England, and especially the Earl of Shaftesbury, who as a legislator was constantly seeking the good of the working classes, in public meetings was continually advocating missionary work, and in private was indefatigable in efforts for the temporal and spiritual benefit of men, giving his days and his nights to this work. He was intimately connected with nearly all the institutions named, and with numerous others.

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ARTICLE IV.

THE GHOST THEORY OF THE ORIGIN OF  
RELIGION.

BY THE REV. S. H. KELLOGG, D. D., TORONTO, CANADA.

By the above title may be justly described that theory of the origin of religion which Mr. Herbert Spencer has now for some time been offering to the world to account for the evolution of religion. It is set forth with great fulness in his "Principles of Sociology," Vol. 1, part 1, and in outline is as follows:

After some preliminary matter, Mr. Spencer begins his argument with a reference to the conception of things as visible and invisible. The primitive man observed, for instance, that clouds and stars appear and disappear, and that the same is true of many other things. He sees, moreover, that sometimes that which is invisible may have great power, as when the wind uproots great trees. Hence among his earliest notions must have been this of existence as visible and invisible, and with the idea that to the invisible may belong great power. And as many things, *e. g.*, the stars, exist a part of the time as visible, and a part of the time as invisible, he concludes that everything may thus have a dual form of existence.

Again, the primitive man finds, let us say, a fossil. From