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FRONTISPIECE.

THESE FIFTY YEARS.

BEING THE

JUBILEE VOLUME

OF THE

LONDON CITY MISSION.

BY

JOHN MATTHIAS WEYLLAND,

Author of "The Man with the Book," "Round the Tower," etc. etc.

"To seek and to save that which was lost."

INTRODUCTION BY THE
RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

TWELFTH THOUSAND.

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TO

ROBERT COOPER LEE BEVAN, ESQ.,

WHO FOR FORTY-THREE YEARS HAS BEEN AN ACTIVE

MEMBER OF COMMITTEE,

THE MISSIONARIES' FRIEND,

AND THE MOST

MUNIFICENT SUPPORTER OF THE SOCIETY.

This Book

IS RESPECTFULLY DEDICATED

BY

THE AUTHOR.

INTRODUCTION.

HAD I not been honoured by a request from the Committee of the London City Mission, that I should write a short introduction to Mr. Weylland's book, which narrates, on the occasion of their Jubilee, the history of the toils and successes of the last fifty years, I should certainly not have ventured to undertake such a task.

Much as I have been connected with the movement, and its operations, I am hardly entitled to the distinction of appearing as its Poet Laureate.

Nor does it, indeed, require such aid. Facts, important facts, such as those recorded, have a rhetoric of their own which alike stirs the heart, and satisfies the judgment.

Whatever may have been passing, theoretically, in

the minds of many good men, on the subject of Lay Agency, it had never been reduced to a system ; and the efforts to utilize it, such as they were, had been spasmodic and temporary. And no wonder, for it was regarded, in early days, with distrust, and even fear. But the Founders of the London City Mission took wiser views. They saw, in an organization of that kind, the germ of a powerful and legitimate movement ; and their successors now see in it (the result of its beneficial operation) a principle of universal recognition and efficiency.

Vigorous, persistent, and systematic aggression too, on the strongholds of vice and ignorance, on men individually and collectively, was a necessary adjunct to their machinery. This, if not novelty in thought, was novelty in action. The founders of this Institution were not contented simply to invite the people to hear the Word of God, they resorted, as it were, to a gentle violence, and forced them to listen. No doubt such a conception had been entertained by many thinking persons who preceded them ; but it was reserved to the London City Mission to give it discipline, force, and permanency.

From the very first, the manifest catholicity of the movement gave it acceptance among the masses of the people, and disarmed their suspicions—a catholicity

which, abstaining from the exhibition of a preference for any one denomination of religious belief, held out the Church of Christ as paramount to every other consideration.

The classes from which the missionaries are selected are akin to those that they are appointed to visit and address. This system is judicious, and far more likely to be effective than any one where the body is composed of men who bear, on their exterior, the marks of a higher position in many aspects of the social scale. There was, formerly, among the untaught, a strong tendency—and it is not yet extinct—to suspect the Laity and the Clergy of some political purpose, in their attentions to the people.

The present attitude of the London City Mission is the strongest proof of its success, of its power of progress, and of its claim on the further support of the public. From a staff of two or three Agents, it has risen to 450 men, and its Directors can safely hold out the promise, nay, the assurance, of similar success, and similar progress, were its numbers increased to more than a thousand. The book will show the achievements in detail; but the mere statement of the fact that such a phalanx of men, so organized, and so prepared, goes forth every day to seek and to save those that are lost, carries with it a conviction that such a movement cannot

fail to be fruitful. Some of its results we can see and announce ; but others, and those, doubtless, very numerous, are hidden, and defy all possibility of tabular statement and distinct assertion.

On no part of this Organization have the Committee shown more sagacity, and practical wisdom, than in the appointment of individual missionaries each to his own special work. Thus they have Missions to every form of calling and industry: Missions to Cabmen, Public-houses, to the Police, to Sailors, Foreigners, to Orientals, and many more that need not be specified in detail. The result has been most beneficial. It concentrates on one point all the moral and intellectual energies of one man—it enlarges and elevates his sense of responsibility, and enables him to see, and enjoy, the fruits of his labour. Many instances might be quoted, but no one is more striking and conclusive than the career of Thomas Jackson, lately gone to his rest. My first active co-operation with him was in consequence of a speech I had made in the House of Commons on the subject of emigration. I received under cover of a letter from Jackson, a round robin, signed by about forty of the principal thieves and burglars in London, praying me in most respectful terms to meet them at a place appointed in the south of London, and give them my opinion and advice as to their means of obtaining relief from their present mode of life by transplantation to

some distant and happier region. I had no hesitation in complying with their request. I went to them at the stated time, and found Jackson in the room with close upon 400 men of every appearance, from the swell mob in black coats and white neckcloths, to the most fierce-looking, rough, half-dressed savages I ever beheld. I took the chair of the meeting. The only other person I recollect to have been there was that right good, amiable man, Captain Trotter. The meeting opened with reading the Scriptures, Jackson taking for his commencement the history of the thieves on the Cross. We then proceeded to offer up prayer (the whole assembly on their knees), and the most devout of congregations could not have surpassed them in stillness and external reverence.

We then proceeded to address them, but our object was mainly to hear the unhappy men speak for themselves; and so they did. I cannot go into a tenth part of the interesting details; but we gathered this truth from them all, that they were miserable, that they hated their mode of life, but that they saw no means of escape from it. They implored our assistance. Well, we promised to do what we could; and then one man, on behalf of the rest, exclaimed, "But will you ever come and see us again?" "Yes," I replied, "whenever you shall send for me." The low, deep, murmur of gratitude was very touching.

Great efforts were immediately begun, and in a short time not a few of them were disposed of in various ways, but mostly by emigration. We were very anxious and inquisitive to know the issue of our enterprise, but Jackson could not, after frequent investigation, make out that more than fifty had returned to their former occupation. Every one may learn from this event that the worst classes are utterly wretched in their career, and that many are corrigible, but it only is by change of scene, and still more by change of association. Some there are, no doubt, and some there ever will be, in whom the spirit of dash, and the necessity of excitement are so strong that they cannot live without perpetually affronting hazard, and are ready to jeopardize their whole existence on a single venture.

Now such an influence as this could not have been established but by the undivided and undiverted efforts of one man with a mind and a heart like Jackson's. His deep and loving spirit of religion bore him up through all difficulties and sorrows, and has raised for him a monument equal to the best in our galleries and cathedrals. He was, indeed, a remarkable man in his generation. I shall ever cherish his memory with respect and affection.

We have learned too, at least many of us have learned, through the operations of the Mission and its

cognate movements, that the masses are not to be attracted by splendid churches and mediæval-looking chapels. Such edifices may be the legitimate, and almost necessary, outcome of long-established and wealthy congregations; but they are far from fitted to gather in the poor. We must turn to cottage lectures, and for common worship to small, cheap, unpretending mission halls, as in all respects best suited to their tastes and feelings. Their preference for these humbler places is put down to bigotry or ignorance; it may be so; but as the people are thus abject, in great measure, owing to our neglect, and that of our forefathers, we must, in duty, descend to their level, if we wish to elevate them eventually to our own.

Such is the true position of the London City Mission in its Year of Jubilee. Were it to follow the rule of the Education Board and claim "payment by results," both for its own work, and that of its imitators at home and abroad, its honour would be placed very high, and its treasury would be very rich. All its progress has been marked by consummate prudence, strict impartiality, unflinching labour, and deep religious conviction. It is a signal proof of the Divine blessing on its career, that, over a space of fifty years, and in the employment of such a multitude of agents, so few have been found unworthy, and so many pre-eminently useful. That its next fifty years may not only equal, but surpass, the

achievements of those that are past, must be the devout and earnest prayer, of every one who wishes well to the seething millions of our vast metropolis.

SHAFTESBURY.

Note.—As President of the Ragged School Union, I must not omit the mention of the zealous, unbroken, and effective co-operation of the missionaries with us in that movement.

24, GROSVENOR SQUARE,

May, 1884.



THE AUTHOR'S PREFACE.

SEVEN sabbaths of years, years distinguished by abounding mercies, have passed over the London City Mission since its formation; and the Committee feel it to be right, and their bounden duty, to look back upon all the way the Lord has led them, and to place on record a few of the countless blessings received, with expressions of humble gratitude for the graciousness and marked favour of the Lord their God.

Such is the object of this volume.

Every record of missionary enterprise has its own interest, because they are narratives of grace, sovereign grace; but this story of a Mission to London has a peculiar charm about it, from the obscurity of its commencement, its marvellous development and expansion, and from its present position and increasing power for good in the chief city of the world.

Its existence was a necessity of the times, as a large section of the people of London had become unchristianized, and had to be reinvigorated with the life and power of vital godliness. No existing agency was equal to the task. The Churches used their ministerial and visiting powers with but feeble effect—the force of

a holy union in the bonds of the Spirit was required: united expressions of sympathy for the perishing myriads, united pleadings before the throne on their behalf; and to those without the exhibiting of that mighty power, the great body of Christ's disciples bound together in loving effort for their salvation.

This happy union of believers in all the Churches was accomplished, and as their representatives a new class of teachers was called forth and sent down among the lapsed multitudes. This assertion of the principle of lay agency,—converted men of the humble classes being called out to the service, and sent to evangelize among the most debased of the people,—this principle soon became established, as signs followed their simple and unlettered testimony, even the gathering out of much people to serve the Lord.

So marvellous was the success, that other Institutions were soon formed upon the same principle. We have therefore only thought it proper and necessary to a true and full history of our Society to refer to several of these, that the grace of God may be magnified by an increased knowledge of the extension of the benefits of gospel teaching to the poor.

Each kindred Society has been welcomed, aided, or worked with, and we have rejoiced with every successful worker in the vast mission-field of London, and still wish prosperity to all in the name of our Lord.

In searching through the minutes and records of the Society's actions during these fifty years, two facts stand forth so prominent as to demand notice.

(1) The harmony with which the Committee have ever worked together. Formed of Churchmen and Non-conformists in equal proportions, it might be supposed that questions would arise in so difficult a government tending to divide them even to discord, but such has never been the case. These representatives of all the Churches commence their meetings with solemn prayer for Divine guidance and for the spirit of Christian love to rule in their hearts and actions, and this desire has been granted.

(2) The preservation of the missionaries in holy walk and conversation. This is one of the greatest of many mercies. Placed in positions detrimental to spiritual life; surrounded constantly with sin in its grossest forms; called in many cases to breathe a vitiated and depressing atmosphere;—all this considered, it is marvellous to read the minutes for months together without the record of a discredit: and when this has occurred it has sometimes been with probationers or men not fully tried. The rule is that the missionaries enter this service in the gospel when young, and remain through all its trials and vicissitudes for life. This is so generally the case that we have thought it well to sketch several of their lives in Chapter VI., even to the time when these blessed servants of the Saviour were called in succession to utter the joyous language of victory won.

As regards our title, it must stand, as we cannot invent a better. It may be objected that the book records the work of one year less than fifty. This is so; but then the narrative of formation belongs to the year before,

and so we get the true title of "These Fifty Years,"—and years they have been of wondrous mercies to London. These we are content to record in simple language, and at the expressed wish of the Committee, in the spirit of praise, the Lord only being exalted. Even in the selection of a few narratives from thousands this has been considered. Not the most marvellous or exciting have been chosen, but those most likely to give the readers a clear, full, and true view of the Society's labours in their extent and variety. The plan of the book has prevented frequent reference to failures; but we must not leave the impression upon our readers that in this earnest and severe conflict with the principalities and powers of darkness all is successful. Quite the reverse. Repulse and discouragements in each branch of the work are common, and the most successful missionaries lament over their own feebleness, and at times are scarcely preserved from despair. This is so, but the aggregate of success is marvellous according to the riches of Divine mercy.

To Lord Shaftesbury we are indebted for suggestions as to arrangement of the volume, for the loan of official papers, and for the Introduction; to Mr. E. T. Carver, who acted as Hon. Secretary during its first two years, for the loan of David Nasmith's pocket book, and for several narratives; and to the Rev. John Garwood for information concerning the early days of the Society. To them we render hearty thanks. Great effort has been made to ensure accuracy in every statement, but in such a work there must be occasion for the indulgence of our readers, which we trust will be extended to us.

The task has been a pleasant one. To trace the guiding hand of our gracious Lord in the development of a work so mighty for good ; to follow each action of the Committee through pressure, anxieties, and successes ; to advance with the constantly increasing staff of missionaries through all the trials and benign influences of their labours ;—this has indeed been a pleasant duty, which has left with us but one strong desire, a desire which we know to be the supreme wish of each member of the governing body, the officers, and men : that the holy flame which inspired the souls of our founders,—burning desire for the salvation of the poor of London to the praise of our Redeemer's mercy,—that this holy flame should be kept burning, influencing disciples of the present time and carried on to coming generations : that by the continued and unceasing efforts of united Christians this mighty city may become a praise in the earth, a city of our God, from which a gracious influence shall extend with increasing power throughout the British Empire of which it is the capital : that salvation may spread from our city and islands even to the ends of the earth.

LONDON CITY MISSION HOUSE,

May 16th, 1884.



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OH ! for a coal from off that altar's fire,
That touched Isaiah's lips and Jubal's lyre,
When first the Spirit of the Living Lord
Taught him to wed sweet music to the Word,
Wake the dumb string its echoes to prolong,
And thrill responsive to the angel's song.

What fairy scenes of Canaan's happy land,
Might then before my ravish'd fancy stand !
Through Judah's fanes the silver trumpet thrills,
And wakes the echoes of her many hills.
It tells of blood-bought pardon seal'd in heaven,
And breathed in mercy o'er a world forgiven.

Wide at the signal flies the dungeon door,
The pining captive feels his chain no more !
The careworn debtor lighten'd of his load,
With bounding footstep treads the homeward road ;
And the lorn exile, doom'd for years to roam,
Beholds once more his own paternal home.

But lo ! a fairer vision glads mine eyes,—
A synagogue's rude walls before me rise.
It is the day of God, the house of prayer,
And young and old are met to worship there.
But One stands forth, whose grave but gentle mien
Breathes mingled awe and calmness o'er the scene.

He takes the book : He opens at the page
Where the great seer foretells a golden age :—
“ Lo ! I am come the erring soul to seek,
And preach glad tidings to the poor and meek ;
With tender love the broken heart to bind,
Set free the captive, and restore the blind.”

CHAPTER I.

CONTAINETH AN OFFICIAL ACCOUNT OF HOW THE POOR OF LONDON LIVED FIFTY YEARS AGO.—RELIGIOUS PROVISION FOR THE PEOPLE.—DISUNITED CHRISTIANS.—LONDON IN DANGER.—A PRAYER MEETING AND ITS RESULTS.—DAVID NASMITH.—HIS ARRIVAL IN LONDON.—UNSUCCESSFUL INTERVIEWS.—³A GREAT EVENT IN THE EARLY MORNING.—A NOTE OF PRAISE.—THE FIRST LONDON CITY MISSIONARY.—SIR T. F. BUXTON.—FIRST PUBLIC MEETING.—EXTRACTS OF SPEECHES.—END OF THE FIRST YEAR.—PRAISE

THESE FIFTY YEARS.

THE RISE OF THE MISSION.

"The thing is established by God, and God will shortly bring it to pass" (Gen. xli. 32).



FORMING THE MISSION.

THE thought of placing tablets upon London houses in which had lived men and women made famous by their rank, talent or genius, was a pleasing one, and has proved an adornment to the city. Not only in leading, but more frequently in obscure streets, the unsuspected announcement meets

the eye, that in such a house some celebrity lived at a certain date. Thus, not long since, while passing through that dingy collection of workshops, Gough Square, we noticed a tablet, with the inscription, "Dr. Johnson lived here." There are, however, in

degenerated parts of the old city, houses too dilapidated and obscure to bear a record of the famous men who dwelt in them long years ago, when they formed a respectable part of the city. There are others, associated with great men and great events, so hidden away from the public gaze, that inscriptions on them would only be seen by the inhabitants of the immediate district, or by others of profound local knowledge. This is certainly the case with the house, 13, Kenning Terrace, Hoxton. The approach is by a narrow entrance, and on the one side are low railings upon the very bank of the canal. The terrace, a long row of four-roomed cottages, is only separated from the railings by a foot-path and small square garden plot, the view being confined to the barges on the canal drawn by horses led at a steady pace along the towpaths. The house itself is too insignificant for a tablet, and if one were there, it could only be seen by the poor inhabitants and barge people. We, however, give importance to it by placing its picture here. For this we have weighty reason, viz. because in the front parlour of that cottage, fifty years ago, an event occurred which, after half a century of time, inspires the first note of our Jubilee hymn of praise—an event which renders this Record of Grace not only possible, but necessary. Only yesterday, as we stood within that little room, reflecting upon the incidents of these fifty years so intimately associated with it, the words of the 100th Psalm (the *Jubilate*) came with force to the mind,—“Make a joyful noise unto the Lord”—words worthy of the trumpets of rams’ horns, whose joyous notes ushered in the Jewish Year of Jubilee. It is a good and a pleasant thing to give thanks to the Lord our God, and therefore in the

spirit of praise shall this record of goodness and mercy be written.

The event to which we have referred, and its long train of results, concerns the vast Metropolis of England, the Empire City of the world, and it is therefore



NASMITH'S COTTAGE.

necessary to lead up to it by taking a survey of the spiritual and moral condition of London fifty years ago.

Even at that time it was an exceeding great city, with a population of nearly two million souls. These were concentrated into a comparatively small area, as the City proper then had scarcely any suburbs, the poor being

crowded together in particular neighbourhoods, while the criminal classes monopolized whole districts to themselves. At that time, London had degenerated to the lowest condition known in its long history. In such central parishes as Westminster, St. Giles' and St. George's in the East, congeries of these people were hived within labyrinths of narrow streets and all but inaccessible courts and alleys. Cherished traditions of daring criminals of the past generation, such as Jack Shepperd, clung to these habitations, while the inmates and their children were descendants of criminals and paupers. Brought up in the midst of corruption, physical and moral, uneducated and uncared for, many had lapsed into practical heathenism, having lost the very knowledge of God.

We have before us some very important documents and reports, supplied to the Government of the day, from which we gather support for these statements. Such investigations as they record were indeed necessary, as the metropolis had become a source of great anxiety to the ruling powers. The constabulary arrangements had proved unequal to cope with the lawless classes, while the occasional demonstrations of the masses aroused great anxiety as to the safety of the city, and even society itself. In addition to the disaffected and dangerous of the native population, there was a large immigration of political and immoral refugees from Paris and other continental cities. These, blending with the working classes, chiefly of the West, inflamed them with socialist and Red Republican opinions; while Indian and other sailors, of debased morals and habits, leavened the poor of the East with their abominations, many of them in turn being victimized by land-

sharks and crimps of our own and other nations. Based upon official information, the new police system had been brought into operation upon the 29th of September, 1829; but it acted merely as a repressive force, and left the seething mass of the dangerous classes uninfluenced and unchanged. Their dwellings, and their social, and religious condition, remained the same. There was cause for anxiety on the part of the Government and the nation, as the following extracts will show.

THEIR DWELLINGS.—“*Blue Anchor Yard*. An open gutter in the centre. It abounds with narrow courts, in which the accumulation of filth is excessive, and it is scarcely possible for any air to penetrate. In the whole of this street fever has been extremely prevalent; but in the courts scarcely a house has escaped. At one extremity, *Blue Anchor Yard* makes a sudden curve, and terminates in a street called *New Martin Street*, through which the same gutter runs, or rather stagnates. Fever has been in every house in this street, without exception.”¹

Agar Town. “The population of one row of buildings here, according to the registers, was at the last census 848, the number of houses 68, giving an average of 12·5 persons to each house. Some of the houses were found to be much crowded; thus, in one with four rooms there were 23 persons; in another, 24 persons, of whom 12 were in one room. As the rooms are sub-let, and occupied by a succession of lodgers, there is no doubt that occasionally the overcrowding much exceeded what is here recorded.”²

“From the register of admissions into the London Fever Hospital, it appears that from February to May, 1834, no less than 67 cases of fever have been removed into the Hospital from the courts in *Gray’s Inn Lane* alone, 11 being from one house in *Pheasant’s Court*.”³

“Irish labourers are attracted over here in vast numbers, by the

¹ Report of Poor Law Commissioners, 1838, page 143.

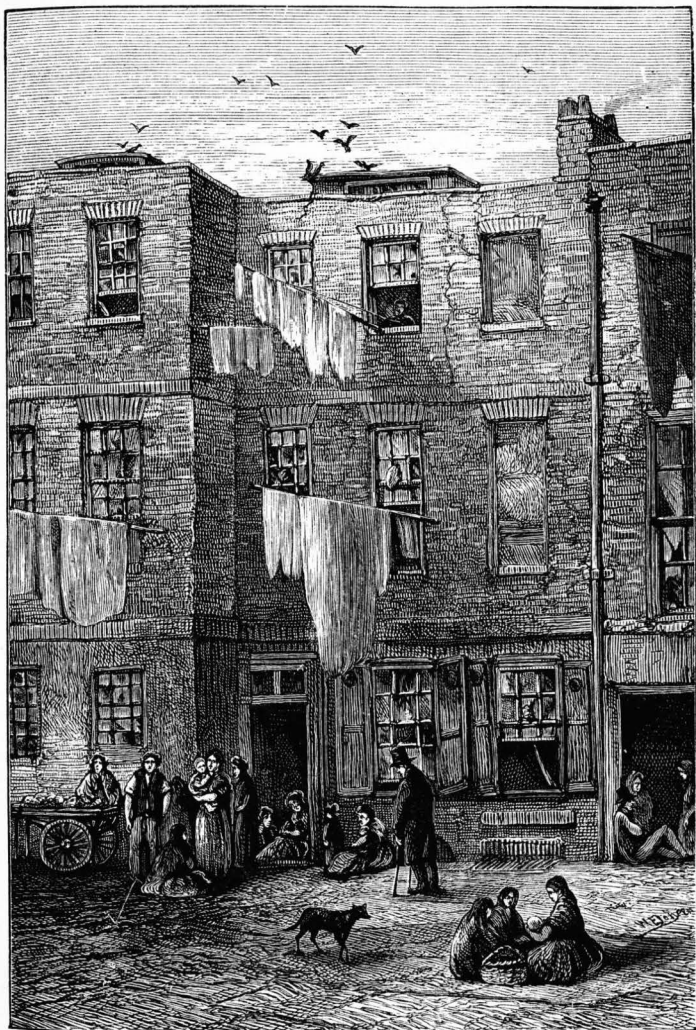
² Board of Health Report, page 16.

³ *Ibid.*, page 16.

certainty of being supported by alms or parochial assistance. They form rookeries, and live in squalor and wretchedness, adding to the miseries of the overcrowded poor.”¹

These and other reports are full of narratives as to how the poor then lived, which now seem incredible. For instance, the formation of New Oxford Street nearly destroyed one of these close neighbourhoods. It comprised an immense district, the interior of which consisted of narrow streets and nearly inaccessible courts and passages. In the leading streets only a few oil lamps were suspended, so that a pitchy darkness covered these haunts at night. Safe from the pursuit of the “Charlies” (old constables) and the more active “Bow-street runners,” the predatory classes lived as a “terror” and increased by thousands. A criminal once reaching this “city of refuge,” considered himself safe from arrest. Within its precincts were many low beer-houses. The chief of these was known as “Rat Castle.” Forty years ago, just before its removal, we penetrated to it, and found its low ceilinged, wretched rooms filled with desperadoes and youthful thieves. Bull-dogs, and others trained for ratcatching, mingled with the people, all of whom were more brutalized than the animals. Several men frequented this haunt who obtained their living by allowing themselves to be “punched” in the face for a shilling, or even sixpence, a “punch.” They used to stand erect, and after receiving the money, allowed the giver to strike them a blow on the face. One of the last of these men still survives, and is an aged Christian. His jaws had been injured, his nose frequently broken, his teeth knocked out, and the last blow

¹ Report of Poor Law Commissioners, 1833, page 294.



FRONT VIEW OF HOUSES, WILD COURT, SEVEN DIALS.

From a Sketch in "Report of Common Lodging-Houses," Presented to both Houses of Parliament by Command of Her Majesty, 1855.

he received destroyed one eye. Sports even more vile than this were practised ; and thus the people grew up, debased, and debasing each other.

In the tumble-down old houses they lived and slept in herds, many of the rooms being without windows, to save the tax, while the larger premises were called "lodging houses." In these the lodgers slept in rows upon the bare floor, or at the best, upon straw. In busy times, when thousands of beggars flocked in from the towns or country, it was common for the rooms to be filled by them by nine or ten o'clock. They were allowed to sleep until the thieves and outcasts crowded in after midnight. Then the deputy would go up stairs with his stick, wake them up, and drive them down to the kitchen or shed in the yard, that the new comers might take their turn. Even in the private houses terrible scenes and murders took place. Disease was always present, and deaths were frequent. But this terror increased the wickedness of the people. It was common, when passing through such places, to see a body, scarcely covered, lying on old chairs or stools before the door. For nights, drunken revels used to take place in the rooms, even while inmates were in the delirium of fever, or dying.

But there were many such neighbourhoods in London, known to the wretched inhabitants by such names as "Jack Ketch's Warren," "Little Hell," "Newgate Square," and "The Devil's Acre."

The social condition of the multitudes of children was most deplorable, as they were as much trained for lives of crime as heathen children are to worship idols. Upon the very day, for example, on which our narrative begins, a boy, aged 13 years, was charged at the

Thames Police Court with stealing. In evidence it was proved that he was one of a gang of juvenile thieves, whose parents lived in a thieves' haunt. They had dug out for themselves a cave at Stratford, in which they lived, and in which was found a collection of nine pigeons, bacon, fruit, and other stolen articles. It appeared that a large iron sewer-tube lay half buried upon a waste piece of land, and that each of the boys had crept through the tube and scooped out earth. At this they worked in the night until a large cave was excavated, into which they conveyed the produce of their thefts, and found shelter from the police. The boy, the only one caught, was committed to prison for two months, not a thought being given to his reformation.¹ Well might a writer in *The Times* say :

"It is in these wretched districts that herds of men and children, little removed from the savage state, are grouped. It is from these regions that the population of our gaols is supplied ; and in these eddies of civilized society is gathered all the filth, the crime, the savage recklessness which is frequently carried to the Antipodes, and causes the sad and melancholy statement from New Zealand, that the settlers have more to fear from the white man, their countryman, a member once of a refined state of society, than they have to dread from the savage and the cannibal."

To this sad picture we must add that the amusements of the people aided the demoralizing work. Rioting and drunkenness were general, the public houses being open all night. On Sunday mornings drunken men and women used to stagger across the path of people on their way to church. Prize fighting as a sport was at its height, supported by the wealthy, and crowded to by the working classes as well as the depraved. The rat pit was another common amusement. In a fifty years'

¹ *The Times*, May 17th, 1835.

old copy of the *Morning Advertiser*, now before us, a lady publican advertises a complaint against the vestry beadle of Paddington, for speaking against the respectability of her "rat pit." For the young, "penny gaffs" were provided in great numbers. Empty shops used to be taken, a stage erected at one end, and performances given of the most demoralizing description. In these boys and girls learned the most blasphemous and corrupt language, and were thoroughly depraved. In every way sin had obtained dominion over the masses, who were uneducated, and to all appearance hopelessly lost.

RELIGIOUS PROVISION.—This was scant indeed. Early in the century Dr. Yates, in a little book, "The Church in Danger," called attention to the circumstance that the poor were rapidly increasing beyond the power of the Church to hold them, and spoke of an approaching time when the vicious of the people would outnumber the respectable classes, and this in 1835 was certainly the case. Allowing the population of the interior parishes—excluding the outlying ones, such as Battersea, Hampstead, and Stratford—to be about 1,740,000 souls, we find that sittings in places of worship were most inadequate except in the City proper. The church could accommodate 248,000 worshippers, and the orthodox chapels 142,400 or a total of 290,400. The sad fact, however, remained, that the poorer the neighbourhood the thinner the congregations, so that a careful estimate showed an attendance at Divine worship of not quite one-third of the people. To the dwellers in the lapsed neighbourhoods the Sabbath had become a lost institution. Their shops were opened, and their callings pursued, without any reference to rest or worship.

The day, if known at all, was distinguished as the

time for extra debauch—beggars' suppers and sparring matches. It was indeed true, that darkness and gloominess, clouds and thick darkness (Joel ii. 2), were over the city.

The condition of feeling that then existed between members of the Establishment and Nonconformists intensified the evil, by diverting attention from it, and hindering their co-operation in the one remedial measure—the bringing the all-powerful Gospel influence to bear upon the people. The cause of this, to a great extent, was the political action of the times. Sides had been taken upon the burning questions of Catholic Emancipation, the first Reform Bill, and other measures. In reading the religious newspapers of the day, one would think that the battle of the Churches was simply a matter of politics. There were, to be sure, occasional references to the spiritual condition of the capital, but unity of action was not even thought of. Thus one clergyman writes: "If we had not been established as the public instructors, others might have been in our place, those who would not, like us, have seen a heathenism, in some of its features more revolting than that of Benares or Calcutta, settling and deepening and extending around them like a pestilence, without an effort to dissipate it." While a dissenting minister said from his pulpit: "The state of the people around us is simply revolting, and to our disgrace we profess to be the evangelizing power of the nation, but are dead to the miseries of heathenized masses around. Let us awake to our duty, or we shall suffer a fearful judgment. We are in an abyss now, we seem on the brink of something worse:

And in the lowest deep a lower deep,
Shall, threatening to devour us, open wide."

These appeals to duty and patriotism had a certain effect. A few new churches were erected by the Establishment, with a corresponding increase of clergy who, in isolated places, grappled bravely with the evil. The Nonconformists, on their part, formed an Evangelizing Christian Instruction Society, which was worked by voluntary visitors; but all these efforts only touched the fringe of the evil. Respectable mechanics and the like were to some extent influenced to the right, but the close districts, with their debased myriads, remained untouched. It was reported by the police, that at the Public Executions, which were frequent and revolting in their process, the immense crowds were increasing in numbers and riotous conduct and that the metropolitan fairs were thronged with the awfully profane and violent. The evil was so rapidly increasing, that the watchmen of Zion became alarmed, and many of them raised a loud and earnest cry, calling upon the sleeping Churches to arise and put on their strength, and battle for the salvation of these masses of immortal beings, who were indeed led captive by the devil at his will.

Foremost among these was the late Hon. and Rev. Baptist Wriothsley Noel. Early in the year 1835, he addressed a letter to the Bishop of London, showing the condition of his Lordship's Diocese, and in words of holy stirring earnestness pleaded for the vast portion of the people who were lost to religion and virtue.

"There is something, my Lord," he wrote, "unspeakably painful in the contemplation of this mass of immortal beings in such close juxtaposition with ourselves, living, as we have reason to fear, without God and without hope. 500,000 Sabbath-breakers, at the very least, in total neglect of the restraints of religion, communicate the plague of ungodliness to all around them. 10,000 of these are devoted to play; above 20,000 are addicted to beggary; 30,000 are

living by theft and fraud ; 23,000 are in the course of the year picked up drunk in the streets ; about 100,000 are habitual gin drinkers, and 100,000 or more have yielded themselves to systematic and abandoned profligacy."

This letter, with previous, and continued calls to duty, exerted a magnetic influence within the Churches and throughout society in general. Edition followed edition with great rapidity, and one effect, the most blessed and powerful of all, was, that it caused prayer to be made very generally for "Outcast London," and it was at a meeting for prayer that the first holy impulse was given, and the means devised and arranged, for grappling with the giant evil. That meeting was held in Dublin ; a somewhat unlikely place for so mighty an influence to spring from. But when the Lord Jehovah works, He makes use of unlikely places, means and instruments, that the power and the glory may be His alone. Here, however, it is necessary to introduce our readers to several of the persons who attended the meeting.

And first we mention, David Nasmith, a native of Glasgow, who was in the thirty-sixth year of his age. Born of respectable parents, and well educated, he had early in life entered a commercial firm. His conversion took place in his youth, and he became a Sunday-school teacher. As a young man he visited the poor of his native city, and was soon distinguished by his energy of character and zeal for the salvation of souls. Admission had been granted him to the Bridewell, and his ministrations were much blessed to the prisoners. On one occasion he spent the night in reading, conversation, and prayer with two young men, who the next morning were executed for murder. His knowledge of the poor and criminal people led him to devise many things for their

good, and on the 1st of January, 1826, he formed the Glasgow City Mission. Soon after this he was led to visit Dublin, by the Rev. George Carlisle, who wished to consult him about spiritual work among the poor of that city. There he was invited to become secretary to the Scripture Readers' Society, but declined, as he saw the importance of forming a mission upon the Glasgow model. His deep affection for all named by the name of Christ was such, that he could not work with one branch of the Church alone. After a short effort, his desire was attained, and he formed a strong mission for the city of Dublin. Upon the invitation of Christian friends, and following the leadings of Divine Providence, he visited the larger cities of Ireland, organizing some form of Christian work in them. He then proceeded to America, and on the 20th of April, 1830, formed the New York City Mission. In other cities of the United States and Canada like work was done, and then he returned home. After visiting London, where he had some prospect of settling, he went over to Paris, and from thence returned to Dublin. There was evidently something in the holy zeal and warm friendship of Irish Christians that won his regard and even affection; so much so, that he had a strong inclination to make his permanent abode with them. He had given up an income of £300 with prospect of advancement to live upon £80 a year. Frugal and self-denying, "he endured hardness as a good soldier of Jesus Christ," and lived then, as during his whole life, upon fabulously small means. A call of greater endurance and effort however awaited him, the result of that meeting for prayer.

Among the other persons present, were his old friends

Rev. G. and Mrs. Carlisle, Mr. Hogan, Mr. Paton of the Royal Dublin Society, and a son of Sir Henry Parnell. The company represented various branches of the Church, and their united prayers were with great fervour. About fifteen years ago, in Dublin, we met with an old gentleman, one of the survivors of this band of praying Christians, who said: "And I was at the prayer meeting when the Lord put it into our hearts to pray for London—and it was David himself that brought us together, as some of us did not speak to each other before he came with his loving ways." At the close of the meeting the friends gathered in groups, for they felt that action ought to follow prayer, when a lady addressed Nasmith as follows. "You must go to London, David, and bring the Christians together, and unite them in effort to save the perishing poor." She knew how willing and well qualified he was for such an important mission, and that the only difficulty was pecuniary means. That evening the difficulty was removed, as several ladies met at the house of Mrs. Paton, and agreed to raise support for their friend for two, or even three years, if he would undertake the effort. When informed next morning of this decision, he promptly replied, "here am I, send me!" and he at once commenced preparations for the journey.¹

On the 24th of March, 1835, our traveller, with his wife and child, arrived in London, and on the following day he thus wrote to his Dublin friends. "I have taken a small house, at 13, Kenning Terrace, Hoxton, in an airy situation; although the rooms are so small that it would require three of them to make one of yours, yet I hope the current of good air (good for London) will

¹ We had these particulars from a relative in Scotland.

make up for our little space. At all events, I shall have a much easier mind than if I had taken a house at double the rent." An acquaintance called upon him just as his furniture arrived, and found the man who had come to seek the salvation of the largest city in the world, labouring with all cheerfulness, in a small cottage, to put it in order. Although David had known from his youth the comfort of a spacious and well furnished dwelling, he had now become indifferent to all such considerations. He was intensely earnest in the important enterprise which had brought him to the Metropolis, and which was engrossing his thoughts night and day.

For the first week his time was occupied between drawing up a Constitution and Bylaws for the proposed mission, and in visiting many of the degraded poor in whose interest he had been sent ; but the following week he commenced work in good earnest, by trying to enlist the sympathy and action of influential persons. He made an early call upon the Bishop of London, who received him kindly, but gave no hope of assistance. It might, indeed, have appeared strange, if not amusing, to the Bishop, that a poor man should be sent from Dublin with a comprehensive scheme for the evangelization of his vast diocese. From the Bishop he made his way to the writer of the letter which was arousing the Churches, expecting much help from him, but only to receive a shock of disappointment, as the Rev. B. W. Noel wrote him as follows:—

"I have not had time to read the statements which you were so good as to leave with me, and cannot therefore estimate the value of your proposed plans. I very much fear that, in the present circumstances of the Church, you will find yourself repelled at every step in *any* plan which contemplates the co-operation

of different denominations. In the first place, you must secure the consent of the Bishop, or you will not get the clergy to act, and without the clergy you will find it hard to move the lay members of the Establishment. In the second place, there is a wide gulf just now between Dissenters and the Establishment, perhaps neither party being free from blame, which would hinder individual members of the different bodies acting together. Under these circumstances, I know not what course you can take except to choose between the Dissenters and the Establishment. I am now so overdone by engagements, that I do not know that I can look through your plans."

David's Nonconformist councillors pursued a similar course. Dr. Campbell, their leading minister of the time, fully considered the plan, and then stated, in a sermon, "that it was utterly impossible, in the then existing state of feeling between Churchmen and Dissenters, to unite them in one Society, however needful and desirable." He also wrote Nasmyth to the following effect :—

"The City Mission, in its plan, is an artificial institution, and as to constituted agency and support, it is entirely wrong. Its board of management must be a promiscuous body, bound by no other tie than that arising from the enterprise in which they have embarked. With respect to its agents, supporters, and partisans, all is general and conventional; nothing congregational. It is therefore obvious to all who know anything of the working of human nature, as it displays itself in organizing societies, that an institution so formed, must labour under a multitude of difficulties affecting at once its stability and efficiency."

David heard all this with smiles and patience, thus writing to a friend: "I spent several weeks in hearing the opinions of clergymen, ministers, and Christians of note in the Church; but I came here not to be informed of the extent of the evil, nor of what was doing, but I came in the name of the Lord, to assist in supplying

the deficiencies. I carried with me not only the Divine warrant, but the Divine command, and assured that He who wrought by me in fifty other places would be with me here also, I took courage, and leaning on His help, went forward. The prayer of my heart for some time had been, "Lord, give direction."

Such was his faith and confidence; but it became evident that the arm of flesh, had failed, as weeks passed on with increasing discouragements. Effort was made to find two Churchmen and two Nonconformists of position to act as officers, but no one would stand. He had, however, succeeded in finding several men like-minded with himself, and these he invited to his cottage for early morning prayer. On the 16th of May, 1835, three of these friends met at six o'clock. Mr. Hamilton, the bookseller, was invited, but lost his way. Mr. Richard Edward Dear and Mr. William Bullock arrived, and after reading and prayer, Nash rose and proposed: "That we who are now present form ourselves into a Society, to be called the London City Mission, and that the following be the constitution and laws of the institution." After these were read, Mr. Dear seconded the resolution, and his friend held up his hand and so it was unanimously carried. Then the three men of God knelt, and in solemn prayer committed the infant Society to the special blessing and care of Almighty God.

A great event had occurred in the silence and calm of that early morning. The principle of Christian unity had been asserted, and in a marvellous way was to prove its power—even its Divine energy. Many Christians of the city, while holding Christ the Head, and His pure Gospel, had grown cold and repulsive to each

other, and needed to be drawn together by the three-fold cord. Disciples may be separated by questions of Church policy, or political strife; but within them there is, as the result of regeneration, a principle of love to those who are called by the same holy calling. Blessed then, blessed indeed, are the circumstances which remove each hindrance to the fulfilling of the departing Saviour's prayer, "That they all may be one; as thou Father art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me."

It was necessary, for the recovery of the perishing multitudes of the city, that this oneness in Jesus should appear in all its clearness and attractive force. United power alone was equal to the great work to be done; and though, like the mighty forces of nature, the movement in that little room was unseen, and so feeble as to be powerless, if of man, yet being of the still mightier force of grace, it was to be honoured by Almighty God with the accomplishment of a great purpose. Christians of London felt shame and humiliation as the ungodly increased around them. An occasion and strong call for union only was required. It was just then, as at the year of Jubilee, which commenced on the Day of Atonement, a day when the people were enjoined to humble themselves before God on account of sin. It was at this time of contrition that these three disciples, in the early morning, sent forth a first note from the silvery Gospel Trumpet—a note which was to gather volume by an increasing number of heralds of the Cross, until the slaves and servants of sin, the most wretched, over whom despair and darkness reigned, down in the recesses of spiritual death and moral corruption, should

hear of the loving kindness of the most High God, in the gift of His Son from heaven. That the sweet name of Jesus and His redeeming work should be heard and re-echoed around in the habitations of the guilty and the lost ; the glad tidings, that Jesus offers free, boundless mercy to all ; that He uttered the words of blessing even for them.

“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 recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

The Society being now established, its founders separated after arranging to meet in that room twice a week for special prayer for the Divine guidance and blessing, and once to conduct the business of the mission ; their meeting to be held at six o'clock in the morning. That day was occupied by Nasmith in preparing the constitution for the press, and in writing an appeal for funds. At the second meeting, Mr. Hamilton joined and took the chair. An advertisement for an agent was then agreed upon, and elaborate instructions for missionaries drawn out and considered. These meetings rapidly followed each other, but upon the sixth, held on the 8th of June, a most important accession was made to the Society. It was reported that the Rev. John Garwood, a clergyman of Spitalfields, had offered to superintend a missionary, should such be appointed to the Artillery Ground and Norton Folgate districts. The offer was heartily accepted, and that good minister of Christ Jesus, in the full vigour of his early manhood, commenced a devoted service to the

poor of London which continued for upwards of forty years. Though in his eightieth year, he is now a valued member of committee, and we are indebted to him for much of the history which follows to the end of the first five years of the Society's work. It was also agreed at this meeting to secure the help of clergymen and ministers as examiners of candidates.

At its eighth meeting, the first missionary, Mr. Lindsay Barfoot, was sent to a district in Spitalfields. As showing the care taken in selecting agents, he was one of many candidates, all of whom had to pass an examination as to fitness for the work. At that time there was a strong feeling against the employment of paid lay agents. Great anxiety had been expressed by the Bishop and clergy for the recovery of the people to religion and virtue, but it was hoped to do this by means of the clergy alone. The managers of the infant Mission, however, were convinced that gentlemen of refinement never could endure the offensiveness of passing six hours daily in the filthy byways and polluted dwellings of the very poor. Then again, as hundreds of visitors were required, the expensiveness of such an agency was a chief hindrance; they, however, seemed to go to the other extreme by engaging their first agents at the small payment of one pound a week. They were careful to select strong men from the working classes. Men rough and ready in style, but happy Christians, and full of zeal for the salvation of souls—content to practise self-denial, even to suffering, while enduring peril from disease and violent assault. The Nonconformists were also opposed to a paid lay agency, and made noble effort to reclaim the people by voluntary associations of their members. This the Committee of

the Mission believed to be inadequate; but they made their agency as economical as possible.

Lindsay Barfoot was honoured with thirty years' active service, and we had a long personal acquaintance with him. Just before his home-call, he gave copies of all his reports to us, and it is interesting to examine them, as showing the struggles and conflicts of the pioneers of the Mission. It was evidently stern work, as the good man complains of sickness and headache after visiting a few of the polluted dwellings; then of brutal threats and open opposition. But these are followed by burning words of sympathy for the perishing people, and expressions of determination to keep his engagement with the Committee, "to make every man, woman and child of the 2,500 people he visited, acquainted with the way of salvation." The wisdom of giving a small workable district to each man, and requiring him to concentrate all his efforts there (which has proved so effective ever since), is clearly shown in the work of this missionary. He at first expresses a desire to visit a few more respectable families in a street just by, as a desirable change; but this request was not granted. His tone, however, is soon altered to one of consuming interest in the people. Opposition is broken down; man after man and woman after woman, become anxious about their souls. A room is opened in their midst for reading the Scriptures and prayer, and then follows the language of rejoicing as the lost are saved.

In these early days the activity of the Committee was something marvellous. They met several times weekly at five, and never later than six o'clock, in the morning, and at each meeting one or more men of equal force and decision was added to their number, until the little

parlour of Kenning Terrace was not large enough to contain them. Upon the 20th of June, Mr. Frederick Clarke joined them, and he has, with few exceptions, attended committee during all these years. His force of character and meekness of wisdom have been felt through all the operations of the Society. Though eighty-four years of age, he is clear of intellect and wise to direct. They also cheerfully spent much time during the evening in personally visiting the poorer parts of the city, that they might act upon full information. They even, like Nehemiah of old (Neh. xi. 12), contemplated by night the sad ruin of poor humanity in this our Jerusalem. These investigations strengthened their convictions that the new system and the new class of agency they were creating were the only ones that could meet the evil, and enabled them to perfect their machinery of mercy.

Such prayerfulness and devotion was blessed by Almighty God in gathering to them men of piety and social influence. Upon the 28th September, Mr. E. T. Carver, who is still living, became a Secretary with Mr. Nasmith, and Captain, afterwards Vice-Admiral Vernon Harcourt, son of the Archbishop of York, became an active member. Mr. Thomas Sawyer had the honour at this time of being the first of many successive Christians to support a missionary.

Mr. F. Clarke and Mr. Nasmith spent days together in calling upon leading bankers and City merchants in order to find a Treasurer. Among others they asked Mr. Thomas F. Buxton, M.P., afterwards Sir Thomas Fowell Buxton. He would not give an immediate answer, but that evening he addressed the following letter to Mr. Nasmith :—

“DEAR SIR—I have only reached home within these five minutes; but in order to save the post which is just starting, I write at once to say that I will, with pleasure, accept the office of Treasurer, and only hope that you are right and I am wrong as to the propriety of the selection.”

This letter was of great importance, as it brought to their support the illustrious name of Buxton and the generous aid of his family, which has continued to this day. At that time Mr. Buxton was pleading the cause of the slave in the senate of England, and was at the height of his popularity. His name as Treasurer gave confidence to the public, and from that day the Society bounded into general favour. Contributions poured in, and Committees were formed to raise funds. The result was, that at the end of six months and three weeks, ten missionaries had been set to work, and it was decided to convene an inaugural meeting.

This was held upon Dec. 7th, 1835, in the Music Hall, Store Street, Bedford Square, the Hon. and Rev. Baptist Noel in the chair. Though so early as 11 o'clock, a great crowd thronged the Hall, and many could not gain admission. A spirit of holy enthusiasm pervaded the assembly, and the meeting lasted for five hours. The speeches were firm and eloquent, plainly indicating an aroused condition of public feeling. To show their tone, we give a few extracts.

The Chairman said: “To meet the great necessity of London, there must be a thoughtful, well principled uniting of Christians. And to that he trusted the proceedings of that day would tend. Oh! what a happy time, that would be, when all good men should forget the minor things on which they differed in contemplating the great truths in which they were agreed; when names which now divided the Church of Christ should remain to designate opinion, but not to gender strife, while schism would be as much hated as it

deserved, and all who love the Lord Jesus Christ should be united in heart and action."

Dr. Liefchild said: "Such a practice was truly apostolic: it was preaching from house to house, and was calculated to become a source of great good. Christian Instruction Societies had been formed, and he had the means of knowing that they worked well; but the visits of the agents were only made once a-week, and that for a few minutes. Another kind of agency was most imperiously demanded, and it was furnished, he was happy to say, by the *London City Mission Society*. The agent resided near the people who were the objects of his labours, he visited them almost daily, he read the Scriptures, expounded their meaning, prayed with the inmates, gave them seasonable advice, and was, in short, a kind of DOMESTIC CHAPLAIN. The Christians of the metropolis ought to support that Society for the good it was likely to effect in itself, and also, because of the efficiency it was likely to give to all other religious Institutions. They subscribed to Bible, and Tract, and to other Societies of a similar kind, but that was the very agency which was needed to set all the other Societies in motion so as to accomplish their intended good. If they neglected that Society, if they failed duly to support it, they would act as absurdly as a man who, after having gone to a great expense to make wheels and other various parts of a large machine, should grudge a little more to supply a *main-spring* which was to set the whole in motion. Much had been said as to the union of all parties in that great work: he was glad that there was such union. For his own part, he was *tired of polemics*. Christians of various names had long been disputing on minor points, but their disputes had come to nothing. They were not one whit the nearer; nay he did not know whether, in some respects, those things had not tended to separate them more widely."

The Rev. J. Cumming, of the Scotch Church, observed: "We must pray that the Holy Spirit may guide and prosper this Society—this Christian ark—so that it may carry those it gathers up, not to the mountain of Ararat, to go forth on a world depopulated and dismantled, but to the everlasting hills of the heavenly Jerusalem. Go forth then in the strength of your God—open fountains for sin and uncleanness in all the purlieu of St. Giles's, and write the label on each, 'Ho, every one that thirsteth, come ye to the waters!' Let the cross be erected amid the benighted inhabitants of London, and let many agents point, not to the Church of Scotland, much as

he loved it, nor to the Church of England, nor to Independency, but 'to the Lamb of God, that taketh away the sins of the world.' It is related in ancient story, that as soon as the rays of the morning sun struck on the brow of the ancient statue of Memnon, the image emitted the most delightful sounds; but in a true and exalted sense, the instant the rays of the rising Sun of Righteousness fall on the inhabitants of the heathen districts of the metropolis there will arise, not worldly minstrelsy or heathen song, but the voice of joy, the sound of thanksgiving and praise. All true Christians united in one body, seeking one object, and joining in one common prayer for grace and guidance, must prosper; their cause is the cause of our country—the altar, the throne; the cause of souls—of eternity—of God, who is over all, blessed for evermore."

These extracts show the earnest style of all the speeches, and the result was a collection of £74 17s. and many subscriptions. A further result was a rise in public estimation and a rapid addition to the staff of missionaries. It may indeed be said, the principle of a paid lay agency was accepted by Christians of all denominations. Only six months after, it was recognised by Churchmen of great influence, who formed the Church Pastoral-Aid Society, for the purpose of assisting the clergy in overcrowded parishes, with lay Church workers.

The Mission itself made steady progress, so that by its first anniversary the large number of forty-one agents were steadily at work in the most wretched districts of the metropolis. The reports of the men, as to stronghold after stronghold of Satan being invaded, and of souls being rescued and added to the Church, stimulated the holy zeal of the Managers, who were ceaseless in their efforts to wisely direct the work. Letters from pastors of all the Churches gave them encouragement, so that they rejoiced in spirit, and "the joy of the Lord was their strength" (Neh. viii. 10). Thus the Rector of the church in Holborn stated, that as the result of appointing

a missionary in his parish, there was a *religious sensitiveness* among the people, which had increased the attendance at Church and at Sunday-school. A barrister had written to say, that during the investigation he was making by order of the House of Lords' Committee on Prison Discipline, "he had met with a missionary who had gained influence with the criminal classes, and could give valuable information."

The first number of the *London City Mission Magazine* was published in January, 1836, and it soon made the anxious enquiry, "Will the people receive our visits?" The daily journals of the missionaries speedily furnished an answer, as they were often received with expressions of curiosity and astonishment. Thus a sweep, who lived in a cellar at the corner of a court, said: "Comin' to make us religious—well I never—down here we be God and man forsaken; who would ever have thought on it." A low-looking woman, who collected rents in another court, said to a missionary who was taking statistics of the district:—

"Oh! do not send a missionary down here, the people will kill him. A gentleman did come down, as nice a gentleman as could be, and he attempted to preach, but they knocked him down and broke his spectacles, and I saw the blood on his face. He did not come again."

"That proves that they need religion."

"Yes, they need it, indeed; but I fear they will ill-use him."

"He will not stand up to preach," was the reply, "but go quietly from room to room, reading the Bible, and showing them the right way."

"Well," the woman replied thoughtfully, "that will

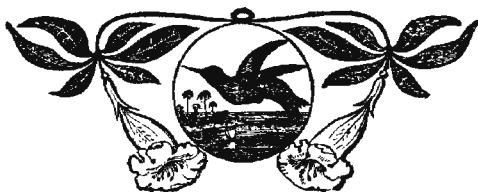
answer better, it will be a sensible way to manage them."

The district was occupied, and within a year open-air services were conducted in the court, the people being not only tolerant but attentive. In their rooms he was well received, his readings listened to, and the tracts so valued as to lead to an increased demand for them.

The Bible and Tract Societies acknowledged the fact, that while their granaries were well filled with the heavenly grain, vast multitudes of precious souls were perishing around them for lack of the "bread of life;" and they, therefore, gave the new Society a hearty welcome, in the way of grants of bibles and tracts. Superintendents were appointed to each missionary, from ministers or gentlemen of the neighbourhood, so that they might be assisted in their arduous duties with wise counsel, and the poor themselves reached with a sympathy before unknown to them. These early Directors of the Society decided that all associated with them should be *workers*, and thus it is that the Mission has not, and never had, a President, or Patrons. The high tone of feeling which led to this decision is thus expressed in a letter which, about this time, David Nasmith addressed to his brother: "We have joy in telling you that our coming hither has not been in vain, but has been fruitful already for the conversion of many precious souls through the Mission, and other means employed, since our arrival. We thought it not good to join ourselves either to those who sought to build up or to pull down the Churches of these lands; but sought out a few who earnestly desired the prosperity of souls, and the adding of spiritual stones to the building of our God. We commenced in weakness, not

trusting in an arm of flesh. We asked the Lord to be our patron, and wrought silently, finding fault with no Society, and no brother, but doing our own work."

The Lord of His great mercy had wrought marvellously by His servants, and it was right that they should rejoice and be glad. The chosen people were required in "the days of gladness" (Num. x. 10), to offer peace offerings and sound musical notes of praise from the silver trumpets before their God, and at the close of their first year, a year of such wonders of mercy, it was meet and right that the founders of our Mission should make melody in their hearts, and say: "*Now therefore, our God, we thank Thee, and praise Thy glorious name*" (1 Chron. xxix. 13).



THE vanquished foe shall soon be stilled,
The conquering Saviour's joy fulfilled,
Fulfilled in us, fulfilled in them,
His crown, this royal diadem.

Soon, soon, our waiting eyes shall see
The Saviour's mighty Jubilee ;
The harvest joy is filling fast,
He shall be satisfied at last.—*Havergal.*

CHAPTER II.

DEPOSETH CONCERNING A GREAT TRIAL.—RESIGNATION OF DAVID NASMITH.—RECONSTITUTION OF COMMITTEE.—A BIBLE FOR EACH POOR FAMILY IN LONDON.—OPPOSITION IN HIGH PLACES.—THE BISHOP OF LONDON AND MR. GARWOOD.—DEATH OF OUR FOUNDER.—CHRISTIAN UNION AT HIS GRAVE.—THANKS TO IRISH CHRISTIANS. — SOCIALISM.—INTEMPERANCE.—FAIRS ABOLISHED.—DEATH OF THE TREASURER.—END OF THE FIRST DECADE.—PRAISE.

TRIAL, BLESSING, AND CONFLICT.

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Pet. iv. 12).



GIVING A BIBLE.

ALL was thus bright and prosperous, and the increasing body of disciples were working with gladness of heart, when a dark cloud began to gather over them; but it was not until the second year, when their staff of evangelists had reached sixty-four good men and true, that it threatened destruction to the Society. It may appear strange, but so it was, that David Nasmith, the devoted founder, was the cause of the calamity; but this requires an explanation.

The rapid advance of the Society over its many difficulties, as an aggressive power, demanded the devoted attention of its officers, and more especially of its

the test of time, as the Committee have worked together in perfect harmony—the love of Christ constraining them to the activities of the Christian life.

The result of this change was marvellous. All the old friends returned, and new ones crowded to the cause. A meeting was held in May, 1837, to confirm the altered constitution, when Exeter Hall was crowded to its utmost capacity. Sir Andrew Agnew, Bart., M.P., presided, and leading ministers of each section of the Church addressed an enthusiastic audience. The collection amounted to £120 4s. 9d. This meeting was followed by sermons, which were preached by the Hon. and Rev. Baptist Noel and Dr. Leifchild. It was thus that the dark cloud passed away, and the sunlight of the Divine blessing again rested, in all its fulness, upon the Society.

During the difficulty, seven of the agents had resigned, and it was felt that more remained than support could be obtained for; the services of nine others were, therefore, dispensed with. This is the only instance in the whole history of the Society of the reduction of the staff of missionaries for want of funds.

Cheerfulness now took the place of despondency, and that secret of power in Christian work—quietness of soul and firm resting upon the precious promises—was granted to the enlarged Committee. The supporting power of much prayer, and confidence of all the Churches was also theirs, while proofs crowded upon them that the missionaries were winning their way among the poor, and obtaining a firm grasp even of the criminal classes. It was at this time, after suffering adversity, that they were called to their first great effort upon the masses of the people, that of—

Supplying each Poor Family in London with the Bible.

Perhaps one of the most important results of the early work of the Mission, was the information presented to the public of the actual state of the metropolis. The first proof of the heathenish condition of its masses was shown in their being so generally without Bibles. In the first twenty-six districts occupied, comprising 14,240 families, it was discovered that the amazing number of 10,869 had not a single page of God's word in their possession; and the ignorance they displayed, even concerning what it was, passed belief. During the last six months, 402 Bibles had been distributed, but that was but as a drop in the ocean! So impressed were the Committee, that they determined not to wait for the remote prospect of having missionaries to occupy all the districts of vast London, but to make one great endeavour, with their small force, at once to wipe away so foul a reproach. They felt that none ought to object to their thus acting, and though their own strength was very weak, they resolved to make the effort.

The Bible Society had already been very kind to them, and they determined to appeal strongly to its sympathy. A deputation laid the case before its committee. They were kindly received, its late President, Lord Besley, being in the chair. The result was a grant of a New Testament and Psalter, bound together, for every family found destitute. To avoid misuse, they were to be called a loan, but were in reality a gift. A gracious gift indeed; the distribution of the Word of Life

to a numerous people who dwelt in the dark shadows of spiritual death.

The first steps taken by the Committee to carry out this object, was to divide all London into small districts, and prepare a book for each, with a descriptive map. In this book was entered the name and address of each family without the Scriptures in 433 districts.

In reply to the question in the register, "How long have you been without the Bible?" there were such answers as 70 or even 80 years. Forty families had been without it from 50 to 70 years; 52 families between 40 and 50 years; 224 between 30 and 40 years; the large number of 1,160 between 20 and 30 years; 3,160 between 10 and 20 years; and 6,084 between 5 and 10 years. More than 6,000 families stated that they had never had such a thing as a Bible, and all this in the capital of Christian England.

When full information had been obtained, the clergy, ministers, and other Societies were invited to assist in the distribution, and this invitation was so warmly responded to, that the missionaries, to whose lot had fallen the whole work of preparation, were limited to the actual joy of handing the precious word to the people in 192 districts only.

There was a great sensation throughout London when the intention became known; gladness was expressed by the Christians of the metropolis, and much prayer made for a blessing upon the distribution. In several districts, from very shame, when the lists came out, Bibles were locally supplied; and in others, contributions were made toward the expense. The Roman Catholics, from their altars, forbade their people to accept the gift; but many did so, nevertheless; while others showed hostility,



WELCOME TO BIBLE DISTRIBUTORS.

one woman exclaiming—"I would rather be drawn to pieces by horses than accept of it." The greater number were, however, delighted. Barfoot describes the gladness of the people in a low Bethnal Green district, who, with a demonstration of joy, gathered round the handcart when it arrived before their court. Other distributors recorded instances of gratitude expressed, even with tears, when the blessed book, which testifies of all that the Lord Jesus did and taught, was handed to them. One poor man, on his deathbed, clutched at it, and exclaimed, "I have got it at last! I have longed for it, but did not know where to go for a copy!" This was the great work of the Mission in its third year, and altogether 35,393 destitute families received the treasure of wisdom and grace. During these fifty years the Mission has never been more honoured than in that great Bible effort, and the missionaries have ever since been regarded by the people as the "Men with the Book."

On the completion of the work, a meeting was held in Freemasons' Hall, to report; but the room was so crowded, that an overflow meeting had to be arranged, and even then 1,500 were unable to obtain admission to either gathering. The Lord Mayor presided, and the speaking was with more than usual power. The word of the Lord had been honoured in the city, and before the nation; it was therefore right to offer praise.

The Bible was now at work, with all its arousing power, among a debased people, from whom it had long been hidden; and as the staff of workers were being gradually increased, hard work and great blessing were anticipated for the new year, but it proved to be

A Time of Crushing Difficulty.

On New Year's Day, 1839, the then Bishop of London, Dr. Blomfield, addressed a letter to the Rev. John Garwood, commanding him to resign his position as Secretary to the Mission. His Lordship also ordered all clergymen connected with the Society to withdraw, and forbade them to allow their churches to be used for the preaching of sermons in aid of the Mission. This was a terrible blow, and threatened to ruin the good work.

The loss of Mr. Garwood of itself would have been a calamity, as he had proved himself, in ability and zeal, well qualified to direct the energies of the Society. His position was critical, as to resist the authority of his bishop would blight his future prospects. As minister of a proprietary chapel his licence could be withdrawn, and this would have left him in a painful position. After fully considering the matter, with expressions of sorrow, he sent in his resignation to the Committee, which was accepted. He then addressed a letter to the Bishop, informing him of what he had done, but added, "I have done this in obedience to your Lordship's command, and out of respect to yourself, with the full assurance in my own mind that the Society I have left is doing a most important work; but I must add, especially as there is considerable excitement on the matter, that the responsibility of the act must be regarded as your Lordship's, and not my own." This addition was no doubt the deliverance from difficulty; as, some weeks after, the Bishop acknowledged the letter, but added, "I must decline any responsibility being cast on me, as this rests entirely with yourself." Upon receiving this, Mr. Garwood wrote to the Committee of the Mission, asking permission to withdraw his resignation, which was kindly granted; and then he

wrote to the Bishop, informing him of what he had done—as he considered it unreasonable for a bishop, or any other person in authority, to give an order, and when it was obeyed, to decline all responsibility for the same.

Mr. Garwood thus acted for himself; but the Committee were differently circumstanced, and took their own course. They appointed a deputation to wait upon the Bishop, to ask him to withdraw his prohibition against his clergy giving aid to their work. They were courteously received, but it was all in vain. The Bishop explained his conduct, by representing his great objection to the union of Dissenters with Churchmen in such a work as that of the Mission; but further, and altogether apart from that, his main objection to it was the employment of lay agency, on which ground he was opposed to the Church Pastoral-Aid Society although it was a purely Church Institution. Upon receiving the report of the deputation, the Committee placed a resolution upon their minutes, defending the Society in its union of Christians in effort to accomplish so necessary a work, declaring that should they be compelled by the Bishop of London to recede from their labours, or dissolve an institution thus constituted, it would be a calamity to London and to the cause of Christianity in the land. They added, finally, "We declare in the most respectful manner, that no opposition we have hitherto encountered shall deter us from *persevering* in the truly catholic spirit which has hitherto marked our operations, on the one hand by a judicious and faithful administration of the principles of the Society, avoiding all offence to any clergyman, minister, or kindred society, and on the other

hand if offence be taken, by meeting it in a Christian spirit."

The Committee did not feel that the Bishop had authority over them in the matter of their annual sermons, and that for the present they ought not to be discontinued, even though he had so directed. In 1839, the annual sermons were preached by the Rev. Edward Bickersteth (the Rector of Watton), and the Rev. George Clayton, and in 1840, when opposition had still further increased, and Mr. Noel refused the use of his chapel in future, a church south of the Thames, and therefore out of the diocese, was substituted, and there sermons were preached by the Rev. Carr G. Glyn, and the Rev. Dr. Vaughan. After this the sermons were discontinued. Mr. Bickersteth's sermon was published by himself. In it he had highly complimented the Bishop for his great activity and zeal, but declared that those, however thankfully to be acknowledged, did not supersede the necessity of other efforts being put forth. On that account he rejoiced in the establishment of the London City Mission. The Bishop respectfully acknowledged the receipt of this sermon.

The action of the Bishop for some years almost entirely deprived the Society of the co-operation of the London clergy. This was especially felt in the impossibility of their obtaining clerical examiners; but the Committee agreed, as the best they could do under the circumstances, to substitute clergy of the Church of Scotland. In other ways the trial was both painful and severe; but through it all it was a time of great financial prosperity, as the income rose from £3,887 to £4,820 being an increase of nearly a thousand pounds, and fifteen missionaries were added to the staff. This was

encouraging, and it is pleasing to add that the feeling of the Bishop gradually changed toward the Society ; but this is best given in Mr. Garwood's own words.

"I most unwillingly refer to the difficulty with the Bishop ; but it is due to him to say, as regards myself, that I afterwards received from him many acts of personal kindness which were considered as intended to be *marked* favours. And as regards the Society, from frequent conversations with his Lordship on the subject, I have reason to believe that in his last years his feelings of hostility were mitigated. As an evidence of this, I may mention, that on being appealed to for help which he had no means of rendering in parishes, he recommended the Society to be applied to, and he gave permission that his name might be used in the application. I certainly cherish a warm respect for the memory of the Bishop, and account for his opposition from the circumstance that his views upon lay agency were at that time prevalent among both clergy and laity."

DEATH OF DAVID NASMITH.

"In this year, 1839, a great sorrow was added to a great trial by the removal of the founder of the Society. After leaving it, he devoted his life to forming missions in the cities and towns of England and Scotland, including Manchester and Paisley."¹

His letters of that period speak of renewed acts of dedication to God, and he evidently pursued his holy vocation in the light of a near eternity. There had been a gradual failing of health, and he remained at home for several weeks. Feeling better on the morning

¹ "Round the Tower," p. 23.

of the 16th of November, he went to Guildford for the purpose of founding a mission there. While walking up the High Street he was seized with pains, which spread to the chest and deepened to an agony so acute that he was for some time unable to move from the place where he stood. A medical gentleman, who happened to be passing on horseback, had him removed to a friend's house; but as the pain increased he was placed in a carriage and taken to an inn, where other medical advice was procured. The disease yielded to treatment, and he obtained ease and a little rest, but in the morning his symptoms became alarming. A dull heavy pain had settled upon him, and his left hand became cold. He was however kept in perfect peace. At intervals he said, "It's all well;" "There is nothing but the love of Christ can work in us effectually;" "These light afflictions are but for a moment."

"In time and in eternity
'Tis with the righteous, well."

Another medical man was called in for consultation, and they agreed that there was no hope of his surviving through the day. When tenderly informed of this, he replied, "It's all well." Soon after, upon hearing the church bells, he roused as from a doze, and inquired, "Do the tribes of the Lord go up to-day? Oh! the rapture of that hour when I shall cast my blood-bought crown at my Redeemer's feet." A pause ensued, after which prayer was offered for his support while passing through the dark valley. At the end of each petition he whispered "Amen." When the verse was repeated, "Thou hast dealt well with Thy servant according to Thy word," he said, "It's all well, and I could not wish

it to be "otherwise; it is done in wisdom and love." After this, consciousness became very slight, but he gave occasional expression to the peace which possessed his soul. His precious life was fast ebbing away, and just before the bells of Guildford Old Church commenced ringing for evening service, the traveller had finished his journey. He who, with apostolic intent, had visited distant countries and entered many cities in the name and as the servant of the Saviour, to him it had been granted to enter the city of his God, to join the ransomed from the earth.

Before the evening closed, his wife, who had faithfully shared the heavy cares of his pilgrimage, arrived, to find herself in the bitter griefs of widowhood. The day after, Mr. H. Mayo, of the London City Mission, came to remove the earthly tenement of his late dear friend to London. The following week the funeral procession made its way to City Road Wesleyan Chapel, where the ministers received the body. The Scriptures were read and prayer offered by a Presbyterian clergyman, after which a Congregational minister gave a touching address. Then a great company of devout men and women, including clergy and ministers with sixty city missionaries, followed the remains of David Nasmith to the burial. They laid him to rest in Bunhill Fields, near the tomb of John Bunyan, the service being read by a clergyman of the Established Church. And thus in death, as in life, the union of Christians in which he delighted was accomplished, and brethren of many names, but of the one blessed hope, rejoiced together round that grave, and united in singing a hymn of praise to Him who had redeemed, and by their union with Himself, given them resurrection life.

"Like Luther, Wesley, and other men of religious power, Nasmith, failed to acquire property. He was most careful in his expenditure, as his pocket-book, now in our possession, testifies. Upon one occasion, when a cheque for £50 was handed him from the London Society, he bluntly refused it, on the ground that he could live without drawing from funds subscribed for the work ; and so his services remained honorary. When, however, at his decease, it was found that his wife and young family were utterly without means, a subscription was made for them, and in the course of a few weeks the noble sum of £2,420 was received."

And here it is a pleasant duty to acknowledge with gratitude the debt this mission owes to the Christians of Ireland. We have a saying, that "the London City Mission is Erin's gift to Britain," and it is true ; because those loving disciples of the Lord Jesus, with the missionary spirit and generosity which ever distinguished them, defrayed the cost of our early formation, and to the last they sustained Nasmith in the work they sent him to accomplish. With him, a Scotchman, Irishmen, and Englishmen united in the great enterprise, and thus in holy bond the rose, the shamrock and the thistle, were bound together.

The chastening influence of trial and bereavement was blessed to the Committee, by causing them to lean with a more simple trust upon the Divine faithfulness. The secret of success in aggressive Christian effort, viz. a full consciousness of self-weakness, and simple dependence upon the help of the Holy Spirit in bringing the power of the Word to bear upon the ignorant and the desperately wicked, was realized by them. No wonder then that, when most alive to their own feebleness for the work assigned them by Divine Providence, they should, "strong in the strength which Grace supplies," attack that citadel of satanic influence

in the city, Infidelity, which at that time assumed the debasing form of

SOCIALISM.

During that one year the chartered Socialist branches in London had increased from thirty-three to sixty-one, and they had one paid and fourteen unpaid missionaries at work among the labouring classes. The masses of the people were in a state of preparation to receive this system of social disturbance and moral pollution, and in consequence the rapid spread of these branches excited great and general apprehension. No effort had, however, been made to arrest its progress. The Mission, therefore, determined on a course of lectures upon the subject, to be specially addressed to those who had adopted its principles. Ten lectures were first decided upon, to be afterwards published and largely circulated among the people. The intention at first was, that they should be delivered in the Socialist Halls, which should be hired for the purpose. But difficulties as to the conditions imposed on the Society by the Socialists, rendered this impracticable, and they therefore were delivered in the hall of the Birkbeck Institution, in Southampton Buildings. Tickets were supplied to the various Socialist Societies, and the missionaries, who have ever fought a foot to foot conflict with Infidelity, personally invited many men to attend who were tainted with the poisonous doctrines. They came in great numbers; their chief, Robert Owen, himself, being present at the lecture on "Is Marriage worth Perpetuating?" He was accommodated with a seat upon the platform. Much good resulted, as these lectures were extensively read, and

noticed by the secular press, while the missionaries carried on the conflict with individual men ; thus influencing thousands to the right. By these means Socialism, which would have wrought desolation in the country, received a severe check, and has never since exhibited the power which it unfortunately possessed at that time.

A short course of lectures was then arranged to expose the errors of the Tractarians, which were becoming prevalent, and these were delivered in Hanover Square Rooms. Many persons of distinction in the Church and State attended them ; but as the evil had not descended to the poor, no further action was taken. At first the benefit of rich as well as poor was contemplated by the society, and the rich were not excluded from its regard.

It was in this year (1839), that the Committee were led to make their first attack upon the giant evil,

INTEMPERANCE,

Which had become more frightfully prevalent than at any previous time. The way for a direct assault upon the drinking-dens, which then existed without even reasonable control, had not been made plain ; but the awful ravages of the vice, and its effective hindrance to evangelizing work, rendered some effort necessary to meet the evil, and this led to the Society's second visitation of all London.

After consultation with the Directors of the Religious Tract Society, it was suggested by them, that the Mission should prepare its own tract, and that this

should be adopted by them, after which they would make a grant to the Mission of 250,000 copies. The Mission also agreed to distribute this truly magnificent grant, so that every poor family in London should receive a copy. It was a twelve-paged tract, and bore the title, "The Way to be Healthy and Happy." The distribution occupied the whole staff of the missionaries nearly six weeks. An entire magazine was devoted to a report of the cases where this work had been blessed, some of which were very striking. But it was painful to find, as the result of this second visitation of all London, such statements as the following. "In the course of visitation many hundreds of afflicted and dying persons were seen by the missionaries, who are as much neglected as to Christian instruction, and are nearly as ignorant of the way of life, as if living in a land without a minister or without a Christian." Great regret was expressed by very many, when they were told that the missionaries were unable to pay them any second visit. One good result of this distribution, however, was the creation of a desire among the people for Christian visitation, and a preparing of the way for a more determined action against abominations which disgraced the city, and grieved every Christian heart. It was soon discovered that the circulation of the New Testament with Psalms and the temperance tract was opening the way for a powerful proclamation of the gospel throughout the vast area of Great Britain's metropolis; and the devout people of the city were associating themselves together, and nerving themselves for the conflict thus involved.

One great source of evil in the city was its several

Buxton, the son of the devoted and esteemed father, accepted the vacant chair and became Treasurer.

The Tenth Anniversary now approached, and it was a season of chastened but holy joy. The Report presented by the Committee struck a note of praise and adoring gratitude for the marvellous development of good brought out of their lowly mission—efforts, which we hope to narrate in the succeeding chapters, and in each case to follow their effects into the Jubilee Year. Surveying the past, it could only be of sovereign mercy that the work had grown to such proportions. The great Hearer and Answerer of Prayer had regarded the supplication of His servants who, in the early morning, ten years before, had poured out their souls before Him in pleadings for the poor around them; and as the result, a revenue of £9,571 11s. 3d. had this year been granted, and their staff of missionaries increased to 121 efficient men. These had penetrated into the lower depths of the city, and found the simple message, that “Christ Jesus came into the world to save sinners,” uttered in the language of Christian love, sufficient to slay the enmity of the basest and to win immortal souls to the Saviour. Because of these mercies the Directors, supporters, and workers of the Mission were made glad and hopeful, and rejoiced together. A day of salvation had dawned upon tens of thousands of sin-bound slaves within England’s capital, and it was therefore right to be glad and say:—

“Praise ye the Lord. Praise ye the name of the Lord; praise Him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good: sing praises unto His name, for it is pleasant” (Ps. cxxxv. 1-3).

THE Gospel trumpet shall be blown,
That souls by sin distressed,
May see they are with Jesus one,
And enter into rest.

Though oft through unbelief we pine,
With anxious cares oppressed ;
Yet when the Lord is pleased to shine,
We enter into rest.

Soon all the friends of Christ shall meet
Where foes shall ne'er molest ;
Stand in the last Great Day complete,
And enter into rest.—*Denham.*

CHAPTER III.

SHOWETH HOW PIONEER MISSIONARIES COMMENCED THEIR WORK.—HARD FIGHTING, REPULSE AND VICTORY.—OLD PIE STREET.—KENT STREET.—ST. GILES' BEFORE THE POLICE.—IMPROVED DWELLINGS.—RESPECTABLE DISTRICTS.—FOLLOWED AND WARNED.—13, KENNING TERRACE, AGAIN.—A STRING OF NARRATIVES.—AN ATTEMPTED MURDERESS, AND DRUNKARD, SAVED.—A NARRATIVE OF GRACE.—DOMICILIARY VISITATION THE CHIEF WORK OF THIS MISSION.

FROM ROOM TO ROOM.

“Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city” (Acts xviii. 9, 10).



MR. CODDEN'S VISIT.

FROM house to house, from room to room, speaking words of power about the sinner and the Saviour, with kindly earnestness to each person met with—this indeed is an apostolic action, and to the sincere Christian worker a pleasant task; the use of a mighty force with which to bring rebellious people into sub-

jection to the obedience of Christ. True, but to our pioneer missionaries the houses themselves presented obstacles against their admission so great, as to assume the condition of fortresses. The approach in many places was far from inviting. Narrow streets led to labyrinths of courts, rents, and alleys, unpaved and with

guttered roadways. The tenements in their atmosphere of gloom, had a revolting and even threatening appearance. Many of them in the narrowest byways were very high, and of poverty-stricken and dilapidated aspect. Gazing up through lines and poles stretched across, upon which were displayed tattered garments of a yellowish black hue, the upper storeys appeared to nod toward each other, and effectually kept out every ray of sunshine from the rooms below. Paper and rags filled up many window panes, while the doorways had a gaping and unwelcome appearance. The doors themselves, however, were always open, or if not, could be entered by pulling a string which hung through the keyhole. At first sight it was evident that the inhabitants were untroubled as regards thieves, because, having nothing to lose, there was no need for precaution. Their doorways once entered, scenes of wretchedness, peculiar to such places, presented themselves. Caution was required in the effort to find the lodgers, as was experienced by one of our early missionaries; who, upon grasping the rope hand-rail to aid him, the way being dark, had his hand severely cut by a sharp piece of filed iron placed there, to hinder unwelcome intruders, such as the police. Another, upon reaching the top of the high broken staircase, was suddenly hurled down by the step giving way. This was a not uncommon, though clever arrangement, the support of the stair having been removed and the step itself placed in mousetrap fashion, so that when heavily trod upon it suddenly fell. These steps were known to the tenants, who avoided them. It took some time for the new class of visitors to become acquainted with all these devices, and even then a further time elapsed before they

could secure the presence, much less the attention, of the persons sought. They had many ways of escape, such as holes made in the walls to connect the houses, and "thieves' trails," along the roofs. These neighbourhoods were called rookeries, we suppose for the reason, that it was true of their inhabitants, as naturalists tell us it is of the rook, that "they people villages in the air with numerous inhabitants, as it is the nature of the bird to associate together, and therefore they build in numbers in the same or adjoining trees." Rookeries these dwellings were (and some remain yet), if rooks build high and lie thick together, young and old, in one nest. Colonies were brought together, not so much because of connection between families, as by common wants and a common nature, notwithstanding the fierce discord and occasional combats between the inhabitants. In these dwellings reigned want, with its offspring, recklessness. The inhabitants were the pariahs, so to speak, of the body social, a distinct and dangerous class. But whence came these rookeries? Were they, and are similar neighbourhoods, formed by needy speculators? Are they peculiar to London? Are they not sinks into which, as Tacitus says of Rome, "everything bad and vicious flows?" Such refuges for the wretched certainly do exist in all great cities, but in the vast Babel or Babylon, or as Cobbett called it, the "Great Wen," these dens of the wretched assumed larger proportions than could exist in any other city. Throughout its extent, there are magnificent streets and grand national buildings, opulent squares and comfortable neighbourhoods, but these formed, and still form, screens to hide its deformity. By the formation of the London City Mission, the Christian Church, however, attempted, and has done some-

thing, to solve the question: "Are these accumulations of the wretched, the idle, the vicious, and the criminal, a necessity in the city?" Is the Gospel, which has enlightened and reclaimed cannibals, and transformed nations of savages into happy Christians, powerless among these home heathen?

During these fifty years the question has been answered by our Society.

The resisting forces have been grappled with and conquered, though it proved a task only to be accomplished by Christian heroes in the power of God's might. Numbers of these were struck down in the effort, by contagious diseases, and several earned the wreath of martyrdom. One man who had by patient determined effort gathered a few penitent thieves and outcasts into a little meeting room, was knocked down in the court and trampled upon by a company of roughs, so that he died in six months, after great suffering. Another was hounded out of a rookery with blows and loss of his hat. Others worked on in the tainted atmosphere for a few years, and were then laid aside, being utterly wrecked in nerve and health. Undaunted, and even strung to bolder effort, these devoted men persevered at their work, so that we find in early years, before numbers gave confidence, such entries in their journals as the following:—

Old Pie Street, Westminster.—"I have been protected and supported through many dangers, and am pressing on, though two of my brethren have already died in the work. 439 families now receive my visits. Not 100 out of more than 500 children, attend any school, Sunday or week-day. I have found 114 adults unable to read. Half the people are confirmed drunkards, and all in the district are low, wretched, and awfully depraved. There are many Irish families, the greater number of whom are 'trampers,' and there are a number of low lodging-houses and dens of thieves in the neigh-



MISSIONARY HOUNDED OUT OF A "ROOKERY."

bourhood. Few doors are, however, now closed against me. One family, who thought to throw me down stairs, now receive me gladly. A little prayer-meeting has been established, and is increasingly well attended by persons who nine months ago were abandoned to drunkenness, swearing and other vices; several of these are earnestly seeking salvation."

Kent Street District.—"All my people are desperately wicked. Strangers venturing down, are robbed in the open streets. I have worked hard among them, but am almost ready to come to the conclusion that 'I have laboured in vain.' Vice and wretchedness exist in their most appalling and hideous forms, stalking about with bold front, unblushingly, as though vice were virtue. I have, however, added 120 families to my visiting list, and am now allowed to enter every dwelling. At first, I was much insulted, but now all treat me with respect. I have established a meeting, with an average attendance of 30 persons, and visited 378 in sickness."

St. Giles.—"The most horrible evil I have to grapple with here, is popery, accompanied with drunkenness. Children are running about all day, some of them nearly naked, and filthy in the extreme, and it is shocking to hear the swearing and blasphemy of these wild creatures. There are always a great number of young men and women lying about the streets, tossing and playing cards, and others engaged in the lowest kinds of folly and sin. Crime and starvation exist together; but with it all, the people begin to listen to the Gospel, and I have prevailed upon 60 to attend public worship."

It was thus that a footing was gained in these dreadful places, and in a very short time the missionaries had free access where the police dared not go by themselves; proving that bad as people may become, they can be brought to feel that, after all, the friend of the soul is their best friend. One of these early missionaries narrates the following incident.

"Late the other night a kicking was heard at my door, and upon opening it, a boy exclaimed, 'Oh, please sir, do come; father has killed mother, he has split her head open.' I at once put on my coat and hastened down the rookery, and found all the people out of their

doors. *A policeman was standing at the top of the court, dreading to go down alone*, which he said he should not do, but would wait there until some of his mates came. On entering the room, I found the poor woman almost covered with blood; the four little children running about crying. I left the revolting scene in the hope of being able to prevail on some one of the women to go to her aid, but in vain. They assured me, with oaths, that she might die and go to perdition. I ran home to fetch my wife, and on the way met the brutal husband in company with a depraved woman and two thieves. I stopped him, and said, 'Come home with me, and make matters right with the wife, before the police go down. You have nearly killed her.' 'She is a bad lot,' he replied, 'and not fit to live.' 'That is no reason why you should be her executioner,' I answered. 'Come along, and see what can be done.' To this he said, 'Well, I'll go, guvnor, if you'll go with me, but I won't go alone.' 'Come then,' I replied, and we went together. All this time the policeman stood at the entrance of the court as at first. We entered the house, and the room in which the woman, who was still bleeding, was lying; but as soon as she saw her husband, she gathered up her strength and flew at him, but he stooped down and was out of the room in a minute. She then, in her agony, seized me, the blood still oozing from her head, and I began to be alarmed, as she was becoming infuriated, and my clothes were being covered with blood. I called out, upon which two women came in, and forced her away from me. I returned home, but not to sleep, being much excited after a hard day's visiting. In the morning, being Sunday, I called to see after the woman. She was weak and presented a wretched appearance.

The husband was lying asleep upon some shavings on the floor. The woman turned her head away, and said, 'I am ashamed to look at you, sir. My husband did it; he threw a ginger-beer bottle at me, in which he brought home some rum. We quarrelled because he would not give me money for food, as neither myself or the children had tasted a bit all day, and he had his week's wages. The wound in my head made the rum have such an effect upon me, that I did not know that I took hold of you.' This family is now under special visitation, and I hope with good results."

That the policeman did not venture down is no discredit to him, as at that time they could only go in parties of three or more when the people were excited, or a notorious criminal was to be apprehended. For years, in one of these rookeries, it was known that a policeman's hat and truncheon were kept and passed about among the delighted inhabitants as trophies of victory. Many indeed had so bitter a hatred to the police officers, that when together they were at times struck, and even stabbed.

In places like these our missionaries were doing a penetrating spiritual work, and in a way not thought of by themselves, were preparing for a general improvement of the dwellings of the poor.

They let the light in.

And here it is necessary to refer to an additional power developed by the mission, which could scarcely have been anticipated by our founders themselves, viz. the appointing of local superintendents to the missionaries. The wise object was to strengthen and encourage them by the active and powerful sympathy of local Christians. To these once a week the mis-

missionaries took their journals—a daily record of their work—and as the Society increased, the people became known personally to the upper classes. Our Lord sent forth His disciples two and two (Luke xi.), and though the missionaries generally went singly, except in cases where young missionaries thought it prudent to visit a bad class of house in company with an elder brother, yet they were each linked with a minister or layman in the work itself, with beneficial results to the people.

Thirty-one years ago, for instance, a missionary was superintended by the late Mr. Joseph Grote, the Banker, while visiting one of the lowest districts in Lisson Grove. So horrible were the dwellings of the people that the conviction forced itself upon the mind, that until these were altered no effectual elevation in their condition could possibly take place. A meeting of teachers and Christian tradesmen was, therefore, convened in the Ragged School, to devise a plan of improving the wretched houses, and to stop over-crowding. As this was long before the Limited Liability Acts were passed, and all were too poor to think of a company under a Royal Charter, the meeting was without result. Upon reporting the failure to Mr. Grote, he was so kind as to say to us, "You must not fail in so good an object; ask several of your best friends to meet in my dining room, and I will invite some of my wealthy friends." The meeting was held, and "The Marylebone Association for Improving the Dwellings of the Industrial Classes" was formed. Capital was rapidly raised, the Chairman of the London City Mission becoming a large shareholder.

It is satisfactory to know that the Mission took part

in forming a pioneer company for so necessary a purpose, and that, for thirty years, 360 poor families have enjoyed the comfort of proper homes, the movement extending to all parts of London.

And here it is well that a tribute of gratitude should be offered to that large body of gentlemen, who bear the responsibility of Local Superintendents. We have an impression that their devotion has not been duly appreciated. A missionary obtains guidance and support from his local superintendent, and thus it is that the officers of the Society are sometimes interested at the earnestness with which a good missionary pleads for the appointment of a gentleman to superintend him, with whom he assures us he can work well. These gentlemen are not only liberal supporters of the Society, because they know its genuineness, but they are fellow labourers, whose names are in the book of life (Phil. iv. 3). With the Committee, officers, examiners, and missionaries, they form upwards of a *thousand* earnest workers in the best interest of the poor, and to them, therefore, warm and hearty thanks are due.

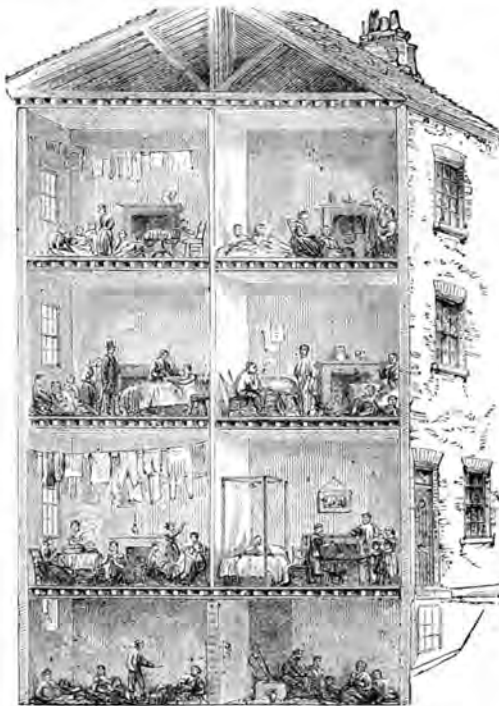
As the Mission extended its operations, districts of a more respectable kind were occupied, which brought large bodies of the working classes under visitation. Though removed from the squalor and misery of rookery life, they were found to be in a deplorable moral and spiritual condition. In the back streets of many respectable neighbourhoods it was discovered that only three or four families in a hundred ever attended Divine worship, and in the East of London, it was stated, upon episcopal authority, that only two per cent. of this class ever worshipped God in His temple. Houses without number were found to be as wretched as drunkenness, idleness,

and vagrancy could make them. Very many adults were unable to read, and the education of the children was generally neglected. Sunday markets were like fairs, the shopping of the week being done in them. The public houses were crowded, while for those who could read, Sunday papers of an infidel and corrupting character were provided.

Nor was visiting, at times, less difficult and dangerous here than in other places. The denouncing of immorality, and the faithful preaching of the Gospel, were rocks of offence ; and often, before respect was earned, the pioneer missionaries were struck, hurled downstairs, and insulted in the open streets. As the only way of reaching and reclaiming these multitudes was to visit from house to house and room to room, bearing down opposition with all the zeal that faithfulness to their souls required, each morning found these devoted servants of the Master returning to the charge, until family after family, district after district, and neighbourhood after neighbourhood, were rightly influenced and changed. This Gospel power was felt socially as well as spiritually. For instance, in the common circumstance of eight families residing in an eight-roomed house (about 40 souls), the impropriety led to depravity. This was not always a necessity, as the rent was often three shillings, and the liquor bill fifteen shillings or a pound, for a week. Such people required setting right, and their habits, the result of early training, to be corrected by men of their own class, who understood them, and could speak with class sympathy. As the result of Christian visitation, such cases as the following were by no means rare.

A carpenter and his wife on the first floor, who were drunkards, became converted and abstainers. They had

five grown-up children. As soon as the back room was to let, the carpenter took it as a bedroom for the boys. The comfort of this arrangement made the cab-driver upstairs envious, so he secured the whole floor. Then the costermonger in the front parlour felt that it was



proper to do the same; and when the second floor was to let, a shoemaker, a temperance friend of the carpenter, moved into it, and thus the over-crowding was corrected, four families instead of eight occupying the house. But other good resulted. The mother arranged

for the elder girls to sleep in one of these rooms and the elder boys in another. In this, as in many such reformed houses, the missionary used to go occasionally in the evening, and gather all the inmates into one room, for singing, reading and prayer, and so the ground was broken up, and the recovered people prepared for the pastor to gather them into the fold of Christ.

In most districts the migratory habits of some, and the frequent removal of others, proved a severe trial to the missionaries, but even this was met by increasing their number. Thus a shoemaker, who for life had worked on Sundays, and "kept St. Monday," used to promise reformation, and then go wrong again. To get out of the way of the missionary, he moved from Stepney to Bow. Ten days after, another missionary, if anything more earnest than the first, found him at work on Sunday. Annoyed at the reproof, he moved again, but a public-house missionary met him in a beer shop, and walked home with him. Some time after, he was taken ill and became an inmate of Guy's Hospital. There, as a missionary sat down at his bedside conversing with him one day, the poor patient exclaimed: "There is no way of bolting from you missionaries. God must care for me to send after me in this way. I will try to be saved." He recovered and it was known that he and his family lived reformed, if not Christian lives.

The history of a room in some districts, say for twenty years, would be of absorbing interest, because of the variety of its occupants. Old visitors like to tell of the vast number and different families they have known in one room. Take the house in which the Society has such a deep interest, 13, Kenning Terrace, as a case in point. Some years after our founder left it, the

neighbourhood degenerated, and this now interesting house became the centre of a district. A missionary, who until recent years visited there, thus writes :—

“ Links in the chain of Divine Providence found me, twenty years ago, appointed to visit the locality and house, where, some thirty years before, David Nasmith formed our mission.

“ In 1864, Kenning Terrace was no longer a row of pleasant cottages in the midst of market gardens, as in days of old, with the Regent's Canal flowing by, like the River of Life in the Paradise of God. At one time these were the homes of clerks and gardeners, who cultivated their land across the canal. Some years ago, the gardens gave place to houses and streets, and the canal became polluted, ‘a river of death.’ I often saw bodies taken out—men, women and infants.

“ Two families usually occupied the houses ; but when thousands were driven out to make room for City improvements, and the Liverpool Street stations were built, they flocked into my district, and Kenning Terrace doubled its inhabitants. In 1869, small-pox raged in the terrace, and in one week 20 lay dead there. Several at No. 13.

“ At one time some drunken and depraved girls lived in the room in which the mission was formed. I called to see one of them who was ill. She was fastened to the bed, and moaning in agony. She said to me, ‘ Mr. Farley, if you would do me a kindness, take that knife,’ pointing to one on the table, ‘ and run it through my heart. I am in hell fire ; it is consuming me. Oh ! the bitterness of a sinful life.’ That evening she was removed to the German Hospital, where her leg was amputated ; but she died the next day.

“ Two other girls of her class, sisters, lived next door. One of them was so impressed by the frightful death of her companion, that she asked me to place her in a home, and afterwards lived a good life. Her sister, however, kept on her evil course, and a few months after, leaped into the canal opposite her door, and was drowned. But to return to No. 13. A young married couple came to live there. The man was taken ill, and I visited him until he died. A few days after, the widow asked me to remain, as she was very miserable, and she made me a cup of tea. When, however, she spread a cloth upon the coffin, placing the tea-things and bread and butter upon it, I got up and left.

“There is, however, a bright side to the visiting of this house. A family came to reside there, the head of which was known to have been a ‘resurrectionist’ when a young man. They were wood choppers, and hawked wood about the streets. It pleased God to make my visits a blessing to this family. One son received power to believe on the Lord Jesus, and afterwards the mother and daughter were truly converted, and the whole family became happy Christians. I took the younger children to the Ragged School, and two tradesmen joined with me in recommending the eldest son to the Commissioners of Police, and he is a constable respected in the force. The father obtained work in a boot manufactory, and they are now in a better position.

“At one time upwards of thirty children from the terrace attended my Sunday School, and twelve persons my meeting. Upon the Lord’s day, during summer months, I used, at 5.30 p.m., to take a small harmonium and some Christian singers down the place, and form opposite ‘Nasmith’s house.’ The songs of salvation were heard, and even people on the canal used to hear the good news of the Gospel.

“Some years ago, my general superintendent visited the house with me. In the parlour where the Mission was formed, a widow and her fatherless children were living; they had removed from Lambeth. We told her how in that room a good man, who loved the poor, had formed a Society, which had brought thousands of them to the Saviour; and asked if she had a Bible. She at once produced a New Testament with Psalter, and upon opening it we found the words printed, ‘From the London City Mission.’ It proved to be one of the copies given to all the poor, soon after the the Mission was formed, and it was very pleasing to find it in that room. The poor woman was a reader of the book, and found light and comfort therein. How pleasant, that after so many years it should find its way to the room from which it, in reality, with many thousand others had been sent forth.”

To this we may add, when we called the other day, a girl of sixteen came to the parlour door, and in reply to the question, “How do you spend your Sunday?” she replied, “In doing as we like. We none of us here go to meetings, and the like of that.” When speaking seriously to her, a man from the back room called out,

"Do your work, and don't stand jawing there about religion." They, however, were told about the right way, and accepted tracts. We felt grieved that this district had long been given up through failure of funds, as it would at least be satisfactory to know that in the room in which the mission was formed the light of life should always shine forth.¹

CONVERTED.

Our annals of the London poor are filled with incidents of marvellous interest. "There is joy in the presence of God over one sinner that repenteth" (Luke xv. 10), great then ought to be our joy over the thousands of souls converted, and this in increasing numbers as the Mission extended its operations. Praise to Divine mercy! Every year, from the beginning, has been distinguished by records of sinners saved, and of whole families turned from darkness to light. Some of us old missionaries have watched the influence of Grace for years, and have seen the blessing descend from generation to generation. We therefore close this chapter of earnest work with two life-long narratives, one taken from our own experience in the West, the other from that of an old missionary in the East, of London.

Well, it is thirty-six years ago since we entered the open door of a dilapidated house in Lisson Grove. In reply to a tap at one of the doors, a thinly clad woman appeared, and upon being offered a tract, commenced a murmur of low abuse. "She did not read such

¹ Since writing this a missionary has been appointed there.

things, and would not be preached at by strange fellows about religion." A fortnight after, however, her tone changed, as she had seen the kindness shown to a sick neighbour, and she was in trouble herself. Waiting at her door for the visitor as he came downstairs, she said : " Please come in, sir, for I am sure I shall kill myself if my husband don't turn sober. He is always drunk now, and is getting more cruel. The rent has not been paid for a month, and he has sold some of the things. My three poor little girls are starving, and at night they are almost frightened to death. Last week he beat me and the swelling on my head has not yet gone down ; and last night he tore my arm with his finger nails, and now it's covered with blood ;" and then she burst out with a passionate fit of crying.

" What's your husband's name, and where does he work ?"

" Our name, sir, is Higgers, and he works round at the omnibus yard. He is a wheelwright by trade ; but as he is the strongest man there, he is sent out with the hand-truck to repair omnibuses which break down in the roads. He is so strong, that he is able to get under a bus upon his hands and knees and raise it up while a new wheel, or even a new axeltree, is put on, and oh ! sir, he does hit so hard," and then the poor woman wept again.

A promise was made to call upon the man, but it was some time before he was found in the workshop, and then he uttered bitter oaths, and handled his large adze in so threatening a way, that the visitor left in despair.

About a fortnight after, three women ran to our house, with the intelligence that Mrs. Higgers had taken her two little girls of four and two years old, and the infant

in arms, and thrown them one after the other into the canal, and then jumped in herself. They added that the cry of the children was heard by a young man, a tailor, who was passing over the bridge, and that he ran along the tow path, and being able to swim, plunged into the water and threw the two elder children on to the path. While struggling to save the woman he placed his foot upon the baby who had sunk near the water's edge, and he instantly lifted it out. Other people had now arrived, and the struggling woman was rescued. They had been taken to the workhouse, and we hastened there to see them. By skilful treatment the woman and children had recovered from danger; but though the infant was alive, its life was despaired of. The mother hid her face and sobbed while calling for her baby.

Three weeks had passed before the infant was out of danger, and then the mother was taken before the magistrate, and fully committed for trial. We were present at the time, having obtained such evidence as was possible in her favour. The jury brought in a verdict that the prisoner had attempted murder and suicide while in a state of insanity, brought on by the cruel treatment of her husband, and the judge condemned her to imprisonment, as insane, during Her Majesty's pleasure.

During the remand and the waiting for trial, effort had been made to influence the wretched husband; but he was always more or less in liquor. The thought, however, occurred to us the Sunday morning after the trial, that the man must be sober then, and that he would no doubt be dressed and ready to leave his home by the time the public houses opened. We therefore entered the house about half-past twelve, and trying his

door, found it unfastened. The man was startled at such an unceremonious entry, and more so, as we boldly approached him with the words earnestly spoken: "Higgers, you are as bad as a murderer. Before Almighty God, you solemnly promised to love and cherish that poor wife of yours, but instead of doing so you have, by your brutal conduct, driven her to attempt murder upon herself and your children. The guilt is yours, the result of your love of drink." The violent man clenched his fist; but we approached nearer to him, and said solemnly: "For this you must take your trial; you must stand before the judgment seat of Christ." As he receded toward the window, we spoke of mercy as well as judgment, and at length he fairly broke down. Seating himself upon a chair, he buried his face in his hands and wept bitter tears. It would not have been wise or even possible for a time to continue speaking, but after waiting for a while, we said soothingly,—

"Suppose, Higgers, that you had broken your arm, and I was a doctor, and said to you, 'There is no hope, unless you put your arm into my care, of it ever getting well.' What would you do?"

"Why, if you were a doctor, I should say, 'Do as you like with it.'"

"Well, then, I seek the healing of your soul and the restoring of yourself, your poor wife and family, to happiness. I am what you may call a doctor of the soul. Will you do exactly as I wish you?"

The man paused, and considered for some minutes, and then said thoughtfully,—

"I will, sir; you are my only true friend; and here is my fist upon it," offering his hand.

"Then promise me that you will drink no more

intoxicating liquor, and come home with me for some dinner."

"I can't eat," he replied; "and I am not fit to go out now, as people will think me soft; but I will stay here until five o'clock, and will then come on to you. I am too wretched to eat—my wife in prison, my baby in the infirmary, and the two girls with their grandmother, afraid to come home," and he bowed himself down with grief.

At five o'clock he came to our house, and met with a kindly reception. After tea we went round to a Christian Temperance Meeting, and he signed the pledge, and was taken charge of by several men who had themselves been reformed.

A few weeks passed over, when he called one Saturday evening, and said: "I am out of debt at the public, and want you, sir, to take charge of my savings, as I am tempted at having so much money in my pocket." This was done, and a plan laid down for his future action.

About this time a Mr. Salt, Postmaster at Cheetham Hill, Manchester, called at our house, and said, "I have seen an account in the newspapers about the wife of a drunkard, who attempted to kill her three children and herself; and as I have been permitted to reform many such men, I intended, being in London, to see him. Upon inquiring, the people in the house gave me good news, and told me that you were his friend. I have, therefore, come to hear all about him, and to ask you to let me see him." This was arranged for the following Sunday afternoon; and as Higgers had got his clothes out of pledge, we three attended church together.

Quite ten months had passed, when, in reply to enquiries from friend Salt, we informed him, by letter, that

Higgers stood firm to his pledge ; that the three children had returned home, with the grandmother to look after them ; that the back room had been taken and furnished, while the other room had been carpeted, a looking-glass and several cages of canaries being added. The letter closed with a strong expression of opinion that as the man was thoroughly reformed, and as we had heard that all symptoms of insanity had passed from the wife, it was desirable, if some way of approach to the Home Minister could be found, to seek her restoration to home and family.

About a fortnight after, we received a mysterious letter, dated from Westbourne Terrace, which read as follows :—

“DEAR SIR,—Can you do me the favour to take breakfast here to-morrow morning at nine o'clock, as I wish to speak to you upon a matter of some importance.

“Yours truly,

“RICHARD COBDEN.”

We were at a loss to know what Mr. Cobden, who was then in the height of his fame, could want with a City Missionary, but gladly accepted the invitation.

We were received by Mr. Cobden in the back dining-room, the table, chairs, and part of the floor being covered with papers and Parliamentary reports. After a kindly shake of the hand, he took from his pocket, the letter to the Manchester Postmaster, and said : “Your correspondent at Cheetham Hill, Mr. Salt, is at the bottom of every good thing that is done in Manchester ; and now he seems to be extending his operations to London. The other day, when I was there, he brought me this letter, and pressed me to see you about the reformed drunkard and his condemned wife.

But I will introduce you to Mrs. Cobden, and we can talk the matter over at breakfast.

It was a pleasant breakfast table, as Mr. Brotherton and several ladies were present. It proved to be quite a conference upon the matter, and the outcome was, that I should write a statement of the case as regarded Higgers, for Mr. Cobden to give to the Home Minister. This was done, and a few days after we met Mr. Cobden, by appointment, in the lobby of the House of Commons, and had the honour to be introduced to Sir George Grey, in the Library of the House, who in quite a leisurely way listened to the account of the case, and then said that he would make inquiries as to the mental condition of the woman. This he did promptly, for five days after we received a letter from Mrs. Cobden, stating that on the following day a female warder would take the woman Higgers to her home, as Her Majesty had been graciously pleased to grant her a free pardon.

With the missive of joyful news, we made our way to Higgers, and found him in the wheel shed. At first he could scarcely realize the astounding intelligence; but when he did, he hastened into the shop for his hat, and throwing it up into the air, exclaimed, "No more work to-day. Won't I surprise her, that's all." He then bought quite a stock of provisions, a new shawl, a gown piece and material for a bonnet. At the appointed time we were standing together at the door with a group of neighbours—for the news of the expected arrival had spread—when a cab drove down the narrow street and stopped at the house. In a moment the released convict flew into her husband's arms, the children dancing round for joy. The tears of the parent and shouts of childish pleasure mingled together, and it was

some minutes before the restored wife could look round her, then exclamations of delight were uttered and the joyous mother pressed her children to her bosom. Their friends and the female warder looked on with delight, and it was some time before knees could be bent and praise and prayer offered to the gracious God, whose providence had ordered all this goodness and mercy. Thus, with thankfulness, we left the restored and truly happy family, but by arrangement returned in the evening to set up an altar unto the Lord, where praise would be offered and prayer made each succeeding evening.

From this time Higgers and his wife, like Zacharias and Elizabeth, walked in the ordinances and commandments of the Lord, blameless; and we had the joy, the greatest joy the Christian missionary can have on earth, of approaching the table of the Lord with new disciples, there for them openly to confess Christ before men, and to commemorate that blood-shedding whereby alone we obtain remission of sins.

Some time after, Mr. Cobden^s expressed a wish to see the family for whom he had done so much, and we arranged to call for him and take him to their rooms. The date might almost be fixed, because in those days there were no halfpenny newspapers, but the single speeches of great men were sold at the corner of the streets. Mr. Cobden had the night before addressed the House, and as we passed down Edgware Road, a man approached us, calling out, "Tax off knowledge! Great speech by Mr. Cobden!" The hon. gentleman laughed heartily as we presented one to him, with the remark, "For your criticism, sir." As arranged, Higgers was there, but they were not (by request) informed of

the name of their visitor. Mr. Cobden was at home with them at once, and taking a child upon his knee he played with her and drew the father out upon the subject of benefit clubs and the like. Years after, when told that the plain-speaking good-natured visitor was the famous Richard Cobden, their astonishment was great indeed.

About thirteen years had passed, when Higgers received an injury in his work, and had to go to the hospital. His sufferings were great, but he bore them patiently, and was spoken of by the nurse as a real Christian. He returned home and to work, but was soon after taken with a lingering illness, during which he was frequently visited. One evening he said to his friend, "I am getting weaker every hour, and shall soon be with my blessed Saviour. But I want you, sir, to have that canary and its cage in the window there. He sings sweetly with a rich note. Take it, please, as a proof of my gratitude for your coming here. Your coming brought praise and thanksgiving into my room, in which only curses and wretchedness existed before. Take it, sir; thank you; may God bless you." Two days after he gently fell asleep in Jesus, joining hundreds, yea, thousands of souls who by this Mission had been gathered into the fold of Christ here, and then received up into glory with the great multitude redeemed from the earth.

Two years after his death the widow called upon us, and said, "My eldest daughter is to be married to a religious young man, whom you know. You have, sir, been as a father to us all, and we should be grateful if you would give her away." Upon the wedding-day a large Bible was handed to them, as they were "heirs together of the grace of life."

Soon after the whole family removed to Birmingham, and we only heard of them at long intervals. The widow survived her husband about ten years, and died from an inflamed hand. She had nursed a poor neighbour, who died of cancer, and after washing the linen, her hand became poisoned. She endured the suffering with sweet resignation, and was happy in her Saviour's love even to the last moment of her life.

Years had passed, when only the other day a young woman with a little boy called at our house. At first she was not known; but in reply to inquiry, she smiled and said, "I am the baby that was thrown into the water," and then told us that she had been married some years, and that they had recently come to London. Her husband being a Wesleyan, she had also joined the Society, and then she spoke of her sisters as well as herself being happy Christians. They were training their own children in the way of the Lord, and we could but rejoice and give thanks that even to the second and third generation the blessing of Almighty God was extended to the children of the reclaimed drunkard and attempted murderess.

As a further proof of the lasting good which attends missionary effort among the depraved poor we add the following narrative of grace.

RECOLLECTIONS OF A SUPER- ANNATED MISSIONARY.

Soon after commencing work on my district in Whitechapel, before I had become acquainted with the people, I one evening turned into a court after darkness

came on. Though a stranger, I knocked at the door of a house, which was opened immediately by a young girl. Seeing a working man and his wife, I wished him good-evening, and told him the object of my visit, asking him to accept a tract, and making some remarks on its title, as well as upon the truths that were taught in it. To this the man in a very hoarse but decided tone of voice raised objections, and was not slow in declaring himself to be an unbeliever in the word of God. This led to a lengthy conversation on the evidences of Christianity, and being driven into a corner, he became angry, as well as offensive in his observations, and changed the subject. Perceiving that he was suffering from a severe cold on the chest, and looked consumptive, I sympathised with him, and ascertaining that he was a labourer at the Docks, I volunteered to try and get him a letter for the London Hospital, for which he said he should be very thankful. This was taken on the following morning. I also learnt, for the purpose of filling in the letter, that the man's name was Hampden. He was admitted as an in-patient, and on visiting days I regularly went to see him.

He did not give me much encouragement, for his rough and uncouth manner seemed to increase rather than diminish while he was there. The last time I visited him in the hospital, I had scarcely got to his bedside, when he said, "I will see you at my house," while the tone in which the words were spoken made it very clear that my kindly intentions were not appreciated. Before leaving him, however, I gathered that he had got his discharge, and that by the following Sunday he expected to be at home.

I must here slightly digress from the narrative, in

order to introduce a helper in my work. My wife and I on Sunday afternoons left home together and walked as far as the Whitechapel Road. There we separated to meet again at home at five o'clock. The interval was spent by both of us visiting separately in various parts of my district. On that occasion I first made my way to No. 2, Princes Place, in the hope of having a more profitable visit than on previous occasions with friend Hampden. I found him at home and alone, standing with his back to the fire; but his first words of greeting were, "I don't want to see you again," which I pretended not to hear, and began to speak sympathetically to him of the hospital treatment. His silence led me to suppose that I was gaining my point; so changing the subject of conversation to the benefits that might yet be obtained by seeking help from the Good Physician, who was both able and willing to cure all our spiritual diseases, I advised him to seek that help without further delay. At this he became very angry, and said if I did not at once leave his house I should lay him under the necessity of putting me out of it. And then he took hold of my arm and led me across the room to the door. I apologised for staying after he had wished me to leave the house, and assured him that I had no intention to annoy him, and wished him good afternoon.

This poor man was in a state of consumption, and unprepared to die. The Apostle tells us, "be not overcome of evil, but overcome evil with good." My wife had reminded me that all such persons would eat with a relish any nice little bit of food which is prepared and taken to them unexpectedly.

That good work she undertook, with one restriction upon her—not to let any one know who she was,

Therefore a small pudding, made in a teacup or saucer, was taken by her three or four times in the week, and it was thoroughly appreciated by the sick man, and these little gifts were made so appetizing, and so suitable to his necessity, that his better feelings soon began to develop. His gratitude was intense, and his curiosity wound up to the highest pitch to know who his unknown friend was ; that, however, was kept a secret for nearly a month, and was only found out, when they laid a trap to discover it. One day as my wife entered Hampden's house she observed one of the children run across the court, and almost directly return accompanied by a neighbour, who knew her, and who unfortunately called her by name, which of course revealed the mystery, and not only so, but so astonished poor Hampden that there was soon a great change in his feelings. He could scarcely believe his own eyes ; and while he was trying to realize the truth, my wife quietly walked home without waiting for thanks, and thus left Hampden and his friends alone to recover their equilibrium.

During the period just referred to, I had thought it prudent to keep in the background ; but now I was no longer permitted to do so, for as soon as Hampden had partially recovered from the surprise, a message was sent by him to me to visit him. Before I arrived at dinner-time, another message had been sent by him, and so impatient was he for an interview, that I went at once.

I found him grieved and heart-broken, and full of thanks and regrets. He hoped I would forgive him. But forgiveness must be sought and obtained from God. We read His word and knelt together in prayer. Some weeks after this, it became evident that the Holy Spirit

was working in that penitent man's heart. Infidelity was abandoned, and he became most anxious for an interest in Jesus. My visits, though often repeated were now always welcomed, and the evidences of a spiritual change became daily more manifest. As might be expected, Hampden soon began a work of reformation not only with himself, but with those immediately connected with him.

The fact was, he had a secret known only to a few persons beside himself, and it soon became evident that he wanted to cease to do evil as well as to learn to do well. One day, after reading and praying with his supposed wife and children, he left home, went to the nearest church, put up the banns, found a lodging, and did not return home until he was lawfully married. Every Sabbath after this, as long as his health permitted, he attended public worship, which comparatively speaking was not for very long ; for the last few weeks of his life, his disease made rapid strides, and during this interval, my local superintendent administered the Lord's Supper to him.

I will only add, that Hampden was well known in the locality in which he dwelt. These of his neighbours who lived in the fear of God, rejoiced with great joy at the change wrought in him, and even his former companions made no attempt to gainsay that the power of God's converting grace had made him a new creature in Christ Jesus.

Some two years after his death, the man who led Hampden into infidelity sent for me, and said, that the converted happy death of his friend had led him to seek the Saviour. Late as it was, and worn out with fatigue, I went to visit the man, and went again on the

following morning. I soon made the discovery that he was the infidel lodger who had prevailed upon Hampden to turn me out of his room. As he could not survive long, I was most anxious for his salvation, and had good proof of his true penitence before he died.

Thus it was that Hampden and his infidel friend were saved, and the widow, placed in a right position, lived a good life, training her children in the nurture and admonition of the Lord. A widow, indeed, blessed in her children and useful to others. Thus it is that in the wilds of the vast city, souls are won and the blessings of grace handed down from one generation to another.

This visiting from house to house and room to room is the chief, indeed the staple, work of the Society. Many openings for special effort have demanded the action of the Committee; but they are still convinced that the evangelization of London depends upon the penetrating power of reasoning with men and women individually—meeting their difficulties in friendly conversation, and in the beseeching of them to be reconciled to God. Only in this way can the most sin-stricken and hardened be approached, and subdued by the word of the Almighty God—that word read, and its teachings enforced, with humble dependance upon the Holy Spirit's aid, to convince, to save, to sanctify, and make meet for companionship with the saints in light.

By this domiciliary, or as the Germans say, "individualizing" effort, the intellectual as well as the social and spiritual condition of the people is improved. The change wrought in men and families by reading the once neglected Bible, and good literature, is, to those who

have witnessed it, truly marvellous. Wretched homes made happy, the cheerful fireside instead of the "seat of the scornful," home comforts enjoyed, and heaven anticipated. Such transformations bring joy to the heart of the Christian worker, and is a rich reward for his toil. Rejoicing in spirit, he, in the language of the Psalmist, must say:—"*Praise ye the Lord: Blessed is the man that feareth the Lord, that delighteth greatly in His commandments*" (Ps. cxii. 1).



O PRAISE our God to-day,
His constant mercy bless,
Whose love hath helped us on our way,
And granted us success.

His arm the strength imparts
Our daily toil to bear ;
His grace alone inspires our hearts
Each other's load to share.

O happiest work below,
Earnest of joy above,
To sweeten many a cup of woe
By deeds of holy love.

Lord, may it be our choice
This blessed rule to keep,
" Rejoice with them that do rejoice,
And weep with them that weep."

O praise our God to-day,
His constant mercy bless,
Whose love hath helped us on our way,
And granted us success.

CHAPTER IV.

TAKETH A SURVEY OF LOW LODGING-HOUSES AND CHRISTIAN WORK AMONG CHILDREN AND WOMEN.—TESTIMONY BY A POLICE INSPECTOR, A JUDGE, AND A MISSIONARY.—LODGING-HOUSES DESCRIBED.—LORD ASHLEY.—THE MURDER ROOM.—CRIMINAL CHILDREN.—RAGGED SCHOOLS.—THE CHELSEA PROFESSOR OF PUGILISM.—THE TAILOR RAGGED BOY.—THE SIGNALMAN.—JUDGE PAYNE'S POETRY.—WOMEN REEFING THE TOPSAIL, THE RESCUED.—A GREAT TRIAL.—PRAISE.

LODGING-HOUSES, CHILDREN AND WOMEN.

“I beheld the transgressors, and was grieved; because they kept not
Thy word” (Ps. cxix. 158).



RAGGED SCHOOL CLASS.

AS missionaries in-
creased, and
several of the worst
neighbourhoods
were brought under
full visitation, the
common lodging-
houses came within
the influence of the
Mission. This, in its
way, was domiciliary
visitation, but the
visits were made to
groups and large
gatherings of people.
As these in many

houses were exclusively “criminal and dangerous,” the devotion and courage of the early missionaries were severely put to the test. This is evident from several reports now before us, made by Police Officials to the Secretary of State for the Home Department. They give the most painful and revolting information, and

with them we find the following report from one of our missionaries who then visited in Seven Dials, taken from our Magazine.¹

He states that in his district: "There are many common lodging-houses. One of them is called the Thieves' House, because a great number of thieves lodge there. For a long time I tried to work my way into these houses, but could not succeed. I continued my endeavours however, and at last, by the blessing of God, entrance was gained into two of them. One is well known to the priests and police; the former being worshipped, and the latter hated, by the inhabitants. The other is the Thieves' Lodging-house, just mentioned. In the former, there are about twenty men; but in the latter, about fifty. The character of the inmates of both houses is about the same. This is not nearly so bad as it was two or three years ago; yet even now, I almost tremble to go among them, although up to the present time they have treated me with kindness and the greatest respect, and appear to regard me as one seeking to do them good. Not many of them, of course, profess to be thieves, but pretend to get their living in other ways.

"When I first visited these houses, both male and female, married and unmarried, of all ages, lodged together and slept in one room, without shame. The rooms were, very many of them, dark and filthy, and what I have seen and heard in these places, I should be ashamed to mention to a friend, or pen in a report like this.

¹ Common Lodging House Act. Report made to the Secretary of State for the Home Department, by Captain Hay, Commissioner of Police. Pursuant to an Address of the House of Lords, 1852.

"The former landlord of the Thieves' Lodging-house told me that in times past, he had accommodated on one night as many as 250 of such characters as I have referred to ; and more have applied, but for want of room he could not receive them ; also, that he had seen every crime committed except murder, and almost that.

"In these two houses there are now two Bibles, one in each, and I visit on week evenings to read and speak to the inmates, and for this purpose am allowed the use of a room in each house. These unhappy men have paid great attention, and thanked me for my visits, and expressed their surprise at my coming amongst them, in such a manner as gave me to understand that they supposed themselves to be entirely shut out from all moral and religious society.

"Although found in this very degraded condition, there is a possibility, by the blessing of God, of their being upraised. Christian and Temperance publications have been introduced into the houses, and are well read, while the Bibles are taken care of. Five of the men have been induced to attend public worship, and appeared to be greatly interested in the sermons they have heard."

The Police Commissioners add to this report:—"In visiting houses of the character alluded to, it is impossible but to consider whether some moral or religious influence cannot be applied to benefit the outcasts of society; *but this work has been begun by the City Mission, and it will be to the honour of that Society, and all who support it, to continue its labours amongst those who stand so much in need of it, and whose condition has hitherto been so sadly neglected.*"

Soon after the founding of the Mission, a new power

was felt, both in the State and deep down in the lower depths of London, in the person of Lord Ashley, now Earl of Shaftesbury. In the year 1826 he was returned to Parliament for the Borough of Woodstock, and at once a thrilling voice was heard, which moved the country, and secured the emancipation of tens of thousands of oppressed and enslaved men, women, and children, throughout the manufacturing and mining districts. So early as 1828 his first speech was made in Parliament, suggesting a Bill for the Protection of the Insane. His Lordship had joined the almost contemporary Society with our own—the Church Pastoral-Aid Society—and so associated himself with Christian work in London. He entered very early into the labours of our Mission, drawing to himself, by the attraction of Christian holy fellowship, the most earnest of the new missionaries, such as Roger Miller, Walker, and Jackson; visiting with them, receiving them in many kindly interviews, and giving them substantial help, his Lordship soon added to his many other distinctions, that of being a true worker in the mission field of London. To his honour, be it said, that he used his exalted social position for the benefit of the most wretched of his fellow-creatures. Visiting and conferring with city missionaries in the day, he was often pleading in the Senate and speaking to the country in the evening. It is thus that throughout our records during these fifty years, we find numerous references to himself. Personally familiar with these lodging-houses, he brought into the Commons a Bill for regulating them, and passed it through Parliament: the only Bill ever carried through the Lower House by a member who, being raised to the Upper Chamber, was in time to take charge of it there.

The Act came into operation in **July, 1851**, and effected a marvellous change for the better. The **houses themselves** were placed under the supervision of inspectors of the police; the numbers in each was limited according to space for comfort and air; the sexes were separated; and some restraint was placed upon criminals. All this greatly facilitated the efforts of the missionaries, and made the lodgers more amenable to Christian instruction.

But even under the improved condition, the power of the Gospel was found to be as necessary as ever. To these places there is a constant gravitation of the ruined and the lost, the spiritually sick, who most need the Good Physician. About five years since, we accompanied the late Dean Stanley to the lodging-houses under the very shadow of Westminster Abbey, and great was his surprise at finding such numbers of the most wretched of men, for the night at least, so near neighbours. Of one of these houses the missionary of the district wrote :—

“ This is called the ‘ Grandfather of lodging-houses ’ in the neighbourhood. Its outside has nothing to distinguish it from an ordinary poor man’s dwelling-house, and the stranger would not know it to be otherwise, were it not written over the entrance, ‘ Lodgings for 4*l.* per night, or 2*s.* a week.’ The oldest inhabitants of the locality,—ladies, gentlemen, and rectors living near to it,—wondered to hear that forty applicants are refused admission into it many a night for want of room; and that more people than many a village contains, comfortably sleep under its capacious roof. Reliable reports say that the owner of it was a cobbler, who was often abused for imperfect patches, and that on receiving a legacy of £20, he relinquished lapstone and opened a common lodging-house in Whitechapel, and afterwards one in Westminster, which have paid so well as to enable him to send his children to a boarding school, and keep his carriage.”

The equality in the house is strikingly conspicuous. As soon as the lodging money is paid, rank and distinction vanish ; the fallen gentleman and the confirmed criminal are on the same footing, and have claim to a share in scores of little tea-pots and mugs. Men, the sons of fathers in the learned professions ; men who have lost all by the law's delays in chancery suits ; and men acquainted with Horace and Xenophon, have gladly availed themselves of its shelter, and sat with the unlettered and depraved, whose repulsive presence must have excited bitter thoughts.

Man contemplated here shows how deep he has fallen from God, and that nothing short of Divine Grace can emancipate him from the degradation and bondage of sin. Often is it the Missionary's joy, while hundreds of respectable people crowd the neighbouring Abbey, to speak to these outcasts about the blessed One who came to seek and to save that which was lost ; while careworn and criminal faces are anxiously turned toward him. To such the Gospel is indeed a joyful sound, and lost sheep have been found here and gathered to the Shepherd and Bishop of our souls.

Such are now the lodging houses for men. We pass over to St. Giles, to describe one for women. The missionary now working there states :—

“ I was told that a murder had been committed in one of the women's lodging houses in which I have a short meeting twice a week. It appeared that two women, inflamed with drink, quarrelled upon their return home. They entered the dormitory, and one of them, in her rage, struck the other, and beat her head against the wall until she was dead. Next day I went to conduct my meeting, which usually consisted of singing, reading, and prayer, in the back kitchen, but the deputy began to cry. About thirty women of the lowest order were present, and I gave out the hymn, ‘ Time is



VISIT IN COMMON LODGING-HOUSE.

earnest, passing by ; Death is earnest, drawing nigh ;' but all were too affected to sing, and they were much subdued at the address, and many cried.

"Next time I entered, the deputy begged of me to go to the room in which the deed had been committed, and say a prayer. I was curious to know why she made such a request. She at once told me, that since the sad occurrence no one had been able to sleep there, as there had been all sorts of moans and noises in the corner of the room where the poor woman expired. I told her not to notice the supposed noises in the room, as that was superstition ; but rather listen to the voice of conscience which, at such a time, would speak loudly to those who were living in sin. Almost to my surprise, herself and a group of her depraved associates then knelt down with me, and wept while I pleaded for them in prayer. Such is the superstition of these people. The murdered, the murderess, the deputy, and most of the women lodging there are Irish, and it is pleasing to know that I have gained an influence over them."

These are the lodging-houses of the present day ; and though under the good influence of a salutary law, with much that was offensive removed, the Gospel is as necessary in them as ever. But this is true of those in improved dwellings also. Something more than the change of house is needful for the lapsed masses. In many buildings the depraved are not now admitted. These rejected ones must live somewhere ; and therefore, as rookeries and old haunts are taken down, they of necessity congregate in new neighbourhoods, and soon render them wretched and unfit for the respectable classes. There must, indeed, be a simultaneous elevation in their spiritual and moral condition before they can rightly benefit by outside improvements. It is also true that in many model lodging-houses, with comfortable exteriors, squalor and vice are to be found in their worst forms ; and, therefore, the appointment of Christian visitors is a necessity, that the leaven of righteousness may work in them. The people, or that section of

them who have been recovered, must never again be allowed to lapse into heathenism ; or to be lost to the Churches by neglect of religious duty, ignorance, Sabbath desecration, or infidel opinions. Great care must be taken of the children and youths of the great city ; and this leads us to that important part of our history, which embraces

The Rescue and Training of Children.

Among the pleasures of advancing age are the sweet memories of the past, and to us it is a satisfaction to call to mind our visit with one of the old missionaries, Joel Mepham, upon his district. It must be quite thirty-seven years since we accompanied him to the then wretched neighbourhood of George Street, Lisson Grove. He was an exception to the great body of our missionaries, who are, of necessity, chiefly converted men of the working classes. A gentleman by birth and training, he gave himself up to the work, and added to his other merits as a humble faithful worker, that of providing his own support. He was a tall man, of peculiar gait, and a large benevolent countenance, and always wore a long frock coat. The first impression upon a stranger on entering the district, was the wretchedness of everything and everybody in it. Both men and women were ragged and dirty to the extreme, and their faces wore either an expression of the beggar, or the sinister cast so general among the criminal classes. A well-dressed person passing through these streets by himself was regarded as a fit object either for the extraction of alms, or to be robbed, just as opportunity offered. It was, however, quite different when accompanied by their missionary. His presence drew from yard and gutter a host of pale-

faced, dirt-begrimed, tattered, shoeless children. These crowded round his legs, hung to his coat-tail, and ran before to catch the kindly words he always had for them, and the light of his happy smile. The hard countenances of men and women brightened up as he approached, and no one could resist his entrance into their rooms. He held them well in subjection by the mighty force of kindness. It was a spiritual benefit to visit with him, as his teaching was clear and firm, his reproof of sins severe, and his utterances about Jesus and His love, tender and charming. To us these visits were more than merely pleasing, they were incentives to engage in the like blessed work.

Such a friend was needed by these miserable little urchins, and, by the instinct of childhood, they knew the depths of his love for them. Starved and frightened by drunken quarrels and domestic fights, trained in the arts of begging and pilfering, theirs was a withered childhood with a certainty in the future of lives alternating between crime and punishment.

Yes, punishment; for the criminal code at the time the Mission rose, as regards children, was the most severe in the world, and had been so for a long series of years. How a Christian people could treat their children so mercilessly must always be a matter for astonishment; as, instead of leading them to Him who had said, "Suffer little children to come unto Me," they were left to grow up in dense ignorance, and then prepared in prisons for the practice of pillage and every form of vice. To account in some measure for the people in multitudes lapsing into heathenism, and to show the need and the difficulty of our restoring work, we give a few more extracts from official docu-

ments. Such things can now be scarcely credited. Mr. Sergeant Adams made the important statement, before a Committee of the House of Commons, in 1849, that he had occasion to try a vast number of children under 14 years of age for cases of larceny, and he was confident that from the publicity of these trials, the feeling of disgust was becoming so strong as to the state of our criminal jurisprudence with respect to children, that if the cases had not been removed from public view, the whole system must have been changed before this time. That the juries were indignant at the scenes *daily* taking place; that from thirty to forty children, of ages from 10 to 13 were often brought before him to be tried and sentenced at the sessions; and that he had tried a child as young as 7 years of age, and a vast number at 8 and 9; sometimes for offences as small as stealing a penny tart.¹

Captain W. G. Williams also stated, "that in April, 1852, on visiting the House of Correction at Wandsworth, he saw *two boys of 8 years of age* under summary conviction, *placed with the other prisoners.*"

The prisons of the day were indeed filled with "dangerous children." For instance, in the year 1851, 1,987 boys under 17 years of age were committed to Westminster House of Correction, 198 to Giltspur Street Prison, 130 to the City Bridewell, and 538 to the Brixton House of Correction; and this state of things had existed for a long series of years. Poor little creatures, born of criminal and depraved parents, and hidden from public gaze in the impenetrable slums of the city, when not in prison. Unknown, uncared for, and yet hated by

¹ "The Million Peopled City," p. 4.

those upon whom they preyed—theirs was a worse lot than that of Hottentot children in the wilds of Africa.

In support of this statement we quote the following, adduced by the learned Sergeant Adams to the Grand Jury, at the Central Criminal Court, in 1849.

“Thomas Miller, aged 8 years, was tried at Clerkenwell, at the August Sessions, 1845, for stealing boxes, and sentenced to be imprisoned for one calendar month, and once whipped. At the January Sessions, 1846, he was again tried at the Clerkenwell Sessions, for robbing a till, and enquiries being then made, it appeared that, in addition to the above-mentioned trial, he had also been twice summarily convicted, and once tried at the Central Criminal Court, during the year 1846. He was in consequence sentenced to seven years’ transportation, but his sentence was commuted to three months’ imprisonment. On March 14th, 1846, he was again convicted for larceny, before the Common Sergeant, and in the printed sessions cases it is stated that the prisoner had been in custody eight or ten times. He was again sentenced to transportation, but his sentence was on this occasion commuted to imprisonment for two years. He was discharged on May 12th, 1848. In July, 1848, he was summarily convicted, and sentenced to fourteen days’ imprisonment. From that period he has been lost sight of in the Middlesex prisons, until the 4th day of this month (June, 1849), when he was sentenced, under the Larceny Act, to be whipped and imprisoned two days. He is now only 12 years of age, and not more than 4 feet 2 inches in height.”

It was a bright morning for these poor children in slums and prisons, when the three good men met in the little parlour of Kenning Terrace, to pray for them, and to form the London City Mission. These men knew that a kiss was better than a blow,—that kindness is a moral lever which, judiciously used, will uplift the lowest and raise them to life and brightness. Only the teaching and the faith of the Lord Jesus would thus shed a fulness of blessing upon both parents and children.

The principle of giving a small district of about 500 families to each missionary, and requiring him to make the acquaintance of every man, woman, and child in it, for the purpose of leading them to a knowledge of salvation, was the first step toward the formation of the Ragged Schools of London. *Each child in the district, with its wretchedness and criminality, in time became known to the missionary. A meeting-room for those who were rightly impressed among the adults, soon became a necessity; and, from very pity, the most neglected of the children were gathered here also for instruction. These rooms were soon found to be too small, and larger places were sought for. The first Ragged School formed was in Field Lane, but about the same time another was founded in Old Pie Street, Westminster. Mr. Walker, the missionary, had informed Lord Ashley of the need, and also that an old stable was available for the purpose. In this a good old woman, named Cunningham, had gathered a few children. His Lordship visited that dangerous rookery, and in the lobby of the House of Commons, collected £30 to pay for the stable being adapted to its purpose. The following narrative concerning the rise of the school and its *first* teacher, the first of the noble army of Ragged School teachers, is of deep interest.

In visiting one house in Duck Lane, the missionary was met by the man who kept it, who told him he had better pass on, for no one there or in the next house wanted his assistance. He, however, got into conversation with the man and drew him out, and learned that all the inhabitants were thieves or coiners; that several who had formerly belonged to the gang had been executed, and many of those upstairs were returned

convicts. He expressed his earnest wish to see them, and the man, who gave his card, "The Chelsea Snob, Professor of Pugilism," said, "Well, I will accompany you, and protect you from insult." The missionary went up, and saw them all. He was received respectfully, and subsequently supplied them with the Testament and Psalter. It appeared a most unpromising soil, but extraordinary results followed. At another little hut in a back court, when he opened the door, he found a travelling tinker preparing his barrow to go out and mend tin ware and grind knives. In reply to the question, "Have you a Bible?" he swore vehemently, and replied, "Yes" (one given at the distribution). The missionary said, "What sort of a religion do you learn from it, that it lets you swear so?" He replied "Religion! Oh, you shall see my religion, if you are not off!" and opening a cupboard, he whistled to two great dogs, which were used for fighting at Duck Lane Theatre. "There," he said, "that's my religion." The missionary talked with him, and invited him to his room. To his great surprise he came, brought his Testament with him, and followed the readings. He became most attentive, and brought other men of the same trade as himself. The missionary called at the house frequently, and learned from his wife, that the dogs were sold, and that sport was all over with him now. When he got an opportunity to see him, he found a broken-hearted penitent.

After some time, it was proposed to gather the children together out of the streets, to the room, on the Lord's day, to instruct them; and the missionary, in giving this notice, asked any person who could, to come and help to teach them. The poor tinker stayed

back until the last, and then said that he was not much of a scholar, but if he could do anything, such as go round and persuade the children to come, or be useful in any other way, he should be glad to help. His services were accepted, and for nearly two years the tinker was never absent but one Sunday, and that was through illness. He was the first in the school and the last out. While endeavouring to teach others, his own mind was opened, and his walk and conversation were such as became the Gospel.

After this, a holy emulation took possession of the missionaries and their superintendents, and extended to large bodies of Christians, and as the result, Ragged Schools were formed in every poor neighbourhood of the city. Teachers, a few from the upper, but chiefly from the tradesmen and working classes, crowded to the work, until tens of thousands of the ragged children consolidated the teachers into a large army, and the holy enthusiasm was supported by public meetings, which were usually attended by Lord Ashley, and his constant friend in the glorious effort, that devout Councillor, the late Joseph Payne, Deputy Judge, Middlesex Sessions. The one presided and made speeches of wise counsel and burning zeal, the other guiding and amusing addresses, with inspiring poetic tailpieces. Their devotion to the work was truly marvellous, and for a long series of years they could scarcely have had an evening to themselves.

The difficulties met with by the teachers, from their unruly pupils, at the commencement of the movement can now scarcely be credited. Deafening noises, cat-calls, and stone-throwing announced the gathering of the children at the door, and when it was opened the

rush-in commenced; forms were upset, and before experience taught the necessity of putting lights out of reach, they were knocked over or extinguished. Once in the dark, the children were delighted, and commenced a free fight, accompanied with yells and screams which frightened away nervous teachers. Order restored, a strange sight presented itself—a mass of dirt-begrimed boys and girls, their clothes hanging in tatters, most of them without shoes; their growth stunted, and their pale wizened faces expressive of the very reverse of childish innocence. The formation of classes required many teachers, for six, or even three, of these Arabs were as many as one person could well manage. So great was the din and noise during the teaching hour, that only those who became used to it could make any progress. At intervals, outbreaks of savage violence took place, which threw all into confusion. The putting out of the lights by throwing their caps at them was a common trick. In one school, a sweep boy who succeeded in the exploit, disappeared before they were re-lit, and great was the excitement when the superintendent sought for him to turn him out, and he could not be found. The mystery of his disappearance intensified the feeling, and when he came down the chimney there were shouts of delight. Order restored, he stood defiant, master of the situation. Being covered with soot no one could touch him, and so the school had to be broken up for that evening.

A writer in the *Quarterly Review* (Dec., 1846), visited fifteen of these schools, and wrote of the scholars: "They look not like the inhabitants of earth, and yet they are upon it, and a feeling of curiosity arises, as to their natural history, their haunts, their habits, and their

points of resemblance to the rest of mankind," and then states :—

"We have examined 15 schools, and have arrived at an amount of 2,345 children and young persons between the ages of 5 and 17, with some few even older, who are occasional learners. The number of average attendants will be less by at least one-third, or about 1,600. Now of these we find that 162 confess that they have been in prison; 116 have run away from their homes; 170 sleep in lodging-houses (the chief sinks of iniquity in the metropolis); 253 live by begging; 216 have no shoes or stockings; 280 have no hat, cap, or bonnet; 101 have no body-linen; 249 never sleep in beds; 68 are the children of convicts; 125 have stepmothers, and 306 have lost one or both parents, a large proportion having lost both.

As the work developed, the necessity for affiliating these numerous schools for the ragged presented itself, and in 1844, the Ragged School Union was formed in the house of Lord Ashley, the Committee of our Mission having declined the responsibility. An impetus was then given, which rapidly increased their numbers, and, what was of almost more importance at that time, gave direction and efficiency to them. Lord Ashley acted as chairman, and the best men for the work were gathered to it as officers, including our old friends Messrs. Gent, Lock and Ferry.

By aid of a well constructed committee and several visitors, both supporters and teachers were brought into prayerful sympathy, and this accounts for the wonderful success of the movement. A large body of our missionaries were connected with the Union, and did good service as teachers, and above all, as home visitors. This was a most necessary work, as the bringing of these children to the right way meant a loss of capital to those who lived upon the fruits of their begging and stealing, and who, indeed, were the great

hinderers of the good work. Therefore the looking up of the children became an all-important matter.

The Ragged School effort was soon blessed to the elevation of the heathen children of London. A large proportion of the 30,000 Arabs had been gathered into schools, the missionaries alone bringing in fresh captured children at the rate of 2,000 to 3,000 a year. Thousands of Christian hearts were drawn out toward them in holy sympathy, while the leader of the movement and other influential friends brought their condition before the legislature. The severe laws against children were repealed, and reformatory clauses introduced into all Acts dealing with them. As the result, our prisons were emptied of their chief occupants, juvenile gaol-birds. As it was necessary to prevent their return into crime, and to stop the thief trainers in their horrid profession, Refuges, Reformatories, and Homes, were formed in every part of low London. In these, young pilferers and beggars were received, and saved from the usual descent to criminal lives. As the outcome of this, juvenile depravity, as then known, has almost ceased, as the Police and Home Office Returns clearly prove.

What became of these Ragged School and Refuge children, is a question of interest. There can be no doubt but that some fell back, the result of a depraved childhood; but multitudes were saved. Shoeblick Brigades were formed, and red-coated boys at the corners of the streets, engaged in this useful occupation, lent a new interest to the thoroughfares of London. Broomers were also chosen from them to clean the streets, act as messengers, and the like, while teachers themselves provided for hundreds of the children. An emigration scheme was also developed, which has sent thousands of

lads and girls to the colonies, many of whom have become farmers, or are married, or are in respectable employment. Not a few of the once ragged pupils of our schools, are now in a high social position in the colonies, and some have risen so high in England, that "the toe of the ragged child has nearly touched the heel of the peer." We are personally acquainted with an ordained servant of our Lord who was once a Ragged School boy, and for some years a gentleman supported and superintended one of our missionaries, who had himself been a ragged lad in a missionary's class.

There are among the working classes, as labourers, costermongers, and mechanics, numbers who were Ragged-school children, as the following statements by an old missionary will show.

"Last summer I entered a tailor's shop in one of our main streets, to buy a light overcoat. After making the purchase, the foreman inquired my name, and made out the bill. Upon my leaving, he followed me, and said, 'I know you, sir; you were my teacher in Charles Street Ragged School.' So polite was his address, that it took me some time to realize that he was Billy Swipes (the name he was known by in the school), transformed, but there he was. As we stood under a gateway, he gave the following account of himself. 'You know, sir, that father was a bus-washer, and out all night, and drunk hard, as did mother, and we had little food and clothes, and that in spite of you they kept going on bad, but they let you take me to the Ragged School. I did behave badly, upsetting your seat, hooting and the like; but one Sunday night before you gave up the class you told us a tale about "Right Opposite," and gave each of us a Testament, as you said they were too dirty for the next teacher of the class to see. Well, I cried that night because you had left the class. Soon after, father took me to clean out the yard—as much work as one boy could do—and I slept over the stable; but I kept the Testament and spelt through the parts we had tried to read in the class, and I used to kneel down and ask God, for Christ's sake, to make me "Right Opposite." I still went

to school and got on. The halfpence the bus drivers and ostlers gave me, I kept, and got a second-hand suit of clothes, and then, as I was getting big, I got into a Bible class at a chapel. Well, I saw by a bill in the window of a tailor's shop, that a lad was wanted, and spoke to the foreman of the yard about it, and he said, I was a sober lad, and he would speak for me. So I went into the shop, and got the place. It was to sweep, and clean the brass, and the like. I stayed there until I had clothes and a watch, and then got into another tailor's shop as porter. Here I had time to practice reading and writing, and take notice of the cutter's work. In a few years I was a shopman, and then paid for lessons in cutting. After a time I came to the firm where I now am, and have got on so well, that I am foreman, when the principal is out the other men being under me. I married a Sunday-school teacher, and for a time I was a teacher myself. I have occasionally seen you pass the shop, but had no opportunity of speaking to you. By the mercy of Almighty God, I owe everything to you, sir, for taking me, against the wish of my miserable parents, to the Ragged School, and giving me the first turn to the right."

One morning, before eight o'clock, a tall, bearded man, in the uniform of a railway porter, came to see me, and upon my enquiring what he wanted, he replied: "You don't know me now, sir; but I am Sullivan, the boy you found begging at night with his father, a pretended soldier, and as I was ill, you went with us to a lodging-house and paid for us. Then you got me into Commercial Street Refuge. They taught me to chop wood and a little carpenter's work, so when I left I got work as a carpenter's labourer, and kept steady. I married the daughter of an old railway porter, and he got me on the line with him; but I got on, and am now a signalman. Well, sir, there's a strike commenced on our line, and the guards want us signal-men to strike with them. Now, sir, you wrote your name in a Bible you gave me when I left the Refuge, and the other day a *British Workman* was given to a porter, who brought it up into

my signal-box. So I took it home, and told my wife it must be you as wrote something in it because it was the same name as in the Bible. So my wife said to me, 'Don't go in for the strike, Bill ; but go and see the gent that picked you up in the street, and did all the good for you, and ask his advice.' My wife got your address, sir, from a man at the grocer's shop, who looked into the Directory for it."

As this old acquaintance had just come from his signal-box after being there all night, breakfast was given to him, and the difficulty was considered. It resulted in his promising not to take part in the strike, and in the preparing of a draught memorial to the Directors, respectfully stating their grievances. This was adopted at the meeting of signal-men that evening, and the strike prevented. It was difficult while looking at the strong determined man, to realize what twenty-six years had done, and that he was the rescued beggar boy, and it was pleasing to hear him say that every night in his signal-box he prayed over some portion of Scripture. But for our Mission, what would he and hundreds of others of the same class have been ?

And here may be fitly quoted two Poems by Judge Payne, which he used to call his "tailpieces." For twenty-five years, not a Ragged School Meeting was considered complete without him, and he composed chiefly while other speakers interested the meeting. His tailpieces, in all, amount to about 2,400.

Shout for the Ragged School *movement*, shout,
The pride of our Christian land ;
The scholars are scattered the world about
In many a joyful band.

Once they were found in the stifling court,
Where the stagnant waters lay ;
They could not engage in a healthful sport,
So they gambled the hours away.

But now they are walking on sunny plains,
And breathing the balmy air ;
And cheerfully singing, in grateful strains,
The praise of their Maker there.

Shout for the Ragged School *Union*, shout,
The blessing of heaven descends ;
Its enemies march to the right about,
And victory crowns its friends.

Shout for the Ragged School *Leader*, shout,
The noble in heart and name ;
Who oft, in the time of dismay and doubt,
With strength, to the rescue came.

And when he has finished his warfare here,
And rests from his mortal strife ;
May the coronet, worn as an earthly peer,
Be changed for "the Crown of life."

Shout for the Ragged School *Teachers*, shout,
The zealous, the tried, the true ;
May their heads be clear and their hearts be stout,
And their prayers not faint nor few !

And oh ! may their rich reward be this,
When the heavenly land they win ;
To see in the realms of eternal bliss,
The children they snatched from sin.

Then shout for the Ragged School *movement*, shout,
Let cheers be denied by none :
May the fire of its energy ne'er go out,
Till the work of its heart is done.

LINES ON THE LONDON CITY MISSION.

Friends and fellow-Christians hear,
Listen with attentive ear,
Not to poetry sublime,
But to sober, simple rhyme ;

Which in language plain essays
Grateful thoughts to heaven to raise,
While it paints the true condition
Of the London City Mission.

When the eye with sorrow sees
Sin, that venomous disease,
Spreading o'er our native soil,
Seizing on the sons of toil :
Who, in spite of danger's power,
Seeks them in their wildest hour,
Points them to the Good Physician?
'Tis the London City Mission.

Go into the miry street,
Mark the little shoeless feet,
See the forms without a shirt,
Digging, dabbling in the dirt :
Lo! they're taken by the hand ;
In the Ragged School they stand.
Who has brought them for tuition?
'Tis the London City Mission.

Thread the alleys—seek the courts,
Once the scene of vicious sports,
Where the gambler and the cheat
Plunder'd all they chanced to meet :
Listen! honest dealers raise
Words of prayer, and strains of praise ;
And for their improved position,
Bless the London City Mission.

By the simple word of truth,
Utter'd oft to age and youth,
Many sorrows are relieved ;
Many wonders are achieved :
Mercy's message is made known,
E'en to hearts as hard as stone ;
Thieves and drunkards learn contrition
Through the London City Mission.

To the poor of humble worth,
To the peaceful upon earth,

To the saints, who sing and pray
Oft, on worship's holy day ;
To the just whose path has shone,
To the throng before the throne,
Time will make a vast addition,
Through the London City Mission.

Ye who love your native isle,
Ye who seek your Saviour's smile,
Ye who would your neighbour see
Set from sin and sorrow free,
Ye who wish to pass your life,
Undisturb'd by civil strife,
All, of high or low condition,
Help the London City Mission !

RESCUE WORK: WOMEN AND CHILDREN.

Up to this part of our history we have not referred to our work among the women of the depraved classes ; not that it is of less interest, for it is, if possible, far more absorbing than that among the men. Indeed, it calls for a notice of its own. When women are degraded to the lowest, they are desperately wicked, and sink to the very depths of iniquity. When engaged in visitation, scenes too horrible for narration are met with, and yet in such as these have been manifested the power of the grace of God. Often in the East of London have we beheld women in groups staggering under the influence of drink, or lying together helplessly intoxicated. At times, while inflamed with liquor, they were to be seen tearing each other by the hair, and biting at each other's hands and faces. But they were easily moved by kindness, and many gladly accepted rescue from the present and eternal ruin. One night we were leaving a

long room in Ratcliffe Highway. A group of women were in the corner of the passage. One was upon her knees, and another was tying up her long hair and placing pins in it with the points upwards. Stopping to look at them, the short inquiry was made—

“Reefing the topsail?”

“No, skipper,” was the reply.

At that time we used to dress in a rough overcoat, the pockets being filled with portions and tracts, so that the thieves might steal something to their advantage. This led to the frequent mistake of being styled “captain.”

“No, skipper. Moll as lives down Wapping is looking arter me, and when she nabs me by the hair she can’t hold me. I can have hers then.”

Looking down upon her with compassion, we told her of a Man who had thorns pressed into His forehead, and nails driven into His hands and feet. He did not hurt, but prayed for His murderers.

“I know what thorns be,” she replied, “as I comed from South Shields, and knew ’em when I was a girl.”

The sweet name of Jesus was then uttered, more sweet perhaps down in those resorts of the guilty than elsewhere; for the name of a Saviour less mighty would be powerless to reclaim them. As the wretched women listened, they were moved to tears, and parted in a subdued and even penitent condition. At the time this Mission was formed the number of such women was simply astonishing, as many of the girls in certain neighbourhoods were trained from infancy for their course of life.

A missionary in the neighbourhood of the docks writes:—

“I believe I am under the mark when I report that I have 2,000 erring sisters under my visitation. Many of these poor creatures, when their sins rise up before them, try to destroy themselves. The dock bridge in Gravel Lane (I call it a second Bridge of Sighs) over which so many have thrown themselves, is now guarded night and day by policemen, by the desire of the Thames police magistrate. I have succeeded in persuading 64 of these miserables to enter homes, and have returned seven of the youngest, who had absconded from respectable parents.”

In other parts of London, even to the dens of the West, there is a constant flow of such poor girls and women; but there and elsewhere they are reached by the missionary, and hundreds of the rescued all over the city give thanks to Almighty God for their deliverance. Though the greater number of them are from the poor, yet many belong to families of a good social position. We knew the niece of a peer, and several daughters of clergymen and magistrates. The aggregate of our rescued ones is very large, as the statistics of Magdalen Institutions confirm. The Society for the Rescue of Young Women and Children have received no less than 1,630 inmates from our missionaries alone.

And here it is but just to add, that our Mission has helped to bring about a more effective treatment of penitents. It is now thirty-three years ago that a missionary assisted the late Mr. Daniel Cooper in framing the constitution of that Society, and it was decided to treat all who might be gathered to them as though resolved to live in newness of life. The hair was not to be cut off, as was then the custom, or the windows screened so that they could not look out. They were to be received into homes for instruction in righteousness, until provision could be made for them.

In the West, special effort was made to reach them as

a class. In the year 1849, Canon Erskine Clarke, who was then at Oxford, addressed a letter to Mr. Garwood, asking him to direct one of the missionaries to deliver sealed letters to every young gentleman wearing the deep blue necktie who might be found in the night-houses of West London on the occasion of a boat race. Though young, we were fixed upon for the service, and two nights of wonderful interest were spent in and about the Haymarket, which then presented a horrible scene of dissipation. From twelve at night until five in the morning, the casinos, and such places as the Turkish and other saloons, were visited. Many letters were given and great was the excitement among the recipients. Once we had to spring into a cab to get out of their way. After this, we were requested to continue to visit these night-houses, which led to their being closed—but we anticipate.

This visitation first of all led to public information being given as to its good effect, and a new effort was devised to bring under Christian influence the women found in them, and thus the Midnight Movement was commenced in 1859. The promoters of it requested us to give the invitations, as the only person they could find sufficiently acquainted with such houses. This was a difficult and dangerous task, as we were hunted out of several dens; but the banqueting room of St. James's Hall was crowded with the invited. After tea at twelve o'clock, the Hon. and Rev. Baptist Noel gave the address. So great was the effect produced, that several of our missionaries, and others who were present, drove off with cabs filled with young people who accepted the offer of rescue. Meetings were soon after arranged all over London, and in these the missionaries took, and

still take, a helping part, so that this effort, and many others of a similar nature, have sprung out of the work of, or been aided from the commencement by, the Mission.

But in this department a strong conviction took possession of the Superintendents of the Mission, and others, that Preventive Institutions ought to be formed. At the present time it must sound strange, but it is true, that at the period of the formation of the City Mission, and long after, there were no Rescue Homes for young girls. Even thirty years ago, girls from seven years of age were to be found on doorsteps, in passage ways and cab yards, utterly destitute, while for the children of criminals there was no shelter. The reports of this Society's work, in its Magazine, the police returns, and the like, aroused a public feeling in favour of Rescue and Preventive Homes. These started into existence, and have increased so considerably at the present day, that the terrible evil of girl-wanderers at night has been stayed, and such outcasts are now rarely to be found.

And here we pay a tribute of gratitude to the ladies whose help has enabled the missionaries to carry out this department of their work. Poor themselves, they could not have rescued so many but for such generous provision. During the nineteen years we were in the work, we were blessed in being the means of rescuing 346 girls and women ; but this is less by far than the number benefited by other missionaries. So numerous were the wretched and homeless creatures at that time, that it was merely a question of gathering them in. To the sympathy of the Rescue and other Societies, and to several ladies, we were indebted for their reception

into Institutes, and therefore to them belongs the honour of so much good. In connection with this work the name of the late Lady Mary Ross stands prominent, as her ladyship always arranged for the rescue of girls brought under her notice. Often, after a night of anxious toil, have we gone to her ladyship with stories of the outcast, and always left her rejoicing that another child was saved.

It is only bare justice, however, to the Society, to add that the missionaries and their superintendents have aided in the formation of many "Homes." Among them those for cripples. At one time deformed beggar girls were common in all our thoroughfares, and pitiable objects they were. Thirty years ago, Miss Caroline Blunt placed under the care of a missionary one of them upon whom she had compassion, because her mother used to beat her if she went home without money. Others equally wretched came under her notice, and a committee of ladies and another of gentlemen was formed for the purpose of clearing the streets of such persons; giving them proper surgical treatment, and teaching them bonnet-making and other trades. Dr. Routh and ourselves joined in the good work, and gave help to the ladies who formed the Cripples' Home for Girls. This has now upwards of 100 inmates, and has benefited many hundreds in body, soul, and circumstances.

One day, after a prayer meeting in the Home, a lady turned to us and said, "We are much pressed with applications to take crippled boys. Do try and form a Home for such." A promise was made, and soon after, in 1865, Dr. Routh invited several gentlemen to his house to consider the matter. As the result, a floor was taken

over a shop at Kensington, and a few crippled boys gathered in. It has now risen to the position of one of our great and most beneficial institutions, under the name of "The National Industrial Home for Crippled Boys." Like aid has been given by our missionaries in the formation of many other Homes and Institutions.

Much might here be recorded about the numerous benefits which have accrued to children generally, especially the girls, by the action of the missionaries; but suffice it to say that as the result thousands of parents have been reclaimed from drunkenness, vagrancy, and other forms of vice. The rise of mother's meetings has helped in the work, so that the once neglected or viciously trained children of the lower classes are now, as a rule, cared for, and, in many cases, guided into the way of life. There is much, very much, however, yet to be done, though the moral tone of the city has been elevated.

As regards results, though in no department of Christian effort are there more frequent and cruel disappointments, yet the known results are more than encouraging. The records of the work give proof of hundreds of the saved being now happy Christian women, some of whom are exceptionally earnest in Christian work. For instance, a lady drove up in a brougham to the Rescue Society's Office, and handing in a large donation, said, "Years ago I was brought here by a City missionary, and was for some months in one of your Homes. It led to my change of heart, and I have since obtained great mercy of the Lord, and am trying to save others." Also volumes of letters could be produced, testifying of the best results, though it is in the nature of things that the reformed should wish to cease ac-

quaintance with all who knew their antecedents. It is indeed true, that we may ransack the world for objects of compassion, may scour the earth in search, of suffering humanity, may roam the countless hospitals and asylums of this country, or dive into the dungeons, or scatter the Bible broadcast throughout the great moral wilderness of heathenism,—but in all the many claims upon our own faith, upon our benevolence as Christians, we can never fulfil a mission dearer to Christ, can never more surely awaken joy in heaven, than when we bring a Magdalen face to face with her Redeemer; and thrill her poor heart, even to breaking, with the plaintive music of that Divine voice, calling her by name: “Mary.”

And in no movement has the action of Christians been more blessed than in the charitable work of reaching out the hand of mercy to those who are ready to perish.

A most encouraging part of the work has been the rescue of young girls found destitute or taken from hopelessly bad parents. As an example we give the following:—The cries of two girls, one six and the other ten years of age, brought a crowd before a house in a low alley. It was found that their name was Heffy, and that their drunken mother had locked them in the room, with some bread and water, when she went out. The youngest had set fire to her clothes and was fearfully burned. She was six months in the hospital, and when discharged, was disfigured in face and had a contracted arm. As the mother neglected and ill-used them, the missionary of the district placed the youngest in the Cripples’ Home, and the eldest in a Rescue Home. Twenty-four years have passed. Both

married costermongers. They are Christian women, and the eldest takes her place on Sunday evenings beside open-air preachers, to help in the singing, and she is known when with her barrow at the wayside, as an honest dealer and as "the singing costerwoman."

Throughout London there are numbers of men and women doing well in life who, when children, were thus rescued, as the good work of our own and other Societies.

We have only space in this chapter to add, that in its twentieth year the Society was called to endure a great trial, as many of its agents were struck down by Asiatic cholera. This epidemic had made sad ravages among the poor, the result no doubt of the bad sanitary condition of their houses, and 5,839 sufferers were visited, of whom 2,095 died. In one court alone, in Soho, there were 32 deaths in a few days, and in four houses in St. Luke's 36 persons died. So offensive and tainted was the atmosphere, that the people were often left to perish without spiritual attention. One missionary visited 189 sufferers, only one of whom had another visitor. The health of the men, of necessity, suffered. Three had severe attacks of the disease; and one, a strong man of thirty-five, was called, after a few hours' suffering, from cholera scenes to receive the martyr's crown, being found faithful unto death.

Even this trial of their missionaries' faith and patience in the Gospel gave the Committee cause for praise. Such devotion was necessary for the accomplishment of their evangelizing work, and it was an assurance to them that their call to action was of God—that He the Gracious One, had, in compassion for the poor of London, raised up for them a ministry of Grace; men who counted

not their lives dear unto them so that they might finish their course with joy. Therefore it was right for them to give thanks and say, "*the Lord is good, a stronghold in the day of trouble; and He knoweth them that trust in Him*" (Nahum i. 7).



LORD of all power and might,
Father of Love and Light,
Speed on Thy word !
Oh, let the gospel sound
All the wide world around
Wherever man is found :
God speed His word.

On this High Jubilee,
Thine let the glory be,
Hallelujah !
Thine was the mighty plan,
From Thee the work began,
Away with praise of man,
Glory to God.

Onward shall be our course,
Despite of fraud or force ;
God is before :
His word ere long shall run,
Free as the noonday sun,
His purpose must be done,
God bless His word.—*Hugh Stowell.*

CHAPTER V.

REPORTETH PROGRESS.—CONSOLIDATION OF THE SOCIETY.
— AUXILIARY ASSOCIATIONS. — LADY HELPERS. —
ATTACK AND DEFENCE.—MR. J. R. PHILLIPS. — REV.
JOHN BRANCH. — TRAINING OF MISSIONARIES. —
EPISCOPAL SANCTION.—MRS. RANYARD'S CONFLICT,
AND THE GREAT REWARD.—WOMAN'S WORK.—LONDON
FAIRIES AND DUST PEOPLE.—THE FIRST MOTHERS'
MEETING.

PROGRESS AND CONSOLIDATION OF THE MISSION.

“The law of the Lord is perfect, converting the soul” (Ps. xix. 7).



A MOTHERS' MEETING.

WHILE thus engaged in the conflict “by which immortal souls are won,” the Society attained to its majority, and presented a strong and vigorous manhood. It is therefore the proper time to take up the thread of our narrative to show the Divine guidance by which the poor of London had been favoured in the raising

up to them by this time of a great company of Evangelists. No less than 320 messengers of peace now threaded the byways and recesses of the metropolis, to whose support the people of God contributed the noble sum of £32,398 11s. 2d. The tender plant had become a goodly tree. Many of its former opponents were now

its warmest friends, and it had obtained other favours of the Lord, and these, upon its twenty-first anniversary, were recorded in the language of praise and thanksgiving. Much holy zeal, wisely directed, had been blessed in the past, and gave good hope that in its manhood the Society would fulfil the promise of its earlier years, and be strong in the Lord and in the power of His might.

On September 16th, 1844, and October 7th of the same year, most important resolutions were taken by the Committee. The first was the appointing of the Rev. John Garwood as Clerical Secretary and Editor of the Magazine, and the Rev. John Robinson as Secretary with charge of the missionaries. They for a long series of years were true yokefellows; powerful and faithful in the discharge of their onerous duties.

It is a pleasing duty to record the raising of funds and the forming, for its support, of auxiliary associations.

From its commencement the Mission received liberal help from Mr. R. C. L. Bevan, but on the 26th of April, 1841, he became a member of the Committee. Since then he has not only devoted time and ability to its government, but of its many generous supporters he has been the most generous. In addition to this he has, in several severe winters, joined with Mr. J. Gurney Barclay in giving a new year's gift of a sovereign to each of the missionaries' children—a sum amounting to upwards of one thousand pounds—a magnificent gift, bestowed when most needed. On October 9th, 1843, he was joined upon the Committee by the Hon. Arthur Kinnaird, M.P., now Lord Kinnaird, who, together with their other colleagues, have borne the heat and burden of our mission day. Open-handed support has been

given to our general fund; many disciples who devise liberal things giving the entire support of a missionary. To local friends we are indebted for solid and continuous aid, and we therefore gratefully place on record the devotion and munificent help of

AUXILIARY ASSOCIATIONS.

The distinction of being the first to extend Christian sympathy to this Mission belongs to the elect ladies and honourable women of all the Churches. At the time when our Founder was coldly received and repelled at every step by the influential among men, the sustaining sympathy of Christian ladies was extended towards him. More than a month before the Society was formed, Nasmith thus wrote to his Dublin friends :

“I find the ladies more ready than the gentlemen to engage in the work. I am carefully passing by the houses of some such, as they are so impatient to know, every time I meet them, what they can do and when they may proceed to work; but I hope to see them shortly. Hasty steps at present might be ruinous, therefore I am still groping for fit office-bearers before securing their kind help.”

Immediately after the Society was known to exist, ladies in and around the metropolis not only cast gifts with liberal hands into its treasury, but they formed themselves into local committees for the purpose of collecting funds for the support of missionaries. The ladies of Hampstead had the honour of leading in this direction. As foremost in the good work, it is well that the names of the treasurer and the secretary should be kept in remembrance—Mrs. Hoare and Mrs. Claypon.

its warmest friends, and it had obtained other favours of the Lord, and these, upon its twenty-first anniversary, were recorded in the language of praise and thanksgiving. Much holy zeal, wisely directed, had been blessed in the past, and gave good hope that in its manhood the Society would fulfil the promise of its earlier years, and be strong in the Lord and in the power of His might.

On September 16th, 1844, and October 7th of the same year, most important resolutions were taken by the Committee. The first was the appointing of the Rev. John Garwood as Clerical Secretary and Editor of the Magazine, and the Rev. John Robinson as Secretary with charge of the missionaries. They for a long series of years were true yokefellows ; powerful and faithful in the discharge of their onerous duties.

It is a pleasing duty to record the raising of funds and the forming, for its support, of auxiliary associations.

From its commencement the Mission received liberal help from Mr. R. C. L. Bevan, but on the 26th of April, 1841, he became a member of the Committee. Since then he has not only devoted time and ability to its government, but of its many generous supporters he has been the most generous. In addition to this he has, in several severe winters, joined with Mr. J. Gurney Barclay in giving a new year's gift of a sovereign to each of the missionaries' children—a sum amounting to upwards of one thousand pounds—a magnificent gift, bestowed when most needed. On October 9th, 1843, he was joined upon the Committee by the Hon. Arthur Kinnaird, M.P., now Lord Kinnaird, who, together with their other colleagues, have borne the heat and burden of our mission day. Open-handed support has been

given to our general fund; many disciples who devise liberal things giving the entire support of a missionary. To local friends we are indebted for solid and continuous aid, and we therefore gratefully place on record the devotion and munificent help of

AUXILIARY ASSOCIATIONS.

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Associations were also quickly formed by ladies of Kingsland, Chelsea, Islington, and other parishes. Soon after this, Lady Ducie formed a Belgravia Ladies' Committee, upon which were several countesses and other ladies of distinction. It is pleasing to know that each of these committees, as a rule, united the most zealous members of the various Churches—conforming and nonconforming—and thus gave the holy impulse of woman's sympathy to the good work, with its depths of affection to the Lord Himself, and regard for the poor and helpless. To the self-denying and loving aid of these ladies, who now in London alone constitute no less than 41 associations, the increase of the good is largely due. "Thy prayers and thine alms are gone up for a memorial before God" (Acts x. 4), and blessing, rich increase of blessing, has been granted.

And among the ladies of England individuals have been found not only the most generous givers to, but also the most courageous friends of, the Society. In early days, when certain newspapers and publications tried to write down the infant Mission, a lady came to the rescue with a powerful pen and a true heart. *The British Magazine*, for instance, which then had an influential circulation, devoted many pages to caustic criticism upon the action of the infant Society.

"We ask," it adds, after a long article against lay agency—"We ask whether, to say the least, any possible good can be hoped for, by a reasonable man, from efforts of which it is difficult to say whether the directors or the agents seem most unfit for the task of instructing the myriads of unhappy beings, who are now living without God in the world," etc., etc.

The practical reply to this came from Mrs. Phelan

(Charlotte Elizabeth) to Nasmith, in the form of an invitation for him to take tea with her. "We must," she said, "meet this foolish attack; therefore give me particulars, and some of your papers, and I will reply in *The Ladies' Magazine*." This was done with such wisdom and warmth that the enemy was silenced, and good brought out of the evil, as at their next meeting the fair editress handed Nasmith five pounds, and said, "Many new friends are being made to your cause, and you must go on with vigour. Take for your motto the words in the strength of which I raised £1,200 for building a church in St. Giles's." And then she wrote down the verse:

"Faith, mighty faith, the promise sees,
And looks to God alone;
Laughs at impossibilities,
And says, '*It shall be done.*'"

The work was thus increased and consolidated in London; but it was not until its tenth year that Christians in the country were generally aroused to a sense of their duty to aid the Committee in the overwhelming work in which they were engaged. To accomplish this a man with special gifts was required, and such a one was raised up for the Committee from the ranks of their missionaries. It was in March, 1843, that John Richardson Phillips was accepted, and appointed to a low district in Spitalfields. Fired with a consuming zeal, after a full day's work upon his own district he used often to spend his evening among the poor in other neighbourhoods, and he became so impressed with the necessity of increasing the staff of missionaries, that he formed the West London Auxiliary. This was and is the most

complete auxiliary organization a society can have. It consists of a gentleman's committee, upon which about twelve gentlemen of position in the district take oversight of the missionaries and of the local funds; a central ladies' and three local ladies' committees—Belgrave, Chelsea, and St. John's Wood. To these are added a committee of Christian tradesmen, who gather help from members of their own class in support of three missionaries. This was well; but Mr. Phillips found that while there was a great increase of good work, sufficient money could not be raised locally to occupy Lisson Grove and other necessitous neighbourhoods. He therefore gave himself up to unceasing labour and constant prayer. His delight was to gather a few devout friends into a mission room, and there plead for the perishing among the people.

One evening, upon his return from a meeting, an event occurred, or rather an impression was made upon his soul, which altered the course of his career. This, from its importance, must be given in his own words, often repeated to us:—

“I was,” he used to say, “passing over Paddington Green in a praying state of soul, when an impression so strong came into my mind that it seemed like a voice saying to me, ‘Organize, organize, organize.’ I stopped as by sudden impulse, and looking up said, ‘Yes, Lord, I will.’ From that hour I had a clear and defined object in life—the providing of missionaries for the perishing poor of London. This could only be done by rousing the Christians of the city—yes, and of the whole kingdom—to a sense of the ruined and dangerous condition of the masses of the people. To do this, ability and strength, which I did not possess, was required; still I was impelled, while leaning for strength upon the Everlasting Arm, to press on, repeating the cry of the perishing to those able to help.”

From this time an impetus was given to the Mission

in London. Existing committees were strengthened and others formed, while every day found him busy in visiting, and every evening addressing public meetings in all parts of London and its suburbs. His zeal, however, had not sufficient scope, as his conviction was strong upon the point that the evangelising of London is the duty of the whole Church, seeing that half of its poor and criminal people come from the country and that a vast foreign population exists among its residents. With this strong conviction in his mind, he visited his relations at Tunbridge Wells, and took the opportunity of conversing upon the subject of the Mission with Mr. Charles Edwards, who is now a member of the West London Committee. This gentleman was so interested that he called a meeting in his drawing-room, of the leading Christians at the Wells, to hear a statement by Mr. Phillips. So effective was that speech that a Resolution was passed pledging Tunbridge Wells to support a missionary upon a poor district in London, and nearly all the funds needed for a year were subscribed on the spot. With this Resolution in his hand, our friend hastened back to London, his mind being occupied with plans to extend his advocacy to other towns.

The district fixed upon for the first missionary supported by the country was certainly as bad as any in London, being situated in the centre of Lisson Grove, with a theatre and infidel hall in it, and a large depraved population. In this district the present writer had soon to be charged with a vital interest. Called by the Divine will, received, pardoned, and numbered with the household of faith, he was impelled to offer himself for service in the Gospel to the Committee of the London City Mission. Upon the day of his acceptance

the letter from Tunbridge Wells was read, and it seemed to them that as "man and means" were provided, the district long fixed upon and prayed over should be occupied without delay.

Next morning, as instructed, we reported ourself to Mr. Phillips, who was anxiously waiting for the interview. Grasping the hand, he exclaimed, "You are my first man, and I believe that the Lord intends to give me scores, if not hundreds, of you." He then produced a map of the district, and proved himself to be a district secretary of high order, as he had "walked it through" and thoroughly understood its people. Prayer, earnest prayer, was then offered for a blessing upon the young missionary in his "going forth," and he left, to enter among the people, concerning whom certain records appear in the early chapters of "The Man with the Book."

The increase of missionaries in West London was now very rapid, and in a few years the number was raised from 16 to 50. Urged on by strong faith and love for souls, Mr. Phillips multiplied appointments, until the Auxiliary became indebted to the Parent Society in the large sum of £410. A conference of the Committees was held, with the result that Mr. Phillips was appointed Travelling Agent, as he felt certain that the provinces would respond to his pleadings for the poor of London.

Full of hope and holy joy he started upon his mission the day after his appointment, and at the end of four months presented to the Committee the following summary of his efforts:—

Travelled during the past four months 3,403 miles.

Lectured on the state of London in thirty-eight towns.

Organized fifteen new Associations.

Arranged for the formation of fourteen other Associations, from which, as from the Associations already newly organized, remittances may be expected quarterly or annually.

Obtained guarantees for the support of six new missionaries.

Expenses of travelling, hire of rooms, printing, etc., £99 13s. 7d.

Remittances *already* received from two only of the Associations, £193 16s. 8d.

We once spent a fortnight's vacation with our very active friend, and never was more hard work done under the name of "rest." From the station of a town he would dash off to the leading bookseller for information as to Christians likely to help, terms of Public Halls, and the like. Then followed rapid journeys to all parts of the town and its surroundings, wherever the good people lived, always attending a weekday service or prayer-meeting in the evening.

By six in the morning Phillips was up, as it was his invariable custom to spend the hour until seven in reading the Scriptures and prayer. He usually read the same chapter in French and English, and then in Bible-class fashion we studied and prayed over a particular passage. Breakfast at eight. By nine the hall was taken, and we were rapidly making our way to the station. On one occasion there was a little lagging behind, when Phillips turned round with a smile and said, "Come, come, step it out. Your bag is too heavy. We belong to the light infantry of our Lord's army. A small bag with necessaries is enough," and as we joined him he added, "I am always careful to start out with boots in good repair,

and a waterproof coat and hat; then I feel equipped for the service."

In this way twenty-five years of active service were spent, and often in much weakness and even pain. Yet the Associations he formed sent about £10,000 a year to the Society. The five years spent in the low districts of East and West London seriously affected his constitution, as he took fever three times, and never fully recovered strength. The result was that he was compelled to retire five years before he was summoned home.

As he had visited through all parts of the United Kingdom, it was amusing to sit beside him with a map of England, as he would rapidly move his pen from town to town, and from county to county, telling about "the best people" in each place. The contrasts in the accommodation he found in different towns was often remarkable. Pointing to Hull one day, he named the friends who received him there, and added, "I slept in a well-appointed bedroom, even to elegance. Splendid furniture, and lace on curtains and pillows. Next day I got to Doncaster, not knowing of the races, and had to put up at a railway inn, where the room was so detestable that I threw myself as I was upon the bed and slept until morning. I was refreshed, however, and after all succeeded in planting the Mission there." Many of our readers will remember him, and will be interested to know that he never forgot the favours received from them, and that they had a living interest in his grateful heart.

But the time of his departure drew nigh, and when we heard that he was entering the waters of Jordan, we went to comfort him and to unite in a parting prayer. Upon entering the room it was evident that he was

passing to the other side of the river. Attenuated, ghastly pale, with an expression of mortal weakness upon the countenance, he was an object for sympathy. But a smile passed over the pallid face, and a momentary brightness glanced from the dim eyeballs, as he said, "Don't take my hand, I can't bear it. There now," opening his hand upon the counterpane, "place your fingers gently on mine that I may feel you are here. That will do ; and now I have something wonderful, very wonderful, to tell you. It is this—the night before the Lord Jesus died, He prayed, 'Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory.' I am included in that prayer, and it will soon be answered. Praise, praise." After a pause he continued, "I have taught doctrine all my life, but there is no doctrine to me now—it is truth, simple truth. Jesus, the Lord Jesus, just the Saviour I now need. It's all reality, blessed reality, not doctrine." He then said some very wise things about the Country Association work of the Mission, which he loved so well. Some comforting words were then uttered from the blessed pages of Holy Scripture, when with effort from deep emotion, he said, "Give my Christian love to each member of the Committee, and tell them that their old servant, Phillips, is grateful for their forbearance and all their kindness. The Lord our God bless them and prosper His work which they are doing." The solemn parting prayer was then offered in which he evidently joined with comfort. Then followed the last good-bye, and we turned away, to see him no more on earth.

The next morning, May 18th, 1882, he fell asleep in Jesus, and a faithful tribute can now be paid to his gifts and devotion.

He was always humble, thankful, and cheerful ; and as he drew near the end of his pilgrimage, self was forgotten, and his Master became all in all. The one thing that could disturb his calmness of soul was reference to his useful life. When in a sinking state, a remark of this kind was made by a friend ; but he was stopped with the reply, "When I see my Saviour face to face, I shall want to go down and *down* and DOWN before Him, to thank Him for all His grace and love." Being found faithful even unto death, he receives the crown of life, with his Lord's "well done," and his name shall be enrolled with those who "by faith received the substance and evidence of things not seen," but—

"He takes his place among his peers ; his peers, and who are they ?

Members of yon celestial throng, whom angel hosts obey.

There rest thee, Christian warrior, rest from the double strife—
The battlefield of London, and the battlefield of life."

And here the opportunity may be taken to express hearty thanks to our numerous country friends who have received deputations from the Society. The Committee are grateful, as by this kindness the influence of their country Secretaries is increased, and expense saved. These officers themselves are deeply conscious of the favours extended to them for the Master's sake. To them, the reception into Christian families is a spiritual benefit, and they are spared the discomfort which attends the seeking for shelter in strange places.

Upon the minutes of the Committee, there are honourable entries of men who in their day and generation faithfully served the Society, and among them that of the Rev. John Branch. He was originally a missionary, but developed so powerful a gift for public

speaking, that he was set apart for this work, and after accepting a call as Baptist Minister, he spent several evenings weekly in advocating the claims of the Society, chiefly to the Associations formed by Mr. Phillips. So great was his power of oratory, that his meetings were always crowded, and in many instances spiritual good followed his addresses. His last service was pleading the cause of the Society, in the Fishmongers' Hall, before a Court of that Company. Next day he was suddenly called to his rest, at the age of 49, Jan. 12th, 1856.

With all these aids, and an increasing confidence in the Society, a great improvement had been effected in the missionaries themselves. At first it was with difficulty that qualified men could be found, it being a new agency requiring special gifts and training. All that the governing body could do, under the circumstances, was to select the best men from the many who offered themselves, and gradually train them while directing their energies. In its first year, Nasmith arranged for the agents to meet him every Saturday evening for prayer, with instructions concerning the work. Weekly addresses were then kindly given upon special subjects by distinguished ministers,—the Evidences, Romanism, and the like. This was helpful. But when the Rev. John Robinson became Secretary, he at once proposed and carried into effect a system of instruction for candidates who were passing their six months' probation. This consisted of a course of lectures, at which the men were at liberty to ask questions, and all were tested as to their knowledge in things necessary for efficiency. All young missionaries were required to attend these lectures for at least a year. In addition to

this, a special address was prepared for the men, who met in their divisions every Saturday morning ; but these were designed to advance spiritual life and to increase zeal for the salvation of souls. We have a vivid recollection of the searching effect some of these addresses produced, especially one of them entitled, "The Heart Not Right with God." This was printed by special request, and was much valued by the men. Then, again, the missionaries formed mutual improvement classes among themselves, with the one object of becoming "workmen that needed not to be ashamed, rightly dividing the word of truth" (2 Tim. ii. 15). So great a blessing rested upon these efforts to gain power in the work, that by the twenty-first anniversary a body of highly qualified men had been obtained, and with gratitude to God be it said, that they have been retained to the present day. Great gifts have never been sought for in our missionaries, though many have brought natural talents of a high order to bear upon the work. The result has been the saving of many precious souls from the peril of the death that is eternal. This is cause for rejoicing. The Gospel age or period is "a year of redemption," a time of testimony to the bond slaves of sin about the kinsman Redeemer, "who loved us and gave Himself for us." It was therefore right, when so many of these slaves of sin had been brought to rejoice in the freedom wherewith Christ makes His people free, for the Society, upon its twenty-first anniversary, to offer the sacrifice of praise and thanksgiving to Jehovah, and say, "Not unto us, O Lord, not unto us ; but unto Thy name give glory, for Thy mercy and for Thy truth's sake" (Ps. cxv. 1).

At this, the twenty-first anniversary of the Mission, the

language of praise was indeed the right expression of feeling, because the two principles for which conflict had been waged, were now generally acknowledged : (1) The union of evangelical Christians in effort to recover the lost population to Christianity. (2) The use of a paid lay agency for attaining the object.

The first was an accomplished fact, as disciples had been drawn together by the constraining love of Christ, and no earthly power could now separate their union in such an object.

The second may be said to have received full acknowledgment when sanctioned from the Episcopal bench. The Bishop of Norwich, who had been an active London Rector, presiding at a meeting of the Norwich City Mission in 1849, said :—

“I now feel bound to cast aside my prejudices and my caution, and from the present day forward to look upon myself as a friend and a supporter of City Missions. There was one objection which struck me as the strongest of those which have been urged against the Society. I will not apologise to the many who differ from me for carefully considering that. I was told that it was not a Church institution altogether, and that on that account, as a Churchman, I ought not to belong to it. This was the strong objection urged, and I will candidly and honestly say, that if I considered the City Mission as *hostile* to the Church, I would not have taken the place I now hold. Pardon me, but I speak openly and honestly upon this subject. I am a Churchman, and by that Church I will stand, and resist whatever is opposed to it. But I consider the City Mission as *friendly* to the Church, and as macadamizing, as it were, the road which leads, not only to the doors of our Church, but to the aisles, ay, and I may also say to the pews.

“Do you require instances of this? I will mention two. It happened once that I was alone, on a railroad, when an individual got into the carriage with me. He knew me; I knew not him; but in a very short time he addressed me, stating himself to be a Churchman, and his words bespoke him to be a religiously minded

man. He rather startled me, however, by adding that he was not converted by a Churchman, but by a Dissenter. 'But,' said he, 'I am now a Churchman, a member of the Established Church of England.' And then he added that he who was the means of his conversion, was a City Missionary; and that, when converted, he went to the City Missionary, and said, 'Which shall I be, a Dissenter, or a Churchman?' Now mark the answer. It was the answer of neither a Dissenter nor a Churchman—it was the answer of a Christian. The Missionary's reply was, 'I heed not whether you are a Churchman or a Dissenter; but it would give me much joy could I be assured and certain that you are a Christian.'

"In proof of my assertion that the City Mission is macadamizing the road to the Church, my second instance is contained in a note from a clergyman, now near me, in which he states, that in his congregation there are ten or twenty individuals who, he believes, but for the influence of the operations of the City Missionaries, would never have entered his Church at all. I have given the substance of his note, which he assures me is correct. I am, therefore, I think, justified in saying that the City Mission may even be called a Church Mission. And I am not without hope—may I not rather say I am confident—that the time will come when the prejudices which prevent this from being seen, will be removed. And when they are removed, the advocacy of the City Mission will be removed from your platforms to our pulpits. This is my hope—this is my prayer—this is my belief."

LADY HELPERS AND WOMAN'S WORK.

In Christian labour, as well as in things temporal, woman is man's natural and best helpmeet. When once the heart of a woman has been won to the love of Christ, it is her happiness and her delight to be employed in works of mercy. Women are true workers in every mission field, and in London have proved themselves to be fellow-labourers of great power. While many, as we have seen, devote themselves to the sustenance of the Society, others have gone down into the

depths with the missionaries and been their co-workers. If it be true that the missionaries and their superintendents form a body of earnest men, whose efforts are united in this great machinery of mercy, it is equally true that their wives, sisters, and daughters form far more than a thousand loving hearts, who bring their holy sympathies, and prove their adoring gratitude to the blessed Redeemer, by joining in this ministry of grace to the poor.

It was this sympathy in the interest of the people that led to the formation of Mothers' Meetings, an outgrowth of our work, which has become very popular, and which has effected a vast amount of good among the poor of the Metropolis. We therefore give a short account of their establishment.

The first Mothers' Meeting was opened in Weippert's Rooms, Davies Street, Berkeley Square, upon the 14th July, 1852. The missionary, who was under the superintendence of Lord Gainsborough, had received aid from several ladies in visiting the poor. These became interested in the women, and at the suggestion of the missionary, they consented to give Scripture instruction to a few mothers, if he could gather them together. In the course of visitation he spoke to a great number, and when he had found twenty willing to attend, they met in the room, the ladies being there to receive them. After reading the scriptures and prayer, a conversation took place, in which it was suggested they should spend about two hours together every week, part of the time to be occupied in religious instruction and part in needlework. The ladies soon discovered that they had obtained a great power for good over these poor mothers, and the women themselves were delighted,

and began to take kindly and neighbourly interest in each other. The class soon increased to 150 members, and had to be sub-divided; other ladies, several of whom were of high rank, joined in the movement. Lord Shaftesbury called in one evening when the full class was at work, and gave an address to the mothers. On leaving, he said to the missionary, "This is one of the most remarkable inventions of modern times."

Soon after this, the missionary, who was supported by the members of Craven Chapel, formed, with the aid of three young ladies, the second Mothers' Meeting upon the model of the first. They met for the first time on the evening of the 16th of November, 1858, and the number soon increased from 12 to 173. One of the ladies became treasurer, to whom twopence a week was paid by each member. This, with outside help, bought material for garments, and the women, many of whom could not cut out or sew decently, became good needlewomen, and the appearance of themselves and children was soon changed for the better. Best of all, however, was the spiritual and moral change, as the ladies sought the salvation of these mothers, and thus won many of them to the Saviour, while intemperance and slatternly habits were corrected in all.

From these meetings others rapidly sprung up, some connected with, and others separate from, the Society; but as a movement, it has proved most helpful in the uplifting of the poor of London. It has brought hundreds of ladies down to the poor, and done much to link the upper and lower classes together in a kindly sympathy. To the honour of many ladies be it said, they leave their home comforts in all weathers, and with punctual kindness condescend, like the Master, to those

of low estate. We may mention one lady, who lives at Clapham, who has for years come twice a week to Wapping for the purpose of meeting her humble, but true friends, as she calls her forty mothers. She, like all who thus serve in the Gospel, is dearly loved by the people and is honoured with marked usefulness.

The Bible Woman is another development of City Mission labour, and, as a necessity, sprang from it. The poorer the district the more necessary was it found to secure the aid of Christian women. The wives of missionaries, with but few exceptions, have been true yokefellows with their husbands in their labours. It could not be otherwise, as sharers of their husbands' joys and sorrows. As Christian men, they, as a rule, had married in the Lord. Before a candidate is accepted, the question is always put from the chair, "Is your wife likeminded with yourself?" and the judgment of the Committee as to his acceptance is influenced by the reply. From narrow means, and the nature of the work, the cares of a missionary's wife are very heavy, and yet we have known many who have devoted much time to sick women in their husbands' districts, and in helping on the Mothers' Meetings. Then, again, the missionary often finds a Christian woman living in or near his district, willing to show kindness to strangers, though they may both be equally poor. Widow Peters, of Paradise Court, for instance, became the right hand of the missionary, though her means of livelihood was a trifle from the parish and odd work. An old disciple, it was her delight to aid in the recovery of her lost neighbours, and thus confirmed the truth, that the Lord's poor are among His most precious jewels.

It was in this way that woman's work among the poor was gradually developed, until form and force was given to it by that servant of the Lord Jesus, the late Mrs. Ranyard. By her zeal and ability the "Missing Link" was wrought out of material already prepared, and now, as the London Bible and Domestic Mission, it is a powerful evangelistic force. Their records and our own prove how helpful woman's work is in the poorer districts, and it is gratifying to find in early accounts such references to our Society by Mrs. Ranyard, as the following. Writing of the Paddington Dust Wharf district, she says :—

"My first consultations were held with Mr. Pearson, the excellent City Missionary of the district, whose twelve years' labour has borne admirable fruit, especially in connection with the chapel provided for canal boatmen, stablemen, carmen, dustmen, cabmen, coalheavers, and wharf-labourers, who congregate in this locality, and cause it to be specially a missionary station. A Sunday-school, a penny bank, a sick and provident club, and a reading-room, are all now prospering under his fostering care ; but he has long seen that some *womanly* teaching among the women, and especially as connected with A BIBLE MISSION, would be of great assistance to him with regard to his own work. . . .

"By the aid of his experience, therefore, the good woman, Martha, was selected, as one who, though herself very poor, had, to the extent of her means, been always willing, at his suggestion, to clean a room or make a bed for a neighbour in sickness. He said he believed her to have been long one of the Lord's people, ready and willing to do the Lord's work.

"Martha's own full experience of poverty fits her to sympathize at once with her poorest neighbours. The missionary told me he could not forget the day he visited their home, when her husband was recovering from fever, which is abundantly prevalent in the district. The poor man, who by accident had injured his hands and also his feet, in his calling as a plasterer, answered a kind word of congratulation with, 'Yes, sir, I am much better ; I am so hungry now ; I could eat anything.' 'That is a mercy, is it



A VISIT ON THE DUST HEAPS.

not?' said the missionary; to which the reply was, 'Yes; but I've nothing to eat—and yet God is very good,' he continued. 'Don't He hear prayer quick?' He went on to explain that they had been praying earnestly 'that God would be pleased either to send them food, or *damp* the children's appetites; and all this morning,' he added, 'they have not once cried for bread.'

It may be well, if only to show the variety of classes influenced by the Mission, to glance at the dust-wharf people; for they, from the offensiveness of their calling and their debased habits, had been left alone, to live and die without spiritual care, until a missionary was appointed to them. He found that their occupation was entirely with the refuse of a vast number of dust bins. The men cart it to the yard, where it forms heaps, said to be worth from £4,000 to £5,000 each. The women, who are called and delight in the name of "Fairies," stand in long rows upon these heaps, sifting, from early morning until late at night. The cinders are sold to laundresses, the ashes to brick-makers, and the software and hardware for road making. Things of value are constantly found in the sifting, such as silver spoons, rings, money, and even cheques and bank notes. The homes of the "Fairies" are decorated with strange "findings" in the way of ornaments. Pieces of dinner and tea services, some of great beauty and even crested, are to be seen in their filthy rooms.

But as regards the women themselves—who at their work present a strange appearance—sometimes their feet are in navvies' boots, hands and arms the colour of ashes, scarcely to be distinguished from the grimy piece of carpet tied around their waist, as they stand upon the heap, to protect them from the scraping of the cinders, a man's old coat possibly completing the

costume. As for their homes, they are places like stables, where with their children ravenous around, they sit down to partake of the evening meal, with unwashed hands and without changing their clothes. The perquisites they bring home are manifold. The missionary once called to see a dustman, who was sick. As the man stirred something boiling in the saucepan, the remark was ventured, "You have something very nice there." The man replied; "Well, mayhaps you may like some of it; it is some bones well washed, and some potatoes and onions, my wife picked off the heap. It's very nice for me."

Such were the homes into which one of the early missionaries was sent, the people being utterly ignorant of revealed truth, and morally as unclean as their occupation. Yet precious gems were to be gathered out from them for the Redeemer's crown. After several years of labour, a revival of religion took place among them, and the result was, a great change in their hopes and lives. Often were we privileged to attend Bible and prayer-meetings with the missionary, when forty and even fifty of these men, and their fairies, were present, as clean as they could make themselves, several being praying, happy Christians. While their children were gathered to schools, sober habits had helped them to better homes, and a more successful missionary was never sent to a people.

In these poor women the life and power of the Christian religion has often been developed, so that they have found the way to be useful to others. One of them became very ill, and had, with her child, to attend the Samaritan Hospital. In the waiting room a woman uttered bad language, when she was stopped by the dust-woman with the remark :—

"Mine's a dirty business, but I wouldn't now keep a heart so bad as to let me say such wicked words as that."

"You would if you was me," was the reply.

"No," was the firm answer ; "the blood of Jesus makes us clean from all sin, and I've been to Him and got saved. Now, you go, and He will do the same for you."

It is a rule of the institution that the patients bring their own medicine bottles and gallipots, and she noticed that many were so poor that they could not afford to buy them. She therefore, when able to go to the dustheap, placed bottles and gallipots on one side, and took them home with her overnight, washing them, that they might be dry in the morning. With them in her apron, she trudged off to the hospital, glad that she could do something in the way of sweet mercy.

After eighteen years of faithful work, the good missionary took fever on the district, and in three days passed into heaven. Never did the bereaved mourn more sincerely over the loss of a benefactor than did these poor dust people the loss of Henry Pearson. A great company of them stood round his grave with tears and sobs, and his name is uttered with affection among them to this day.

The mourners were not left without comfort and care, as a man full of sympathy was appointed to them. His work, like all who follow the successful pioneer, was easy, as the dust people gave him a welcome ; but it was not his privilege—and to successors it never can be—to enjoy the position of affection won by those who, in the face of hostility and danger, accomplish the Christ-like task of "setting at liberty them that are bruised." The

affection of the upraised and the saved is the earthly reward of those honoured servants of our Lord, and they ought therefore to be among the most cheerful and happy of men, and say, "*Sing unto the Lord, and bless His name; show forth His salvation from day to day*" (Psa. xcv. 2).



HARK, the solemn trumpet sounding
Loud proclaims the Jubilee ;
'Tis the voice of grace abounding,
Grace to sinners, rich and free.
Ye who know the joyful sound,
Publish it to all around.

Is the name of Jesus precious ?
Does His love our spirits cheer ?
Does His promise still refresh us,
By abating doubt and fear ?
Is He good to us and true ?
Such He'll be to others too.

Were you once at awful distance,
Wandering from the fold of God ?
Could no arm afford assistance,
Nothing save but Jesu's blood ?
Think how many still are found
Strangers to the awful sound.

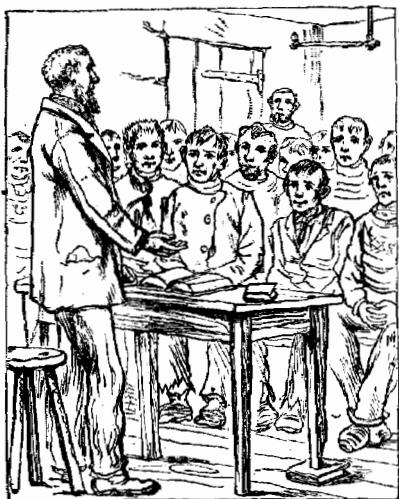
Brethren, join in supplication,
Join to plead before the Lord ;
'Tis His arm that brings salvation,
He alone can give the word.
Father, let Thy kingdom come,
Bring Thy wandering outcasts home.—*John Kelly.*

CHAPTER VI.

TELLETH MUCH CONCERNING THE THIEVES OF LONDON.—
THE DEVIL'S ACRE.—A PICKPOCKET.—SHUFFLE-PITCH-
ING.—RECLAIMED AND SAVED.—A DEN OF THIEVES.
—MR. JACKSON, THE THIEVES' MISSIONARY.—HIS LIFE
STORY.—INFLUENCE IN THIEVEDOM.—A MEETING.—
LORD SHAFTESBURY AND RETURNED CONVICTS.—
MARVELLOUS SUCCESS.—BURGLARS' TOOLS.—THE
CLOSE OF A USEFUL LIFE.—OUR HOSPITALS.—SONS
OF CONSOLATION.—WORKHOUSES.—INFIRMARIES.—
THE VICTORY WON.

THE THIEVES, THE AFFLICTED, AND THE PAUPERS.

“Where sin abounded, grace did much more abound” (Rom. v. 20).



MEETING IN THIEVE'S PARLOUR.

“**I**LLEGAL industry,” if a pleasant term for the action of that army of criminal people who dwell within the capital of England, and who live by dishonesty, has certainly the merit of a clear definition. Though their industry places them at once in antagonism to the moral law and the law of the land, they

are still industrious, as “they sin to live,” and the public, in addition to vigilance on its own part, requires the aid of a large body of police as protectors from illegal practices.

After the statements and facts contained in a previous

chapter concerning Arab children, it is scarcely necessary to add, that the habitual thief and confirmed felon with whom we have now to do has had a training for his profession. "Born into the business," as a burglar whose father died in transportation once said to us. When the whole juvenile population of a crowded neighbourhood were neglected, and surrounded with vicious examples, they necessarily grew up to be pilferers and "sneaks," and the most clever among them developed into skilled and hardened criminals. The professor of a merely worldly philanthropy once said of them, "We must take care of the children, and let these die out." Such, however, are not the principles of the followers of Christ. He came "to seek and to save that which was lost," and like His great prototype, the sun, which sends forth its rays of pure and beautiful prismatic light into the lowest recesses of pollution without contracting impurities itself, so He, the glorious Sun of Righteousness "went about" among the most defiled of our race, casting around Him the rays of Divine light and purity. As with the Master, so with the disciple. Renewed by His Spirit, with the mind which was also in Him, though in humble degree, they by all constraining love yearn for the salvation of the lost, and knowing the power of His gospel, they use it as a reforming force.

Thus it was that the early missionaries, with heroic zeal, entered the secret places where criminals hid themselves from the emissaries of justice, and became familiar with the dens. At first shunned, resisted, and even hated, by the subduing influence of Christian love they became conquerors, as their enemies were gradually won to peace with them. More than this, these enemies and plunderers of the respectable classes found that they had

real friends, and by styling their once unwelcome visitors "our missionaries," showed their capability of being brought over to the right.

It was in the early years of the Society that their missionary, Walker—who invaded "The Devil's Acre," in Westminster—gained power over this apparently hopeless class. They first resisted, then tolerated, and at last made him their confidant. An Industrial Home for thieves who had been convicted was established, to accommodate forty inmates, and was soon filled. Their ages varied from eighteen to forty. Many good people, and a section of the press, looked on with incredulity and distrust at this strange dealing with "gaol-birds"; but a very large majority were reclaimed, and several became useful Christians. In proof of this, we give the history of the first thief received into the Home.

This young man was over twenty at his admission. When a child he had been abandoned by his parents and cast into the streets. He soon became expert in the art of picking pockets, on one occasion depriving a person in Cornhill of no less than £150 in bank notes. With this, the largest booty he had ever made, he repaired to a house in the neighbourhood where stolen property was received. In the room into which he was shown, through an aperture in the wall a gloved hand was projected, into which he placed the notes. The hand was then withdrawn, and immediately afterwards thrust out again with twenty sovereigns, which was the amount he received for them. He immediately made his way to Westminster, and invested £10 of this sum in counterfeit money at a house not a stone's throw from the Institution.

For the £10, he received in bad money, what repre-

sented £50. With this he sallied forth into the country with the design of passing it off by a process known amongst the craft as "shuffle-pitching." The first place he went to was Northampton, and the means he generally adopted for passing off the base coin was this. Having first buried in the neighbourhood of the town all the good and bad money in his possession, with the exception of a sovereign of each, so that if detected in passing a bad one, no more base money would be found upon his person—he would enter a retail shop, say a draper's, at a late hour of the evening, and say that his master had sent him for some article of small value, such as a handkerchief. On its being shown him, he would demand the price of it, and make up his mind to take it; thereupon he would lay down a good sovereign, which the shopman would take up; but, as he was about to give him change, a doubt would suddenly arise in the buyer's mind as to whether his master would give the price asked for the article. He would then demand the sovereign back, with a view to going and consulting his master, promising at the same time, to be back again in a few minutes. Back again he would come, and say that his master was willing to give the price, or that he wished the article at a lower figure. He took care, however, that a bargain was concluded between himself and the shopkeeper; whereupon he would again lay down the sovereign, which, on this occasion was the bad one. The unsuspecting shopkeeper would give him the change, and he would leave with the property and the good money. Such is the process of "shuffle-pitching." In the majority of instances he succeeded, though sometimes detected. In this way he took the circuit twice of Great Britain and Ireland; stealing as he went

along, and passing off the bad money. There are few gaols in the United Kingdom of which he has not been an inmate. His two circuits took him nine years to perform, his progress being frequently arrested by the interposition of justice. It was at the end of his second journey that he applied for admission to the Pear Street School. He had been too often in gaol not to be able to read, but he could neither write nor cipher when he was taken in. He soon learnt, however, to do both; and after about seven months' probation, emigrated to America, of his own choice. The missionary of the district accompanied him on board as he was about to sail. The poor lad wept like a child when he took leave of his benefactor, assuring him that he never knew the comforts of a home until he entered the Institution.

Several letters have been received from him. After landing he soon obtained employment. When he had been five years in America he became foreman in a saw mill, and sent over for several of his old comrades in crime, who had also been reclaimed. In one of his last letters to the missionary who had rescued him, he states "that he had become a communicant at a Baptist Chapel, that he had married a young woman who was also a communicant, and that they were as happy as poor sinners can be out of heaven."

There is, however, one name, which has for forty-four years been known and loved in the thievery of London; a missionary who entered into rest while these pages were being written. We will, therefore, attempt to sketch a life, one of the most useful and interesting of any in the records of missionary enterprise.

Thomas Lupton Jackson was the son of Roman Catholic parents, who trained him carefully in their way.

When about twenty years of age he was present at a conversation between his father and a priest, which led him to search the New Testament for proof of the power Rome claims over the souls of men. This reading led him to see the way of salvation clearly, and he became converted and united himself with "the people called Methodists." He at once commenced visiting and outdoor preaching, and in the third year of the Mission he became a candidate for the honour of storming one of the bad districts of the city, and was appointed to Goodman's Fields. At the time this was one of the most wretched parts of London. To a large body of thieves and Magdalens, had been added some thousands of the most debased and violent immigrants from the south of Ireland. Among the six hundred families of his district were only two who professed to be worshippers in Protestant churches. He used to say that, at first, all his strength and courage, with the aid of constant grace, was necessary to enable him to gain a footing among the people, who offered a desperate resistance to the invader. He found the Irish Romanists very bitter enemies, while the greater number of the youthful criminals were children of such. He was, however, a man whose presence was calculated to subdue opposition. Tall and strong, with a large countenance of benign sweetness, his smile had a subduing effect. He understood the Irish Romanists, and soon succeeded in obtaining a kind of command over them. This is proved by an account in our records of his asking a member of the Parent Committee to preside at a tea meeting which the poor of the district had provided for themselves. This occurred forty-two years ago, and then upwards of 300 of the most wretched people of East London were drawn around him by his

teaching and personal power. A number of the Irish and thieves were present, and, strange enough, Jackson read a statement about the good work being done among themselves, from which we give short extracts.

“You will be glad to know that the Jewess who is always at the prayer-meeting has spoken to me about acknowledging Jesus as her Saviour, and I have seen the rector of our parish, who is preparing her for baptism.”

“You know Tom Jones, who went for a soldier. Well, I have a letter from him, in which he begins with the words, ‘Come and hear all ye that fear God, and I will declare what He hath done for my soul.’”

“You will be glad to know that a youth I met with in the cellar of the old lodging-house, and who has been once convicted, has been praying for a new heart, and cannot steal any more. I have got him into a Refuge, where he will learn a trade.”

“In the other lodging-house I had a sharp talk with a roomful of rough fellows; two or three of them are now here, and I am glad to see them. Well, one of them said, ‘I forget how many times I have been in prison. But let me see. I have been in at Chelmsford, Norwich, York, and Manchester. Many times in London, I forget how many, because I began so young.’ ‘Well,’ I replied, ‘you must be a clumsy hand, to be in trouble so often. Jesus Christ wants to be your Saviour.’ Well, he came with eight of them to the thieves’ prayer-meeting, and he is being helped on for a better life.”

From these extracts it will be seen that Jackson was a man of spiritual power and strong common sense. In these neighbourhoods the people know each other, and the greater the number of convictions the greater the

admiration of their companions. Thus it is that thieves cling together. Jackson knew this, and at once secured the sympathy of their companions and neighbours in his efforts to reclaim, and he succeeded.

But his fame gradually spread, and his prayer-meeting literally became a den of thieves. The police authorities showed interest in the new power which had risen to their aid, because to them it was a plain fact that scores of the most determined burglars and pickpockets were brought to live honest lives. They therefore grew very friendly, and for a long series of years Jackson held a weekly class for reading the Scriptures and prayer in the police station of his neighbourhood.

In the thieves' lodging-houses he visited, several young men of great ability were reformed, and afterwards led useful and even honoured lives. One of them, after rising to a position of respectability, did good service as an evangelist in a poor neighbourhood, and was ultimately accepted as one of our missionaries. Like other of our own converts, he has been honoured with success in reclaiming others.

Lord Shaftesbury, in his introduction to this book, has given a graphic account of a "round robin," addressed to him by a company of thieves, and of his visit to them with Mr. Jackson, a visit which led to other gatherings of criminal men. Jackson thus describes the visit:—

"About four hundred male felons had assembled when his lordship arrived, and then I gave out a hymn and offered prayer. After this I read an address, informing his lordship about the hundreds of criminal and depraved persons who came to my house weekly, for the purpose of consulting me as to the possibility of their leading a better life. Many individuals had



CONFERENCE WITH THIEVES.
LORD ASHLEY (SHAFTESBURY), AND MR. JACKSON,

been benefited—young men and vagrants led to give up their nefarious practices; young women and destitute children placed in institutions; and this in addition to a spiritual awakening among an order of people who, to the full extent of its meaning, were ‘dead in trespasses and sins.’

“His lordship then addressed the thieves in a very kind and manly speech, expressing his readiness to help them in any way they could suggest. He then read and commented upon the four following reasons, which I gave for asking them to attend meetings at my house.

“1. To lead all to feel their common ruin, and the magnitude of their crimes, that they might be led to repentance before God, and seek to be saved by Jesus Christ the Saviour.

“2. To lead them to have confidence in each other.

“3. To suggest what would be the best means to save from this common ruin; and—

“4. To induce them to labour in union and peace for the attainment of their deliverance.

“This meeting proved to be a success, as several of the men explained their difficulties to his lordship, and the impossibility of some of them getting into employment, and a general desire to emigrate was expressed.”

As one result of this strange gathering, it was thought desirable to hold three other meetings for criminals, at which the following facts were elicited:—

No.		First Meeting.	Second Meeting.	Fourth Meeting.	Totals.
	Number of individuals present	97	159	138	394
1	How many of you have been in prison?	97	159	138	394
2	Have all of you been in prison for theft?	97	159	138	394
3	How many of you ascribe your fall to intoxicating drink?	29	47	27	103
4	How many of you are abandoned by your friends who could help you?	26	24	21	71
5	How many of you have friends who cannot help you?	22	0	83	105
6	How many of you have friends who would help you if they knew your present state?	1	9	5	15
7	Are you willing to give up thieving and go to work?	97	159	138	394
8	How many of you have mothers living?	15	29	14	58
9	How many of you have mothers in the Union Workhouse?	1	1	0	2
10	How many of you have a father living?	14	27	17	58
11	How many of you have fathers in the Union Workhouse?	1	0	0	1
12	How many of you have a step-father?	3	8	7	18
13	How many of you have a step-mother?	6	10	8	24
14	How many of you are married?	1	3	4	8
15	How many of you sleep in Unions?	87	54	69	210
16	How many of you ascribe your present ruin to sleeping in the casual ward?	27	38	42	107
17	How many of you are likely to get into trouble?	97	159	138	394
18	How many of you are willing to emigrate?	97	154	137	388
19	How much do you get for every pound's worth of goods?	{ 5s. in the pound if we are not known, but if we are known { 10s. in the pound.			

Many incidents of interest occurred at these meetings, and multiplied good resulted. One thief, for instance, rose, and being confused, said by slip of the tongue, "My lord and gentlemen of the jury—not jury—I mean Mr. Jackson." At another meeting a gentleman attended who addressed a kind of sermon to the men. To this they listened with impatience, and at length one of them shouted out: "We are hungry, and must leave here to steal or starve. What is to become of us if we reform?" Upon this a young man advanced from the further end of the room, whose appearance,

as contrasted with that of the other, was a sermon in itself. The most breathless silence ensued, as he was well known to them. "My friends," said he, "I can fully sympathise with you in the difficulties of the present moment. I was myself for many years a thief, and I have gone, perhaps, as deep as most of you in sin, and sunk as low as any of you in misery and wretchedness, as the natural fruit of my sin. But it was my happiness to meet with Mr. Jackson. He urged me to relinquish thieving. I was disposed to do as he exhorted me. But I did not see how to carry it into execution without starving. He told me to pray, as the gentleman has now told you. I determined to try what prayer would do. And while I tried it, I was indeed all but starved. I would have submitted to any self-denial to have obtained an honest penny, and to have got into work, even although I had received for it what would barely have kept together soul and body. But I could not succeed. So earnest was I, that hearing there was work to be had at Exeter, I resolved to go after it. I did so, and when I arrived I was disappointed. I then had neither stockings nor shoes. It was the summer, and the roads were very hard. I tramped the whole distance there and back; and as I returned, my feet blistered. After I had proceeded further, the blisters broke; and by the time I reached London on my return, my feet were almost mortified. I was now in a worse position than when I left London. Still my friend, Mr. Jackson, urged on me to persevere in prayer, and assured me that if I were sincere, God would at length appear for me. I followed his advice, and I now stand before you as a monument of the omnipotence of prayer. I trusted to it, and at length I gained

some small employment of a very humble character. But I continued to rise, though very gradually and only step by step, until I obtained a respectable situation, which I now fill. I can enter, my friends, into your difficulty, but as having passed through it, and been delivered from it by God's grace (for I trust I can now say, I love God, and am loved by Him), I recommend you what, having rested on myself, I have found successful. It has made me a happy and a blessed man, and it will make you the same, if you will try it." After this speech, the men said no more against looking for help to an almighty God.

These meetings, greatly increased Jackson's influence; indeed, he found it necessary to have a room in his house set apart for the criminal people, who called upon him during all hours of the day and night. This room became known throughout the criminal world as "The thieves' parlour!" and thousands of them in it became the object of a holy sympathy.

Hundreds of depraved youths, men, and women, had there been brought to their knees to ask for pardon, and had deliverance wrought out for them from sinful lives.

Jackson was all his lifetime an ardent teetotaler and temperance reformer. He always carried a Bible and a pledge-book in his pocket. During his long service he obtained upwards of 15,000 signatures. He was also earnest in the emigration effort, and sent some hundreds of his criminal and vagrant friends, after their reformation, to the colonies and the United States. He was also distinguished as a sabbatarian, and wrought a moral revolution in Rag Fair itself. He used to take a large quantity of illustrated publications into the densely crowded fair on Sunday mornings, and as the

dealers cried out—"Who'll buy, Who'll buy, Who'll buy?" he would walk through crying—"Who'll take; I give." Sometimes mobs of Jew dealers and buyers used to surround him, but so numerous were his friends that no one dared to touch him; besides, his genial happy countenance disarmed the enemy. So great was his influence over the ungodly multitude, that the Lord Mayor hearing of his efforts, one Sunday morning visited with him. Soon after effective steps were taken by the Common Council to stop desecration.

And thus the years passed on, his power increasing, even when bowed down and feeble with age. Though London, ever-increasing London, had more than doubled its population, the labours of himself and fellow-workers, with improved police arrangements, effected a large diminution of the criminal classes within its boundaries,

Thirteen years ago Jackson gave the following number of persons benefited by himself; but after this, though in labours more abundant, he ceased to keep an accurate account, from the increasing pressure upon his time:—

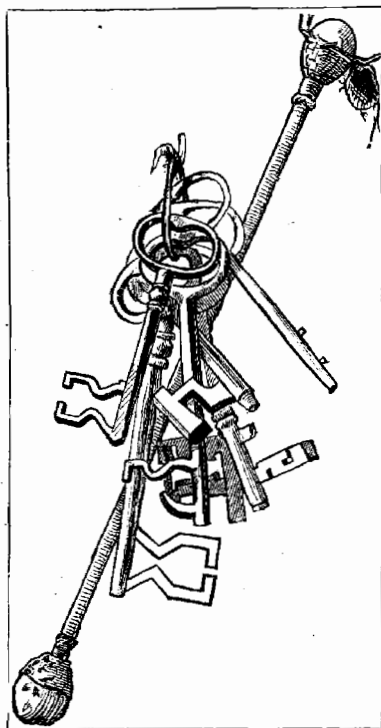
"Number of outcasts and criminals who have visited me at my own house—men, 4,714; women, 3,230; total, 7,944.

Of these the number who had been in prison was 5,544
 And the number of their imprisonments was . . . 12,269
 The number of meetings held by me with the
 criminal classes has been 11,048

RESULTS.

Restored to their parents or friends	199
Sent to asylums or refuges	229
Employment procured for	568
Emigrated	183
Couples living in sin induced to marry	589
Became communicants	82
Persons more or less benefited, about	2,000"

It was no uncommon thing for reformed thieves to give him their "tools," as they called them. This, for instance, is a picture of a bunch of skeleton keys and a 'neddy' (life preserver), which a burglar handed to him, when, after prayer in the parlour, he resolved to steal no more.



With the picture we give a short history of the man - who used the "tools."

J. W., aged 22, had been seven years a practised thief, and sixteen times in prison. Though a fine, intelligent young man, he was a mass of criminality, perpetrating acts of plunder at which nature shuddered, often carrying the dreadful "neddy" for self defence. He was a burglar, and had been several times in Newgate, but as often did he escape transportation. He was easily led by his as-

sociates, who were as abandoned as himself. He told the missionary what were his most successful plans. One act will show something of his character. He, with two others, broke into a house in Regent's Park, and with their tools—skeleton keys, screw-drivers, and

jemmy (*i.e.* a short crowbar)—soon opened the safe, and having intimation that the gentleman kept his cash in a chiffonier in his bedroom; he volunteered to fetch it. He opened the door, which was locked, found the gentleman asleep in bed, managed to unlock the chiffonier and bring off the cash. They got off from the premises, but were taken by the police near the place. One was transported, and J. W. was imprisoned for twelve months. Upon his discharge he was led to visit the thieves' missionary, with the forlorn hope that he would assist him to emigrate. He had often tried to get work, but had been so frequently recognised by the police, either public or detective, that he was unable to retain any situation. They would make known to his employers that he was a convicted felon. He, therefore, could not get permanent employment, and considered himself a lost man. He often plunged into crime with desperation, as if bent on eternal ruin, for he despaired of ever bettering his condition.

The missionary induced him to attend his meetings, and he had not been in attendance many weeks before he began to manifest deep interest in the service, and he was often the first present. According to the missionary's plan, he, with others, selected passages for explanation, and these plainly showed the state of his mind. On one occasion, when Jackson invited the young men themselves to engage in prayer at these meetings, J. W. was the first among them to comply with the recommendation. Often did he deplore his past life of crime, and when his conviction of sin had deepened, he on one occasion said, "My sins are so great and black I can neither wash them away, nor make resolution, nor give them up; and then I feel so down

in my mind, I go to my Bible, and it directs me to my Saviour, and I am sure to get comfort." He often intimated that he was too great a sinner to be forgiven; but he was enabled to persevere in prayer, in which there was an earnestness and fervour which bespoke sincerity, and often did his companions say to the missionary, "I wish I could pray like him." As a proof of his sincerity, it may be stated that he had to walk a distance of seven miles every time he came to the "thieves' house" to the prayer-meetings, and as he took each journey 135 times between June and January, he travelled on foot in that time no less than 945 miles to hear sin exposed, salvation through Jesus Christ set forth, or to unite in prayer with others who had been thieves, that they might realize an interest in Redeeming Mercy.

It was no small pleasure to the missionary to hear him on one occasion declare in prayer, "O thou blessed Jesus, thou art the only Saviour. I do bless Thee that Thou hast given me peace, and enabled me to feel that Thou hast saved me." From that hour he gave most decided evidence of conversion to God; but being a convicted felon, he emigrated, in order that he might obtain permanent employment. He succeeded in getting a situation, in which his master promised to keep him as long as he chose to stay. The letters he sent home to his parents and to the missionary, very satisfactorily proved that he was indeed a miracle of grace.

In addressing his parents he wrote—"I am sorry to hear my father is short of work; but if he believes in the Lord Jesus Christ, and puts his whole trust in Him, and depends entirely upon Him for support, you may depend you will never want. Say, 'give us this day our

daily bread,' in true sincerity of heart, and believing in Jesus.

'He died for you, He died for me,
He died to set poor sinners free.'

Yes, glory to God! Oh, then, beloved parents, if His promises are so good, and his conditions so easy, accept of them while it is yet to-day.

"No time for you to delay, for you know not what a day may bring forth. Oh, my dear parents, seek Him while He may be found, for He has said, 'My Spirit shall not always strive with man.'"

The following is an extract of a letter addressed by him to the thieves' missionary:—

"Dear Sir,—I have obtained that precious gift, the forgiving mercy and love of Christ. I believe, through faith, I am received as righteous in the sight of God. I feel happy in the love of Christ. I feel at times my heart would break from out of my body and fly right to heaven, but at times I feel very much cast down. I look back at the years of sin, and at the number of crimes I have committed against God, and when I view my own vileness and wickedness, I feel that there is no hope for me in those moments; but glory to God, it is but for a moment, for the very next minute I feel the power of the blood of Jesus, and I cry out, 'Lord Jesus receive me.' I pray for faith constantly to believe on Him. Often, dear sir, can I realize what the Apostle Paul felt when he said, 'I have a desire to depart and be with Christ, which is far better.' I love to be in communication with my Saviour Jesus Christ. I love His way, I love His people, I love His Church, and to think and talk of His mercy and His kindness. Often when at work is my heart

lifted up in prayer, and believe me, sir, neither you, nor any part of your family, nor any of the kind friends, are forgotten at the throne of Grace."

And thus Jackson worked on with unflagging zeal, absorbed in the blessed work; as he once said to us, "He got old without knowing it." Three years ago, when in his 73rd year, the Committee excused him from visiting, but he continued to receive visitors in the thieves' parlour, and to conduct meetings with the police. Among these he was in great favour, and his last visit was paid to them. About noon, on the 31st of October, 1883, he entered the Leman Street Station of the H Division of Metropolitan Police. At the request of a party of constables, who were being photographed, he was taken with them; after which he distributed tracts, and gave a short Gospel address to the men. He spent the evening with a party of friends, and himself sang with deep feeling,—

"I am weary of loving what passes away;
The dearest, the sweetest, the best may not stay;
I long for the land where all partings are o'er,
Where death and where time can part us no more."

That night the first symptom of disease was observed, and next morning there was a consultation of physicians. A week of suffering and weakness followed, and he gradually sunk. His was holy dying, as his faith remained firm, and his anticipation of glory brightened with increasing weakness. His last words of consciousness were, "Help me, dear Jesus! I am going home—to die no more—Jesus." And so he passed away over to the other side.

Throughout his long life of Christian effort, Mr. Jackson always enjoyed the confidence of earnest workers

in the cause of religion, and was regarded with especial favour by Lord Shaftesbury. The day before his death he gave us some receipts for books he had bought, and said, "Give these to Lord Shaftesbury, with my Christian love, and thank him for all the help he has given me for more than forty years. God bless him, bless him." In reply to the message, his Lordship wrote, "So the dear, valuable man—the friend and fellow-labourer of yours and mine—Jackson, has gone to his rest. Well, never did I feel more assured of where a departed man has gone to. I wrote yesterday to Mrs. Jackson. I am deeply touched by his blessing. 'The effectual fervent prayer of a righteous man availeth much.'"

"Throughout East London, to its lowest depths the death of our Thieves' Missionary was a cause of deep sorrow, and this was shown by the attendance at Abney Park Cemetery at the interment. Among the mourners were the Rev. D. Greatorex, B.A., Vicar of St. Paul's, Dock Street; Rev. W. Humphries, of St. George's Wesleyan Chapel, and Basil Wood Smith, Esq., long his local superintendent. The *cortège* was led by deputations from the H Division of Police, and from the Midland and Great Northern Railway depôts in Royal Mint Street. More than 100 City Missionaries followed the hearse, which was escorted by police officers, wearing the uniform of the force, who also bore the coffin from the house. Many Christian friends and many of the poor crowded the cemetery, among whom were mingled not a few of the depraved classes, all lamenting the loss of a true friend. The service at the chapel was conducted by the Rev. R. Dawson, who delivered an eloquent address relative to the life of him whom the Committee regarded as a man rarely to be met with for usefulness, consecration, and achievement. The coffin, escorted by police-constables, was borne to the grave upon the shoulders of eight missionaries. The service there was rendered by the Rev. T. S. Hutchinson, who closed the usual form with an address, in which he enumerated the results of the labours of the departed, and made statements which proved that a true Christian warrior had fallen—one who had accomplished much to lessen "The Bitter Cry of Outcast

London." A hymn was then sung, and the solemn service was brought to a close.

The good work in the district is continued, as a young missionary of promise has been appointed to it, and we pray that the mantle of Jackson may fall upon him. It is also well here to add, that at the present time several missionaries in different districts of London are exerting a powerful restoring influence over its criminal population, knowing, from a well-earned experience, that with them also "the Gospel is the power of God unto salvation."

The work of this Mission is one of marvellous diversity, and we therefore turn from the assembly of the wretched and the hardened criminals, to a branch of labour which requires not the stern courage of the reprover of sin and bold teacher of righteousness, to scenes where men equally brave, but of other graces, even "sons of consolation," are required.



HOSPITAL VISITATION.

TO those who are called to endure affliction, the feet of messengers who bring glad tidings of peace are indeed welcome. When the Son of Man, with Divinity veiled in human form, trod on earth, He, with the outflowing of infinite compassion, was easy of approach to the suffering, while He went about healing all manner of sickness and disease among the people (Matt. iv. 23). By this graciousness He gave witness to His being the fountain of mercy, and thus commended His religion to our common humanity. The mind, the sympathy that was in Him, is in its degree a proof of discipleship, even to the end of the ages; and therefore visitors to those suffering from acute pain, or a sense of mortal weakness—who approach the bed of anguish in the Name that is above every name—are bearers of a strong consolation, strong because in tenderness and gentleness they represent Him who counts acts of sweet mercy as done unto Himself. “I was sick, and ye visited Me.”

It is no wonder, then, that the sick bed has been the leveller of much opposition to the aggressive work of the Society, and that the first visit paid by the first missionary was to a suffering woman, and that with the best results. She was dark in soul, without peace or hope; but three weeks after, when sinking, nearly her last words to the visitor were: “Blessing be upon you, sir. God sent you to lead me to peace when I was in such trouble; to lead me to the true light, and to know the grace of God.”

As the Society made progress, increasing numbers of the sick were discovered, and these were not only visited

at home, but in many cases followed to hospitals and infirmaries by these "sons of consolation;" and thus it was that Samaritan institutions were gradually brought within the action of the Mission. "Do pray with me, sir," said a suffering woman to a missionary who had been visiting one removed from his district. He could not pass her by, and so he prayed with her; and upon another visit she asked him to quiet the distress of a poor man in the next ward. Another missionary visited a sweep suffering from soot cancer. So happy did he appear after the visit that the Sister requested the missionary the next time to go the round of the ward. This was done, and general regret was expressed that when the sweep got well, those who remained would receive the benefit of Christian instruction and sympathy no longer.

The soothing and beneficial influence of this visiting from bed to bed commended itself to the chaplains and medical officers at each of the great healing institutions; but the authorities of the Royal Free Hospital, Gray's Inn Lane, were the first to secure the full services of a missionary. Though forty years have passed since he presented his first report, it still has a freshness about it which proves that his teaching had the converting quality of the religion which is pure and undefiled.

One of the first patients influenced for good was a girl, who had absconded from her home in a Buckinghamshire village. When truly penitent she begged her friend to write to the Rector in whose school she had been trained, not to her parents. He at once came up to London and took his stray sheep home. Her repentance was unto life, as she lived as a true Christian for many years; and the good clergyman became a

valuable helper to the missionary, aiding him in the rescue of the lost so frequently found in those houses of the suffering.

A few years after, by request of the chaplain, the governors of the London Hospital applied for a missionary, and they secured the services of one of the most devoted agents of the Society. A labour of the greatest interest was before him, as in the course of each year many hundreds of patients, suffering from every kind of malady, were brought under his influence. One of his first discoveries was that God-fearing men and women were seldom to be met with in hospitals, while the anxious were there in large numbers. He was a punctual man, and loved his work; therefore to the minute as the clock struck ten he entered, and with one short interval for lunch, kept on at his blessed work of reading the Scriptures, with prayer, from bed to bed. At certain times, however, he conducted services in the wards. These services consisted of a reading from the Bible, followed by extemporary prayer, or a few collects from the Prayer-Book; then a short gospel address was given, and the benediction pronounced. As a rule, the patients behaved reverently. Those who were up, and could do so, knelt in prayer; while the many sufferers in bed clasped their hands, and with closed eyes sought the Divine blessing. Last year this missionary retired, worn out with unceasing work for twenty years. Before he left, the governors, in acknowledgment of his faithful service, made him a governor (with all its privileges), a well-earned honour. It is no exaggeration to say that tens of thousands of sufferers received consolation from this good man, that many hundreds of the dying were supported by his ministra-

tions during the pains of dissolution, and many souls were led in the time of suffering to Him "who forgiveth all our iniquities ; who healeth all our diseases." A correspondence was kept up with a large number of discharged patients, and the Hospital Prayer Union, which he formed at the commencement of his work, now numbers 1,760 persons, many of whom were once sufferers in the hospital.

For eighteen years—from 1846 to 1864—the Islington Fever Hospital was visited by a man whose singular devotion to these sufferers excluded him from all intercourse with friends and from many means of grace. His name was Kaines. He was a strong-framed Scotchman, and a staunch Presbyterian. Upon calling to visit a man in the hospital he found that, though many of the sufferers desired instruction and prayer, and that several patients daily passed into eternity, no minister or Christian visitor entered that region of the Shadow of Death. Moved by a holy sympathy, he volunteered for this forlorn hope ; and never was a bearer of waters more welcomed by parched lips in the desert than was this bearer of the living waters to the fever-stricken inmates of this hospital. They received him gladly.

In his second year he thus wrote :—

"There has been a larger proportion than usual of cases of scarlet fever, inducing putridity. I have had the peculiar taste on my palate for days together, and have been obliged to take medicine to get rid of it. Several of our nurses have died during the year, and as many as three medical men were down with fever at one time ; one of them is now slowly recovering from a third attack. Is it not a mercy and a wonder that I should have been spared."

There were 250 beds in the hospital. Deaths in one year, 556. All were visited by the missionary only, who

spent 939 hours in the institute, besides services in the grounds to the convalescent.

Fearlessly, and we may add grandly, this man of faith pressed on, and the Lord was with him of a truth, as, while multitudes of sufferers received comfort, many souls were granted as seals to his ministry. Rejoicing over the folded ones was to him a reward for isolation from Christian intercourse. While thus actively employed he was taken ill, sank gradually, and entered with holy joy into glory, there to join many to whom he had ministered during their affliction on earth. For devotion to duty and daring courage, Kaines was worthy, when here, to receive the Victoria Cross; but he has entered the presence of the Great King, who giveth to every servant according as his work shall be.

A first, and then a second, missionary was appointed to Guy's Hospital, and a wonderful field for sowing the seed of the Kingdom it has proved. It has twenty-three wards, each of which has a peculiar character, from the particular disease generally treated in it. The accommodation is for 690 patients, and near that number are always glad to be spoken with about their soul's deep interest. The characters of the patients vary; but bitter opposition, with bad language, is rarely met with. The rule is readiness to hear the Word, and this makes the work very heavy from constant speaking with sick people. The duties are sometimes most offensive, and prejudicial to health. There is, however, a great reward in the number of precious souls who are aroused to concern for their eternal safety, and it may be said of such in the language of the Psalmist, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Ps. xxxiv. 6).

One instance shall be given out of hundreds.

“A young man from Derbyshire was with us for a whole year, and suffered much from a diseased shoulder. At one time his life was despaired of. At first he was reserved, but became interested in the expositions of Scripture. Then he received my visits, and in the course of a few weeks became an anxious inquirer for salvation. One day he opened his mind, and said: ‘My parents are Wesleyans, and I have disgraced them. When a youth, as soon as I got from home, I not only neglected all right observances, but went far into the wrong way. My sins are of double dye; can there be mercy for poor me.’ He was gradually led to the foot of the Cross, and one morning he was found rejoicing in a sealed pardon. He wrote his parents a letter which caused them to rejoice with a great joy, and on his discharge, cured, he returned home with a treasure he did not possess when he entered the hospital—‘peace with God through our Lord Jesus Christ.’

Such narratives of grace could be multiplied, but it is necessary to place on record the Divine leadings by which many souls have been saved, and much moral good accomplished, in our

WORKHOUSES AND INFIRMARIES.

At the time the Mission was established, the workhouse was considered by a large body of the poor as a kind of hotel, into which they might freely enter when ruined by sin as well as by misfortune. Many indeed went in to winter, and came out in the spring. The result of this was, that the early missionaries had occasion to spend some time in their district and some in neighbouring workhouses. As good results became known to the parochial authorities, arrangements were made for suitable agents of the Society to be set apart to visit these congeries of unfortunate and debased

human beings. For convenience, part of the time of a missionary became a very general arrangement, until the Holborn guardians of the poor expressed a wish to have a missionary to themselves. It thus happened that by the twentieth year of the Society, 25 out of 31 workhouses and infirmaries were under part or full visitation. At a certain workhouse, the chaplain and five out of thirteen guardians opposed the appointment when proposed by one of their number. Debates and discussions took place upon the question, but it was carried by an increasing majority. The ground of opposition was, "that paid lay agents must of necessity be hostile to the chaplain; at least, that such could not work together." When, however, the chaplain admitted that he never visited the refractory wards, and so heavy were his duties, with nearly 2,000 inmates, that he could rarely speak with the sick, unless sent for to administer the Sacrament, the missionary was voted in and set to work. In accordance with the spirit of peace which has always influenced the Committee, the chaplain was appointed superintendent, and never did Christians act better together and esteem each other more highly. They worked in Christian fellowship successfully for many years.

A more important field of labour than the workhouses it is almost impossible to find, for three reasons: (1) from the number of inmates; (2) from the nearness to death on the part of a large number; and (3) from the character of the class of population found within their walls.

There is a disagreeable feature in workhouse visitation peculiar to the place, and this was more felt at the commencement of our work than now. The houses were

then crowded with hordes of idlers and pauper tramps, many of whom were born of generations of paupers and criminals. The great body were uneducated, and the chaplain and teaching staff were unequal to the spiritual and educational work. Corruption of speech, and the provoking of each other to lying and insubordination, was the rule, while religious truth was not listened to except to be ridiculed.

The early missionaries in the workhouse, as elsewhere, had a hard time of it, and much grace, firmness, and determination were required, to do battle with the opposing influence. Writing of the St. Pancras casual wards, the missionary averred that he dare not describe the sights he had seen, nor the language heard there. Visitation began at seven o'clock in the morning, as soon as the inmates were called up by the wardsman. They then commenced hanging on their rags. "In the light of the early morning," writes a missionary, "they are filthy objects, repulsive in the extreme. Rebellion stamped upon their countenances, defiant in look and blasphemous in speech; resembling some new order of wild beasts, rather than men. There are, however, a few decent poor, who shrink to the background; but it must seem strange that the attention even of these people was secured by firm speaking, and the wonderful invitations of Divine mercy to the poor and wretched. Known as a friend, many have spoken to me after the service, which only lasts twenty minutes, and several wonderful rescues and restorations have resulted."

In the infirmary wards the work is equally hard, and our experience is, that the strongest men break down after a few years and have to be removed to ordinary districts, though there are a few exceptions of some

retaining the position for a long time. As it is from bed to bed work, and many of the sufferers are deaf, loud reading and speaking is required all the day long. Then again, there is something very depressing in the number of death-bed scenes. Our visitor in the Holborn Union writes: "During the year there have been 437 deaths in the House. With all these I read generally in the wards, and with many of them individually. In one week we had nine deaths. All of those I had specially visited, and was present at the time of their dissolution. I was sent for to visit a dying woman at one o'clock in the morning, as she was calling for me. While I was with her she expired, and as her lifeless body lay on the bed, I addressed the ward on the necessity of seeking the Lord while He may be found. I have been obliged to cease labour twice from coming in too close contact with the dying.

"We are at this time once more without a chaplain, and by the request of the guardians, I am doing the whole of the week-day duty, even chapel services in the week, in addition to double visiting in the house, and the care of the sick and dying. I have during the past year had 129 services in the chapel and hall, and I think it kind that I am allowed to continue them."

Proof has been given from the commencement of the work, that both paupers and their guardians value the efforts of our missionaries.

For instance, when it became known in St. Pancras Workhouse that their missionary was to be changed (because of his health), a monster petition was prepared and sent to the Committee. Its prayer was: "*Please, gentlemen, let your missionary remain with us, as we shall be very unhappy if he is taken away.*" Then followed

the singular autographs and marks of nine hundred and thirty-four inmates.

In the Holborn Infirmary, the sick poor presented their missionary with a testimonial of their gratitude, subscribed in halfpence, but worth nearly two pounds.

So long since as April, 1860, the Board of Guardians of the Whitechapel Unions, passed the following Resolution :—

“Resolved—“That the Board learns with the deepest regret that the duties hitherto fulfilled by Mr. Richardson as a visitor from the City Mission, to the Workhouse, are about to terminate, and that controlled in the expenditure as Boards of Guardians are, it has not been in their power to have offered him inducements to devote his valuable service entirely to the visitation of the workhouse of the union.

“That the Board express their full conviction of the great comfort and advantage the inmates of the workhouse have derived from his visits and services therein ; and that the happy mode possessed by him of affording instruction and consolation, together with his thorough knowledge of sacred Scriptures, has enabled him to impart the great truths of religion to the poor in a manner best calculated to effect their feelings and habits. This Board is satisfied that, under the Divine Providence, he has effected lasting good upon many, and that all have the best feeling toward him.

“That this Board also desires to bear testimony to the great benefits derived from the exertions of Mr. Richardson, in procuring admission for a large number of unfortunate females into asylums, and for adopting other measures for their reclamation from vice, by which many have been restored to and become good members of society.

“Deeply deploring the loss sustained by the Board and inmates of the workhouse, by cessation of his services, this Board desires to offer him their best thanks for the manner and zeal in which his ministrations have been conducted, and express their best wishes for his future welfare and happiness.”

The chaplain of St. Pancras Workhouse thus wrote the Committee :—

“March 11th, 1879.

“It is now eighteen months since I opened a Bible-class here for men, which your missionary has conducted ever since, and if numbers may be taken as any criterion of success, it certainly has been such, and has induced many men to attend, who from sheer inactivity would not trouble themselves to go to a place of worship.”

This and other good shows the work done by the Mission, and the necessity of having missionaries in such houses; for the people are all together, and easier reached than when outside. Some have lost character and position, and are averse to any teaching; and others, lower in the social scale, have scarcely had any education.

“Take the address, sir, of my mother, and please write her when I am gone, as it will ease the anxiety of all at home.”

This request was made by a young man of twenty-five years, who had been brought into the Infirmary in an emaciated condition from cold and hunger. When, as the result of medical care and comforts, he got better, he told the missionary that he was the son of a Yorkshire farmer, and that ten years before he had absconded from home with stolen money. He had been to sea, and in South America had taken yellow fever. Upon his return he was very weak, and failing to get a ship, became a dock labourer. Being low in health, and starving, he had taken to beg, and this failing, he had been brought in, in a fainting state off the pavement, to this kindly shelter. After much persuasion, his friend obtained permission to write to his parents, informing them that the lost was found. This evidently caused

joy and rejoicing in the farm-house, as a few days after a brother came to the Infirmary and took him home.

Some months after, the mother wrote a most grateful letter to the missionary, thanking him for his influence over her son, and added: "The prodigal whom I had foolishly idolized, as he was a bright, clever boy, has by your kindness returned to me, after being lost ten years, clothed—in his right mind—at the feet of Jesus. God be praised."

The records of this section of the work contain numerous instances of this kind—girls and young women in great numbers being restored to their friends.

To the onlooker it must appear dreary work to spend one's life among the aged sons and daughters of sin and sorrow, within the dingy walls of a workhouse; but to a man of right spirit there is great joy in winning souls to the Saviour, and, like Him, in "binding up the broken-hearted." And then there is pleasure of a heavenly kind in triumphing over the wicked, by bringing them into subjection to the obedience of Christ, and in seeing so many pass homeward with expressions of saving faith.

In the history of this Mission many proofs have been given of the unfeigned sorrow of the people in districts bereaved of their missionary. We have known every room darkened and every shop closed in a poor district at the death of its visitor; but in the workhouse the bereavement among the once hardened and the friendless is touching indeed, strong crying and tears continuing for hours, even for days. In proof of this we copy a descriptive narrative from our Magazine. We were witnesses of the all-prevailing grief in Marylebone Work-

house when intelligence of the death of their late missionary arrived.

“Early in the day ‘Poverty Square’ (a yard in the workhouse) became crowded with its aged and infirm visitors. These stood in groups, and while converse was earnest they constantly glanced toward the entrance. At length the master sent word that he had made early inquiry and was told that Mr. Herbrechter had passed a bad night and was sinking. A shade of sadness clouded every countenance, and a deepened gloom spread through yards, wards, and infirmaries. The coming of the chaplain, medical officers, of any one who could give information, was anxiously watched for, and while they are watching, we will visit the chamber where the good man is overcoming the last enemy.

“We enter a back room in a neighbouring street, and find the patient in an exhausted state, after a night of acute suffering; besides, his minister and the chaplain had already seen him. When asked if he was quite happy, the old smile lit up his countenance as he whispered, ‘Yes, a great sinner saved; tell the dear old people so. Pray.’ Towards evening he gradually lost consciousness, but upon a friend repeating the words, ‘Blessed are the dead which die in the Lord, for they rest from their labours,’ he took up the word ‘rest,’ and repeated it several times, and with this last utterance upon his lips, he entered into the ‘rest which remaineth,’ after a life of constant and devoted labour.”

When the Committee of the Mission heard of his removal, they knew that they had lost one of the most faithful of their servants, and they placed his name with honour upon their minutes. Being mindful of his self-sacrificing spirit and abounding labours and joyousness,

they made public acknowledgment of his worth in their annual report, and said :—

“ We bless Thee for the quiet sleep Thy servant taketh now,
We bless Thee for his blessedness, and for his crownèd brow,
For every weary step he took in patient following Thee,
And for the good fight fought so well and closed so valiantly.”



BLOW ye the trumpet, blow,
The gladly solemn sound,
Let all the nations know,
To earth's remotest bound ;
The year of jubilee is come ;
Return, ye ransomed sinners, home.

Jesus, our great High Priest,
Hath full atonement made ;
Ye weary spirits, rest ;
Ye mournful souls, be glad :
The year of jubilee is come ;
Return, ye ransomed sinners, home.

Extol the Lamb of God,
The all-atoning Lamb ;
Redemption in His Blood
Throughout the world proclaim ;
The year of jubilee is come ;
Return, ye ransomed sinners, home.

Ye, who have sold for nought
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love :
The year of jubilee is come ;
Return, ye ransomed sinners, home.—*C. Wesley.*

CHAPTER VII.

GIVETH INFORMATION CONCERNING FOREIGNERS OF
MANY NATIONS.—ORIENTALS.—OPIUM DENS.—THE
BOOK IN MANY TONGUES.—HEATHENS ENLIGHTENED.
—FOREIGN COLONIES IN LONDON.—GERMANS.—
SPANIARDS.—ITALIANS.—FRENCH.—SCANDINAVIANS.
—LA MAISON DES ETRANGERS.—INTERNATIONAL
EXHIBITIONS.—PARIS CITY MISSION.—FOREIGNERS'
FÊTE.—THE WORLD INFLUENCED FOR CHRIST.—
PRAISE.

FOREIGNERS.

“The Lord God hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary” (Isa. l. 4).



A CABIN VISIT.

AFTER the heathen ambassadors had visited Jerusalem, the Lord, by a prophet, put the question to Hezekiah: “What have these men seen in thy house?” If a similar question had been asked on their return home of heathens, who, as sailors and visitors, about the time this Mission was formed, had stayed a while in the port of London, the answers would have been startling indeed. As we have seen, the native poor lived in wretchedness and a heathenism of their own kind, but the poor foreigners who sojourned for a time among them were consigned to the deeper depths of social misery. Though upwards of 40,000 men of various colours, and of every

kindred, nation, people, and tongue, have yearly trod our blessed English shore, and dwelt for weeks and even months beneath the shadow of our churches, they were utterly uncared for, and went back to their own dark lands unblest with a knowledge of the only true God, and of Jesus Christ whom He hath sent. But worse even than this, they returned infected with a moral pollution which could only exist where the vicious and the criminal of the world herded together in festering corruption.

The condition of the resident foreign population, especially of East London, was equally bad. Indeed, a gentleman from Berlin, who then visited our capital, wrote:—"Things have sadly changed since the commencement of this century. Then the German name was universally respected in England, but now London appears to be a vast receptacle not only for the poor, who had no chance of gaining a livelihood in their own country, but also for all kinds of runaways, vagabonds, and criminals of our own and all continental countries." Not only was this true, but those residents and sojourners from other lands were, through force of poverty, compelled to live among a thoroughly godless and depraved population. Their condition was indeed more pitiable than that of the neglected people among whom they dwelt, as their ignorance of the English language, and the prejudice of the respectable classes against them, forced them to crowd together under social circumstances as debasing as those of the savage in uncivilised lands. But for them, also, deliverance was at hand. The principle enunciated at the early morning meeting in Kenning Terrace had in it a beneficial influence powerful for their elevation. Men, families, and colonies of

people, were no longer to be hidden away from the civilized and the Christian, as the decree had gone forth that London should be penetrated, even to its lowest depths—that it should no longer be neglected, but sought out—that under-shepherds from the Great Shepherd and Bishop of our souls should seek for every lost sheep in its all but impenetrable resorts, with the object of gathering them under His loving care for time and eternity.

Distressing indeed were the scenes and circumstances met with by the pioneer missionaries sent to riverside districts in East London, and well calculated to excite righteous indignation, and a yearning, holy sympathy. For example, one winter's morning a young missionary saw a group of people round the body of a man who had been frozen to death, and thus describes the scene :—

“Who is he? Where did he come from? Had he no friends? were questions prompted by natural kindness. But the haggard face, tattered clothes, and swarthy features, showed that his birth-place could not be far from the banks of the Ganges. A jury was empanelled, and gave their verdict, that this child of the sunny land had died from cold and starvation. Nothing was known of him. A knife at his side, and horny hands, bore evidence of honest toil. That was all. He was evidently a Lascar who had been engaged in bringing the produce of Hindostan to our isle. Poor fellow, he found neither help nor sympathy in this land of gold and philanthropy. Strange, indeed, in the midst of so many merchant princes, enriched with Indian gold, that the stranger who brought the precious things of the torrid zone should die, uncared for, on a winter's night, in one of our London streets. But he was not the only neglected one, for the coroner stated that he had recently held inquests upon eight Asiatics who had thus died, and that to his knowledge nearly forty had been found dead under similar circumstances.”¹

¹ See, “Asiatic in England.”

To the early missionaries whose duty it was to penetrate the acres of riverside tumble-down tenements, which consisted of narrow streets and a very maze of alleys, by-ways and rents, strange colonies of heathenism presented themselves—rendezvous of strangers, drawn together by the sympathies of race or religion, or by the necessities of a common misery. Here “crimps” and “land-sharks,” of our own and Eastern lands, preyed mercilessly upon Oriental and African seamen, while disease and death, decked in gaudy tinselled robes, allured their victims to the grave.

One of the visitors in the Oriental quarter writes: “There are several houses here devoted to Asiatics, presided over by Chinese, Malays, or Hindoos, according to the country of the Asiatic seeking fellowship. Each of the proprietors has an English companion, some of whom have lived so long in this element that they use the Oriental vernacular, and have been known to act as interpreters at the police courts, when the oft-repeated quarrels of Asiatics have brought them into trouble. We have indications of their position in the names which these women bear, such as Mrs. Mahommed, Mrs. Peroo, and Mrs. Janoo, Oriental names derived from the proprietors of the houses referred to, or Chinese Emma, Calcutta Louisa, and Lascar Sally. Let us enter the first house in the colony of evil spirits; it has three women, and is kept by a Chinese. This is a Chinese gambling house, and several Celestials are so earnest in their dangerous play that they scarcely notice our presence. At one end of the table they are gambling with dice, which they cast with much energy into a glass, whirl it violently round, and toss them out again with fevered excitement. The

money is rapidly changing hands, and poverty and destruction will soon be the inheritance of the gamblers. At the other end of the table they are equally in earnest, though at quite a different game. Here they are playing with Chinese cards. These are about three inches long and three-quarters of an inch broad, embellished with Chinese pictures and reading. The flashing eye, the rapid and excited accents of the tongue, tell us that things are becoming desperate. Above is the opium room, which also serves for fraud and robbery. The proprietor is a native of Amoy, and accommodates about twenty Chinese."

Another missionary speaks of his district as follows :—

"The scenes in the street when ships arrive in port and the crews are paid off, are at times indescribable. Men of all colours and of half a score of nations, are accompanied by a host of women. Many are drunk, and all are riotous. The women have sailors' hats on their heads and sailors' belts round their waists. They are quarrelling and pulling each other about. Some have been robbed, and the police are amongst them. The language uttered is such as Satan only could suggest ; and the whole scene calls up in the mind of the spectator an idea of the orgies of hell."¹

Such, and even worse, was the condition of "Oriental London," when our Mission first sent evangelists into it. We say even worse, because no pen dare describe the horrors of Tiger Bay and its surroundings, which formed a perfect pandemonium. Thousands of the people were either soddened or maddened by drink. Fumes of opium and bad tobacco filled the air. Profanity and every abomination was openly and wantonly practised, and so complete was the reign of sin, that like the condemned in torment, they had no rest day nor night.

¹ *London City Mission Magazine*, for August, 1857.

Ere we cease to dwell upon the sickening scene, we must add, that this was all that Asiatics then knew of England's Christianity. That upon returning to their dark lands, the description of such scenes as these was the only answer they could give to the question : "What did you see, what did you learn in London?"

But when this state of things became known, the conscience of the country was awakened, and the now aroused Church became ashamed of her neglect and wrongdoing towards the stranger within her gates. While sending the Gospel to heathen and other lands, the light of life was withheld from those at our own doors, When the Pundit Nehemiah Goreh, who had found salvation in India, came to London to see the wonders of the far famed land, one of the facts he left on record was, that some of his countrymen whom he visited in London had often heard of the Saviour in Calcutta, but had never done so in London, though one man had been to this centre of Christendom no less than seven times.

Christian sympathy was, however, being drawn forth to these poor foreigners, many of whom were British subjects. Officers who had served in India, and others, were led to consider their miserable condition ; but their most helpful friends sprang from the ranks of the London City Missionaries. Thirty-five years ago, Mr. Salter, who was then working in a district of West London, was presented with a Hindostanee Testament, by a friend who had given up the study of the language in despair. Soon after, Meer Jaffier Ali, the Nawab of Surat, with twelve followers, settled down near his district ; in addition to this, he took a great interest in one Shaik Hammed, a native of India, who resided in the Dudley Refuge for the Destitute, which was under Mr. Salter's

continual visitation. Desire to instruct this poor stranger in saving truth was the impulse which led to a determination to acquire the language, and for this purpose a footing was gained among the Nawab's suite. Terms of intimacy were quickly established between the missionary and Dost Mahommed Shah, an educated native of Surat, with view to an exchange of language. The Hindostanee Testament was the adopted reading book, so that Gospel truth was heard in the Mahomedan kitchen, from the time the student made his first appearance.

After a few months the effort began to tell in the work of our Mission, as Mr. Salter was able to read to poor Shaik Hammed, in the Refuge, the blessed truths from Holy Scripture, which he had learned to read with correctness in the Prince's kitchen. But the work opened up in other ways. Mahommed Ali, the prince's nephew, became an inquirer after spiritual truth, and used to ask the reader in the kitchen to read to him upstairs also. Conversations followed, upon such subjects as the inspiration of the Scriptures, God's hatred to and punishment of sin, and the merit of the blood of Christ to atone for our sins, all of which, before he left England, he firmly acknowledged. A warm attachment sprang up between teacher and taught, and as a proof of his friendship, Ali gave the missionary lessons in the Persian language, thus increasing his power for good. All this instruction was brought to a close in August, 1857, as the Nawab then returned to India; but every member of his suite had been made acquainted with the way of salvation, and they all possessed Bibles in Hindostanee, or other languages.

Soon after this, the Queen of Oude came to London,

with a retinue of 130 persons, many of them of high rank. The missionary, as an interpreter and teacher, was welcomed by the Moulvies, Moonshes and eunuchs, and while instructing them in the Christian religion, perfected himself in their language. But all this proved to be but a preparation and training of the Lord's servant for a life-work of the greatest interest, viz. for occupying the great Asiatic mission field of London.

It was upon the 31st of May, 1856, that Prince Albert (of grateful memory) laid the foundation stone of the Strangers' Home for Asiatics, Africans, and South Sea Islanders, in the East of London. The Bishop of Bombay, the Chairman of the East India Company, and his Royal Highness the Maharajah Dhuleep Singh, took part in the proceedings. This was a great event for the strangers whose good was sought. Comfortable rooms, arrangements for the safe deposit of their money, and 200 beds had been provided, but a man was needed to board the incoming vessels from Eastern lands, to inform the sailors of the provision made for their safety and welfare—one who could and would dare penetrate the haunts and opium rooms of Foreign London, to succour the oppressed who had no helper. It was evident that Mr. Salter had been raised up for this work, and the Committee of the Strangers' Home, and that of the London City Mission, arranged for his transfer from West to East London.

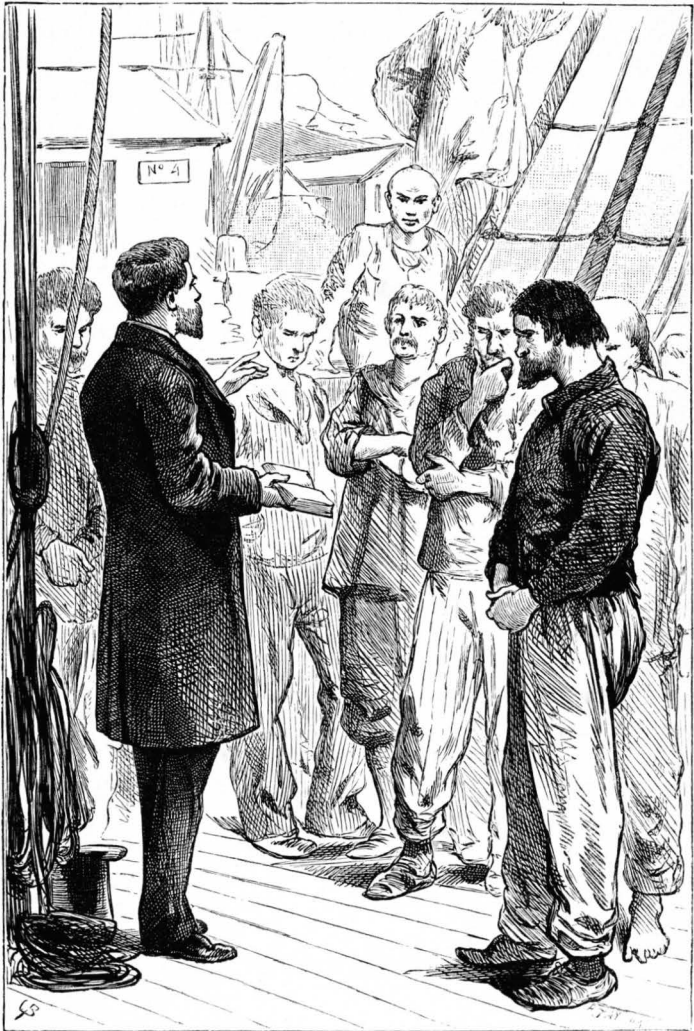
A month before the home was opened he entered upon his duties and a career of marvellous usefulness. Though conscious of insecurity in lawless neighbourhoods like Blue Gate Fields, he boldly entered them, and gathered the most miserable to the friendly shelter. At times his life was in danger from the hatred of "crimps,"

desperate women, and others whose unholy gains were being destroyed. Every opium den and gambling room was entered ; and while telling in several languages of Him who came "to set at liberty them that are bruised," he, as the disciple of the universal Saviour, in a manly and loving way offered the shelter of the Home. Immediate results were encouraging. Only a few weeks after, the *Worldwine* was in the West India Docks, outward bound, manned with English officers, and forty Lascars who had been brought in by the missionary. Well may he be greeted by them with heartiness, as some of them had been the ragged, wretched beings gathered from their cruel oppressors and the horrid dens. How altered they are. The sorrowful and haggard looks are exchanged for the hearty laugh, and the laugh had a meaning in it, for they have lost their rags. They have each a box on board containing a suit of warm clothing, and they are about to sail for their own homes after months or years of detention in England—a period of uninterrupted misfortune, of prison life, of starvation in the streets of London. They indeed have good reason to laugh, and who that has a human heart would not rejoice with them ?

But the work has continued all these years with increased interest. Since the time our missionary was appointed to them, no more Lascars have been found dead in our streets. Many have been visited in the prisons of England, and after being told of the great Deliverer who came to preach liberty to the captive, on their release have been taken to the Home, and thence, as part of a crew, shipped to their own lands. They have, moreover, carried with them the Scriptures and printed truth in many languages. The inhabitants of

the Eastern hemisphere consider London the metropolis of the universe. Upon the banks of the Thames, strangers from beyond the Euphrates and the Ganges, from the Malay Archipelago, the South Seas and China, from the Zambesi, the Niger, and the Congo, have heard of Him, whose Daystar and whose glories rose in the East. Many of these, and nearly all the Rajahs, Nawabs, and other distinguished Eastern visitors to England, have been enlightened with saving knowledge, some to the salvation of their souls. One volume, "The Asiatic in England," has been written upon the details of the work, and from this we have gathered much for this record ; but several such volumes would not exhaust the interest of the work. After twenty years' close attachment to the Home, Mr. Salter retired, not from active service, but for still more active effort among the Eastern peoples. Master of twelve tongues and dialects, he daily boards ships from these countries and islands, holding many Bethel services upon them. As a trusted interpreter, he visits the prisons, and often the criminal courts, even in distant parts of the country. Known and loved by strangers of many nations here, and regarded with affection by thousands in distant lands, his has indeed been a marvellous testimony for Jesus.





BETHEL SERVICE ON FOREIGN SHIPS.

SPANISH-SPEAKING SAILORS.

But in this love for the souls of strangers Mr. Salter does not and never has stood alone, as other missionaries have emulated him in their desire to protect them from the evil in the city, and to enlighten them with Gospel truth. The present Chaplain of the *Dreadnought* Hospital for Seamen of All Nations, was once an ordinary missionary of this Society. He had compassion upon the Spaniards, who were as badly treated by the "land-sharks" as were the men of Eastern lands, and were just as ignorant of saving truth. To be able to communicate with them, he acquired the Spanish tongue, and for twelve years devoted his life to their benefit, So popular did he become with them that hundreds of them crowded to his house and his meetings, and in their troubles and losses he was generally consulted as their only friend in England. His fame spread to Gibraltar, and the Bishop wrote to the Bishop of London, asking that he might be ordained and sent over to him. He also had the offer of a chaplaincy at Seville. He however preferred to remain in London, but accepted ordination, and was for nine years curate of St. Paul's Church, Dock Street, East London.

As he had learned several other languages, he was elected chaplain of the hospital, in which he is able to impart saving truth to a constant succession of foreigners.

Our present missionary to the Spaniards and other foreign sailors also mastered languages, out of pity for the spiritually dark and ignorant he met with among them. We gather from him that 50,000 foreign seamen now come to London every year, and offer a wonderful

field for missionary enterprise. It is a pleasing fact, that this work was going on long before there was liberty of worship in Spain; when Matamoros and other Christians were suffering bonds and imprisonment for the sake of the Gospel, when Bibles were sent from London secretly into that country, and every hindrance that could be devised was put into operation to prevent the Spanish people hearing the good news of a present salvation. But now there are in Spain 10,000 Protestant Christians, many of whom owe their light and liberty in the Gospel, to what they have heard in London. Some have been converted here, and then in Spain have become centres of Evangelization. We give one instance.

“Francisco Prive was met with in a boarding-house for Manillamen, and was often spoken to as to his need of a Saviour. He was a young man of good education. His parents being well-to-do people of Malaga, they gave him a good education, this including a rigid observance of all the rites of Romanism. Death had deprived him of them, so that he and a sister were left alone in the world—alone in every sense of the word, for during their minority, their patrimony had been lost through the carelessness of a relative. Suffering from ill-health, he was advised to try London, for medical advice, as well as a possible opening for his talents as correspondent in some mercantile house. Continued failing health at last reduced him to the boarding-house for seamen, where he was met with. His early religious training induced him to refuse a Bible, and give only a courteous ear to the word spoken. As he was dependent for daily food on his countrymen, he had of necessity to receive his religious instruction from the priests of the neighbouring Roman Catholic Church. He was now an out-patient at the Royal Ophthalmic Hospital, Moorfields, but a change was passing over him. He had occasionally looked in at the Spanish meetings held in my house, and was quietly becoming interested in the truths spoken there. Another step was now to be taken. While at the hospital, a lady had spoken to him, and she wrote to the missionary, stating that he had told her ‘that he had read the Bible,

and that he attended services for Spaniards every Sunday with blessing to his soul.' She added, 'I should be glad to hear more of him from you if you will kindly send me a few lines. I long to be sure that he has passed from death into life.' During the next twelve months he was taught more about religion ; but his health still continuing bad it was thought advisable that he should return to Spain. He received a few months more Bible teaching at the East London Training Institute, and then came the opportunity of speaking to his countrymen at the place where, when unconverted, he attended as a learner. He used to tell the men what his feelings were when called a Protestant, and that at one time he considered it a crime to read the Bible. But now he could say that a source of joy had been opened to him which he never knew before. He went to Ferrol, after being commended in prayer for the work of God. There he was blessed in forming a Church of converts from Romanism. The first convert lost his situation. He became a colporteur, and was cast into prison—but after all God was with them. Several letters were sent to England. From one this extract is made : 'What they have accomplished puts us to the shame, for as a rule it takes years to gather out a little Church as has been done there in every town and village as the result of their labours.' Failing health, with the persecutions endured at the hands of the priests, again necessitated a change. This time they went to Madrid, where months after he died, but not before a work was begun, which is at this time one of the most flourishing in the south of Spain. There can be only one thought, viz. if mission work in London had only this one convert, that work would not have been in vain. But we have Spanish-speaking people from other countries, natives of Mexico, Peru, Chili, the Central American Republics and other parts, are all found in London."

The foreign shipping in the various docks gives a large alien population. Many services are held for these people, and it is not an uncommon thing to find representatives of six, eight, or more different nations, all speaking the Spanish tongue, singing God's praises, hearing God's holy word, and receiving religious instruction. Such a work is purely missionary. There is continual change, and every meeting presents a

number of new comers, all Roman Catholics, ignorant and superstitious, yet listening and receiving the truths of the everlasting Gospel. We have among the number many Manilla-men from the Philippine Islands, who are met with every day, and they have need of our Bible, for it may not be generally known that the Philippine Islands are entirely closed to the Gospel. Public opinion may demand freedom of conscience in Spain, but such liberty has not reached her colonies; there the Church of Rome reigns supreme, and the law of the priest takes precedence of the civil government. Consequently, no Protestant missionaries are permitted to work there. But the weak joint in their armour is found in London, where quite 500 of these men are met with during the year, at religious meetings. God's way of salvation is new to them. They show their beads, pictures, and relics, but when approached in kindly manner they will not fail to listen to Bible teaching. For instance, when the *Glenroy* came into dock, there were twenty-five or more of these men on board, and they clustered round to hear the message. They had suffered a good deal on the voyage from hunger and ill-treatment, and now it was a balm to their wounded souls that the name of Jesus should be spoken among them. They had heard of the Son of Mary; but when they were told that He was the only Redeemer they were astonished. They brought out their scapulars, their holy pictures of Mary, and showed the scars on their bodies. Were they not good Christians? "Quando quiere cantar V. la misa padre?" (When will you sing mass, father?) they asked. They were invited to the meeting room, and came week after week, to hear the Gospel. They wished to learn of the doctrine, and

they heard, not what they had been accustomed to hear, but something better, even the doctrine of redemption by Christ. They wanted Absolution, and knelt around. "Absolu me, padre" (Absolve me, father), was their cry. Some who could read, had Bibles and New Testaments put into their hands; and the words of one will be



READING FROM AND DISTRIBUTING BIBLES ON BOARD STEAMER.

long remembered, who, on leaving our shores, brought back a New Testament, and said: "It is prohibited; I cannot, dare not take it with me." Who can say of the many who come to London, and are influenced for good, that some may not take our Protestant teaching into their Manilla towns. Let us think of the quarter

of a century of persistent labour of our Mission in distributing thousands of copies of the Scriptures, holding many hundreds of meetings, conversing with thousands of men, and circulating tens of thousands of tracts, and the above facts will cause hope that this work has been a heaven-directed agency for the benefit of myriads, who otherwise would be living in ignorance.

SCANDINAVIANS AND PORTUGUESE.

Many years ago one of our missionaries, in the course of his visitation, felt his sympathies aroused toward the Scandinavian sailors who, on account of their honesty and simplicity, seemed to be easy victims of the "crimps." He had a great desire to speak to them in their own tongue, that he might give them counsel, and above all, urge them to look to God for help in their (so frequent) times of need. Evidently this desire was the work of the Holy Spirit, for in a most remarkable manner a brother missionary offered to give him instruction, which being accepted, he was enabled, by dint of perseverance and hard study, in the course of a few months to read the Scriptures and hold conversation, to the surprise of many a Scandinavian. After this his brother gave him similar instruction in the Spanish language, and soon after the Committee appointed him to visit Scandinavian and other sailors.

As the months and years rolled on his knowledge of these languages increased, and by the kindness of his superintendent, Mr. Robert Barclay, and other friends he had the pleasure of making a tour in Norway, Spain, and Portugal. He has thus been enabled to visit in their own

native homes, some of those met with in London. He watched their habits and improved in their languages.

Russian was subsequently taken up and some progress made in its acquirement.

Being thus qualified, he has read the Scriptures, and preached the Gospel to thousands of Scandinavians, Spaniards, and Portuguese, many of whom have gone away rejoicing in the Lord, and bearing good testimony for Him, not only on board ship, but in the lands of their birth. In proof of this, the following are selected from several of his narratives of grace :—

“A young Scandinavian, who had been converted through our instrumentality, was wrecked off the coast of Patagonia, and for twelve months he had to remain there before he could get a ship to take him off again. Fortunately his Testament was saved with him, as it was in his pocket, and on his return to my residence, after five years' absence, he told me that he had borne witness for Christ in that far-off land, reading and making known the contents of his Book to the native Indians, who sat and listened with great attention. This young man is now married, and a few months since I received a letter from himself and wife, the reading of which greatly cheered me. The Lord Jesus Christ is everything to them—their all and in all.”

“A Portuguese sailor came to my house in much distress of mind on account of conviction. The Holy Spirit was working in his heart, and he soon found peace. What was his first desire? Not to go into the Highway and spend his money in riotous living, but of his own accord he went to the Bible Society and purchased the Scriptures in the Spanish tongue, and then to the Tract Society for tracts. Why? Because he had the same spirit as Andrew, who ‘first findeth his own brother, Simon.’ He felt anxious his own countrymen should know the same Saviour he had found, and rejoice in the same peace he had within himself.

“His next business was to go to his own home in Lisbon, and there make known what a Saviour he had found ; and this he did, after a few weeks' stay in London taking with him many copies of the Word and a large supply of tracts.

“Returning to me again, we rejoiced together in the fact that the Lord had gone before him and prepared the way, so that he met with no persecution, as anticipated, for his father had purchased a Bible from Carvalho, the colporteur, and there it was lying upon the table when he entered the house.

“Since then this sailor has made several trips in various ships, and on the return of each vessel I have been introduced to sailors who have been led to Christ through his practical testimony, and earnestness to win souls from among his sometimes awfully degraded comrades. Only a few days since he sent me a letter from New Zealand, full of zeal and Christian holiness; his great desire being just to wait on the Lord and work for Him, anxiously looking for His appearing.”

FOREIGN COLONIES IN LONDON.

We are tempted to linger over the evangelisation of foreign sailors, as the work has many branches and is of absorbing interest; but it is necessary to pass on to the Colonies of Foreigners existing in various parts of London. Our founders took the greatest possible interest in foreigners, who then, as now, came in great numbers to the metropolis. Though sorely pressed for funds to plant and extend their own work, the Managers (as they then styled themselves) made prominent appeals in the early numbers of the Magazine, in support of a Society which was formed to distribute the Scriptures and Gospel tracts among sailors and other foreigners. Themselves unable to occupy the vast mission-field, they were, though poor, generous to those who made the effort. A just tribute must be paid also to the pioneer and early missionaries, for the zeal which led them into this all-important department of the work. Impelled by desire to save those with whom they could not converse, they spent their little leisure in acquiring languages, and in rapid succession led the great enter-

prise. It is good to know that while the missionaries were thus working and praying for the strangers at home, prayer and effort was likewise being made in heathen lands for the whole of heathen London. The same Spirit dwells in all the disciples, and His promptings leads them to express a common desire. When this is the case, it is evident that the work is of God, and blessing follows. It was, therefore, a pleasure to the Committee to receive a letter from Captain Rolandson, written in Bombay, stating that Christians there were praying for London, and enclosing a remittance for the full support of a missionary. Thus it was that Committee, missionaries, and subscribers were united in holy desire for the salvation of the foreign as well as the home heathen. We need not wonder that such marks of the Divine blessing were granted.

The first appointment to a foreign district was for Little Germany, St. George's in the East. It was a local name, because in one part of the parish people of this nationality most did congregate. Their speech, dress, and habits differed from those around them; the very babies were wrapped up in a strange manner, and many of the shops bore German names. A large number of the men were sugar bakers, but some were of other trades. The colony had rapidly increased; for when fresh hands were needed, relatives and friends were sent for, and thus the language of the fatherland was retained for a long succession of years. Speculative masters got over youths of eighteen or twenty, as they were very industrious, and their labour cheap. It was thought well to appoint a German missionary to them, and he gave a bad account of his countrymen, most of whom, being without pastoral care, had relapsed into

indifference to religion, and some into infidelity. After the acquaintance of five hundred families had been made, the visitor reported that he had only found five copies of the Scriptures among them, and that within a few months he had arranged marriage between nearly sixty couples who had been living together.

One of his first efforts was to open a meeting-room, at which twenty Germans attended ; but their numbers soon increased to one hundred and fifty. Then the singing of Luther's hymns in the loved tongue of the fatherland awoke the echoes of the colony. Bible classes for men, and mothers' meetings, were established, and while some were spiritually renewed, the moral tone of the whole was improved. To show the power which attended the Word, we give one of a long list of narratives :—

“ In my visitation, a German was brought under my notice. He is a native of the town of Berni, in the Grand Duchy of Oldenburg, a coppersmith by trade, and about forty years of age. He is a man of intelligence, and when in his native land had been a follower of Christ, but now he had fallen into entire contempt of the Gospel. After travelling about in Spain and America, he came to London. In this state of infidelity I met him, and after delivering my message to him he manifested great reluctance to accept a tract, saying, ‘ This will not feed me.’ I invited him to my meeting, solemnly pressing on his attention the value of his immortal soul. He came to the meeting, and my exposition that evening was on the Gospel of St. Luke, chap. xv.—‘ The Prodigal Son.’ The Word of God pierced his heart, and his dormant belief now began to be revived. On speaking to him about eternity, he said, ‘ Since I heard you speak about the prodigal son, I feel much disquieted. I longed to see you. I had a fearful dream. I saw like in a cloud the face of a man holding the New Testament open, and saying, ‘ Follow Jesus, and He will guide you.’ Thus I awoke terrified, and I now resolve and desire to follow the Lord.’ I felt rejoicingly astounded at this declaration. I consoled him ; he became a constant visitor to the house of God ; and the resolution

which he made in tears he carried out with joy. He is now a most earnest and sincere believer in the Lord, restored to communion, and, although in humble circumstances of life, is happy in the Lord, saying with the Psalmist, 'The Lord is my Shepherd, I shall not want,' and esteems the Pearl of Great Price beyond all treasures.

"Opposition was offered for a long time by a company of infidels; but the most severe came from a Roman Catholic priest, who occasionally visited among the people. He opened a meeting-room only a few doors from mine, but never secured a large attendance; at times, indeed, there was no meeting, and after about eight months it was closed, while my attendance was so large that I had to arrange three meetings a week, besides Bible classes and Sunday school."

This work continued for many years, until the sugar bakeries were removed, and the people followed them. There is, however, at the present time, a missionary to the many hundreds of German bakers who almost monopolize the trade in the East. He is supported and superintended by a master baker, whose sympathies were drawn out to this spiritually neglected class of men. As sojourners in a strange land, working at night and on Sundays, they were in a bad case. Now, however, in their numerous bakehouses, and when at home, sick, they receive spiritual care and instruction, for which they are thankful.

THE FRENCH.

Of all our Continental neighbours these are the most numerous, and their chief centre is Soho and around Leicester Square. This part of London deserves the name of *la petite France*. The shops are called *boutiques*. A baker writes up his trade as *boulangier*, a shoemaker, as *bottier*, while the newsvendors sell such publications as *L'International*, *La France Nouvelle*, *La Situation*, etc. Even the street musicians find the "*Marseillaise*"

bring the most coppers, while men and women sing—“*Enfants de la Patrie*” or “*Le jour de Gloire est arrivé.*” This last is now the popular song, and it seems as if we have a French republic in London.

The spiritual condition of this people, many of whom are exiles, is bad indeed. The men are generally infidel, and politicians of the red republican type, while the women are for the most part bigoted and superstitious Romanists. Their opinions, religious and social, are most corrupting; and as they quickly acquire our language, their influence among the working men of London is very bad. To stop the plague of iniquity from our own people, as well as out of pity to the souls of these immigrants, the Committee determined to bring this dangerous class under the power of the word of God, and in no part of the work has greater success been granted.

A well qualified missionary was selected and appointed to all the restaurants, cafés, and the lounges in the squares. A large acquaintance was soon formed, and then visitation commenced in their rooms and workshops.

Bitter hatred was expressed both to priest and Bible; but the novelty of seeing and listening to reading from the Book was great, and the goodwill of numbers was secured. The next effort made was to provide a meeting-room, and by the kindness of several members of the Committee premises were taken for the purpose, at 59, Greek Street, Soho. It is called *La Maison des Etrangers*, and was opened on the 29th of December, 1870, by a Christmas dinner. The room was beautifully decorated with evergreens,—

On one side was a large French text in laurel leaves, “Peace on

Earth," and opposite, in Italian, "God is Love." In front was "Good will to men," ornamented by everlasting flowers, faint emblems of the eternal truth they surrounded; and below, a device expressed England's word to every stranger who seeks an asylum on our shores, "Welcome." At six o'clock about sixty foreigners, besides visitors, assembled. Here Germans and French sat opposite each other, armed with knives and forks, chatting as if there were no armies of their respective nations opposed to each other around Paris. The knives were well used on English beef. Italy was represented by a group of women in romantic garb, and men with brigand hats. There were Protestant Swiss and Belgian Catholics. An Alsatian, a German Jew, and an Austrian Pole, made up the international gathering, blessing being asked and thanks returned in two languages. Professor Leone Levi took the chair, and in a few words of Italian bade them welcome. Then a missionary friend poured forth the music of the Gospel in the beautiful euphony of the Italian language, a friend followed in the harsh guttural sounds of "Vaterland," while the missionary spoke in the language of diplomacy. During the dinner, the chatter of the diverse tongues led an Englishman to say it was a modern Babel. As each heard the Gospel in his own language, it reminded one of "Pentecost." Again and again since then has English hospitality spread the tables, remembering an Apostle's word, "Be not forgetful to entertain strangers." Once a tea was given. But they asked, "Tea, what is that?" and on explanation, "Oh!" they said; "we drink tea only when we are sick, to make us perspire." The tea was not popular, so all the teas since have been coffees.

Well-attended meetings are held in this room three times a week, and they are usually crowded with men. There is also the *r union des Dames*, held on Monday, with a class of women. It is within the mark to say that thousands of Frenchmen have in this place heard the Gospel, and that many have been brought out of darkness into Gospel light. At first the pages of the Bible had to be numbered, as the men did not know at what part to find a particular book. This was a trying task, and took the missionary and his wife a long time. Then the singing of the hymns was very strange to

them ; but this difficulty was overcome, and now the services are much enjoyed. In no part of the London mission field are the narratives of grace more pleasing than those of the converts from the French ; we have however but space for one.

“ A French professor, whose house at the time of the siege was destroyed for military purposes, and the savings of years scattered, having no occupation in the winter of 1870-71, was a frequent visitor at our room, and conversed familiarly on Scriptural topics at the Bible class. He frequently asked questions. On one occasion he said, ‘The missionary has told us that Paris had rejected God, and now He has deserted her. But who is to blame—the people or the priests? In Paris there is no place like this for conversations on the Bible. When I first came here I did not come to read the Bible or worship God ; I cared for neither God nor Bible. I heard a number of men met to read the Scriptures, and I thought they were honest men, and that I should like to see an honest man. So I came, and when the meeting was over a cup of coffee was given me. I said, “Hallo, this is curious!” I confess that was to me an attraction to come again, for at that time I was without means. My circumstances are now changed. I have good lessons to give, and don’t need any bread or coffee ; but I come still every Sunday from Brompton to read the Word of God, and to study it, for I want to know God.’ He still walks eight miles to and from this meeting, and his difficulties about the incarnation, the mystery of the Trinity, salvation without works, are passing away before the pure light of faith. At one time I feared he would become a Unitarian ; now my fears are gone. He believes Jesus Christ, the Son of God, has come in human flesh.”

ITALIANS.

Italy is a pleasant land, and its capital a marvellous city. Rome, which gave its laws to the world, has left to the present day its impress on the languages, learning, and religion of modern Europe. There is a charm about the name of Rome. It was the seat of the great Cæsars, the first of whom invaded this island of ours with his

eagles and Gaulish legions. It was at Rome that Paul did city mission work, "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence" (Acts xxviii. 31); and it was there that he obtained the welcome martyr's crown.

The Italians are an interesting people. Cornelius, the centurion, the first Gentile to whom the Gospel was preached, was an Italian, and the right of Roman citizenship often shielded the Apostle Paul, in his evangelizing work, from scourging and other brutality. We must then look kindly upon Italians, even when they are strangers and wanderers in our city, and this our Mission has done.

The poor of this nation herd together chiefly in Leather Lane, and Saffron Hill, in streets dark and gloomy enough to appear like miniature Roman Catacombs. They crowd into courts and cheap back rooms, but congregate together in the evening. They are chiefly image makers, organ grinders, dancers, performing-monkey owners, but some of the more respectable are gilders, decorators, artists' models and the like. Upon the question being put to a group of them, "How many of you Italians are there about here?" "Molti, molti più che non si trovino a Roma," was the reply—"Many more than there are in Rome."

When our missionary first went among them, their perplexity as to his office was great indeed; but such answers as the following always led to reverential attention.

"Are you a priest?"

"No, a sinner saved by the blood of the Lord Jesus."

Or, "You talk like a priest, you must be one in disguise!"

“Yes, all Christians are priests;” here the word addressed by St. John to the Churches was read: “Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever” (Rev. i. 5, 6).

In this way the Italians are brought to listen to the Bible, which to them is a strange book; but they are in religious conversation the very opposite to the French, being respectful, eloquent, and expressive. Thus the missionary every year speaks and reasons out of the Scriptures with quite 4,000 persons, and many attend *Sala Evangelica*, 2, Frith Street, for further instruction.

But while the poor and working-class Italians in their homes, workrooms and restaurants, are thus instructed in saving truth, the more respectable classes are also cared for. Perhaps the most interesting service in London is that occasionally held for the ladies of the Italian Opera House. It is delightful to listen to their well-trained voices, singing the songs of Zion in the musical language of Italy, within the meeting-room of the London City Mission.

As regards influence, this mission might justly be called a Continental Society, for its evangelizing work extends to all Europe. Postage alone is a serious item of expense with the foreign missionaries, as many of them have a large acquaintance in European cities. Several have visited Paris, Berlin, Madrid, Copenhagen, and other capitals and sea-ports, finding in each place converts and friends made in London, while their Bibles, books, and tracts, are read and valued all over the Continent. And then we have qualified

men for the evangelization of these various nationalities, as for example our valued missionary to the French in London, who has left us to assist the Rev. R. McAll in Paris.

Another and most unexpected way by which a Gospel influence has been felt in foreign cities, sprang out of the work of this mission in—

INTERNATIONAL EXHIBITIONS.

It was by request of the contractors that several missionaries were appointed to visit the workmen engaged in the construction of the first International Exhibition, the Palace of Glass, which, with almost magic speed, sprang up in Hyde Park, in the year of Grace, 1851. A warm tribute of thanks was given by the contractors, for the sober and moral conduct of the thousands of workmen proved that a good influence had been exerted over them. There was neither drunkenness nor insubordination among the men.

Upon that glorious May-day morning, when our young and happy Queen, attended by her guard of honour, with gleaming swords and flashing helms of steel approached the fairy-like palace, while the joy-bells of the city rang merry peals, a company of City Missionaries, with sympathizing friends of several nations, were imploring the Divine blessing upon the world's peace gathering, and asking direction in the enterprise before them—the spiritual good of myriads of people who were for six months to gather in continuous streams from every part of Great Britain and her dependencies, and from all the nations of the earth. After prayer, work; and now we may record that there was a faithful

testimony given in the World's Fair, as hundreds of thousands of Bibles, religious books, and gospel tracts, were circulated, and salvation proclaimed, to representatives of all the earth.

In the next Exhibition, that of 1862, increased effort was made to instruct exhibitors, and visitors of each nation, in that Gospel which the Lord Jesus by commandment sent to the whole world. The Word of God had free course, and to heathen, Mahommedan, and members of corrupted Christian Churches, the book gave light and spiritual understanding. One missionary gathered round him a staff of exhibitors and assistants from many nations, whose qualification for their position was a knowledge of English in addition to their own languages. By the use of these men, the truth was made known to people of many kindreds and tongues, and such was the religious influence, that at the close of the Exhibition, by permission of the Royal Commissioners, upwards of 1,200 persons employed in the building sat down to tea in a vacant machinery annexe. Hymns of praise sung by many voices reverberated through the vast building.

Unknown to the Christian workers, another influence had been gained in this Exhibition, which was to exert a telling power in Continental cities. When France, under the Third Empire, in 1867 sounded the assembly to an *Exposition* to be held in the *Champs de Mars*, a request was made by Christian exhibitors, and the "Lord's Day Observance Society," that the missionary who had won such a power over the foreign exhibitors in Hyde Park and Kensington, should visit Paris for the purpose of prevailing upon the English-speaking people to honour the Lord's day before the nations. A

blessing was vouchsafed upon much effort; and thus it came to pass that while the Sabbath was desecrated by Continental peoples, while the whirl of mighty machinery and the labour and buzz of a hundred thousand people disgraced that World's Fair on a Sunday, there was a wonderful quiet in some of the zones and annexes. Wherever the Union Jack and the Star-spangled Banner waved there was Sabbath rest and quiet. The people of all nations were astonished that the English, who had the reputation of loving money so much, should be content to suffer loss for Sunday observance. The matter was discussed by the Continental press, and thus public attention was called to the Divine institution. Compliments even were paid; for a leading Paris paper observed, that "the English people were not only religious themselves, but that they also made their machines religious."

The Austrian *Weltausstellung*, held in the *Prater* of Vienna, in the year 1873, was important, because of its magnitude. As at Paris, so for this Exhibition, request was made for the service of the missionary who had been so successful at other resorts of the Nations. This was granted by the Committee, and gracious results followed. A party, with a few English exhibitors, was formed, for the purpose of forcing the American, English, and Colonial exhibitors to uncover their exhibits and work their machinery upon the Lord's day. This was effectually resisted, and the Sabbath-keeping by the Anglo-Saxon peoples was decided upon, and had an after effect. The matter was generally discussed in the newspapers of the Austro-Hungarian empire, and a movement to close shops in the capital commenced. Several trades, but chiefly the shoemakers, struck against

Sunday labour, and, as the general result, Sabbath observance has improved in Vienna.

A number of English workmen were employed in this Exhibition by the British Commission and constructors. For these, two iron buildings were provided, in appearance like churches, upon each of which waved the Union Jack. On the first Sunday morning of his visit to Vienna, the missionary met about forty weary men, some with tools in hand, approaching one of the erections. He saluted them with the exclamation—

“Heigh! stop there! So you fly British colours, do you?” All turned round, and several answered, “Yes.”

“Then haul them down,” was the stern response, “and run up the Austrian flag.”

“Why, what for?” was inquired.

“Because,” was the reply, “you have disgraced them by selling yourselves to the foreigner to do evil upon the Sabbath day.”

“We have signed agreements,” said several, “and cannot help ourselves;” and one added, “I am a member of the National Sunday League, but am cured. Three months without a Sunday is slavery indeed.” All seemed ashamed at their false position.

Next day the matter was brought under the notice of Her Majesty’s Ambassador, Sir Andrew Buchanan, and of the British Commissioner, with the result that there was rejoicing in those iron rooms on the following Sunday, for these oppressed men were set free.

For services rendered in Vienna, the Committee of the Lord’s Day Observance Society passed a grateful resolution of thanks to the London City Mission and their representative.

During the whole time the last International Ex-

hibition at Paris (1879) was open, we were also permitted to take part in diversified Christian work for the Lord's Day Observance Society and the Evangelical Alliance. After a severe struggle with opposing influences, triumph was won for the Sabbath principle, and in no Exhibition had the Lord's day been better observed by America, and England and her Colonies. Partly as the result of success at former gatherings of the nations to Paris, the closing of shops in some parts became more general. Advance had also been made in Evangelizing effort, the successful work of the Rev. R. W. McAll, Miss Leigh, Miss De Broën, and others, having prepared the way for more systematic and general effort. The Evangelical Alliance was also of this opinion, and lent their *Salle Evangelique* for the purpose of a Conference upon the matter. Mr. F. A. Bevan and Mr. Boulnois were deputed to represent the London City Mission, and a great body of Paris *pasteurs* and godly laymen met them. A few days after, effect was given to the following resolution passed at the Conference.

Upon the 23rd of June, 1879, a company of French *pasteurs* and English and American ministers and gentlemen assembled at 23, Rue Royal; the Rev. Dr. Somerville was voted to the chair, and after reading of Scripture, and earnest prayer, we moved a resolution "that a City Mission for Paris be now formed, under the name of *Le Comité Auxiliaire d'Evangelisation de Paris*, and that the constitution of the London City Mission be taken as its model."

This Society is now in its fourth year, and is honoured with much blessing. Seven faithful missionaries, five of whom are French, visit from house to house, and boldly testify of the Gospel of the Grace of God. Several

thousand English-speaking workmen and their families are protected against the blasphemy and many evils with which they are surrounded, while in seven of the worst districts of the fair capital of *La belle France* the Bible is circulated and its power felt. In Paris the London City Mission has also opened another spring from which the water of Salvation is made to flow, and the healing stream is being conducted to scenes of spiritual death and moral corruption. The cry, the strong and bitter cry, of the persecuted disciples of Christ in France, continued through ages of oppression, has reached the throne of Omnipotence, and at last the glorious Gospel of the blessed God is given to the ruling city, and by her to France, and that by the aid of the Christians of England.

But to return to London. It may be said that the efforts of the Mission are in every department, personal, quiet, and, though effective, it is rarely that it can show its work except in the individuals who may be benefited. There is, however, an annual exception, when the Foreigners' Fête is given. The first gathering of men of many nations was arranged by the late W. Leaf, Esq., who, in July, 1872, received foreigners in his grounds at Streatham. The last, in the same month, 1883, when they were received by R. C. L. Bevan, Esq., at Trent Park, in two divisions on separate days.

At the first, there were upwards of 250 Asiatics. Black men, representing six tribes of Central Africa were there in their white costumes and various adornments; Hindoos, Afghans, Chinese, Japanese, and others, in all men of thirteen Eastern nations were present. For the Mahommedans, who formed more than half the company, a special tent had been erected, with vegetable and fruit

provisions. Grace was said in six Eastern languages, and Gospel addresses delivered in four, to which the heathen and Mahommedans paid rapt attention.

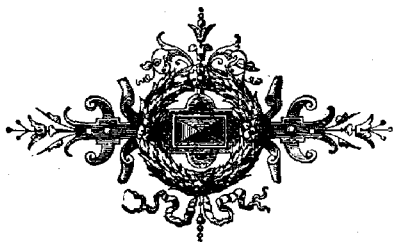
At the second gathering, about 300 Continental strangers were present. Grace was said in the French, German, and Italian languages. After dinner, rustic enjoyments, and at intervals sweet music was discoursed from several curious instruments, including the piffaro and cornamusa. Tea over, hymn singing, with Gospel addresses, filled up several happy hours. After a cantique in Italian, all sang the hymn in French:—

“ En toi j'ai la victoire,
La paix, la liberté ;
A toi je rendrai gloire
Durant l'éternité.
Si du bonheur qui passe
La source doit tarir,
C'est assez de ta grâce
Pour vivre et pour mourir :
Sur toi je me repose,” etc.

Mr. Bevan then addressed his guests, among whom were many exiles and communists, upon the duty of acknowledging Almighty God and ascribing all blessings and privileges to His goodness. Mr. F. A. Bevan next gave an address in French, on eternal life being the gift of God through our Lord Jesus Christ, and upon the work of the Holy Spirit upon the soul. At each gathering these men and women from many nations and islands of the sea, heard the whole-world Gospel with evident gladness, and left under the charge of their missionaries, after expressing in their own way deep gratitude to Mr. Bevan.

Thus to the representatives of all the nations sojourning or dwelling in London is Salvation made known,

and from our imperial capital the Word of our Lord is sounded forth to Continental cities, and the glad tidings of great joy made to spread from this island to distant lands. For this let continual praise ascend to the throne of the most high God. "*Give unto the Lord, 'O ye mighty, give unto the Lord glory and strength, Declare His glory among the heathen, His wonders among all people*" (Pss. xxix. 1, xcvi. 3).



HARK ! the song of Jubilee,
Loud as mighty thunders' rear,
Or the fulness of the sea,
When it breaks upon the shore ;
Hallelujah ! for the Lord
God omnipotent shall reign ;
Hallelujah ! let the word
Echo round the earth and main.

Hallelujah ! hark ! the sound,
From the centre to the skies,
Wakes above, beneath, around,
All creation's harmonies !
See Jehovah's banner furled,
Sheathed His sword : He speaks—'tis done,
And the kingdoms of this world
Are the kingdoms of His Son.—*Montgomery.*

CHAPTER VIII.

IS AN ACCOUNT OF CHRISTIAN WORK IN PUBLIC-HOUSES AND WITH MANY CLASSES OF PEOPLE.—LIGHT IN THE BARS.—SIGNS.—PUBLIC-HOUSE PRAYER-MEETING.—EVIDENCE BEFORE COMMONS AND LORDS.—A NOBLEMAN'S VISIT.—NIGHT CABMEN.—DRINKING. THE JEWS.—THE MESSIAH ACKNOWLEDGED.—THE DOCKS.—AN UNEXPECTED PRESENTATION.—SAILORS.—CAB AND OMNIBUS MEN.—A RISE IN LIFE.—BOATMEN.—GIPSIES.—NAVVIES.—GREAT RESULTS.—PRAISE.

SEED-SOWING IN PUBLIC PLACES.

BY DAY AND BY NIGHT.

“In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good” (Eccl. xi. 6).



VISIT IN GIN PALACE.

THERE can be no hostile feeling toward the inn proper, that ancient and necessary institution. It was to the precincts of one of these shelters for the weary, a caravanserai of the East, that the shepherds hastened from the plains of Bethlehem with gladness, because of the heavenly visitants they had seen and the tidings

of great joy they had heard. Inns, indeed, have this and many pleasing associations with them, and they have ever been a public necessity

It is to that degenerate inn, or tavern, where intoxicating liquors are supplied to foster the vice of intemperance, that we have chiefly to make reference, as at the time this Mission was formed they had increased in the metropolis far beyond the reasonable requirements of a sober people. In those days, the public-houses and beer-shops had multiplied most where the people had sunk into a debased social condition. Open day and night, with relays of serving men and women, there was no cessation from temptation, while a bad sanitary condition produced a craving for stimulants. The wretchedness of surrounding circumstances drew the miserable people to the comparative comfort of the drink-dens, while the trade had been pushed so effectively that all working men's clubs and houses of call were held in them. Thus it was that intemperance and crime went hand in hand, while drunkenness in itself was rather considered a virtue than otherwise by a large section of the people. It is not therefore a matter for surprise that the early missionaries complained bitterly of the hindrance offered to their work by the drinking habits of the people, and that they tried, but with only moderate success, to prevail upon them to forsake their favourite sin. As a rule, the missionaries took the temperance pledge of that day, to abstain from spirituous liquors, and they felt it a duty not to enter a public-house under any circumstances. It is somewhat remarkable, therefore that the first application made for special missionary help was by the partners in a large brewery. This was granted, but the public-houses were left unvisited. Indeed, the little meeting-rooms, as they multiplied in poor districts, were regarded as opponents of the drink-rooms; and for this reason frequent meetings were

held in them, and they were made as attractive as possible. But while a few were saved, the great tide of intemperance surged on, carrying away an untold number of souls to destruction.

It was fourteen years after the mission had been established before the monster evil met with a direct attack. The object of our founders, indeed, as their instruction, so constantly repeated, testifies, only contemplated the influencing of the people in their homes by the Gospel. This effective work of grappling with the individual conscience prevented them making more collective efforts while their staff of missionaries was small. A circumstance, however, occurred in the poor neighbourhood of Lisson Grove which opened another wide and effectual door for the Gospel. And this, though now an oft-told tale, must in its outline be repeated, as it forms the commencement of an ever-extending and diversified Christian work.

One morning, on entering his district, the missionary noticed a woman leading her husband into a gin palace. The night before he had called and found the man, a hawker of china, though in an advanced state of consumption, quite intoxicated. Upon speaking to the woman, she replied rudely, and passed within the swinging doors. The visitor felt a deep sympathy for the sick man, and the thought occurred to him, that he would be in liquor again by the evening, and that no other opportunity might offer, while sober, to seek his salvation. He therefore retraced his steps, and entered the huge bar. The man he sought had been placed upon a small barrel with a large one on each side of him, which formed a kind of arm-chair seat. While speaking to him, a crowd, chiefly of gin-

wrecked men and women, gathered from the several compartments, and listened, though with hostile expressions, to religious teaching in so strange a place. The landlord became angry, and turned the intruder out, and so the first missionary visit to a public-house was brought to a close. Disappointment was felt at the apparent failure, and no hope entertained of a great result. It is, however, an established and blessed truth, that the Almighty God deigns to notice very feeble acts done in His name, and makes great issues to result, that the honour may be to the praise of the glory of His grace who hath redeemed us.

A few days after the visit to the gin-bar, the wife of the hawker came up to the missionary, and said: "My poor man, master, is very ill, and doesn't know what prayer to say, and wants you." These words were music to the ears of the visitor, and he instantly went to see the dying man. In all the agony of spiritual distress, he inquired what prayer to say. He was told of the loving kindness of the Heavenly Father, and of his interest in the blood-shedding of the Lord Jesus. After this, he repeated words of prayer, and on subsequent visits gave evidence of saving faith. Three weeks after, he entered into rest; but it was long the talk of the court that he died happy, "as he was made a Christian in a public-house."

More than a year after, the publican himself received the truth from the missionary, and when ill, requested to see the Rector of the parish, who being satisfied as to the man's spiritual state, arranged for him to receive the sacrament. Soon after, the Rector requested the missionary to visit other public-houses in which he had a pastor's interest, and then the Committee of the Mission desired

their agent to visit the public and coffee houses in the parish of Marylebone for six months, for the purpose of testing if the Gospel message could be effectively delivered in them. This was done, though difficulties



THE RIGHT SIDE OF THE PUBLIC-HOUSE.

and dangers were met with at first. In the course of one afternoon he was turned out of no less than three gin-bars, which is certainly a most humiliating experience. The thing is quickly done. The barman, who has experience in expelling the noisy drunkards,

takes him by the collar, pushes him forward, opens the swinging door with his foot, and he is quickly thrust into the road. This may be proper treatment for drunkards, but to a Christian man it is most unpleasant to be thus forced into the roadway and that upon a bright summer afternoon. As experience was gained, and discretion exercised, this form of opposition was overcome, and a large majority of the houses opened to Christian visitation.

The success of the work was so marked that, by order of the Committee, the missionaries were called together and asked if they would undertake to visit these houses in their districts. They were all but unanimous in objecting to do so, upon the ground that evil reports might spread about their being seen in such places; and that they would rather meet the people when sober, at home, than in the excitement of bars and tap-rooms. They were, however, of opinion, that for the sake of the landlords and their servants, it ought to be continued and extended as a special work. Several years, nevertheless, passed before an appointment was made to St. Pancras parish; but after this the work rapidly extended and unexpected results sprang out of it. Not only were the criminal and depraved classes met with, but also men of every rank and position in life. Publicans themselves were often rightly influenced, and the character of the houses changed for the better; while reasoning in their bars and tap-rooms about righteousness, temperance, and a judgment to come, was found effective as regards spiritual and moral results. People, indeed, were encountered there who could not be found elsewhere, and successful war was commenced with intemperance and

every form of vice. It was right that the Christian Church should "seek to save where most were lost," and, when convinced of this, the trumpet sound of the Gospel was heard in these houses, proclaiming the love, truth, and mercy of the Redeemer.

It was observed that the appointment of a Tavern Missionary to a parish brought an immense number of people, chiefly men, under the influence of the truth. In one parish alone the visitor was able each year to converse with quite 26,000 persons, and to circulate upwards of 30,000 Gospel and Temperance publications and tracts. The very signs of the houses, and surrounding circumstances, often gave a key to the conversation.

As regards signs, while some of them are very singular, such as "The Man loaded with Mischief,"—a monkey, a magpie, and a young woman; "Paddy's Goose,"—a swan upon the signboard, which an Irishman called a goose; "The Cat and Fiddle," and the like, there are a vast number of Scripture signs, showing that those who named the houses had no hostility to religion. In Bible work, a great help was found in Biblical signs, and there are many such, viz. "The Adam and Eve," "Noah's Ark," "Jacob's Well," "The Good Samaritan," more than twelve "Apostles," and a company of "Angels."

The influence of Christian visitation upon the landlords and their families has at times been marked. The lower class of houses are always avoided by Christian ministers, and this is very frequently the case even with the more respectable. The missionary, by constant visitation, becomes known to the landlords, and is often received as the religious friend of the family. The result in some cases has been the conversion of publicans, who for conscience sake have given up the trade, while

others have stopped drunkenness, and even held religious services in their houses. Thus our Missionary to the City Taverns reported :—

“The landlord of ‘My House’ said, ‘I have several young men and woman here, and if you can spare the time, and don’t mind the class of house, we might have a little prayer-meeting here once a month, for my family and the people I employ, and my neighbours, and anybody else we could get to come. I would close the bar at seven o’clock, and we could meet at eight. This was agreed upon ; and at the first meeting twenty-five persons were present, and there is a weekly increase of numbers. Several were encouraged to pray, as we are taught in the Gospel, and they prayed for things they knew and felt they wanted, in plain homely words.

“At the close of the service one evening, a young man stood up, and asked permission to say a few words. He then told us that he had come from a large tavern in Bishopsgate Street, by desire of the manager, to see how we carried on our ‘prayer-meeting’ ‘Well, my friends, he continued, ‘I bless God for what I have seen to-night, and I must now open my heart to you all. Many months ago the missionary called at our place of business and gave each of us a New Testament. Several of us have been quietly and secretly reading that precious Book. The other day we saw a notice of this prayer meeting, and were staggered by it. Our manager said, “I think it is a good thing,” and several of us barmen agreed with him. I then took my little Testament from my pocket, and showed it to those present, and they took theirs out, saying, “We have all got one, and we read a few verses daily.” It was then arranged that we should meet after business in the billiard-room, and before we

separated that night, the manager and seventeen of us went down on our knees, and several of us asked for God's blessing in the best way we could.' The landlord of the house has since been consulted, and the meeting is continued."

Prayer-meetings in public-houses has a strange sound, but of this we are assured, that wherever the Bible exists, and is read, and prayer is offered, a renewing influence is at work. Many cases like the following have occurred.

"A landlord, who upon a first visit spoke roughly to the missionary, became friendly with him and received him into the bar-parlour. Sickness came in the family and the visitor became a valued friend. Quite a year after, the landlord said to him, 'I have made up my mind to close upon the Lord's day, and have had a card for the window printed for the information of the public.' After the Sunday closing had been followed for some months, the landlord asked for a City Mission collecting box for his bar, and the collection has taken place for several years. In all the houses where the influence is felt, the trade is carefully conducted and drunkenness discouraged."

A volume would be necessary to show the effect of the work upon customers, as hundreds have been reclaimed, but one instance here must suffice—

"Proof has been granted me," writes a Westminster missionary, "that confirmed drunkards can be reclaimed even from the public-house door. For instance, at one of my "houses" I saw a man turned out drunk, and as furious as a lion. His young wife was crying and entreating him to come home, but he replied by singing with great energy, 'Britons never shall be slaves.' I joined my entreaties with hers, but without effect. He then took off his coat, and after repeated challenges to fight for fun, and sparring and giving blows to an imaginary antagonist, illustrative of what he would do to a real one, a policeman coming up, he went home with his wife, who gave me their address. I called next day, and found a miserable home, as she was suffering all the sorrows com-

mon to a drunkard's wife. His age is thirty years, his trade a blacksmith, and when out on the loose his conduct is violent. God has blessed the mission to him, as I prevailed upon him to sign the pledge and attend my mission room. He sometimes said that the pledge, and prayer to keep it, saved him, as the smell of liquor was to him like the taste and smell of blood to a lion. One improvement is frequently the opening for many, and so it was with him. For years he had spent his evenings in the tap-room, but now, having abandoned it, he was ashamed of his ignorance, and spent them in mental improvement. The portions of Scripture I had read to him about the drunkard's doom, the Saviour's love, and the renewing of the Spirit, he chose for copy writing before the meeting commenced. He was next led to attend Divine worship on Sundays, from which he had been absent more than ten years. The five hundred of these Sabbaths, he used to say, he spent anyhow. The first Sunday they attended church, he had on a new coat, and his wife a new shawl, in which they appeared to advantage, as they covered the worst part of their other garments, of which fact they were sensible. On the third Sunday after this they came wearing new boots. Their other clothes called for replacement, but Rome was not built in a day. Soon after this they changed their lodgings for better rooms. It was thus that this apparently hopeless drunkard was reformed, and hundreds of our converts, like them, practise temperance with other fruits of the Spirit."

In its very early stage of progress, this work was honoured with unexpected development, in the visitation of night-houses or dens, and the appointment of missionaries to walk through the highways of our city during the night watches, proclaiming both judgment and mercy to those who "love darkness rather than light, because their deeds are evil." But there was another most unthought of result, viz. the closing of public-houses at night, and the placing the dens under police inspection, which led to their abolition. This was chiefly brought about by our evidence, and that of others, given before a Committee of the House of Commons.

It is necessary, however, to state that the Committee of the Mission have always, and carefully, guarded the Society from interference with things political, and their missionaries are expressly forbidden to converse upon such questions, with the people they visit. But it has at times happened that, in obedience to a summons from either House of Parliament, the agents of the Society have given evidence on subjects of social importance. The visitation of the dens, and of the depraved in the streets, became known to the Home Secretary, Sir George Grey, who requested us to call upon him at the Home Office. At the first interview, Mr. Villiers, M.P., and Sir Richard Mayne, First Commissioner of Police, were present. Soon after, in a private interview, Sir George Grey stated that the Government had decided upon appointing a committee to enquire into the result of public-houses being open all night, and as to the existence of night-houses into which the police had no power of entry. The committee was appointed, Mr. Villiers in the chair, and we were the first witness examined. (March 1854.) Bishop Blomfield, Mr. Cobden, and other persons of importance were present, and suggested questions. After hearing much evidence, the committee reported our three recommendations to Parliament; 1st, that public-houses should be closed from twelve o'clock at night until five in the morning; 2nd, that all night coffee-houses should be placed under license, and therefore under police control; and 3rd, that public-houses should be closed for two hours on Sunday afternoon and at ten o'clock on Sunday night. More stringent regulations would have been recommended, but this was as much restriction as at that time it was possible to obtain by law. These recommendations

with others were reported to Parliament, a Bill was then brought into the House of Commons for carrying out the report and became law that session.

Though quietly brought about, this Act was among the most beneficial ever passed by the Legislature. Hundreds of public-houses which used to supply the foolish, the criminal, and the outcast of the people with intoxicants, rendering Gospel and rescue work among them all but hopeless, were closed, and that at very short notice. Night dens, in which abominable amusements were practised, such as swearing or blaspheming games, in which burglaries were arranged and bad money bought for circulation, were swept away, because the keepers could not, for want of character, obtain permission to remain open; besides, police control to them meant absolute ruin. Though reforms by legislative action is no part of the duty of the Mission, yet it is necessary in a complete history of its work to put on record so important a service rendered to the public morals of the city.

There is, however, very much yet to be done in public-house visitation, in proof of which we may state that in 1878 we were summoned to give evidence before the Lords' Committee on Intemperance; as after evidence given before the Commons' Committee twenty-four years before, it was thought statements of value, with suggestions, might be made as to the working of the Acts then passed. After replying to 236 questions, put by the Duke of Westminster, the late Archbishop Tait and others, it was arranged that a noble member of committee should go round with us and our public-house missionary in Whitechapel on the following Saturday night.

After viewing many gin-shops crowded with the drunken and depraved, the visiting ended, but we give a short statement as written at the time :—

“As closing time approached we made our way into Shoreditch, and just looked into three gin palaces, which stand in a row, next door to each other. They were densely crowded with liquor-excited men and women, and we with difficulty passed through, as they filled passage and doorway.

“It was now five minutes to twelve, and we took a position between two of the houses to see the turn-out. As we stood there it was evident that a tall policeman who passed and re-passed was regarding us as suspicious characters. He indeed gave us such a look of professional penetration that our noble friend said, ‘He will order us to move on next time, so we had better skedaddle to the opposite side.’ This we did, and in a few moments the doors of all the gin palaces were thrown open and liquor-excited multitudes filled the wide roadway. Many surrounded the whelk and oyster stalls to cool their parched throats, while hundreds of men and women staggered homeward, being more or less intoxicated. The shouting and singing of such songs as the ‘Two Obadiahs’ rendered the scene distracting ; while we were pushed forward by the excited mob, who were accompanying two policemen with a drunken man to the station. As soon as we could free ourselves his Lordship stood contemplating the scene for a few moments, and exclaimed, ‘Can this be Sunday morning, and in Christian England?’

“As we approached the Royal Exchange a solemn stillness pervaded the City, and we paused to wish our missionary friend good-bye ; his Lordship thanking him most heartily. At parting, he observed, ‘This state of things is scandalous, is wrong ; what can be done?’

“‘To commence, my Lord,’ was the reply, ‘these houses ought to be closed at eleven on Saturday nights ; after that hour it is simply hard drinking ; the publicans and their serving men all say so. Towards midnight they become disgusted with their trade and themselves, but the law and competition keeps them open.’

“‘That man is doing a wonderful work,’ observed his Lordship as the missionary passed away. ‘He evidently has the goodwill of the landlords and their barmen, as all treat him with respect,

and his presence is a reproof to the wretched customers. He is bold as a lion."

"'Yes,' was the reply; 'and he is one of our converts. Twenty years ago he was a drunken coalwhipper, but was led by one of our missionaries to a renewed heart and life, and for many years he has served in this Mission with exceptional devotion and success.'

"We passed homeward through the City and the Strand speaking to individuals and groups of the degraded about the curse which rests upon the ungodly, and of the salvation of our Lord Jesus Christ.

"It was after two o'clock when we parted near his Lordship's mansion, who expressed his hearty thanks and deep interest in this branch of City Mission labour."

The passing of beneficial Acts does good, but there is a pressing necessity for increased evangelizing effort. Bad people may be less tempted, but it is a pleasing truth that the invitation to the marriage feast by the attractive love of the heavenly Bridegroom is received even in these places, by the spiritually halt and lame and blind. The sobering of the people is therefore, and above all, a Christian work. This is also the case in the lanes and highways of the City, of which proof has been given by the appointment of visitors to

NIGHT CABMEN.

Among the startling facts of London is this, that it never sleeps. An army of policemen are required to guard its vast accumulation of property, and nine hundred cabmen, and hundreds of men connected with the public press and our markets, earn their daily bread by night.

The night cabmen themselves are fit objects for Christian solicitude. They are old and feeble as a rule. Their horses are old and unfit for sight or work by day,

The cabs are also worn and shattered, so that a more miserable display than a rank of night cabs affords is scarcely to be seen. But to these poor men there is a comfort in the message of mercy that few save such as they can realize. Feeble with aches and pains, they stand for hours by the rank, or drive through the streets, often soaked with rain or shuddering with the cold. With them there is always an expression of pleasure as through the darkness they see their missionary approach. If the weather is fine they group round him under a lamp-post to have some reading from the Book, or if rain or snow prevent this, three of the men get into a cab with the missionary, who repeats some portion of Scripture, and offers prayer, after which he converses with them about their trials and cares and the hope beyond. Several cabs are thus entered in succession, so that all receive the benefit and comfort.

But perhaps the most interesting gathering of these men is at the railway stations,—the great termini of King's Cross, Paddington, and the like. Forty or fifty cabs are usually in waiting for the mail and milk trains. The lights in the station are all low, and many of the old men are asleep in their cabs. At the sound of the missionary's footsteps or voice they all gather round him, and gladly hear the Word. Then a prayer is offered, and sometimes an aged Christian among them will follow. Then comes a word of exhortation, which is often stopped by the sudden raising of the lights, as the signal of the approaching train has been given. The men now mount their boxes, a gang of porters suddenly appears upon the scene, and the visitor, with a hearty good morning, makes his way to a group of persons at the next coffee stall, or at the nearest cab rank,

The grace records of this night work are of wonderful interest, as many of these aged men have received the heavenly call during the night watches, and have henceforth followed Jesus in the way.

“Poor old William was first met by me while visiting the cab-stand at St. Martin’s Church,” says a night missionary. “It was a bitter cold night, and he appeared to be struggling for breath. He told me that his heart was affected, that any night he might be found dead in his cab; and what made the case more distressing was, that he was living without God. I put the question to him, What, if he was to die, was his hope for another world? He replied, ‘I have none, sir, whatever, for I know I am a great sinner, and if I die now, I fear I shall go to hell, and that troubles me.’ I replied, ‘I am glad it does, and that you feel your real position, for the Lord Jesus “came not to call the righteous, but sinners to repentance.”’ The conversation seemed to make a deep impression on his mind. Shortly after this, when out with my brother missionary, we met him again, and the tears started as we pointed him to the Lamb of God, and gave him a Testament. I afterwards called on him, and found that light had broken in on his mind, and that he had commenced attending All Souls Church, Caledonian Road. From subsequent interviews I have had with him, I have reason to hope that he is a true believer in the Lord Jesus Christ, and he says that he now feels if he was to die in his cab, or anywhere else, he should go to heaven, and that the blood of Jesus Christ, God’s Son, has cleansed him from all sin. He is also a communicant.”

“Johnson I first met in his cab, at the Great Western Railway terminus, when I found him very sceptical. He treated all I said as an idle tale, and especially future punishment. I continued to reason with him, showing him that surely there is nothing unreasonable in a father rewarding good children and punishing bad ones. It is what every just father does; and if after the long-suffering of God towards men they should continue impenitent and rebellious, they commit moral suicide, and are punished of their own free-will and choice, and in spite of what God has done to save them. I told him that every lost soul will be satisfied that its punishment is the result of its own folly and wickedness; and assured him that all the opportunities he had enjoyed through life, of deliverance, would only aggravate his punishment. This argu-

ment appeared to knock from under him the false prop on which he had been leaning for years, and he declared that it made him very unhappy. He was afterwards anxious to receive instruction, and said he believed religion alone could make a man happy. He also informed me that his wife was very much inclined to attend a place of worship, and had occasionally gone to Paddington Chapel, and wanted him to go with her. I gave him one of my Testaments, which he read with profit, for the entrance of the Word into his soul gave him light. He now felt himself to be a sinner, and had no hope of forgiveness but through the precious blood and sacrifice of the Lord Jesus Christ. He at once gave up Sunday work, and commenced attending the above chapel with his wife. He told me the other day that both he and his wife are communicants, and that he is endeavouring to do something for that Saviour who has done so much for him, by telling his fellow cabmen what God has done for his soul. He has a very intelligent view of Gospel truths, and with his wife, I believe, is truly converted to God."

With the closing of public-houses and dens at night, a new industry sprang up, as upwards of four hundred coffee stalls were established at the corners of the streets. These are usually cupboards upon wheels, and take up their stand at the chief corners when the refreshment houses are closed, and they supply coffee and bread and butter. Many of their owners are old Christian men and women, who gladly aid the missionaries in their efforts to reclaim the wanderers and the wicked who, in groups, surround their stalls. Many open-air and Gospel addresses, attended with power and demonstration of the Spirit, are given at these corners, and the coffee people often assist in the rescue of women and girls. They also take charge of Bibles and special tracts that may be promised to their customers. On one occasion we took part in a short prayer-meeting at one of these stalls, a number of the children of the night standing round.

DRINKING FOUNTAINS.

One result of attention being called to the fascinating influence the public-houses had over the people, was the devising means, on the part of earnest Christians, by which the craving for liquor might be corrected, and the prejudice against pure water removed. Foremost amongst these was the movement inaugurated by the late Mr. Samuel Gurney, in the year 1859. He plainly saw that while every spring was dried up, as the city extended, and the vast expanse of tiles and pavement made London a weary and sultry place, especially in summer, water was not to be obtained by the wayfarer, and temptation to take intoxicants met him at every corner. To organize a movement, and place fountains in every part of vast London, was a heavy task, and the hon. gentleman therefore applied to the Committee of the Mission for the services of their public-house missionary. This was granted, upon all cost being refunded to the Mission. In the short period of eight months an organization, most beneficial to the metropolis, was formed, and "a plea for drinking fountains" was in part written. A strong committee was constituted, with Lord Carlisle as Chairman, and interviews were held with Archbishop Sumner, the Marquis of Westminster, and other persons of high position and great influence.

Many of the vestries of London were met, and about 130 sites obtained from them, including Regent's Circus and Tower Hill. At the request of the Prime Minister, Earl, then Lord John Russell, the missionary called upon him, and was sent by his lordship to the Constable of the Tower with instructions to secure a site for a

fountain, to be erected by himself on Tower Hill. Scripture texts were chosen for many of the fountains, such as, "The fear of the Lord is a fountain of life" (Prov. xiv. 27); and "Jesus said, Whosoever drinketh of the water that I shall give him, shall never thirst" (John iv. 14). The blessing of pure water in abundance has been extended to animals, as cattle troughs in great numbers have been added to fountains; so that this movement, organized by the Mission, has developed into a power for good throughout far-extending London.



THE JEWS.

We still linger about East London, and that of necessity, because the two millions of people which form its population, including both sides of the river, are so diversified, and at the same time, so amenable to mission effort, that they have absorbed much of the Society's attention. Among other things, it is a Jerusalem in itself, as there are within its boundaries more Jews than in the whole of Palestine, and these are more approachable than their brethren in any other part of the world. Very early in the history of the Society, a deep sympathy was expressed for the outcasts of Israel. The necessities of our own people in the rookeries and dens did not allow of a special appointment to God's ancient people, but it was impossible for the Managers to pass by the perishing thousands "of whom Christ came." They therefore did the next best thing in their behalf, as after a special prayer-meeting for the scattered remnant, held in the room of the Society, the Secretaries were instructed to draw up a letter to "the children of Abraham, Isaac, and Jacob," a copy to be sent to each Jewish family in London. It is noteworthy that this was the first official document which formally bore the signature of both Secretaries, "by order of the Committee." For its merit this letter is worthy of reproduction, but space will not allow. It opens with expressions of loving sympathy and deep regret for the persecution their fathers had endured from professing Christians; and then, in close argumentative style, it goes to the proof that Jesus is the Christ, their Messiah, who should come into the world, and that the spirit of

His religion is love, and its effect peace and eternal life. The priesthood and atonement of Jesus is then clearly proved from the Hebrew Scriptures; and it ends as follows :—

“By the providence of God we have been called to warn those who seem to think of nothing beyond this world, to flee from the wrath to come. We have laboured to do this among many thousand Gentiles in this city, and could we neglect you, O House of Israel, over whom our hearts yearn with earnest desire that you may be saved? May our blessed Lord speedily fulfil to you the promise made in Zechariah : ‘I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced.’¹ Oh, give not all your thoughts to the welfare of your perishing bodies; remember you have never-dying souls, which must be happy or miserable for ever. Turn ye, turn ye, for why will ye die, O House of Israel.”

Many interesting circumstances resulted from the circulation of this letter; but these only intensified the desire to tell the sons and daughters of Judah about Him who came to be “a light to lighten the Gentiles, and the glory of His people Israel.” As the outcome, a convert from among them, the son of a Rabbi, was received into the Mission, and sent to his brethren of the circumcision. Others were added, until seven men bore testimony of the Messiah among this people.

That difficulties and even dangers had to be encountered in so aggressive a work as visiting the Jews in their own quarters, was only to be expected; but at times hostility was so bitter as to hinder progress. The first messenger to them in the Old Clothes Exchange and Petticoat Lane was roughly handled, howled at with blasphemous words against his Lord, hissed by the

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women, struck at by the men, and pelted with mud and offal by the children. He had much to endure "for theirs and the Gospel's sake." On one occasion he was thrust into an empty room, and the key turned upon him ; but opening the window, and standing calmly until the people could hoot and yell no longer, he solemnly pronounced, in the Hebrew tongue, the name of Jehovah, and then preached Jesus to them. Courage, firmness, and kindness won the day, as after a time he was liberated ; then secret inquirers sought him, and a few souls were gathered to the redeemed people. As years passed on he seemed generally respected, and the number of seeking ones at his meetings increased. A general spirit of enquiry was created, and upon his invitation, seven hundred Jews one evening assembled in Spitalfields Church to hear a discourse in proof of the Messiahship of Jesus. Large gatherings there are now frequent.

This work has been pursued without intermission, and the result of this and other active efforts is that there is now in London a great company of believing Jews, sufficiently numerous indeed to give strength to each other ; and, as believers they have meetings for mutual help, by studying the word, and prayer, and also social gatherings for friendly intercourse. This is most necessary, as many of the converts from Judaism suffer the loss of all things, parents, relations and friends, for Christ's sake. Sad it is, that those who have endured so much from others who deny the rights of conscience, should themselves be such cruel persecutors ; but so it is, and must be until they are brought to rejoice in the freedom wherewith Christ makes His people free. What an awful spirit breathes forth in the following extracts

from letters from a brother and sister to one of our converts.

“I could scarcely believe mine eyes when I perceived from yours just received, that you had taken such a step—a horrible and thoughtless step. My soul is filled with lamentable woe when I reflect that you are the only one in our renowned family who has changed his belief. And how could you act so ungratefully to your parents. This doleful intelligence will assuredly bring our dear parents to an untimely grave, and you alone must bear the awful sin of it. None of your imaginary consolations, which seem somehow forced on your soul, can ever afford you sufficient consolation for the loss of your parents. Never will they, nor can they ever, forgive you for this. Oh, what wretched misery do you inflict. No sooner does your step gain publicity, than you will have brought an everlasting shame upon our house. For the last time, I appeal to you as a brother, and if you desire to regard me as such, *turn back.*”

“MY DEAR BROTHER,—As much as I rejoiced at the receipt of your letter, so much was I shocked at your madness-breathing lines. I conclude that you are insane. I am convinced that our dear parents will rather desire death than the horrifying news. Should your mind improve and alter, we are willing to forget and forgive ; but if you persist in your awful decision, never write again. Never, never. Forget that you ever had parents and relatives. Never call me sister again. We know you no more.”

This convert stood firm in the faith which is in Christ Jesus.

The narratives of the work remind us of apostolic times. Deep conviction, followed by the bold acknowledgment of Christ, warm affection to the Lord, and then cheerful service. One of the missionaries thus writes :—

“About twelve months ago I made the acquaintance of a young Jew, the son of a Rabbi from the Duchy of Posen. I found, for his age (he was only nineteen years old) that he possessed considerable knowledge. At the first interview I had with him he told me freely his opinion in regard to religion, and this was most unfavourable, for he was not only tinged with infidel notions, but

was a thorough adept in that baneful system ; nevertheless, I did not despair, as he showed an enquiring mind, and a heart void of that worst of all evils, prejudice. I proposed to him that we should read the Scriptures together, and thus try to dispel any doubts that might hang on his mind about the veracity of the Bible, to which he readily agreed. We read several chapters of the Old and New Testaments. By degrees he began to feel the utter weakness and frailty of that system upon which he was leaning. He also began to comprehend, having been stripped of his ideas of virtue and self-righteousness, the danger to which he was exposed by having offended a just and holy God ; and to see the true nature of sin, its hideousness and magnitude in the sight of the Most High. When looking into his own heart with a faithful eye he found there but ruin and desolation. Being unable to find support or refuge, he at last took the resolution to search for truth with all his heart. On my recommendation he studied diligently the New Testament Scriptures, and gained every day more correct views of the plan of salvation by our Lord Jesus Christ. He began to appreciate the value of having an interest in the Redeemer and His atonement, and his heart gradually began to be opened to the reception of the blessed truth as it is in Jesus. I saw him thus progressing day by day. His knee was now bent with me before the throne of grace, and he assured me more than once that he felt much peace and such a consolation as he had never experienced before. The only apprehension he felt was that his aged father should hear of it and, after the manner of the devout Jew, curse him openly in the synagogue, but I reminded him of his duty in such a case. We prayed, as he felt troubled, and he became calm, and went away cheered and consoled. He was soon after baptized, and became bold in his confession of Christ."

The spirit of inquiry created is now most interesting and hopeful for the future. The Jews are no longer timidly entering the meetings arranged for them, but actually crowd in. It is not uncommon for a Jewish meeting to last for four and five hours on the Saturday, a relay of ministers and missionaries taking part. The attendance is usually good. Thus one evangelist writes—

"My meetings have much increased of late. The average is about fifty adult Jews.

"The Thursday evening meeting, having more the character of a Bible-class, is attended by about twenty men.

"A small inquirers' class has an attendance of about eight of the most anxious to know the right way of the Lord.

"As Jews of many nations come, some of whom cannot speak English, and others but imperfectly, we conduct occasional meetings in German, Polish, Roumanian and the like.

"We never suffer from interruption."

One most encouraging feature of the work at the present time is the number of those who, counting the cost, seek baptism. Only a short time ago seven adults were presented by the missionary to his superintendent, Dr. Sterne, for the sacred rite, and they are not few who shall be saved, as this one minister has baptized upwards of three hundred believing Jews. Surely nothing is too hard for the Lord. The large circulation of the Scriptures and well-written articles and tracts among the chosen people is also productive of much good, and prepares the way for earnest teaching, their very opposition at times being blessed to their salvation.

This testimony to Jesus by the children of promise is most encouraging, and strengthens prayer to the God of Israel, that He will open the ears of His ancient people, that they may acknowledge their long rejected Lord.

"The veil of darkness rent in two,
Which hides Messiah from their view.
Oh! may they now at length return,
And look at Him they pierced, and mourn."



THE DOCKS.

A clear indication was given that that immense sphere of usefulness, the docks of London, should be occupied by the East End missionaries, as they were led to take an interest in the sailors they so constantly met with. Instances like the following created a strong desire, in which the Managers of the Society soon displayed a deep sympathy, to bring the influence of the Gospel to bear on the thousands of rollicking, careless, and kindhearted blue-jackets, who in those days crowded the Way, as Ratcliffe Highway was then called, with dissipation and song.

A poor woman said to a missionary: "I dare not let you speak to my husband about religion, as he has persecuted me for years, when on shore, because I insist upon reading the Bible and going to chapel." The sailor was however, encountered, and the visitor, with a pleasant smile, asked him to accept and read the tract, "Five Minutes' Consideration." "If it's only five minutes of religion, I'll do it while I chew a quid," was the reply, and the tract was taken. When next met, the man referred to the tract in language of spiritual distress. "I have read it over and over again," he said, "and should not like to part with it. I have had many hair-breadth escapes during eleven years on board a man-of-war. I have seen many poor fellows blown up by the enemy's guns, and it made no impression upon me; but this tract has, and I want to be saved and lead a new life." Prayer was offered with him, and by the power of the Holy Spirit he passed from death into life, and became a happy Christian sailor.

Instances of conversion among the men that "go down to the sea in ships, and do business in great waters," led to a desire to benefit them as a class, with the result that an appointment was made to the London Docks in the early days of the Mission. In his first report, the visitor stated that the dock was of such extent as to contain an average of 240 sail. The two large spans of water, called the Eastern and Western Docks, had to be visited, as well as the Shadwell, Wapping, and Hermitage Basins, many boarding-houses in the Highway, besides the Sailors' Home, and the Destitute Sailors' Asylum. In these last, meetings were established, and the whole work was placed under the superintendence of the Chaplains of the institutions.

The first missionary appointed was young, active, and very earnest, qualifications without which the effort must have failed. In one year he boarded 858 ships, and by request of captains and mates paid 379 visits on shore. Forty-seven meetings were held with an aggregate attendance of 2,505 sailors, and 84 Bibles with 10,533 tracts were distributed.

Indications of blessing soon followed ; as for instance, when the *Royal Bride* left the dock for Colombo, a mate who had received good impressions received a large supply of tracts. They were served out to the crew every Sunday morning during the passage; and when the ship was lying off Colombo, they were borrowed by the crews of several other vessels; and when almost worn to tatters by reading, were given to the captains of three English barques that were riding there at the time.

Upon the return of this, and other ships, individual men spoke of spiritual good received, and the captains

observed a change for the better in the conduct of some in their crews. A ship's carpenter came to the missionary as he was leaving a dock, and said, "I have reason to be thankful for the tracts, sir. One of them, 'The Drunkard's Wife,' has turned me from a bad way of living. I am now a sober man, and I mean that my wife shall have all my wages this voyage; and more than that, since reading the tracts I have attended the kirk more times than I have done for the last five years."

A collateral work of great importance, which has been continued for thirty years, sprang out of this man's labours, viz. the holding of meetings and the circulation



of printed truth among emigrants. He wrote, "No one can properly estimate the importance of Christian labour among emigrants, except they first see the ship with its living cargo on board, and hold conversations with the emigrants themselves, in order to discover the sensitive state of their minds when on the eve of departure. The recent separation from relatives, and leaving their happy land with all its associations, together with the uncertainty of the voyage before them, all have a tendency to render the mind impressible. And with a passage of several months before them, it is desirable that they



VISIT TO EMIGRANT SHIP.

should be supplied with such books as will impart a healthy tone of instruction and lead their thoughts to the Saviour. With them I circulate many Bibles and Gospel papers."

The West and East India Docks have always a peculiar interest, because of the encouraging help of the Company—who contribute £80 a year to the support of one of the Missionaries—and the kindly aid of the company's servants, who row them about in their boats, and take an interest in all the good that is done. From the beginning this has been so; and, as one of the early missionaries says—

"There are a considerable number in the docks who have not the opportunity of attending any place of worship, having to be on duty on the Lord's day. There are ship-keepers, police officers, and others, and they have very little if any other means of grace or of hearing the way of salvation than through the missionary. Some of them express themselves freely as to their disadvantage in being deprived of their day of rest. Their anxiety is to be released from their bondage, and they show thankfulness for the tracts and good advice. Indeed, the very favourable reception given me by all classes, from the officials to the labourers, keeps up the interest in the work, and is at the same time a source of encouragement, and affords me much pleasure and comfort. The seventy cottages belonging to the Company in which their servants reside are visited, so that many feelings are influenced to the right, and the men in sickness as in health have spiritual attention.

"The number of ships visited by me during the last eight months was 1,866, and tracts distributed 14,696. This is a strong counteracting force to the evils which

have taken root among our sailors. No one unless he constantly goes among them, as I am in the habit of doing, and becomes acquainted with the history of their lives, can form an adequate idea of how many have made shipwreck of their souls and bodies. Truly if any class of men need the Gospel of Christ it is the sailors. Take one case as an illustration.

“The boatswain of a ship with whom I made acquaintance went to a “crimp’s” house, where he accepted some drink drugged with laudanum. Finding himself growing stupid, he left the house to go to the Sailors’ Home. He was, however, followed and stabbed in the head with a knife, and fell prostrate to the ground. He lay dangerously ill, and I visited him all the time. In his affliction he called upon the name of the Lord, and was saved, and has since lived a Christian life.”

St. Catherine’s and the Commercial Docks have always been interesting spheres of work. So large is the former, that a whole parish of 800 houses, church included, was destroyed for its formation, and eleven acres of water walled in. From its opening day, the Mission established a position there, and its testimony has never ceased. The Commercial is also a very large dock, and a laborious sphere for its visitor. The dock servants alone would give employment to one man, but many ships are boarded every day.

There was some rough handling when a man, bold in reproof and earnest in calls to repentance, appeared on the quay. At the locks, the rough, strong men who open them at tide time, declared that they would not stand such interference and nonsense, and one more profane than the rest, with angry language threatened to throw the intruder into the river. Firmness and kindness, however, won the day; and, as one result, a

Temperance Society, desperately needed, was established among them. Indication of the higher good was also given, and a weekly meeting secured a fair attendance. Three years passed, when one day the missionary was requested to be at the sluice-gate about the time the gangs changed duty, so that all could be there. He cast in his mind what the meaning of this could be, and was sore perplexed. He however went, and upon his approach his old enemy said—

“I say, master, have you made your will? You know, that I have often threatened you.”

“I have nothing to leave, but something to receive under the New Testament,” was the reply.

“Well, then, step here, and see what we have got for you. You see, master, you have been our friend, and put up with a good deal, and some of us are sober and better men now, so the other night we had a round robin for you, and made up thirty shillings. So two of us, when off duty, took a stroll down the Row where they put handsome Bibles in the window, and we got a first-rater for you, and here it is,” and then with a cheer the book, which was covered over with a sack, was uncovered. Hand-shaking and pleasant words of thanks followed, and the man who had been sent for their salvation returned home with a cheerful heart, encouraged to go forward.

“*A Dialogue after a Storm.—The Mary* was moored in Wapping Basin. She had encountered a severe storm, sustaining thereby considerable damage, with loss of masts and standing-gear. As I stood upon the quay, with solemn thought at such a wreck, I heard the captain—quite a gentleman by appearance—sending the second officer below, and cursing the stevedores in a fearful way. I stood hesitating what to do. At length he came to the quay, and stood by me, when I accosted him with—

"*M.* 'Good morning, captain. You have had some very rough weather.'

"*C.* 'Yes, we have indeed. I did not think we should ever have reached here, for I felt as if I had no more power over the ship. We were quite at the mercy of the elements.'

"*M.* 'Not exactly so, sir, inasmuch as God rules the elements. I should rather think you were at the mercy of God.'

"*C.* 'Well, perhaps that's a little nearer the mark. I think I have the pleasure of knowing you.'

"*M.* 'Very likely, sir. I am the missionary of the dock, and I cannot help expressing sorrow at hearing what I have from you during the last fifteen minutes.'

"*C.* (With a polite bow.) 'Oh! I beg pardon; I thought you were another gentleman.'

"*M.* 'Well, Captain, had I been the gentleman you thought I was, it would in nowise have diminished the guilt of your discourse; for the same God who heard your vows in the storm heard also your oaths this morning.'

"He nodded assentingly, and I found this was the chord to play upon; therefore, for some ten minutes longer, I addressed the Word solemnly to him, left him thoughtful, and thanking me. I feel sure he will not soon forget the discourse."

So successful has been the work that our flag of true blue has become quite an institution. Many captains now allow it to be hoisted at convenient times, and their own crew and frequently those from other ships gather to a Gospel discourse. This is followed by the gift of tracts, and when asked for, Bibles. The result upon individuals is sometimes of the best, and the influence upon the crews is certainly beneficial.

"You can have a Bethel here whenever you like," said a captain, whose ship had just come into dock. "My chaps are all the better for them. After your last meeting we went out to sea next day. At night it blew a sudden squall, and one of the apprentices was sent up to reef the topsail. Well, he suddenly fell

down on to the deck and was much hurt. When in his hammock and dying he had hold of the Bible, and tried to sing your hymn—

‘What vessel are you sailing in?’—

but he soon died, and I had, prayer-book in hand, to commit his body to the deep, but he is safe in the port of heaven. Yes, sir, you may have a Bethel here when you like.”

Such is a simple indication of the work done among our sailors of the mercantile navy. When outward bound, many ships are supplied with floating libraries, and upon their return these men of the ocean meet with friendly care. No wonder that our sympathy and many other similar influences, have raised the character of the British seaman, and that there are now praying and temperance ships, whose existence would have seemed an impossibility when this Mission was established.

We have only to add, that our sailors, English and Foreign (and the number of foreign sailors are rapidly increasing) in docks, boarding-houses, hospitals and the Highway, are being more and more brought under the power of our holy religion.



WORK ON THE NOISY AND SILENT HIGHWAYS.

It was not until the ninth year of the Society that the Committee felt themselves strong enough to undertake evangelizing work among special classes, and just at that time the condition of cab and omnibus men forced itself upon their attention. The many charges before magistrates only indicated the low moral condition which made them a byword for depravity and a public danger. Respectable men could not enter the trade; and being Sabbathless, and left to themselves, they had degenerated to the lowest. Conscious of this, they called themselves "outsiders," meaning that they took others to church while they were compelled to remain outside, and that no man cared for their soul. They were very drunken as a class, and their language, as they stood in groups by their cabs, was simply vile. But the Mission had compassion upon them, and through the press expressed a desire to bring them under Christian visitation, and with the following result.

One morning a cabman, roughly dressed, presented himself to the Secretaries, and offered to go as an evangelist to his companions in the trade. His spiritual state of mind and earnestness commended him to their confidence, and he was sent for examination. He was badly educated, but he possessed fervent piety, and the zeal which secures the making of a good missionary, however great may be other disadvantages. For years he had borne reproach among his companions, being nicknamed "the saint," and he had suffered loss, as he alone of 1,662 cabmen refused to drive upon the Lord's

day. He was accepted and set to work as Cabman Missionary.

When in his new position he made his appearance at the rank, he was received with jeers and laughter; but he had lived and worked among them, and while his former conduct had annoyed the ungodly, it had prepared them to respect him. They indeed felt compelled to listen to him, as one of their own class in whom was an excellent spirit. No better vindication of lay agency in the sending of men of their own class to the ungodly could have been found, than the successful work of this man. There was indeed a shaking among the dry bones, and the communication of spiritual life. A company of believers was in time gathered out, and an agitation commenced among them for an alteration in the law, which would allow those who pleased to take out a six-day licence. Before this could be accomplished a number gave up Sunday work, and they used to meet together on the Sabbath evenings for prayer among themselves. At last the Government granted the boon, of which a great and increasing number availed themselves. The result of this effort was so satisfactory that a second and then a third missionary was appointed, so that all the cabmen were more or less brought under good influence. We may here state that the missionary who commenced the work, having relations in Australia, emigrated there after five years of faithful service. A man of natural ability, he had improved his education, and in the colony commenced a successful career. After having been there three years he addressed a letter to a Secretary, enclosing an order for £100 for the support of his old district, and this was followed by other

money gifts, and anxious inquiries about his cabmen and mission friends. He rose to be mayor of the large Australian town in which he lived, and to the possession of wealth. A few years ago he entered into rest, leaving behind him a name deeply respected in our Mission, and one which in Australia was as "precious ointment poured forth."

The spirit of Mr. Adams fell upon his successors, and no more earnest toilers can be found in our ranks. "Last year," wrote one, "I walked 3,000 miles on the London pavement, paid 13,000 visits, 300 of which were to the sick and dying cabmen." "I have 44 cab-ranks," writes another, "and I am kept walking, standing and teaching, for ten and twelve hours daily," and then a succession of narratives are given of the good effected. Among cabmen are to be found reduced men of every social grade. One, a baronet, was greatly benefited; while members of the learned professions, broken-down tradesmen, and the sin-wrecked, who have run through fortunes, have been rightly influenced. But the present moral condition of the London cabmen is proof of the good which has been at work among them.

A large body of these men have now their Sundays. By the year 1855, nine hundred and thirty cabmen had taken out six-day licences, and this number kept on increasing, until the six-day plate was abolished, and in proportion to their numbers there are now more Sabbath-keeping cabmen than in former years.

They are also more sober than in times past, as hundreds of temperance men are to be found in their ranks. For this we are much indebted to the late Mr. T. B. Smithies, who superintended one of the cab missionaries who was also a sincere teetotaller. They did good

temperance work among the cabmen of East London ; but Mr. Smithies made his influence felt through the whole cab-trade, by arranging temperance teas, with meetings for pledge-signing afterwards, and by a liberal distribution of his *British Workman* and other temperance publications through each of the missionaries.

Further, they are more provident ; and it is only just to say that their benefit societies, coffee-houses, and club-rooms sprang out of mission effort. In 1858, a meeting of the cabmen was arranged to take place late one night among themselves. It resulted in a deputation of three being selected to see two of their missionaries, with a request for aid in forming a benefit society, with club-rooms and coffee-houses near ranks, that they might be protected against the public-house temptation. The missionaries made their request known to Lord Shaftesbury, who not only presided at a meeting of upwards of 500 of the men, but he afterwards took a deep personal interest in them, with the result that a provident society and club-rooms were instituted, followed by cabmen's shelters and other beneficial projects.

But the best of all is the improved spiritual condition of the great body of the London cabmen. It is estimated that there are upwards of 400 communicants among them, and the greater number now attend Divine worship. They have their own Bible-classes and devotional meetings. The other day we attended one of these, at which a cabman presided at a little harmonium and led the singing, while several others, in simple but fervent language, approached the throne of Grace. Among these men there are many narratives of conversion of absorbing interest ; but we can only refer our readers back to the account of night-cabmen, and ask

them with us to render thanks to the Lord our God for all the good resulting to this class of men, and to ask His continued and increased blessing.

OMNIBUS MEN.

The noisy highways of London have not only the rattle of upwards of 9,000 cabs, but there are now upwards of 1,600 omnibuses and tram-cars, employing several thousand men on the road and in stables, the vast body of whom cannot call the Sabbath a delight, it being a day of hateful toil. A movement has, however, been made in their interest, and it arose thus. One of the Society's District Secretaries, who lived in a suburb, used to ride beside an omnibus driver to and from the Mission House. An interest was taken in the man's spiritual state, which resulted in the writing and circulation of a little paper, entitled, "Crape on the Whip." A lady who read this had compassion on these men in the West of London, and invited the writer to dine with her, and then promised to give £100 a year to support a missionary to omnibus men.

The appointment was made of one who had been a cabman, and is one of our own converts, and Lord Aberdeen kindly undertook the duty of superintending him. Twenty years ago, when brought to a knowledge of the truth, in order to do something for his Saviour, he hit upon the device of chaining a New Testament inside his cab, and it is pleasing to add that it was well read. He had served some years as an ordinary missionary; but when charged with the new duties, he worked on the following plan. Coming early in the morning, he took his stand at some starting point, say Notting Hill, and

supplied all the drivers and conductors leaving, with tracts and illustrated publications. Then he passed to another point, *e.g.* The Swiss Cottage, St. John's Wood, conversed with and gave some good reading to all the men returning to that point, and in this way he passed to each starting-place, and thus in a very short time made the acquaintance of all the men. Then he entered the Company's offices and soon arranged to get the addresses of all the men who were ill. In passing, he went down all the yards, and thus brought the best influence to bear upon the most wretched toilers in London, the ostlers and yard-men. For these he felt a deep sympathy, and arranged half-hour meetings for them in the yards. One poor ostler, who had not had an opportunity to attend Divine worship for many years, said to the missionary, "I cannot come to your service, as it takes all my time to attend to the horses that return, and to prepare those that go out." "Well, then," said the missionary, "I will help you," and throwing off his coat commenced grooming one of the horses. The news spread through the yard, and a group of ostlers gathered round, eyeing the operator with professional attention. When the horse was done, the general opinion was that "the missionary could groom a horse first-rate and no mistake." This gave him a power no other man could have had, and it is used for their salvation. He now often grooms a horse or two to give the men time to listen to his reading and teaching, and they are attentive to the word. This missionary is also one of the Society's converts; and further, two of his converts are serving as missionaries.

But in this, as in other of our efforts, the most marked good is through the co-worker with the missionary, his

local superintendent. At the commencement of the movement we arranged a midnight meeting for these hard workers, and Lord Shaftesbury presided. Lord Aberdeen was present, and has since given many suppers to these men, from two to three hundred being invited at a time. At a recent gathering, arranged for eleven o'clock at night, his Lordship in the chair, Lord Polwarth, the Hon. S. Brodrick, M.P., and Mr. W. T. Paton being present, the men, who had come from their 'buses with their whips and badges, much enjoyed the meeting. After supper they listened with rapt attention to the Gospel addresses, and on leaving, Lady Aberdeen handed to each man a copy of "The Blood of Jesus," which was thankfully received and treasured. In this way, and when sick at their homes, these thousands of Sabbathless men are brought under the influence of the truth that saves, and already gracious results are manifest, to the praise and glory of Divine Grace.

But we must turn from the men of the noisy to the people of the

SILENT HIGHWAY.

This is a new development of the work, as until the last few years the canal boatmen and their families were utterly neglected by the Church of Christ. It was in October, 1877, that a man, strange to the boatmen, appeared upon the tow-path. With boldness and agility he jumped on to a passing boat, and rather perplexed the man who was steering, with the information that he was a City Missionary appointed to visit them. After a few words with the man, he made his way into the long cabin, and enquired of the good wife if she

had a Bible. They had not, as neither of them could read. After speaking of the Lord Jesus to them, he sprang on to another barge, passing in the return direction, and in this way was able within a few months to make the acquaintance of hundreds of the poor neglected boat-people. To those who could read he supplied the Scriptures, displayed a friendly interest in their children, and was soon greeted as a true friend, and had many readings with prayer in the cabins. This was a particularly active work. The people, indeed, at the beginning, named their new friend "Spring-heeled Jack," and in his zeal he has had many narrow escapes from falling overboard. Once, when the sides of the boats were covered with hoar frost, he slipped over, and the men saved his life by landing him with boat-hooks. Since then the Committee has arranged for him to learn swimming, and he now pursues his work fearlessly.

This hitherto neglected people are great in number. The barges travel from 20 to 200 miles. The short-distance boats bring in principally hay and straw from Buckinghamshire, while those that go to the Midland counties carry various kinds of merchandise. The fly boats, so called because they work night and day, are each manned by three strong young men. Others are worked by a man and two youths; but the largest number are in charge of a man, his wife, and children. Sometimes a whole family, with grown-up children, sleep in the small cabin. The monkey boats go into deep water, to such places as Rochester. Thus distant towns are linked together by them.

The local superintendent of this missionary renders him considerable help in the work. At times he invites all the people whose boats are in the Lock at Brentford,

to tea, and to listen to the word of life. These are among the most interesting of our Mission gatherings, as the rough, hard-worked people are delighted at such strange kindness to them. Care is taken to address great truths in the most simple language, and they listen with rapt attention to the Stories of Grace. It is their rule to put up an orator to thank their friend and the missionary; and such speaking was never heard before, but it always carries an expression of real gratitude to God and man.

The results are already most encouraging. The conversion of a captain in the prime of life has led many to believe in the reality of religion, and he has become a helper to the missionary. Many of the children have been gathered into a Sunday-school near the Brentford Lock, and to give full course to the Gospel, another missionary has been appointed; and thus it is that even from the silent waterways of the vast city, immortal souls are gathered into the kingdom of Grace.

From the boat people we pass to—

THE GIPSIES,

A race of men and women for whose benefit the Mission has put forth much exertion. At first sight it may seem strange that these wanderers, whose caravans are to be seen on waste land, at the end of unfrequented lanes, and whose encampments may be descried half hidden behind clumps of forest-trees, should be brought within the circle of all-attracting London, but so it is. At the time the Mission was formed, small colonies of these wanderers of Ind had settlements on unfrequented plots of land near Notting Hill, while an

unknown number had, for generations, found shelter in Epping Forest and about Epsom Downs. Lawless by training, and in utter darkness of mind, they were feared, hated, and punished for stealing and other crimes, and thus they remained for three centuries untouched by evangelizing influences. As Legh Richmond once said, "Oh, yes, if you could prove to British Christians that 18,000 beings in their degraded state were to be found at any distant part of the globe, you would soon find funds enough to send to them the word of eternal life, but these are too near home."

The founders of the London City Mission did not think so; for no sooner did their work extend to West London than their interest was aroused on behalf of the wandering people, and this in a few years developed into earnest effort for their spiritual welfare, and resulted in a missionary being appointed to them in 1858. His centre of operations was at Notting Hill, but certain days were devoted to the Forest people; and at those seasons of the year when encampments came in from distant parts of the country, he had increased opportunity to evangelize among the whole tribe.

As in all mission work, he had to win his way, and he soon discovered that the great body of these people were heathens pure and simple. As the result of careful inquiry, he found that out of 462 adults only 12 were able to read. When the inquiry was made in one tent, the woman said, "Read, mister; read? how's the like of us to larn anything, living under a hedge or bush, and never stopping nowhere long?" In whole encampments the name and work of Jesus were unknown; and when told that they had souls, such exclamations as "Law, what's that?" were common. The Lord's

prayer was not known ; and a man who was told that he ought to pray, replied, " So I do ; I says, ' How doth the little busy bee.' "

When informed that their names, such as Ruth, Sarah, Abraham, and Job, were in the Bible, they gladly listened to readings from it ; but the reader found it necessary to acquire their language, the Romany tongue. Of this we give a specimen, to show the nature of the effort.

" Visiting among the gipsies on Epsom Downs, I saw a tatcho Romany, *i.e.* true gipsy, and his juva, *i.e.* his wife, making preparations for their evening meal. Anxious to be about my Father's business, I saluted them in the old gipsy tongue :—

" Koshto divvus, Romany chal ta Romany chi.' ' Good morning, gipsy man and gipsy woman.'

" ' Koshto divvus, Romany rye,' he answered. ' Av a dree, ta beshally, pawdle adoy, ta haw some koshto habben, fino hotchi witche.' ' Good morning, gipsy gentleman, come in and sit down over yonder, and eat some good food, it is a fine hedgehog.'

" ' Kek paracrou tute,' I replied ; ' mandi has well'd to del aprey the Koshto Lil.' ' No, thank you, I have come to read the good Book.'

" ' Koshto, koshto, rye,' he answered, ' but hau a bitte o' maas and morro firstus.' ' Good, good, sir, but eat a little of bread and meat first.'

" ' Kek paracrou tute,' I replied ; ' mandi 'ill pi a coru of muttra mengree.' ' No, thank you ; but I will drink a cup of tea with you.'

" ' You shall, rye, you shall a fino coru of muttra mengree,' he answered.

" We then sat round the yog, *i.e.* fire ; he and his juva eating their fine hedgehog, and I drinking my cup of tea. I read the parable of the prodigal son, which I have always found a favourite with the gipsies. And as I dwelt upon the love of God to returning prodigals, I said, ' Moses, do you ever pench of your zee !' *i.e.* think of your soul ! ' Kek rye, kek,' he answered, ' mandi's a wafro mush,' *i.e.* ' No, sir, no, I am a bad man.' ' But Moses,' said I, ' you will muller yeck divvus,' ' die some day,' ' and if tute no kaum

the deary Dovvell, you will kek jal to me Dovvell's ker,' *i.e.* 'if you don't love the dear Lord you will never go to heaven.'

"After much further conversation and prayer, I tried to show him his need of a Saviour, and the willingness of Christ to save all who came to Him. I said: 'Well, Moses, I must say Koshto ratte; kaum the deary Dovvell,' *i.e.* 'Good night; love the dear Lord.' 'Koshto rye,' he answered, 'mandi jins tu kaums the Romany chals, pootch the deary Dovvell for mandi.' 'Good sir, I know you love the gipsy people, pray the dear Lord for me.'"

The work was difficult and discouraging at first, but in 1869 a revival of religion took place among them, and several missionaries devoted themselves to their instruction, while ladies and gentlemen invited companies of them to take tea and to attend meetings. The efforts were blessed to the sound conversion of a number of men and women, and since then there have always been Christians among them. As no suitable place of worship could be found for crowds of those who desired to attend, it was decided at this time to provide a "Gipsies' Tabernacle," a large tent, which was erected on the spot where the Extension Railway Station, Uxbridge Road, now stands. A local newspaper gave the following account of the opening of the Tabernacle.

"The Tabernacle is roomy and well closed in. It was filled with about 100 gipsies, men and women, for the most part squatting on the muddy earth, over which a little straw had been sparsely thrown, and a crowd of children of all ages huddled together or rolling about like so many kittens. Some of these exhibited the most perfect Indian features, and all seemed to be restless, and fond of gay colours. The religious service, which was conducted by their missionary, was hearty, and it was strange to see the solemn faces and to hear the loud singing of a people supposed to have no religion."

But best of all, souls were saved. Some time after, the Dean of Ripon attended one of their meetings.

After reading a parable, he in simple and beautiful language pointed them to the Lamb of God. When he had finished, a converted gipsy woman rose and very sweetly and lovingly showed her companions the blessedness of true faith in Jesus, and of giving up everything that is wrong for His sake.

The outcome of this and other efforts is a great moral change in Gipsydom. Numbers of these women have given up the lucrative business of lying, and from among them have already been gathered out many to serve the Lord, and several most effective out-door preachers. Through the increase of building in the suburbs, the gipsy tribes are forced farther afield, but their missionary, now disabled from full work, has taken up his abode on the borders of Epping Forest, that he may spend the remainder of his days among the tent people, all of whom regard him as their true friend.



NAVVIERS.

The railway system, the immense extent of drainage rendered necessary by the rapid growth of London, with such public works as the Thames Embankment, introduced a comparatively new order of men—the navvies—into the city, with all their peculiarities and requirements. As their labour was needed, they arrived in gangs from all parts of England; and as they were amongst the roughest and most uneducated of the English people, their condition drew out the sympathy of active Christians. In the early accounts of the Society, reference is made to them as found in their lodgings, and several of our agents approached them when at work in their cuttings. It was not, however, until the arrival of thousands of them to excavate the foundations of the Crystal Palace, and prepare for connecting lines, that they were considered as a class. The honour of a first personal work, and the waking up of a general interest in them, belongs to Miss Marsh, who has for ever identified Beckenham and its Rectory with them. By a sympathy so deep that every man among them realized its genuineness, and by efforts for their instruction and salvation, she obtained a power which only could be gained over such men by a warm womanly heart. Her work to a great extent ceased with the building of the Palace and the conclusion of the Crimean war, at which time large gangs of them were sent to construct a railway up to Sebastopol.

After this, the men engaged upon work for the nation and various companies became scattered over London. Here it was that the London City Mission

entered into her labours, by appointing a special missionary to follow certain gangs, and by arranging for extra care to be bestowed on them in the neighbourhood of new excavations. Thus it is that more than thirty years of good and true work has been done among navvies, much to their spiritual benefit and social improvement and comfort.

A sketch given by their missionary who has just left a cutting, will illustrate the nature and influence of their work.

“ I went down the banks of a cutting this morning about 100 feet deep, navy fashion, mud over boot-tops. One man at the bottom saw me coming down.

“ ‘ Here, mister,’ he cried out, ‘ here’s a shovel waiting for you.’

“ ‘ All right, Darky ; but I shan’t use it to-day.’

“ ‘ Did you ever try your hand, mister, at the digging ? we wants another hand ; come, try.’

“ ‘ Well, I would try if it was to do you a good turn,’ was the reply, ‘ but I want Lincoln Boxmore, as I have a letter for the Dispensary for him, as he is out of sorts.’

“ ‘ Well, that’s him down there, leaning against the plank. He’s “Ginger.” We christens each other, and don’t know each other’s real name. That man there with the fur cap was christened “Jam-pot” yesterday, because he went into a shop when drunk and broke a lot of jam-pots and did seven days for it, and now he will be “Jam-pot” as long as he lives. That’s how we christen each other.’

“ By this time the man had with difficulty come up for the letter, and very ill he looked ; and the gang of twenty men hovered round the missionary, some in the cuttings above, others below, but all within sound of his voice.

“ ‘ Well,’ continued the visitor, ‘ you don’t know each other’s real names, but God Almighty knows them, and He has a book, and it’s called the “Lamb’s Book of Life,” and in it is written the real names of all who are saved by the precious blood of Jesus. The drunkards, the swearers, the wicked are not in that book. The Lord save each of you.’

“ ‘ Thankee, mister,’ was said heartily by one.

“ ‘I’m coming to your prayer-meeting, master,’ answered a third.

“ And the first of the gang, the peculiar one, said,—‘I hasn’t got no learning ; but I look at the pictures of that book the gent gave us at the tea-meeting, about Pilgrim going from the destruction to heaven, and I likes the meetings, and I’ve given up the drinking and that sort o’ thing.’ And then the gang in their way, with a kind of hearty growl, wished their friend good-bye.”

It is estimated that there are upwards of 50,000 of these rough men in England, nearly all of whom in their turns have jobs in London, while many are permanently fixed here. Considering their numbers there is marvellously little crime committed by them, and many of them and their families are abstainers, and some are real Christians. This to a great extent is the result of visiting them, not only on the works, but also with their families, or when sick, in their long rows of huts built by the contractors.

One good point of their character is thankfulness for Christian care. A missionary was teaching in a large gin-bar when several Irish labourers used threatening language to him. He was rather short of stature, and therefore the more defenceless. A big navy stepped forward, and said,—

“ Now, little one, stand beside me, and if they touches you, they won’t be comfortable like when they gets home.”

He then doubled his heavy fists and turned up his sleeves in business-like style, and the result was a sudden retreat on the part of the enemy. This navy had been visited by the missionary years before in a cutting, and though by his being in that gin-bar it seemed no apparent good had been effected, yet proof was given of influence won over his class.

There are now a few bold Christians among them,

and numbers attend and enjoy the indoor and outdoor services arranged for them, and it is pleasing to hear them sing the praises of our God, to see how precious to many are the simple truths which surround the Cross of that dear Saviour who preached His gospel to the poor.

And thus it is that the word has full course in strange places, and with unruly and opposing men. Grace has reigned, the mighty power of the gospel has subdued many of the King's enemies, and it is still going on to conquer throughout the vast city. The blessing of revealed truth has accomplished this, not the instrument man. Therefore let thanks ascend to the throne of the Most High God, because "*the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple*" (Ps. xix. 7).



LOUD let the tuneful trumpet sound,
And spread the joyful tidings round ;
Let every soul with transport hear,
And hail the Lord's accepted year.

Ye debtors, whom He gives to know
That you ten thousand talents owe ;
When humble at His feet you fall,
Your gracious God forgives them all.

Slaves, that have borne the heavy chain
Of sin and hell's tyrannic reign,
To liberty assert your claim,
And urge the great Redeemer's name.

The rich inheritance of heaven,
Your joy, your boast is freely given ;
Fair Salem your arrival waits,
With golden streets and pearly gates.

Oh happy souls, that know the sound,
Celestial light their steps surround,
And show that jubilee begun,
Which through eternal years shall run.—*Denham.*

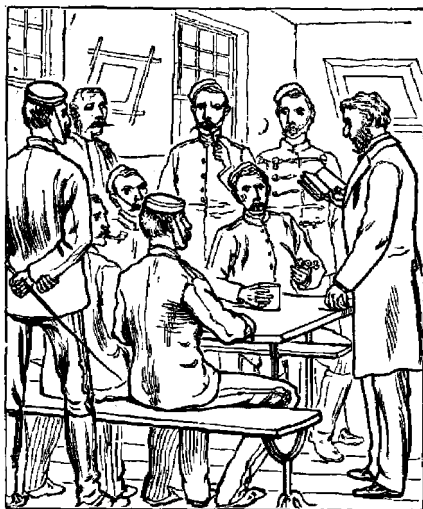
CHAPTER IX.

PLACETH ON RECORD THE SERVICE OF FAITHFUL FRIENDS.

—SIR THOMAS NORTH BUXTON.—J. P. PLUMPTRE, M.P.—
REV. JOHN ROBINSON.—REV. JOSIAH MILLER.—REV.
FRANCIS TYRRELL.—OUR FOUNDER'S MEMORIAL.—
SEASIDE HOME.—MRS. HUISH.—MR. MARTIN SUTTON.
—REV. P. B. POWER.—NEW MISSION HOUSE.—MUNI-
FICENT FRIEND.—THE POLICE, METROPOLITAN AND
CITY.—THE GARRISON OF LONDON.—SOLDIERS' MEET-
INGS.—THE POST-OFFICE.—EARLY SOWING.—SORTERS.
—POSTMEN.—TELEGRAPH AND OTHER BOYS.—GREAT
RESORT.—THANKSGIVING AND PRAISE.

UNDER THE CROWN.

"These forty years the Lord thy God has been with thee; thou hast lacked nothing" (Deut. ii. 7).



IN THE BARRACKS.

FORTY years of the Divine leading thus passed rapidly away, the Committee following every indication of the Lord's will as to the extension of their work, while their increasing staff was found faithful in all things. No effort had been made to open new fields of labour, the guiding Hand alone

being recognised; and thus it was that by its fourth decade the Society had developed into a vast machinery of mercy, touching with the healing hand of Christ's religion myriads of the sin-stricken people in the lowest depths of the vast city, and extending its restoring influence to people of various grades, and also to the

strangers within our gates. At this time the missionaries numbered 437, and the revenue amounted to £46,606.

Peace had been granted, and the fruit of peace, as hostility to the principles of the Society had long ceased; and in that quietness and confidence which is strength, the governing body of the Mission devoted itself to their anxious duties. Of trials there were many, as there ever must be in aggressive work; but the chief among them were bereavements, early friends and active co-workers being, at the time accomplished, called to exchange labour for rest.

The first of these was the Treasurer, Sir Edward North Buxton, who on June 11, 1858, was raised to his reward, after faithfully serving and liberally sustaining the work for thirteen years. It was a loss severely felt, as he was wise to direct, and his holy sympathies endeared him to each of the missionaries. Soon after, on June 21, 1858, Mr. Joseph Hoare, who had joined the Committee on January 26, 1846, was called to the vacant chair, which he has occupied to the present day, esteemed by his colleagues and beloved by the missionaries. The twenty-eight years of his guidance have been years of great prosperity, and all are glad that the helm is still in his firm hand.

On January 18, 1864, the Committee, sorrowing for the departure of a true friend, placed upon their minutes a resolution expressive of the loss they had sustained by the removal of John P. Plumptre, Esq., M.P. From the year 1843 he had taken the chair at their Annual Meetings, and his speeches, at once spiritual, earnest, and practical, influenced the Christian public, and gave a healthy tone to the work of the missionaries, who regarded him with respect and even reverence. The following passage

of his first speech from the chair is worthy of reproduction, that he being dead may yet speak.

“Shall we not, in the strength and in dependence upon the Lord our Redeemer, declare to these sin-stricken and ruined among the poor, the loving-kindness of our Heavenly Father? Shall we not tell them that ‘as Moses lifted up the serpent in the wilderness, even so has the Son of man been lifted up, that whosoever believeth in Him should not perish, but have eternal life?’ We can tell them all, that they are lost in Adam; we can tell them all, that they have ‘destroyed themselves’ by their sins; but it is our privilege, as it is our duty, to tell them that by means of a vital union with ‘the Second Adam, the Lord from heaven,’ they may live for ever. It is a great, it is a blessed salvation that we have to proclaim; a salvation suited to the sinner’s case, a salvation that brings glory to our God, and full and free redemption to those who stand in need of it.

“I am glad to have the opportunity of declaring to you, that I am disposed to work heart and hand with you, in this great and blessed cause, and that you have my most hearty prayers that the great Lord of the harvest will crown your labours with His blessing.”

Mr. Frank A. Bevan, who joined the Committee October 26, 1863, has proved a valuable member. As Deputy-Chairman he often presides at Committee, and he also does good service as a speaker at meetings of the Society. In the interest of the poor of London he is in labours more abundant.

The new decade opened with a heavy bereavement, the decease of the Rev. John Robinson, in January, 1876. After a few weeks’ illness he was received into the Redeemer’s presence. His loss was severely felt by all; but the missionaries made great lamentation over him. Nearly all had been received into the Society during his devoted service of twenty-eight years, and had been trained, guided, and sympathised with by him. He was a man of gracious presence, clear intellect, sound judgment, with a meek and lowly spirit.

His successor, the Rev. Josiah Miller, M.A., entered upon his duties on March 6, 1876; but his failing health indicated the Master's good pleasure to receive him also to Himself, and in December, 1880, the call came for him to enter into the joy of his Lord, a short service, but one of usefulness to the Society.

He was succeeded in April, 1881, by the Rev. Robert Dawson, B.A., who still holds the responsible position.

Another name must be added to this list of worthies who, having in their day and generation served their Lord faithfully in this Mission, have fallen on sleep. During the night of December 6, 1882, the Rev. Francis Tyrrell, B.A., was not, for the Lord took him. After an active service of twenty-five years as Clerical Secretary for the country, he had retired to a living; St. John's, Bexley Heath, and was in improved health. After a day of active Christian work he went to rest, and woke up in the presence of the Lord he had served from his youth. Throughout the country he was regarded not only as a good deputation, but as a wise and faithful minister of the New Covenant.

He was succeeded by the Rev. Lionel Green, who entered upon his duties as Country Secretary, June 17, 1878, and still continues in that responsible office.

On December 31, 1876, the resignation of the Rev. John Garwood was accepted, as increasing years and failure of strength rendered him unable to continue his heavy duties as Secretary and Editor of the Magazine with the unflagging energy he had always displayed. As we have said, he was the first clergyman who joined the Society as superintendent of a missionary; and for the long period of forty years he sustained the heavy responsibility of his office of Secretary, to the support



SEA-SIDE HOME FOR MISSIONARIES, VENTNOR, ISLE OF WIGHT.

and comfort of the Committee, and the immense benefit of the poor in London. His was a career of distinguished usefulness, and he retired with the deep affection of each member of Committee, officers, missionaries, and the whole body of subscribers. By special resolution of Committee, he was appointed an honorary member of their body, and continues to render good service. He was succeeded by the Rev. J. P. A. Fletcher, M.A., who, after serving with diligent devotion from January 1, 1877, accepted a parochial charge in 1881, his place being supplied by the present Secretary, Rev. T. S. Hutchinson, M.A., who entered into office October 1, 1881.

There had been a marked advance in the efficiency of the missionaries themselves. They had all been trained for their duties, while many had studied to approve themselves labourers that needed not to be ashamed. Many had striven to excel in special departments of the work, even to the acquiring of foreign languages, while a spirit of devotion and humility pervaded the whole body. As supporters became acquainted with their peculiar difficulties and dangers, abounding kindness was shown toward them. Mrs. Huish gave very striking expression to this in 1867, by presenting a valuable block of ten cottages at Ventnor, Isle of Wight, standing upon a site 350 feet above the sea, with no other Seaside Home building immediately near, for the reception of those who had been struck down with disease. It was also to form a Home and resort for the men and their wives during their fortnight's vacation. The value of the gift exceeded £2,000, and Mr. Martin Sutton, of Reading, furnished it throughout at the cost of £624.

That true friend of the sick and disabled missionaries, the Rev. P. B. Power, took a lively interest in it from

the time of its opening, writing papers, such as "Truffell Nephews," preaching sermons, and collecting, with such good result, that an investment fund of £21,000 has been formed, which pays all the expenses of the men and their wives, railway fares, etc. In grateful acknowledgment, the Committee presented him with a silver tea service, suitably inscribed. Mr. Charles Sawell, who commenced the movement by forming a Committee, still continues to act as Secretary. As the result, the health of the men has greatly improved.

Another munificent act has done much to increase the comfort both of the Committee and missionaries. From the time of its formation, the home of the Mission had been in Red Lion Square, and for a long series of years it occupied the house No. 8A. Through the increasing development of the Society, these premises were felt to be too small and inconvenient. Larger premises indeed became necessary, and in 1872 a lady gave one of the District Secretaries the noble donation of £1,000 as the commencement of a fund for a new Mission House. Large sums were added to this by members of Committee, which, being supplemented by generous friends, increased to £10,700. With this the Mission House, Bridewell Place, was erected, to the great advantage of our work. Its central position, large rooms, and hall for missionaries, rendered it most suited for its purpose. It was opened by Lord Shaftesbury on May-day, 1874, when a tea was given to the men who built the house, a memorial Bible being handed to each. In this house much prayer for blessing upon the poor of London is offered. From it hundreds of thousands of Bibles, publications, and tracts are scattered throughout the mighty metropolis; and as from a centre the light of salvation



THE NEW MISSION HOUSE, BRIDEWELL PLACE, E.C.

shines forth down into the lowest recesses of ignorance and sin, and far out to the distant suburbs. In addition to other advantages, this house contains a large library of theological and standard works. This was commenced in 1860, by a gentleman, who gave £500, to be expended between a library for the missionaries and small libraries in their districts for the use of the people. The Mission House Library now contains about 4,600 volumes. The increase of the knowledge of the men and the scriptural edification of the poor are thus helped, to checking the inroads of infidelity and error, and the making of many wise unto salvation.

It is pleasant to record the thoughtful kindness of the late Mr. George Hitchcock, who for very many years presented each missionary with one or several volumes, as a New Year's gift. This has been continued till now, with increased liberality, by his son-in-law, Mr. George Williams. As the result of his "love to the brethren," each missionary has now a valuable set of books, exactly adapted to the requirements of Bible students and earnest evangelists; and as Committee and officers share in the kindness, all are alike favoured and grateful.

Being thus blessed by the Lord of the vineyard with the fertilising influence of special grace, and encouraged by devoted friends, the Committee, officers, and missionaries entered upon their fifth decade of work with renewed ardour. Holding its own in the chief department of its labour—domiciliary visitation—plain calls were made for them to work the gospel plough in fallow ground among special classes, especially with public servants, and we therefore take up the main thread of this narrative by showing the influence of the gospel upon orders of men who serve—

UNDER THE CROWN.

THE POLICE.

Among no body of men have the missionaries been more popular, or more useful, than with the Police of the metropolis, and it is satisfactory to know that this is not the result of sudden aggressive effort, but of gradual growth. The lower the neighbourhood the more intimate is the knowledge of the police on duty with its inhabitants and their visitors. The agents of the Society are therefore under constant inspection of these officers, and they are fully conscious of the genuineness of their work among the poor and the criminal classes.

This mutual interest took its rise from a very painful circumstance. On May 2nd, 1842, a policeman, named Quain, was murdered by some burglars in Highbury. The day after, a missionary in an Islington district called to see the widow, and found her almost distracted.

"Sir," she exclaimed, "they have murdered my husband. I have cried till I cannot cry any longer. My heart is ready to break. What shall I do?"

"It must be a fearful sorrow and a heavy burden to bear, my dear friend, but you must cast the care upon the God of the widow, in fervent prayer, and you will get relief."

She hesitated to kneel, and the question was put—

"Are you a Roman Catholic?"

"Yes, sir; are you?"

"No, I'm a Protestant; but I have a heart that can feel for persons of every creed, especially in your circumstances. I thought not of your creed when I called; I only thought of affording you consolation through the Lord Jesus Christ."

"Then, sir, you are a Christian," was the reply, and they knelt in prayer.

He called again a few days after, and found the poor woman in increased distress.

"My poor husband's friends," she said, "who are Irish, came and dressed the body up, and then had a wake over it. They all got drunk, and made a dreadful row, and I am afraid of the funeral time."

"I will act as your friend," the visitor replied, and then opening his Bible, he read comforting words, and again engaged in prayer. As he saw her frequently, a friendship sprang up between him and several members of the force who came to visit and arrange matters with her.

This circumstance drew the special attention of the Committee to the police; and as they had but few missionaries, and could not spare one for special visitation, they had a letter written, and addressed a copy to each of the 5,000 metropolitan constables. A copy of this letter has not been preserved; but it must have been wisely penned, as it was received by the force with general favour. One reference to it states that they were addressed as "the guardians and conservators of public order," and told "that while saving faith in the Lord Jesus was necessary for their individual salvation, that religious life would best qualify them for their responsible duties." This letter had a large circulation outside the police force, but the men themselves, as well as their officers, were grateful for it. One of them expressed the general feeling when he said, "This is the first effort made in London for the spiritual benefit of our very important body of men." After this, the missionaries who had police stations in their districts were welcomed

into them, and thus the force became identified with mission effort. On one occasion the Rev. John Garwood preached a sermon to the men of the H Division, and some time after the Chief Commissioner gave instruction as to arrangements for the missionaries to address the constables in eighteen stations once a week. This continued for several years, and then a man exactly adapted to the work was appointed to as many stations as he could visit; a second was added, and soon after arrangements were entered into with the City police authorities for a special appointment to that branch of the force.

A work of such interest, and so rich in results, would give matter to fill a volume, but we can only indicate the good accomplished, and we commence with the

A. DIVISION.

In 1867 the missionary wrote :—

“The men in this division are employed chiefly on special duty. An officer told me that forty or fifty men are sufficient for ordinary duty. This is the chief division of police. They have charge of the Royal Palaces, Houses of Parliament, Offices of State, public buildings, and museums. I meet with men of this division in most of my journeys about town. They always speak to me. ‘I am told off for reserve duty to accompany Her Majesty,’ says one. ‘I am out on very special service,’ says another; and a third, ‘I am upon a detective matter.’ This always leads to my giving them a word of Christian counsel, and something containing the gospel to read.

“Through the pay-room I enter the station-house, where a hundred and two beds are made up for the single men. Also the house in front of the station

where about thirty men lodge. I leave tracts with the married men ; but there are better opportunities of speaking to them in the station-houses. I enter the library, which is a fine large noble room, plentifully supplied with newspapers, etc., sit down beside them, and avail myself of every opportunity of directing their attention to the best things.

“ I then pass into the general rooms and speak to the men there, who are generally clearing up, so that there is no fear of disturbing others. Then downstairs into the mess-rooms and kitchens, where also opportunities arise of speaking ; but with so many men of opposite dispositions, and some not disposed to religion, care must be taken, and fitting times chosen.

“ I also enter the stables, of which there are several. Patrols' horses are kept there, and also the prisoners' van. All the men upon the station are policemen. Having permission to enter all parts of the premises, the men receive me and respect my office.

“ I obtained from the Society a permanent monthly grant of fifty copies of the *Cottager* for distribution amongst other men whom I visit ; but the police were so pleased with these, that I had given a portion of them to the married police each month.

“ I saw several men in consultation the day I gave the almanacks. They came to me, saying they would like an almanack for their use in the House. ‘ Those you gave us we want for our homes ; but this is for our room at the Houses of Parliament, where we are stationed,’ they said, in explanation ; ‘ and it will be of much service to us there.’

“ The other day the chief superintendent wished to see me. He was at the station between half-past nine

and two o'clock. I waited upon him at ten o'clock. He said he would like me to visit the young men during their probation, a preliminary drill, which lasts a fortnight, before they are appointed to divisions. During this time they are under his care, and at this station. They have a separate section house in Charles Street, Westminster. There are generally about seventeen recruits, but there are many more just now, as the force is increasing to a thousand more constables. These are billeted at coffee-shops.

"The visitation of these recruits generally assumes a kind of address. They speak openly, they ask questions, listen respectfully to my remarks, and thankfully receive the tracts, which I manage to interest them in reading, by giving a different one to each man.

"I visit the recruits once a week for about an hour after dinner at two o'clock, or at about six o'clock in the evening. They are together at these times.

"By the visitation of the young policemen there is hope of interesting them in the missionary whom they will meet in their division.

"There is a service at the parish church every Wednesday, which the men may attend.

"I was invited by an inspector to accompany them and their friends in their annual excursion to Rosherville Gardens, Gravesend, and spent a happy day with them."

The work continued in this way for eighteen years; but at length it was found more effective, as London extended, to arrange for missionaries working near the stations to visit them one or two days weekly. In this way all the police were brought under teaching, and they are pleased with the arrangement. The friendship

between them and our men is very great. Several young policemen, who were ambitious to become detectives, and felt that a knowledge of French would help them, requested a missionary to commence a weekly class for that purpose, to which he consented. Many of the missionaries have received watches and desks as testimonials and marks of respect from the constables they visit, and no more genuine mark of gratitude for devotion to their best interest could be given than was shown by a detachment of the T Division, in regulation mourning, attending the funeral of our thieves' missionary, and six of them acting as Pall-bearers to the grave.

THE CITY POLICE.

As the stations of the City are within a limited area, they continue to have their own missionary. The first appointment was made so far back as 1851, and a man better adapted for the purpose could not have been found. He laboured for thirty-one years among them, and was highly esteemed, even beloved. He was only called to his rest last year, working until 85 years of age. His likeness is a valued possession of hundreds of the force, and the name of Mr. Hilder is always mentioned with tokens of respect.

Never was a man more earnest and more humble than he. In the off-room, the kitchen, library, when going to or when coming off duty, he always commanded attention, by the genuineness of his love for their souls. Educated and well informed, he met every difficulty advanced against the Bible, and gave wise instruction, and had an opinion upon almost every subject. The officers would ask advice from him, and the young constables bear reproof. In all their sorrows he was a friend, and cheer-

fully entered into their enjoyments. No feast, outing, or concert was considered complete without his kindly presence, and in affliction or in rejoicing, he was a welcome visitor to their homes.

He had a strange appearance as he entered the station-house, as he literally carried a burden upon his back. At the time of his appointment libraries were scarcely known; so, as the men were fond of reading, he carried books to them. These increased in number, until a box was necessary to carry those he intended to change; and the consequence was he toiled from station to station with his heavy box strapped across his shoulders. When turned eighty years of age, the men used to remonstrate with him and offer to bear his load, but he refused the kind offers, only consenting at times to carry a bag just as heavy instead of the box. In this he was regarded as singular; but still the men used to admire the pluck and independence of the dear old man. He once wrote:—

“I am happy in being able to state that I exercise the privilege of prayer among the families of policemen much more extensively than heretofore: men who at one period listened with apathy or indifference now unite with me in devotion, especially when afflicted either by sickness or injury, at the stations or at their residences; but domiciliary visitation is most favourable for imparting religious instruction, Scripture exposition, or inducing devotion.”

His work was rich in narratives, as he was known during his active life by bringing many souls to the Saviour, and among our fine body of City policemen there are many who through his efforts rejoice in the possession of spiritual blessings in Christ Jesus.

Many such narratives as the following fill the records of our work among the City and Metropolitan Police.

A young officer who had been quietly reasoned with about conduct which jeopardised his position, called the missionary aside, and taking a photograph from his pocket, said, "This is the likeness of my grandfather, who is eighty years of age. He is the sexton and clerk of our village church. He was against my coming to London, and gave me a Testament with good advice; but I have gone very far to the bad. Your talk, sir, has set me right. Your reminder of the advice Paul gave to Timothy, to continue in those things he had learned, led me to thinking and praying, and now I am happy, and shall confess Christ." This he did, and has for years been known as a Christian constable.

Such results are known to the chief officers, and secure their kindly sanction and even friendship. To their honour be it said, the superintendents and inspectors of the force are among the best friends of those who seek the spiritual good of the Constabulary of London. Colonel Henderson, the present first commander of the Metropolitan Police, has recently issued a circular securing for our missionaries access to all the stations under his control.

THE GARRISON OF LONDON.

It may be a strong thing to say, but it is true, that the London City Mission has fought a successful battle for the British Army. That battle was the assertion that a paid lay-agency was a necessary evangelizing power, without which churches may be erected for the people, and chaplains appointed to large bodies of

men, like the soldiery, without fully influencing them, as an order, for Christ, or elevating them morally. This will be made clear by comparing the state of feeling as to religious life in the land-forces before the rise of this Mission, and as it now exists. At that time devotional services among soldiers were uncommon, if they existed at all; while the Barrack-room was notorious for bad language, and persecution of comrades who might be religiously disposed. The following letter from the Duke of Wellington will show the opposition towards vital godliness in the Army, as expressed by a chief who set value upon religion itself:—

“London, July 19, 1848.

“F.M. the Duke of Wellington presents his compliments to Mr. Burns. He is very desirous that the soldiers of the Army should have a sense of religion—the higher the sense of religion in a man the better soldier he will become. But he does not approve of prayer-meetings, as they are called, among them. A meeting for a good purpose is easily turned into a meeting for a bad one, and all *these meetings* are inconsistent with discipline. If the Duke of Wellington, as Commander-in-Chief, should hear of *prayer-meetings* in any regiment, he should send a good chaplain to attend such regiment. That is his practice.

“J. Orr Burns, Esq., Edinburgh, N.B.”

Such however were not the opinions of the missionaries appointed to Woolwich quite forty years ago. They met with many soldiers, and tried to enlist them anew, and to prevail upon them to be clothed with the whole armour of God. These efforts became known, and a few Christian officers and their wives arranged for the appointment of a missionary to the Royal Artillery, followed by two to the families of soldiers. In this way an influence was obtained over a large body of married and an increasing number of unmarried soldiers, with

very marked results. At that time it was a maxim commonly received, that "the worst man made the best soldier;" and while admired for his fighting qualities, he was avoided for his looseness of character. This told badly upon the soldier, as it separated him from intercourse with respectable civilians, and condemned him, when out of barrack, to associate with those whose lives were worldly, if not depraved. There were, however, in every regiment men who aspired to better things, and who from early impressions, and a sense of duty to *Almighty God*, were prepared to assemble themselves with those who had chosen the better part. This was evident when, at the invitation of one of the Woolwich missionaries, a company of soldiers of various branches of the service met in an upper room in Frances Street, to arrange for mutual good by reading the Scriptures and uniting in prayer. They designated themselves the "Christian Soldiers' Society," but at the suggestion of the Chaplain-General they changed the name to the "Soldiers' Scripture Society."

The chief object of the Society's formation was that of establishing a bond of union among Christian men in the Army. Until then, the soldier who wished to live as became a follower of the Lord Jesus Christ was very much isolated in his position, having to struggle with manifold temptations, with but little of that Christian sympathy and intercourse so conducive to the development of spiritual life. The Society soon drew to it officers of every rank in the Garrison, and some of the resident gentry, so that at the end of its second year it numbered 800 members. By consent of the Rev. the Chaplain-General, six of its members were permitted to visit their sick and dying comrades in hospital, and so

well received were they that these were found to be insufficient. As the numbers of the weekly meetings increased, the missionary suggested to some of the officers of the Royal Artillery that a Soldiers' Institute should be formed. This, with much effort, was accomplished, and within a twelvemonth of its opening nearly 800 men became members, while prayer-meetings and Bible-classes were increasingly well attended.

Here we record with gratitude the extension of the benefit to the whole British Army. For 16 years the principle of lay agency had been tried, and yielded such satisfactory results, that a movement was considered practicable to extend its benefits more generally; and a society, with a similar constitution to the London City Mission, was therefore formed in 1850, for the purpose of a corresponding work in the ranks of the Army. At its first anniversary, the Chaplain-General made the following important remarks :—

“ For many years I was a little fearful of lay interference in the religious proceedings of the Army, but I have the satisfaction to state that my fears on that score have long since been totally dissipated. Years ago I wished to introduce Readers into the Army, and went with a plan in my hand to the military authorities. But times were not then exactly as they are now. My proposal was not met in a cordial spirit, and not being willing to run the risk I was silent. Now, however, I thank God for the existence of your Society. You know that the Army is filled with men of different religious persuasions, though the Church of England is in a large majority. We must hold ourselves above all denominational differences, seeking only to instil into the minds of our soldiers the love of God who made them, and of the Lord who redeemed them. I won't have men who have been brought up Nonconformists persuaded into becoming members of the Church of England. I won't have men who have been members of the Church persuaded into Nonconformity. Believe me, there is before us a noble field for exertion. When I look back to the time

when I was myself a young and thoughtless soldier, and compare what I remember then with the feeling which is now moving like a ripple over the sea, a gentle breeze stirring it, I am sensible that God is indeed in the host."

This extract gives pleasing evidence of the benefit of lay agency to the soldier, and we rejoice in the good work of the "Army Scripture Readers' Society," which extends to all the home and many foreign stations. While pursuing the narrative of our own Mission, upon whose lines this and many other recent developments of Christian enterprise are conducted, we may add that the value of the work was tested by the Crimean war. As the result extended, it will be of advantage to glance at our work before, during, and since that terrible conflict.

BEFORE.—It was in the year 1846 that a missionary in Chelsea made an effort and succeeded in gathering some of the Life Guards, from Knightsbridge Barracks, to a prayer-meeting and Bible-reading. He had from his early manhood associated with soldiers, and one of his first acts of usefulness was the formation of a Sunday-school for the children of soldiers in a garrison town. So strong was the sympathy, that he no sooner spoke to a soldier than they understood each other and became fast friends. He was evidently raised up to commence the important work. At the time the camp at Chobham was formed, he felt impelled to make request to be appointed to the camp, and this was granted by the Committee. We knew him well as a man of deep piety, happy countenance, and overflowing good humour; just the man to win his way where others could not enter. Respectful to officers, faithful with the men, he soon became an universal favourite, and the force of his character was felt in every regiment. "When I was

young," he used to say, "a praying soldier was a wonder in his regiment; but wherever I have lifted up the standard of the Cross, brave men have come forward to do battle for the Lord, and I am here to sound the assembly." Then followed invitation to his meetings, and they were always filled. From morning until late at night, he was engaged with the men, sympathising in their private trials, reforming the drunkard, and restraining the insubordinate. He was, indeed, the confidant and personal friend of the whole camp. When, therefore, war broke out, it was no wonder that he had a very large correspondence from the Crimea, more letters perhaps than any other man connected with the Army. These he faithfully answered, and frequently heard afterwards that round the bivouac fire, and in the trenches under the enemy's guns, his letters gave guidance, comfort and hope. He became very friendly with a large body of the officers, as they believed in the genuineness of the man. One proof of this is given in the life of Captain Headley Vicars. In a letter to his mother, he says:—

"MY DEAREST MOTHER,—Whilst stretched on the straw in my tent on the quarter-guard, with nothing to disturb me but the tramp of the sentry in front of my tent-door, I fancied myself deserted by every one, even by my God. At length, I thought, 'Oh! for some Christian friend to converse with me.' Just then a voice inquired, 'Mr. Vicars, are you at home?' I jumped up, and saw Mr. Rigley, a home (City) missionary, whom I had seen in the tent on Sundays. I invited him in, and we sat side by side on the straw for more than an hour, conversing about the sinner's Friend, and the Christian's home. Oh, the comfort of meeting with a child of God! We knelt on the ground, and kneeling against the tent pole, prayed together."¹

¹ "Memorials," p. 82.

A few days before his lamented death, he thus wrote the missionary :—

“DEAR MR. RIGLEY,—As a fellow-sinner, I would address you, and write about the things which belong to our everlasting peace. I assure you, I am a monument of the mercy of God ; for I may truly say I was once the vilest of the vile ; but though the memory of the past causes me bitter pain and regret, the present and future are, thanks to my gracious God, full of hope. Through the blessed influence of the Holy Spirit, I have been brought to repent of my multiplied sins, and my hard heart has been softened. Oh, sir ! I have been led by this Spirit to take refuge in the only place of safety—the wounds of a bleeding Saviour. . . .

“As those who have tasted that the Lord is gracious, we must, or ought to feel anxious too, that the same blessed knowledge might be imparted to our fellow-beings, and I think we ought to consider it a blessed privilege that we are permitted to be used as instruments in His hands for the spread of the truth as it is in Jesus. Oh that the exertions of all who are labouring in the Lord’s vineyard may not only be greatly blessed, but greatly increased, and through their means, many more out of the countless multitude still travelling in the broad road may be brought into the fold of Christ !”

DURING THE WAR our missionary to soldiers in London and at Woolwich had increased duties. Recruits for the Guards and other regiments volunteered from the militia, and came up from all parts of the country. These were brought under Christian instruction, while the rapid removal to depôts and the seat of war required extra effort with new arrivals. But the most painful duty of all devolved upon the missionary to the Royal Artillery. The Government supplied him daily with a list of the killed, that he might break the sad tidings to widows and friends. He thus wrote in a report at the time—

“After the battle of Inkerman, I had given me from headquarters the names of fourteen women of the 23rd Battalion Grenadier

Guards, whose husbands were killed, and was requested to carry the mournful news to the poor women at their own homes, if living in London, to prevent, as far as possible, the distressing scenes that had occurred when the women heard of their husbands' deaths at the workroom, where they attended weekly to bring in their work and receive ration money. I endeavoured, as far as circumstances permitted, to discharge this melancholy duty.

"Generally I adopted the following plan : I read of Christ at the grave of Lazarus, commenting on 'Jesus wept.' 'I am the resurrection, and the life : he that believeth in Me, though he were dead, yet shall he live : and whosoever liveth and believeth in Me shall never die.' This in most cases was sufficient to arouse their worst fears. When I saw that the poisoned arrow had taken effect, and suspense became as bad as reality, I told them, and prayed or rather attempted to pray with them. In other cases they were so cheerful and hopeful that they did not realize their loss until plainly told of it. As I went from one to another, my spirits were much depressed, my tears flowed as freely as theirs, and by sympathy I sometimes thought I almost felt as much as them. The bells were ringing, and the guns firing, to celebrate the victory, but the despairing cry of these bereaved women was ringing in my ears, and for days after I thought of those scenes of woe.

"Since that time scarcely a return has been received at the Horse Guards without increasing the number of widows (131 in all). Such visits may best be described in the words of the prophet, 'lamentation and mourning and woe.' The officers' ladies were thankful for my efforts to sympathise with and console the bereaved, and the women themselves expressed gratitude."

AFTER THE WAR the good was not only continued, but became more effective, as results were satisfactory to the chaplains and officers ; while the missionaries had cultivated a bearing and mode of work in accord with military discipline, and lay workers had become popular with non-commissioned officers and men. There has indeed been a great improvement in the rank and file of the Army, the result no doubt of a combination of endeavours to honour our brave defenders. Thanks to the War Office authorities, barrack

rooms are now made more comfortable. They are well ventilated, with good fires, and gas instead of oil lamps like glowworms. There is a reading-room and library in each barrack, and regimental schools for all who need instruction; but in addition to all, the restraining and elevating power of the Bible is brought to bear upon the individual man, while the ministrations of chaplains and ministers are more generally and reverently received. Never perhaps was the work among soldiers more hopeful than at the present time. Only last year, one of our men at Woolwich conducted fifty-five Bible-classes, took upwards of two hundred temperance pledges, paid forty-seven thousand visits, read the Scriptures nine hundred times; and all this in addition to a large correspondence with soldiers on foreign service in different parts of the world. Many proofs have been given that the work is of God, not of man, as there are numerous instances of sound conversion. One of the temperance band who was led to the Saviour has worked out a rainbow diagram, illustrating the wonderful word seven, in relation to the attributes, beauty, and work of the Redeemer. And this from a pocket-Bible which he studies constantly when off duty. Another soldier when wounded at Tel-el-Kebir, in face of an advancing foe, said to a comrade, as he held a revolver in his hand: "Leave me and seek safety. I will sell my life dearly, but I am happy, trusting in Jesus—safe." The enemy when a short distance from him retreated, being under artillery fire, and his life was saved. Thanks be to God that there are many Christian heroes in the British Army, and that the army of the Lord of Hosts is being recruited from all arms of the service. We must now however refer to the—

VETERANS OF CHELSEA COLLEGE,

As a work of grace is manifest among them.

More than twenty years ago, as the health of our first missionary to the soldiers had been shattered, he was appointed to visit them. At that time their moral state was very bad. Men who had maintained the honour of the British flag on many a well-fought field, and whose breasts were covered with medals, were frequently to be seen in a helpless state of intoxication. Twice a year they had what was called among themselves "the blue and scarlet fevers." This was at the time of changing clothes. The old ones being their own, they were sold to men who waited outside the College in groups until the old men tottered out with their parcels, and then they entered the neighbouring public-houses and remained until helped home. From the time Rigley went among them this evil was stayed, and now upon the fever days they have tea gatherings with gospel addresses. When their missionary died, there was great lamentation among them; part of the College with their commandant following the coffin through the cemetery. It was touching to see the sorrow of the company of aged veterans, all of whom were so near the grave themselves. Their present missionary is an old artilleryman, who went through the Indian Mutiny. He has a daily meeting for reading the Bible and prayer, at which from twenty to forty are always present. Many, very many, of these aged warriors are brought to the Saviour, while all receive tender Christian attention during their declining days and last illnesses.

We must not leave this subject of the Army without stating the fact that if honoured with usefulness among

soldiers, we have received good in return. Quite a number of our best missionaries have been devout soldiers. Each of our army missionaries has been in the ranks, and others are doing us good service. The missionary, for instance, to men engaged in the Zoological Gardens and the park-keepers, is a Redan hero. He has many medals, and an extra pension for bravery. Several of the worst districts in London are worked by time-expired soldiers, and three of our four general superintendents of missionaries are also army captains.

We will here simply add that the militia in the home counties, at their annual practice, are frequently visited, men being told off to spend the whole time with them. Personal effort is made to lead into the way of uprightness those who stray, while public and other meetings are daily continued.

Much effort has also been made in the Camp at Wimbledon, since it was first established, for causing the power of the word and truth of God to be felt amongst those representatives of the manhood of England. On the Common, in tents, at the butts, in hospital, camp and refreshment rooms, a clear testimony for the Captain of our salvation has been given, while many thousand volumes of religious books have been circulated. This work has been a silent one, but none the less effective for its great purpose.

Much blessing has been granted upon these extra efforts, through the effectual working of the Holy Spirit with the word of His truth. All this and like effort must tell upon the religious and moral life of our regular and irregular forces, to the great benefit of individual men within the mighty hosts, and to the security of the throne and homes of our loved country.

POST-OFFICE EMPLOYÉS.

As we search the records of this Society, one truth forces itself upon the mind, and that is, that the Holy Spirit has directed the openings for usefulness. Without design, and therefore by Divine leading, fresh fields have presented themselves, with all the force of a command to occupy in the name of the Lord. In most cases, and certainly in that of the General Post-Office, the interest taken in a particular class has been gradual ; but at length the duty of active effort has forced itself upon the Committee. In the course of ordinary visitation, for instance, employés of Her Majesty's Post-Office were constantly met with, and from an interest taken in individuals, a plain call was developed to take the gospel to the ten thousand men and youths connected with this important branch of the public service. In the year 1863 a missionary, who had taken a deep interest in many of these men, and who, evidently, had the qualifications necessary to make his way among them, was commissioned to devote his whole time in seeking their spiritual good. Such was his zeal that the morning after his appointment he presented himself at one of the district offices by three o'clock with a parcel of illustrated publications under his arm. In the gloom and foggy mistiness he took his place at the entrance, offering his religious papers to the early postmen as they entered, and the following abrupt conversation commenced the important work. A group of men gathered round him, and one of them exclaimed:—

“Who are you?”

“I am a man!”

“What’s your name?”

“What business is that of yours?”

“Oh, he’s out of Colney Hatch!”

“I have come on business.”

“What do you mean? What are your orders?”

“In the morning sow thy seed.”

A short but telling conversation followed, and so this branch of our work began. It was to be a difficult and self-denying work, but worth all the toil, as bright lives have been won for Christ—good soldiers enlisted in the great army by this earnest recruiting sergeant.

After making the acquaintance of many of the men, he was invited to call at some of their homes when off duty, and the Superintendent gave him permission to visit that and other district offices. The good influence upon the men was so evident that sympathising Christians were led to bestow liberal gifts in support of the work, while the chiefs of departments not only opened the whole of the postal buildings to the missionary, but ten of them formed themselves into a committee to regulate and encourage the work.

It is well here to observe that every person employed in the Post-Office must be steady and well behaved, although he may not be religious; hence their conversion from worldliness to active piety, while it increases their happiness, and adds to the comfort of their families, makes but little alteration in the regular discharge of official duty. Yet it leads to an interest in the spiritual welfare of their fellow-labourers, so that by word and example every Christian man becomes a co-worker with the missionary.

It is pleasing to know that very early in the movement St. Martin’s-le-Grand was opened, and visitation

there is absolutely unhindered by official restrictions. The missionary is freely admitted to the sorting-rooms and all the offices in which men are employed; but they are exceedingly careful not to come in any way between them and their duty. Indeed, they seem to have neither eyes nor ears for matters which do not concern them. Such is their circumspection, that after numerous conversations with these missionaries we know absolutely nothing about the regulations and difficulties that must exist or arise in the departments; but as regards the good accomplished there is full information. It will be interesting to notice the means employed.

First, *Personal conversation*. Every sorter and postman in the division regards the missionary as a personal friend, and as the result, to use his own words, he is expected to be a sort of living cyclopædia. He is asked to solve every doubt and difficulty in their minds, to explain obscure texts, but, best of all, to reason with them out of the Scriptures with endeavour to lead each individual to Christ.

Secondly, *A distribution of religious books and tracts upon a systematic plan*. This is all-important, as a continual influence for good upon the men, and a counteraction to evil. Among the youths, especially, good reading is a great power in forming character, and a successful corrective of an opposite evil, *i.e.* the circulation of bad books among them. Many of these have been collected and destroyed, and the possessors reprimanded and shown the evil done by them to their souls and to others. With an extensive corrupt and infidel literature pressed into circulation, this protection is a positive blessing to them.

"I am glad to say," writes one of the missionaries,

“that I received from S. A. Blackwood, C.B., financial secretary, a large supply of the *Leisure Hour*, *Sunday at Home*, *Cottager*, *British Workman*, *Friendly Visitor*, *Family Friend*, and *Band of Hope Review*. Sometimes I get packets of Portions of Scripture, and these I find most valuable, and many a letter-carrier carries one in his pocket and as opportunity serves reads it.” Upwards of thirty post-offices have a good supply for the use of the men, which are kept in special places, to be read when the letter-carriers have a little leisure.

Thirdly, *Occasional meetings, especially among the boys*. These are numerous. In the district offices, for instance, a Christian association has been formed for men and youths. The other night we were at one of them in St. Martin's-le-Grand. About sixty sorters met for tea, which they pay for themselves. At the after-meeting, prayer was offered by the missionary, and then a most telling address was given upon “confessing Christ before men,” by a gentleman, a post-office official of high rank from Canada, who was here on government business. At the close, he said, “You who wish to acknowledge Christ as your Saviour, come and shake hands with me.” Upon this eighteen young men rose and grasped hands with him. These were at once formed into a Bible-class by the missionary, of which several now exist among the central sorters.

By recent regulation all the officers of the Post-Office are to be taken from the ranks, and as the result there is a spirit of emulation among the youths in the service to qualify themselves for high positions. In this effort they have large help from their missionary, who has provided rooms for them in the Young Men's Christian Association, where various classes are established, in-

cluding the study of foreign languages. In these their friend constantly meets them, and in every way gives encouragement and help. He is indeed their true friend in everything temporal and spiritual.

Their annual gathering upon Bank Holiday in August is always of deep interest, and all its arrangements are made by their missionary. At this hundreds of men, youths, and telegraph boys assemble, and it is invariably a most enjoyable outing. On one occasion they were received by the Dowager Duchess of Manchester and Mr. S. A. Blackwood, C.B.

“Arriving soon after twelve o'clock, the boys assembled in a field adjoining Shortlands House, where athletic sports and other amusements were engaged in; and on the conclusion of these a substantial dinner was served, and partaken of with unmistakable relish. Proceeding to the lawn in front of the house, the prizes in the several competitions were presented by the Duchess, there being present at this ceremony Lord and Lady Kinnaird, Mr. Maclean of Glenearn, Mr. Wood, and other ladies and gentlemen. At the head of the boys were Mr. H. C. Fischer, Controller of the Central Telegraph Office; Mr. Robert W. Johnson, Postmaster of the City district; also Mr. Powley, Mr. Smallwood, Mr. Osman, and the City Missionary to the boys. An interesting feature of the occasion was the presentation to the missionary of a volume of steel engravings, made by the Duchess on behalf of the Postmaster of the E.C. district, in recognition of his services in promoting the annual outings of the boys and his attention to the library. Mr. Johnson, in calling for three cheers for the Dowager Duchess and Mr. Blackwood, said he regarded meetings of this kind as of the happiest augury for the future of the Post-Office service and Mr. Blackwood, in replying, expressed the pleasure it had given the Duchess and himself to receive the boys, whom he addressed in appropriate and kindly terms.

Fourthly, *Home visitation among the sick and dying.* This occupies much of the time of the four missionaries, especially those of the district postmen; and

not a few, who in a time of health were indifferent to religion, have returned to duty wiser, better, even saved men. Others who have died, have been set upon the Rock of salvation, and received much comfort. The following is one of many cases.

“A letter-carrier belonging to E. district fell down with a bag of letters and injured his wrist. He suffered great pain for about eighteen months, hoping for a cure, but necrosis set in, and all expectation of recovery then passed away. The enfeebled state resulting from this developed a latent disposition to consumption, and rendered his sufferings still more severe. For a long time he appeared to profit but little from my instructions, but as his weakness increased he became more interested. At each visit I sought to arouse him to a concern for his spiritual welfare, setting the gospel before him in its simplest and most attractive form. I was gratified by seeing him become not only attentive, but inquiring, and making steady progress in religious knowledge. One day, as I sat by his bedside and held his poor, withered hand in mine, I inquired very carefully into his spiritual state, and by his answers was led to believe that he not only understood the way of salvation, but had accepted the offer of mercy, and given his heart to the Lord. His faith appeared to grow stronger as he neared the end, so that when he departed I rejoiced in hope that he had gone to be with Jesus.”

RESULTS. These are most satisfactory. “And what a glorious result is this,” writes one of the missionaries, “that from the superior officer down to the humblest man, I feel I am free to approach him, and to bring the goodwill of the gospel to his ear. How changed since I stood at the district office upon that early morning long years ago !”

In all places in London where postmen and telegraph people are to be met, these messengers of peace are welcome. One of them tapped at the door of a box at a Railway Station. The door opened and two men were found there on duty. Their business was to take

the despatches from one train to another, and to collect from different letter-boxes. The wind was very cold, so the door was kept shut, but the constant whistling of engines, and the arrival and departure of trains kept up a continual noise. It seemed as though all the passengers were passing the Post-Office box. None would think that the word was being read and the presence of God enjoyed inside.

It is within the mark to say that hundreds of youths and young men in the Post-Office have received spiritual benefit. Of these we select one to illustrate the many. A missionary thus writes :—

“A young man has been under my visitation for nine years, as I took interest in him when he was a telegraph boy. Since he became a letter-carrier he has lived a consistent life; and when I am at the office he tries to get near to me; and every minute he can spare, for he is now so trusted that he has the charge of a duty, he will either ask me some important question, or listen to my words. He said to me recently, with great feeling, ‘I am trusting alone in the Saviour, and I long to love Him more, and follow Him closely.’ Another time he said, ‘I am delighted to meet you, for I always feel happier for listening to you. I am happy in Jesus. Daily so.’”

The missionary to the boys employed at the Central Office states that one evening an Inspector unexpectedly entered his meeting, at which about eighty lads and young men were present, and after asking permission to speak, thus addressed them :—

“My young friends, many of you know who I am, and I will tell you why I am here. When lads were first introduced to the service, I was much opposed to it, as were very many others, and the experience of the last two or three years only confirmed us in our opinions. Your conduct and your language were bad in the extreme. But of late, to our great satisfaction, we have seen a decided change, and I, for one, was desirous to know by what means the change had come, and I must tell you that all which I have seen and heard

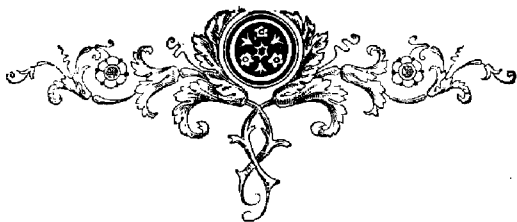
to-night has given me unspeakable pleasure. If I may give you advice, it is to attend to the instructions you here receive; shun the bad, and make companions of the good. Then we who are your seniors in the establishment will no longer look upon you as many of us have done hitherto."

And thus it is that telegraph boys, sorters, clerks, postmen, auxiliary letter-carriers, and every class of Post-Office official, are brought under the best influence. They occupy responsible positions, and are exposed to temptation; it is therefore to the public benefit that they should be high-principled, and to their own safety that they should be God-fearing and established in the faith that is in Christ Jesus.

This work to Post-Office employés received an impetus so recently as March 18, 1881, when the Lord Mayor of London, Sir William McArthur, M.P., for the first time invited the Committee and some hundreds of our supporters to spend an evening at the Mansion House. During the history of the Society many Lord Mayors had shown favour to the Mission. One presided at the Bible distribution meeting in its third year. Another gave permission for and assisted at a Sunday afternoon service (still continued) upon the steps of the Royal Exchange; but Lord Mayor McArthur exceeded them all in the happy year of his Mayoralty. For upwards of twenty years he had been an active member of Committee, and therefore knew the value of the Society. Lord Shaftesbury and the Financial Secretary of the Post-Office were among the speakers; but the speech of Mr. Blackwood, C.B., was so effective that large support was gained for the Post-Office branch of our work, and an increased public interest has since been taken in it. We will just add that the good example of Sir William

McArthur has been followed by several of his successors, as Sir J. Whittaker Ellis in 1882 ; and the present Lord Mayor, R. N. Fowler, M.P., upon the 11th of March, 1884, received the Committee, and many friends of the Mission, under the hospitable roof of the Mansion House, much to the increase of good in the metropolis.

To these men of various positions who serve under the Crown, and to others who bear the distinction of national servants, their privilege of becoming servants of the King of kings and Lord of lords has been and is still urged with good effect. That so much has been accomplished with them during "these fifty years" is a call for praise. "*Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. He that is our God is the God of salvation*" (Ps. lxxviii. 19, 20).



O BROTHERS, lift your voices,
Triumphant songs to raise ;
Till heaven on high rejoices,
And earth is filled with praise.
Ten thousand hearts are bounding
With holy hopes and free ;
The Gospel trump is sounding
The trump of jubilee.

O Christian brothers, glorious
Shall be the conflict's close :
The Cross hath been victorious,
And shall be o'er its foes.
Faith is our battle token ;
Our Leader all controls ;
Our trophies—fethers broken,
Our captives—ransom'd souls.

Not unto us, Lord Jesus,
To Thee all praise be due ;
Whose blood-bought mercy frees us,
Has freed our brethren too.
Not unto us in glory
The angels catch the strain,
And cast their crowns before Thee
Exultingly again.

—Bickersteth.

CHAPTER X.

TAKETH A VIEW RETROSPECTIVE, PRESENT, AND PROSPECTIVE OF MISSION WORK IN LONDON.—THE TEMPERANCE REFORMATION.—GREATER LONDON.—INFIDELITY.—POPERY.—JUDAISM.—UNGodLINESS.—DIVERSITY OF WORK.—COSMOPOLITAN LONDON.—A LAST MESSAGE FROM MR. GARWOOD.—MERCIES DURING SEVEN SABBATHS OF YEARS.—PRAISE.

PAST, PRESENT, AND FUTURE.

“And the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it” (Isa. xl. 5).



TAKING MEN TO CHURCH.

THE spiritual temple of our God is formed of living stones quarried out from the earth shaped and polished here, but made perfect and complete when each shall be fitly framed together under the similitude of a palace. Oh wondrous plan and wondrous acts of sovereign grace, that this temple should exist at all

and that within its walls of light and loveliness should be built in those rough, black, and noxious stones thrown aside and despised by man as worthless! But so it is, to the glory of that ocean of mercy, the boundless love of God, in the face of Jesus Christ.

It has been pleasing, in the early part of this record, to contemplate the holy ardour with which David

Nasmith and his friends—those workmen in the service of the Great King—descended into the all but impenetrable, apparently valueless, and repulsive quarry of outcast London, for the purpose of hewing out, and in a rough state presenting to wise master-builders of the churches, stones to be fashioned by them, polished, and used in their smaller tabernacles here, preparatory to being built into the temple not made with hands eternal in the heavens.

With intensified pleasure the progress granted to this Mission has been traced, and its marvellous developments recorded, until with “melody in the heart and gladness of soul,” we pause upon the threshold of its year of jubilee to count up the mercies and to rejoice in the loving-kindness of the Most High. Like travellers who, starting on a journey in the darkness of night, arrive, after a time of peril and weariness, upon an upland, where sunbeams chase away the gloom and shadow, leaving the retrospect of the journey clear, light at the same time being thrown upon the future; the difficulty of the way yet to be trod is made evident, but the prospect appears of a beautiful sunset to gild the heavens, and rejoice the earth by the time the journey is accomplished.

Such is the object of this chapter, viz.—

First. To summarize the many mercies granted during these fifty years.

These are great indeed. The union of Christian brethren in the bonds of the one faith, and by love in the Spirit, and their united action in effort to recover the lapsed myriads of the metropolis, and in obedience to the voice from heaven, to “save them from going down into the pit, for I have found a ransom;”—this desire

of our founders has been granted ; for many who stood off from each other with ill-disguised dislike, have learned the sweet lesson of holy fellowship, while actively engaged in carrying out the Saviour's command, to preach His "gospel to every creature." A wall of separation between Church and Nonconformity has been broken down, for upwards of four hundred clergymen of the Established Church are, as secretaries, examiners, superintendents, and subscribers, united with ministers of every denomination in the grand enterprise of this Mission.

Second. The recognition of a paid lay agency as authorized teachers in the Church.

This recognition was only gained after sharp conflict ; but the principle is now everywhere accepted with thankfulness, its right place is defined, and these laymen, with brethren set apart to the ministry of the word by the laying on of hands and prayer, now work together in Christian humility and with loving accord. An untold number of souls have been gathered into the fold of Christ by this agency. Thousands of members in communion with all the Churches are living witnesses of this ; while from the time of our formation the great multitude of the redeemed before the throne, who cease not the anthem of praise for redeeming mercy, have received, and are still receiving, constant accessions to their numbers. Many of these gathered ones shall not be known until the day shall declare it.

The present position of the Society gives ground for rejoicing. Our founders were men of faith, and all they asked of their Lord has been granted. In the *first appeal*, agreed to at that memorable early morning, the following passage occurs :—

“O men of God, in Church or Dissent, it is time for us to awake to our work. Death and hell will not tarry till we have settled our differences. Something may yet be done ; something, by the help of God, shall be done. Come then and help us in our Mission. Our object is scriptural, simple, and direct ; it is also possible. We want for London about 400 watchmen, and nearly £30,000 of the Lord’s property in your hands. Give us these and your prayers, and we shall soon want new churches and ministers to receive the many who, we hope, shall be brought out of their fastnesses to seek God in His public sanctuary.”

“According to your faith be it done unto you,” has been the Divine response to this request. With no niggard hand have the Lord’s people cast into this part of His treasury, and the desire of their hearts for an ingathering of souls, even from places where Satan’s seat is, has been granted. Openings for usefulness never thought of by our founders have been indicated and occupied. Such free course has been granted to the Word of God, that to large and important classes of men, in factories and in public and private works, on the steps of the Royal Exchange, at fairs, races, in the hop gardens and the highways, to men of every grade, and to foreigners of many nations, has proclamation been made of the love of God, which is in Christ Jesus our Lord (Rom. viii. 39).

Yes, to the poor the gospel has been preached, during these fifty years, and the ingathering to the large Church of the Redeemer has been great indeed. But other mercies have been granted. Agencies for evangelizing work, such as Scripture Readers, Bible Women, Open-air Missions, and the like, have been called into being, with their multiplied and unceasing powers for good. Temporal blessings rapidly followed spiritual efforts, as the publicity given in the Society’s Magazine to the

social miseries of the people led to inquiry and beneficial legislative action. Bad as may be the condition of the dwellings of the poor, in some neighbourhoods a wonderful change for the better has taken place, and is still proceeding. Such scenes of squalor and wretchedness as those recorded in the first and second chapters of this book, can rarely be found now, while fever dens have indeed been swept away by modern improvements, and blocks of model dwellings occupy the places of ancient rookeries. Upon the site of *Calmall* Buildings stands St. Thomas's Church. The wretched alleys which once stood on "Pudding Island," Thieving Lane, and similar places, are swept away; while Old Pie Street, Westminster, and Drury Lane are much improved in comparison with the time when first occupied by this Mission, and they are rising into respectable neighbourhoods.

The great Temperance Reformation has received the active support of the missionaries. The lowest resorts of the drink-wrecked and depraved have been penetrated, including their filthy taprooms and blazing gin-bars. In these, vast numbers of the drunken have been reasoned with concerning righteousness, temperance, and a judgment to come. The *British Workman* and other Temperance and religious papers and tracts have been circulated with a liberal hand, while thousands of pledges have been taken every year. These, with God's blessing, and by efforts of the several Temperance Societies and Bands of Hope, in which the clergy and ministers have received hearty co-operation, have effected marvellous results.

In proof that this Temperance Reformation is making advance, we need only state the following fact—that

last year *four thousand eight hundred and thirty-five drunkards were hopefully reformed by our missionaries.* But as this is a counting up of mercies during the years the Lord has led us, we append, with gratitude to Him, the gracious One, the following summary of results granted during the last twenty-five years of our work :

Induced to attend public worship	115,412
New communicants	38,387
Children sent to schools	173,013
Shops closed on the Lord's-day	4,587
Families induced to commence family prayer	16,280
Drunkards reclaimed	38,832
Fallen women admitted to asylums, restored to their homes, or otherwise rescued	14,446
Adults who died visited in last illness by the missionaries <i>only</i>	52,467
Bibles, Testaments, and Portions distributed	27,370

With renewed expressions of thankfulness to Almighty God for blessings in such rich abundance, we turn from a review of the past to survey the great mission field of present London, and to estimate future work.

PRESENT AND FUTURE. During these fifty years a change so marvellous has passed over the capital of the British Empire, that it may rightly be called modern as opposed to ancient London. Time was when Queen Elizabeth gathered strawberries in gardens on Holborn Hill, but from then to the commencement of the present century, the City was of slow growth. This nineteenth century, however, has witnessed an extension truly marvellous. As the centre of the world's monetary and commercial influence, the City proper has ejected nearly all its poor, and become one vast hive of Banks and commercial houses. The inhabitants of this nation

of a city have increased to upwards of four millions of immortals, and they are added to by eighty thousand souls a year. Suburbs, only a few years ago rural, with cornfields and orchards, are now, in some cases, small towns, while for many miles around habitations are being linked and crowded together.

But this extension raises a demand and a strong cry for corresponding extension of missionary effort, without which the dwellers in those outlying and crowded districts will, of a certainty, degenerate to the miserable condition in which the poor of central London were found fifty years ago. Further, by improvements of low neighbourhoods, those who dwell there are being pushed out to the suburbs of a few years ago, while those of a better class are going further afield. This increases the necessity for a large accession to our missionary staff. The minister of a chapel in East India Road applied for a missionary. "Nearly all the respectable tradespeople," he said, "who support my Church, and formed my staff of Sunday-school teachers, now let the upper part of their houses, and have cottages a few miles out. Thus bereaved and impoverished, we must have the help of your Society, or the poor who crowd in upon us, and their children, will lapse back into a heathenish condition."

"I require two more missionaries," writes the Vicar of West Ham, "as I have a large increase of poor. At the present time nine hundred houses are building in my parish, and these, in the course of a few months, will be crowded with thousands of working people."

Such requests are now of daily occurrence, and require the liberal aid of Christians everywhere, that the good

work so earnestly commenced, so vigorously sustained, and so largely blessed, should be continued and advanced.

To wage true and effective conflict with infidelity, Romanism, Judaism, and all ungodliness, an increase in the number of those warriors who "fight the good fight" with the sword of the Lord is demanded, by faithfulness to our God, and by all that is dear to us in our own possessions as Christians.

Infidelity, with its blasting and withering power, is a mighty, and at times we fear an increasing force in London. It must not be underrated, but faced, bravely fought with, and overcome.

One of its chief weapons is the press. The neighbourhood of our Mission House has been styled "Holy Land," because of the number of religious societies which have their homes around. The Bible, and the Church Missionary Societies, the Thames Church Mission, the Memorial Hall, the Wesleyan Book Depôt, and several Orphan Asylums are there grouped together; but the enemy has sown tares in their midst, as four large publishing houses for infidel literature send forth from this centre their pernicious publications, and that continually. These are put into circulation by the ordinary channels of trade, while professed atheists and others, for profit, circulate them throughout poor neighbourhoods, and dispose of them in numerous workshops and factories. The result is that a continuous stream of blasphemy and corruption meets the Christian visitor wherever he turns. A copy of one of the publications is now before us, with its column of "profane jokes," in which the most solemn truths of our holy faith are held up to contempt by ridicule; while that name which is above

every name in heaven and in earth, is blasphemed within its pages.

The Mission fights closely and vigorously with this Satanic power.

Wherever these publications are met with in the homes of the people, the sin of possessing them is pointed out, and pure literature given in exchange, or left as an antidote. This is a continuous effort, and in proportion to its earnestness is the deliverance of souls from the fearful influence. So well written are the articles in those papers, some bearing the names of distinguished scientists and others being quoted so frequently, that they leave the impression that science and philosophy are of necessity opposed to Divine revelation. Then every difficulty and stumbling-block likely to hinder the reader from accepting the gospel is ingeniously portrayed, the very ignorance of the class written for being used to their destruction.

To resist the adversary with the sword of the Spirit, in the hands of men who understand the weaknesses of those they defend, is all-important, as the incidents of the work clearly prove. For instance, we have before us a copy of Paine's "Age of Reason" worn to pieces with use, and a large bundle of *Reasoners, Free-thinkers*, and such books, given up to the missionary by a young man who was a member of a Science Club. One of our most useful missionaries among this class, was as a young man a leader among a confraternity of Deists. The missionary of the district found him out, and in many visits met all his difficulties, and, best of all, brought the sharp keen edge of the weapon which is "not carnal, but mighty" (2 Cor. x. 4), to bear upon him. Every step to a complete salvation was

taken, and he has since his conversion brought many unbelievers to call Jesus Lord.

The staff of our men who visit works, shops, and factories, are indeed set for the defence of the truth. Here the infidel, who might say little at home, is known to his companions, and is compelled to join issue; but as a rule such men are only too ready to speak stout words against the Almighty. Every kind of atheistic and profane book is to be found in such visitation, and are frequently produced, that difficulties against the Bible which they suppose to be too strong for removal may be stated. One of our men, for example, entered the works of a stained-glass manufactory, and found eleven men employed upon church windows. Several were French and Italians, but these spoke English well. A party of five were glazing a richly painted window, for the communion of a large church—the subject being the resurrection of our Lord. When the missionary introduced himself, he was received with derision, the whole of them declaring themselves to be unbelievers in revelation, and several professed atheism. The time happened to be just before the dinner hour, so he was invited to remain that they might have the argument out. Several copies of “*Le Bible Comique*,” and the *Freethinker* were produced, and statements in them refuted. This led to many other visits, and then three of the men attended the missionary’s meeting, to hear addresses upon the inspiration and authority of the Holy Scriptures, and the proof of our Lord having risen indeed. The result has been the recovery of several of them by the power of the word.

In a large pianoforte factory the visitor was assailed with a volley of abuse, the men declaring themselves

socialists and haters of Christian priestcraft—the curse of the poor. After fencing the men into good humour with pleasant answers, the missionary told them that the argument used by the Brahmins for not instructing the Soodras is this: that if you give the poor man religious knowledge, you make him equal with yourself. For it is a maxim of Brahma, and a true one, “That an equal heaven makes all men equal.” If you assure a poor man of obtaining an equal heaven with yourself, it exalts his thoughts, relieves his afflictions on this earth, inspires him with hope and triumph, and causes him to look upwards as to a home. He is no longer a slave, but an heir of immortality.

This reasoning had the effect of leading the men to listen, upon a succession of visits, to the social truths of the gospel, with the result that the bitterness of all was removed, and two became sound converts and defenders of the gospel they once opposed.

Of late years the Society has appointed skilled missionaries to visit the men employed in public works, and here again the war with unbelief is carried on unceasingly. When the Home Office was in course of erection, our missionary arranged with the masons for a daily reading of the Bible, and answering of objections, for half the dinner-hour. Several known infidels were recovered, and the whole body of the men were made to know the leading truths and pillars of evidence which sustain the verities of the Book. Upon the completion of the building the masons were photographed, the missionary at their request standing in their midst.

The public houses under visitation present an arena for contention concerning the faith of Jesus. Many sincere agnostics, Deists, and atheists are met with, besides

others who in excuse for wrong-doing take refuge in infidelity. Signal victories have distinguished this bold assault among the ungodly in their strongholds, and some of the most foolish objectors have been gathered into the fold. "I don't believe in the Bible, as I go to the Hall of Science," exclaimed a man in a large gin-bar. "I know better now. How can God see everything when the world is round? He might if it was flat." "Did you ever play at marbles when you were a boy?" inquired the visitor. "Yes," was the reply. "Then if you held a marble in the palm of your hand, could you not with the slightest movement see all over it?" was asked. "Yes," was again the reply; and the evangelist then exclaimed, "So great and powerful is Almighty God that He holds the world, and the hundreds of worlds which as stars glitter in the immensity of space, as within His hand;" and then the sweet attribute of mercy—its almightiness in Jesus, was told to the people who crowded the place. It was afterwards known that this visit resulted in the recovery of at least one sheep that was lost.

As the conflict deepens, fresh and more earnest efforts are made for the spreading of atheism among the working classes. In addition to several serial publications, a new one of a more bitter style is just issued. It contains as a leader an article by a member of the London School Board, bitter in its hatred to the truth and the God of truth. If evidence was needed of the power of infidelity, it would be enough to state the fact that an important constituency has sent a man to direct the education of the youth of London who would write against our God and His Christ. The more decided the hatred to Christianity, the more certain the cumulative

votes of a section of the people, including a vast number of the working-classes, who err, not knowing the Scripture or the power of God.

It is within the mark to say that a double staff of missionaries would meet in personal conflict every infidel among the poor and working-classes of London, either in their own homes, or in special work. Being undenominational, their power for conflict is increased, because they represent one united Church, and are free from the necessity of defending any existing church system. At once, and without a moment's hesitation, the answer to the objector is, "to the word and to the testimony," and thus it is that by the aid of Almighty God so many victories are gained.

POPERY.—A simultaneous conflict has to be carried on with Romanism in its worst form. Our early missionaries found its victims sunk to the lowest condition of ignorance and social misery, slaves to superstition, with an intense hatred to the Bible and its doctrines of grace.

This was the case with the thousands of Roman Catholic families who formed the rookeries of London, where scenes of immorality that would have disgraced heathenism itself were daily met with. Assaults were made upon these places, which resulted in much blessing social and spiritual. They were met everywhere with cries of "Heretic," "Orange dogs," and the like, while the most devout expressions were used about and addressed to the Virgin as the pardoning goddess; beads, images, and scapulars formed their religious objects, while the Bible was regarded with horror, its most simple truths and narratives being unknown to them. Rome had had these people fully under her power in remote parts of

Ireland, and this was their state when brought into the light of a Bible civilization. Both because of their poverty, and being strangers in a strange land, they were deeply to be pitied; and their ignorance of the Scriptures, and their superstition, left them without power to resist the evils by which they were surrounded, and to rise into respectability. So offensive were their habits to the decent English poor, that they avoided them as much as possible; the wakes over their dead, being drunken orgies which continued for several nights, and their general intemperance and bigotry, also tended to keep them separate. They were indeed fit objects for the sympathy of Christians, and that sympathy was not wanting.

“No peace with Rome” finds expression from the Protestant heart of England, in the action of the London City Mission. While contention is avoided, and even argument, except when necessary, yet it is a felt power among the Irish and foreigners, who form the great bulk of the Romanist population of London. To them the announcement of a full and free salvation, with the Redeemer’s imputed righteousness, is as music, and when listened to and rightly apprehended, is at once a deliverance from the power and penalty of sin, from painful penance here and the terrors of purgatorial fire hereafter.

Every year during its history conversions from Romanism are recorded. In its first year a convert gave a miniature altar arrangement, with images, small lamp, and flowers, to the missionary, which was deposited at the Mission House, and only a short time since several sets of prayer beads were handed to us, the use of which had been discontinued. Romanists

indeed, like the heathen, when brought to the possession and full enjoyment of spiritual religion, give up their images.

It is a pleasing duty to add, that, in our quiet way, the plague of Popery has been stayed among the people in those sections of London where Ritualism has had full sway in the Established Church. While there has been fighting in the law courts to legally free her from the papal influence developed within her, we have guarded the people from priestly effort. In the parish of St. Alban's, Holborn, four missionaries have kept the poor under constant visitation, and have protected them in great numbers from perversion, and so in other parishes. Where the testimony is pure, the Mission has ever worked in harmony with the clergy; where it has been otherwise, the enlightening power of the Bible has been extended to the people.

This has still to be done.

Efforts to Romanise are still made in many parishes, while the Romish Church itself compasses sea and land to make proselytes. Romanist and ritualist books are largely circulated, and priests and sisters of the two orders try to win the people to a wafer god, and into the confessional. With many of our missionaries it is a daily duty to set people right upon these matters. We give a case or two in illustration.

"Upon entering a room the other day," writes a missionary, "the man who lived there welcomed me. A Romish Carmelite was with him.

"The Carmelite wears a long cloak, and a cross suspended, with the following inscription: 'Mary, pray for me.' The Carmelite looked at me with some surprise, and asked me if I was a Catholic; to which I replied that I was a Protestant Catholic. 'Yes,' says the poor man; 'he is a Protestant. He calls to see me whenever

he comes to the court.' The Carmelite then referred to the mass, and said: 'Who can prove that Christ is not offered up in the sacrifice of the mass for the sins of the living and the dead?' I referred to Hebrews x., where it is written that 'Christ offered Himself once for the sins of the world.' He remarked, 'The mass is a propitiatory sacrifice.' I answered, 'The mass is not a propitiatory sacrifice, for there is no propitiation where there is no blood' (Heb. ix. 22). He brought forth the passage in Gen. xiv. to prove the mass. After showing him that the offering of Christ upon the cross was once for all, I drew his attention to some facts that came under my own notice in Ireland, concerning the priest's offering up the Saviour for the potatoes, for the cattle, and for the fishes. I then put the question to him, 'Could the Saviour be offered for the potatoes, for the beasts of the field, or the fishes of the sea?' To this he made no reply. I then entreated him with all earnestness to open his eyes to the truth of the gospel, and not to believe such a monstrous lie as that a mortal creature can make his Creator and then eat Him. He argued very coolly and calmly, shook hands with me, and left me with the poor man, who enjoyed the conversation, and who, without a doubt, believes that out of Jesus there is no salvation for him. I never visit him but he wishes me to kneel down and pray with him, after I have read a portion of the Word."

Another missionary writes:—

"Upon knocking at a door to-day, a little girl said in a trembling voice: 'The priest is indoors, talking to mother.' I stepped in, and found him sitting opposite her, when the following conversation took place.

Priest: A missionary, are you? It is the like of you who are poisoning the people.

Missionary: I read the Bible. In John xvii. 17, it is written—'Sanctify them through Thy truth: Thy word is truth.'

Priest: Oh you don't believe in all the Scriptures; you reject the apocryphal books.

Missionary: Protestants do not receive those books; the Jews do not receive them; the Lord and His apostles did not acknowledge them; the Council of Laodicea in A.D. 364 rejected them.

Priest: The Scriptures are not a sufficient rule of faith. Tradition is of equal authority.

“*Missionary*: It is written (Matt. iv. 4), ‘Man shall not live by bread alone, but by every word that proceedeth from the mouth of God.’ ‘Take the sword of the Spirit, which is the word of God’ (Eph. vi. 17).

“*Priest*: The ministers of the Church of England are turning Catholics: hundreds have come over, and nearly all will follow.

“*Missionary*: Some have unhappily been bewildered, and taken captive, but the clergy of my Church are as a body sound in the faith of the gospel. A few good men may go wrong, but the word of our God standeth sure, and before it Rome is falling. Throw aside the doctrines of men, and rest for salvation upon the finished and complete work of our Saviour.”

Upon this, the missionary left; but he adds, “the woman is an attentive listener to the truth.” With her, as with others, the terror of priestly power is destroyed.

Among the converts from Romanism, it is worthy of notice that a very large proportion become members of the Church of England. Some have, however, become Presbyterians, Independents, and Wesleyans; while one man and his wife became Baptists, upon the ground that Rome is an apostasy, and that believers’ baptism was the complete way of separating from her.

A continuance and extension of the domiciliary work of this Mission is absolutely necessary, if the people of our powerful city are to be preserved against the skilled efforts to win them over to Popery in its open or more disguised form. The steady action of hundreds of men learned in the Scriptures, and the reading and circulation of wholesome literature from house to house, must meet every device of the enemy, and in the end accomplish the design of a Divine revelation filling the city—yes, and the whole earth—with the knowledge of the Lord.

JUDAISM.—The large and rapidly increasing number of Jews in London renders special and increased effort

among them a pressing necessity. The very success granted is a loud call upon us to lead this people of promise back to Jehovah. There are now several hundred believing Jews in London, and as a people they are in an aroused state. Last week nine hundred of them assembled in Whitechapel Church, to hear a discourse upon the prophecies concerning Messiah; and the meetings of our missionaries are crowded, while the inquirers are very numerous. Thoroughly converted and zealous men of Israel now apply to us for a position which will enable them to devote their lives in gathering their brethren according to the flesh into the kingdom set up without hands (Dan. ii. 44). Alarm has been taken by the rulers of the synagogues, and a more determined opposition commenced. The most marked effort of this is the publication of a New Jewish Family Bible. It is confined to the Old Testament of course, and is a professed revision of the Authorized Version. It reads like our Bible, but all the Messianic passages are altered; as for instance "until peace cometh" instead of "until Shiloh come" (Gen. xlix. 10). "And in his fellowship we shall heal ourselves" in lieu of the familiar words, "and with His stripes we are healed." This book will mark a new phase of the Jewish controversy, and will require converted Hebrews, such as we have always sent, to read the Scriptures in proof that of Jesus "all the prophets bare witness" (Acts x. 43), and that He, our risen Lord, is the Saviour who should come into the world.

HEATHENISM.—We mean the heathen proper, from the dark places of the earth. These crowd the port of London in increased numbers, and at any given time more than a thousand of them are ready and waiting to

be instructed in the wonders of Divine revelation. No cost of preparation and outfit is in this case necessary, as the heathen from accessible, and to mission effort almost inaccessible, parts of the earth, come into and leave our city by hundreds, and that daily. London is indeed a great mission field, and claims to be occupied. New docks of immense extent have recently been opened, and as our ships are being more generally manned by the natives of Eastern and other lands, the duty and the call to instruct them is intensified. A free Bible, with laws and international intercourse founded upon it, has raised us to the highest position in the rank of nations, and dare we withhold the lamp of life from the myriads of our fellow-subjects, and the world which still lieth in the wicked one? Our missionary to the Asiatics recently observed to us: "For the first time, three ships have come into port with Hindoo crews. These I found utterly ignorant of our God and Saviour; but they as far as they could apprehend such strange truth were absorbed in interest." We must be prepared now to teach Jesus to the Hindoo, as well as to the Lascar and African. Surely, it is the duty of the whole Church in England to engage in the labour and honour of this great enterprise.

UNGODLINESS.—Standing as we do upon the threshold of our Jubilee,—seven sabbaths of years having passed away,—and taking a survey of the spiritual and moral condition of our city, we are compelled as a Society to ask yet greater mercies of our God, and increased devotion of our friends and fellow-workers. London has not yet been won for Christ. It is true that the horror of almost inaccessible warrens of guilt and crime, with their partitionless tenements, has nearly

passed away; that position after position has been occupied in the name of our Lord. Children and outcasts rescued in thousands, crime marvellously diminished;—all this is happily true, but still the work before us is immense. It is not enough to say that London now is better than Paris or Constantinople. The question rather must be, "Is London what it ought to be as the capital of Christian England?" The answer is, "No; decidedly and unhappily, no."

The neglect of public worship is fearfully common. In the densely populated parts not ten per cent. of the people go up to the house of the Lord. It is true that churches and chapels have been multiplied, but the more imposing the building the smaller the attendance. In the parish of Bethnal Green, for instance, with a population equal to Portsmouth, on a recent Sunday morning it was found, by actual count, that in fifteen churches, with sittings for 14,478 persons, only 905 were present; and in Rotherhithe, in four churches, 156. This abstention from public worship is general. Upwards of a million persons never go to the house of the Lord.

And then as regards crime, 89,975 persons are still annually taken into custody by the police, and more than one-third of all the crime in the country is committed in London.

Its depravity is still appalling; 43,286 persons are annually committed for drunken and disorderly conduct, and upwards of 25,000 live in its common lodging-houses, most of whom are thieves, vagrants, loafers, and outcasts, while it has more paupers than would occupy every house in Norwich.

Another test of its moral condition is the fact that 10,600 houses are licensed for the sale of intoxicants

and that sixty miles of shops are open every Lord's-day.

There are other and mighty influences for evil. Thousands of professional thieves lurk in its wilderness of districts; and our streets at night are crowded with thousands of outcasts, who earn the wages of guilt—a double guilt. Their numbers are swelled daily by the most depraved from all the towns of England, and also from Continental cities, who flock into the vast Babylon.

The Sabbath, though better observed than when this Mission commenced its efforts, is still fearfully desecrated. Omnibuses and tramcars, then unknown, now condemn 9,000 working men to increasing toil, while its boat and pleasure traffic has rapidly increased. To instruct and rightly influence the people as regards the proper observance of the Lord's-day, is the only effective way of staying this evil. Mighty forces are opposed, such as the Sunday press, whose existence depends upon an unchristian Sabbath; this sends forth its millions of copies with arguments against the Divine obligation to keep the day holy; while Sunday societies of powerful influence seek to bind the fetters of Sabbath work upon its present victims, and to increase their number.

Add to all this, its infidel organizations and libertine press; the indifference which unhappily exists as to purity of religion and of life; the profanity and festering social evils, which bring the bitter charge against countless thousands, "children that are corrupters" (Isa. i. 4), and London presents a scene of spiritual and moral wretchedness to be wept over as the Lord wept over condemned Jerusalem. These myriads of the ungodly and of the defiantly wicked live in the midst of a large and

increasingly active Christian Church ; but as children of the devil, and workers of unrighteousness, they are separated from them by a great gulf. The question for the people who cry unto the Lord day and night because of the evil in the city is, what can be done to reclaim, to bring this vast multitude into the fold of Christ? Yes, disciples of Jesus, you who form the Christian commonwealth of these realms, the question is pressed upon you, and as responsible to your Lord for every gift and grace, we ask, what can you do—what are you doing for—London ?

In proof of the penetrating influence of this Mission, we give the following extract from a report of Mr. Rennie, one of our four Superintendents who has charge of the 109 missionaries in East London. He writes that in his division about forty men do special work among classes reached by no other agency.

“The forty special districts in my division comprise a class of work where no other Agency seems to touch.

Cabinet-makers and Carpenters' shops.
 Iron-founders and Casters.
 French-polishers, Glass-blowers.
 Brass-fitters, Blacksmiths, Wood-turners.
 Wood-carvers, Telegraph wire-makers.
 Brush-makers, Boot and shoe factories, which abound in
 Hackney Road and Haggerstone.
 Hay-carters—Whitechapel.
 Slaughter-houses and Butchers—Aldgate.
 Canal boatmen and their families.
 Billingsgate, Spitalfields, and Stratford Markets.
 Gas Factories, Police Stations.
 Casual Wards—Workhouses.
 English and Foreign Sailors.
 Jews, Germans, Dutch.
 Tramcar-men, Omnibus-men, and their stables.

Messengers in Bank of England—other Banks.
Insurance Offices, and in large Commercial Houses.
Infirmaries of various kinds, and especially the
Eye Infirmary, Moorfields, in which services are held weekly.”

We also visit a large number of females in millinery, dress and mantle rooms, artificial flower and feather factories, clear starchers and shirt and collar makers, match-box factories, pasteboard and other fancy box makers. Makers of stationery, both plain and fancy. Thousands of these females are under regular visitation.

In addition to these, our work to the Welsh in London employs three missionaries, who speak their language, and gather to the Welsh Churches many natives of the Principality who would otherwise be lost in London. Another important and extending work is to the railway men of the Metropolitan Stations. The London and North-Western Railway Directors support a most efficient missionary to their *employés*, who visits the men at all the stations, and at their homes when sick. Thus it is that in many of the large stations Scripture instruction is given in the guards' and porters' rooms, and the best influence exerted over these valuable public servants. Another missionary brings coachmen, grooms, and many indoor domestics under the power of the truth, while another is doing a work of deep interest and most marvellous success among the thousands of servants in our large public and private hotels. In addition to all this, meetings are held several times weekly in upwards of three hundred rooms and halls. Some few of these are large, but the greater number are in the rooms of the poor, cottage meetings in the lowest places and among the most deprived of

the people. To these are added numerous outdoor services in back streets and out-of-the-way places where poverty, wretchedness, and sin is hidden away from respectable London. Outdoor services often precede the indoor meeting, and thus the most stubborn are drawn in to hear the gospel.

New openings are daily arising with other sections of the people, and claim to be occupied in the name of our Lord. With permission of Captain Shaw, an appointment has been made to the firemen of London, so that these heroic men, who for the public safety place their lives and limbs frequently in jeopardy, are in their leisure visited in the fire stations, and also in their own homes. Every man of the Brigade receives the message of salvation gladly, and each one has spiritual care.

Then also our missionary, who for a year has visited the large theatres in the Strand, finds an effectual door opened to him; himself a converted tragedian, who has strutted their very boards with public applause, being regarded as a rising actor by the profession. He is exerting a Christianizing influence in them all. This branch of work is opening out, and only needs the appointment of a sufficient staff of men to bring the great body of theatricals, stage employés, ballet-girls, and thousands of supernumeraries, under the power of saving truth, with vast benefit to themselves and to the public morals.

Not only is it the duty of Christians in all parts of England to aid in evangelizing the capital, because natives of every town and village in the three kingdoms are here, and the bad from every place flock into it, but it is the plain duty of Christians throughout the world



SUMMER EVENING SERVICE OUTSIDE MISSION HALL.

to help in winning the cosmopolitan city for Christ. All nations flow into it, and its influence as the great heart of the British Empire and the chief capital of the world is felt throughout the earth. This has been occasionally recognised by thoughtful Christians of other lands, and Churches in India have supported a missionary; while contributions from America and Australia and other countries and colonies have been received. Let us hope that the jubilee year may be distinguished by prayer ascending from the universal Church, from believers of many kindreds and tongues, for the triumph of the gospel of our Lord and Saviour within and without this accumulation of cities called London. During the past fifty years this Mission has with increasing power worked vast spiritual and temporal good to men of every nation under heaven who have entered our port, and we therefore claim an interest in the sympathy and loving help of the universal Church.

This retrospect—the review of abounding mercies and Divine leading during seven sabbaths of years, brings joy and gladness to the heart, and leads to a simple trust for still greater blessings in the future. May this jubilee year be one of holy joy and happy work to all engaged in this and other evangelistic effort in London, and of blessing to the universal Church.

As regards the future, we will only add a few earnest words from our old Secretary, the Rev. John Garwood. From its beginning he has been devoted to the Mission, and his whole powers dedicated to its work and development. He has been graciously spared to the advanced age of fourscore years, even to the jubilee of his beloved Society, and it is therefore fitting that his last message to the Churches should close this record of a work in

which he has passed a life so honoured and so useful. He thus writes:—

“The jubilee is opening to the Society, and I should desire as my last words, to urge the readers of these pages that it be entered on with a conviction that the friends of the Society are commencing a new period of its history, and that that new period really needs to be begun with greatly increased efforts to characterize it. Only let us ask ourselves what is London likely to become during a second period of fifty years. It is difficult to realize what this shall be, if the long-suffering of the Lord bears with the city so long. An increase of people at the present rate will make its population eight millions, and indeed even more than that. Anything at all approaching to such numbers in the whole world has never yet existed, and its probability seems difficult even to conceive. We know not how to believe that a city so large can *ever* exist. While each of us has granted to us the opportunity,—though little know we how long this will be continued,—ought we not gladly to seize it? When our blessed Lord and Master charged His people to make known His great salvation to the whole world on His own departure hence, He added the command “beginning at Jerusalem.” London has therefore the first of all claims on those living in it, or associated with it as fellow-countrymen. Allow, however feebly, an old officer of the Society to plead with those who will be left behind here, when he is here no more, that they strive that another fifty years, if only granted to the city, may be a period of very far richer blessing to it than the past half century. The past gives encouragement to the future. The old friends of the Society are fast passing away, and we must look to new friends to

take their place. Some very holy devoted servants of God were among those who were first raised up to the Society. They had great faith in the Lord providing for them all that was needful. And they worked for the Society in the midst of many great difficulties now removed, which gives an advantage to those who shall succeed them. Blessed has been the privilege of such men being united together as men having one great object, seeking one great result. And so shall it still be found. Still surely those who are looking forward to one heaven and live by faith on one and the same Saviour, should co-operate here to diffuse the savour of His name. He has Himself told us that it is *THUS* that the world shall be brought to believe that God has sent Him. In stedfast faith in Him, and fervent love one to another, a new generation may seek large things from Him, and they shall undoubtedly find He is ready to give abundantly to them in return, far larger even than those who went before them have witnessed."

May this appeal, made at the close of a career of exceptional usefulness, meet with its due—a hearty, generous response. All that our founders asked of the Lord our God has been given, according to their faith. If the poor have increased among us, so have the stewards to whom the increase of wealth has been entrusted. The believing people have also been increased, and their power must be felt in the reclaiming of yet unsaved multitudes who form centres of ungodliness and depravity in the old and many distant parts of the extending city. We enter the jubilee year under a sense of the same overshadowing blessing which has brought prosperity even to the present hour. The income of the forty-ninth year of the Society is by far its largest—

£62,970 13s. 5d.—£6,665 of which was given for investment, and the staff of missionaries has increased to 460 effective men. But, best of all, the records of this closing year are crowded with fresh narratives of grace. Souls in increasing number have been saved—the proof, the certain proof, that God is with us of a truth. Therefore let prayer with its mighty power ascend to the throne of our gracious God for a rich increase of blessing upon our work. Let cheerful, generous giving enlarge the jubilee fund, that a great multitude of the redeemed people may thus pray and act together for the accomplishing of a purpose so pleasing to our blessed Redeemer. Yes, let the ransomed people in all the Churches give thanks for these many years of mercies; let them unite in a jubilee anthem of praise, and say:—

“Blessing, glory, wisdom and thanks, power and might, be unto our God for evermore. O praise the Lord of heaven, praise Him in the height: O praise the name of the Lord. His name is excellent, and His praise above heaven and earth. Blessed be the Lord God of Israel from everlasting, and world without end. And let all the people say, Amen” (Rev. vii. 12; Ps. cxlviii. 1, 13, cvi. 48).



APPENDIX.

FIRST COMMITTEE,

MAY 16, 1835.

David Nasmith. | William Bullock.
Richard Edward Dear.

COMMITTEE

JUBILEE YEAR, MAY 16, 1884.

Treasurer and Chairman.

Joseph Hoare, Esq.

Vice-Chairman.

F. A. Bevan, Esq.

Barclay, J. Gurney, Esq.

Bevan, R. C. L., Esq.

Boulnois, W. A., Esq.

Bruce, Major-General

Buxton, Alfred F., Esq.

Campbell, W. M., Esq.

Clarke, Frederick, Esq.

Ellice, William, Esq.

Fox, C. Douglas, Esq.

Garwood, Rev. J., M.A., *Hon.*

Member

Hanbury, George, Esq.

Howard, Eliot, Esq.

Lydall, J. H., Esq.

McArthur, Sir Wm., K.C.M.G.,

M.P., &c.

Marnham, John, Esq.

Marten, C. H., Esq.

Maynard, H., Esq.

Morris, H., Esq.

Noel, Hon. Henry

Paton, R., Esq.

Paton, W. T., Esq.

Perrin, H. S., Esq.

Pocock, T. W., Esq.

Robarts, Henry, Esq., *Hon.*

Member

Small, D. H., Esq.

Spicer, Edward, Esq.

Tritton, C. Ernest, Esq.

Trotter, Stuart, Esq.

Watson, J. G., Esq.

Williams, George, Esq.

Wood, F. J., Esq., LL.D.

Examiners of Missionaries.

Rev. H. Allon, D.D.	Rev. John Matheson, M.A.
Rev. J. Bennett, M.A.	Rev. G. W. Olver, B.A.
Rev. J. T. Briscoe	Rev. Marmaduke C. Osborn.
Rev. Canon Carpenter, M.A.	Rev. Robert Redpath, M.A.
Rev. Burman Cassin, M.A.	Rev. W. Roberts, B.A.
Rev. Flavel S. Cook, D.D.	Rev. Henry Sharpe
Rev. J. Thain Davidson, D.D.	Ven. Archdeacon Richardson,
Rev. John Edmond, D.D.	M.A.
Rev. T. Fielder, M.A.	Rev. J. Strickland, D.D.
Rev. D. B. Hankin, M.A.	Rev. E. A. Stuart, M.A.
Rev. J. C. Harrison	Rev. R. Thornton, D.D.
Rev. F. A. C. Lillingston, M.A.	Rev. F. Tucker, B.A.
Rev. G. D. Macgregor	

Secretaries.

Rev. Robert Dawson, B.A. | Rev. T. S. Hutchinson, M.A.

Country Secretary for the North.

Mr. Francis Palin, 11, King-street, Chester.

Country Secretary for the South.

Rev. W. L. Green, 21, Gunterstone-road, West Kensington, W.

District Secretaries.

West (portion of) and City.—Mr. Charles M. Sawell.

West (portion of) and Special Missions.—Mr. J. M. Weyland.

South London.—Mr. Hugh Pearson.

North and East London.—Mr. J. Dunn.

Accountant.

Mr. Thomas R. Marrison.

General Superintendents of Missionaries.

Captain H. J. R. Lowe

Captain Charleton

Mr. Rennie

Captain Thom.

Hon. Solicitor.

Henry Owen, Esq., 1A, Frederick's-place, Old Jewry.

Auditors.

Messrs. Turquand, Young & Co

Bankers.

Lloyds' Banking Company.

CONSTITUTION OF THE SOCIETY.

I. The name—"The London City Mission."

II. The object of this Institution is to extend the knowledge of the Gospel among the inhabitants of London and its vicinity (especially the poor) without any reference to denominational distinctions, or the peculiarities of Church Government.

III. To effect this object, Missionaries of approved character and qualifications, who shall give themselves entirely to the work, shall be employed and paid by the Institution. Their duty shall be to visit from house to house in the respective Districts that shall be assigned to them, read the Scriptures, engage in religious conversation, and urge those who are living in the neglect of religion to observe the Sabbath, and to attend public worship. They shall also see that all persons possess the Scriptures, shall distribute approved religious tracts, and aid in obtaining Scriptural education for the children of the poor. By the approval of the Committee, they shall hold meetings for reading and expounding the Scriptures and prayer, and shall adopt such other means as the Committee may think necessary for the accomplishment of the Mission.

IV. As the object of the Mission is to extend the knowledge of the Gospel, it is a fundamental law that the following doctrines be prominently taught by the Agents and publications of the Mission. They are given, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."¹ "All have sinned, and come short of the glory of God."² "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us."³ "Except a man be born again, he cannot see the kingdom of God."⁴ "The blood of Jesus Christ, God's Son, cleanseth from all sin."⁵ "Being justified by faith, we have peace with God through our Lord Jesus Christ."⁶

¹ 1 Cor. ii. 13.

² Rom. iii. 23.

³ John i. 1, 14.

⁴ John iii. 3.

⁵ 1 John i. 7.

⁶ Rom. v. 1.

“Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.”¹ “Without holiness no man shall see the Lord.”² “Ye are sanctified—by the spirit of our God.”³

V. The general business of the London City Mission shall be conducted by a Committee, consisting of an equal number of members of the Established Church and of Dissenters; and the Examiners of Missionaries shall consist of an equal number of Clergymen and Dissenting Ministers, all of whom, with the Treasurer and Secretaries, shall be members of the Committee, *ex-officio*.

VI. Persons subscribing one guinea annually; every donor of £10; an executor on the payment of a legacy of £50 and upwards; and Clergymen of the Established Church, and Dissenting Ministers, as representatives of their congregations, who subscribe or collect for the Mission the sum of £5 annually, shall be members of the Institution.

VII. A General Meeting shall be held annually in May (and oftener if necessary) to appoint the office-bearers, and receive a Report of the proceedings of the Mission, and of the state of the funds. All matters proposed shall be determined by the majority of the members present. The Meeting shall be opened and concluded by prayer, and the President for the day shall sign the minutes of the proceedings. In connection with the Annual Meeting, one Sermon, or more, shall be preached, of which due notice shall be given.

VIII. The funds of the Mission, arising from donations, legacies, subscriptions, collections, etc., shall be expended, under the direction of the Committee, upon the salaries of Missionaries, the purchase of tracts, and in meeting all necessary charges in conducting the business of the Mission.

IX. That no alteration be made in this Constitution, except at an Annual Meeting, or General Meeting specially convened by the Committee, upon a requisition stating the nature of the alteration, signed by fifty of the members, and to be held within twenty-one days of the receipt of such requisition.

¹ Acts v. 12.

² Heb. xii. 14.

³ 1 Cor. vi. 11.

CHAIRMEN WHO HAVE PRESIDED AT THE ANNUAL MEETINGS
OF THE SOCIETY.

<i>Date.</i>	<i>Date.</i>
1835 Hon. & Rev. Baptist Noel.	1855 John P. Plumptre, Esq.
1836 Thomas Fowell Buxton, Esq., M.P.	1856 John P. Plumptre, Esq.
1837 John Laboucher, Esq.	1857 John P. Plumptre, Esq.
1838 T. F. Buxton, Esq., M.P.	1858 John P. Plumptre, Esq.
1839 Thomas Wood, Esq., Al- derman and Sheriff of London.	1859 John P. Plumptre, Esq.
1840 Mr. Sheriff Wheelton.	1860 John P. Plumptre, Esq.
1841 William Evans, Esq.	1861 Joseph Hoare, Esq.
1842 Edward North Buxton, Esq.	1862 Joseph Hoare, Esq.
1843 John Pemberton Plumptre, Esq., M.P.	1863 Robert C. L. Bevan, Esq.
1844 J. P. Plumptre, Esq., M.P.	1864 Joseph Hoare, Esq.
1845 J. P. Plumptre, Esq., M.P.	1865 Joseph Hoare, Esq.
1846 J. P. Plumptre, Esq., M.P.	1866 Earl of Shaftesbury, K.G.
1847 Sir Edward North Buxton, Bart.	1867 Joseph Hoare, Esq.
1848 Right Hon. Lord Kinnaird.	1868 Earl of Cavan.
1849 John P. Plumptre, Esq., M.P.	1869 Joseph Hoare, Esq.
1850 John P. Plumptre, Esq., M.P.	1870 Lord Charles J. T. Russell.
1851 John P. Plumptre, Esq., M.P.	1871 Joseph Hoare, Esq.
1852 Sir E. N. Buxton, Bart., M.P.	1872 Robert C. L. Bevan, Esq.
1853 Sir E. N. Buxton, Bart., M.P.	1873 Joseph Hoare, Esq.
1854 John P. Plumptre, Esq.	1874 Earl of Aberdeen.
	1875 Joseph Hoare, Esq.
	1876 Marquis of Cholmondeley.
	1877 Joseph Hoare, Esq.
	1878 Lord Kinnaird.
	1879 Joseph Hoare, Esq.
	1880 Sir William Muir, K.C.S.I.
	1881 The Right Hon. the Lord Mayor, Sir William McArthur, M.P.
	1882 Joseph Hoare, Esq.
	1883 Earl of Aberdeen.



THE FOLLOWING CLERGYMEN AND MINISTERS HAVE DELIVERED ADDRESSES TO THE MISSIONARIES ON THE MORNING OF NEW YEAR'S DAY, SINCE THEY WERE ESTABLISHED IN 1852.

<i>Date.</i>	<i>Address delivered by</i>	<i>Date.</i>	<i>Address delivered by</i>
1852	Rev. John Garwood, M.A.	1871	Rev. Edward Auriol, M.A.
1856	Rev. A. M.W. Christopher, M.A.	1872	Rev. Samuel Martin.
1857	Rev. Edward Mannering.	1873	Rev. H. J. Gamble.
1859	Rev. Henry Christopher- son.	1874	Rev. E. H. Bickersteth, M.A.
1861	Rev. C. H. Spurgeon.	1875	Rev. Luke Wiseman, M.A.
1862	Rev. A. S. Thelwell, M.A.	1876	Rev. Henry Wright, M.A.
1863	Rev. Wm. Arthur, M.A.	1877	Rev. S. Hebditch.
1864	Rev. Alex. Raleigh, D.D.	1878	Rev. Preb. Wilson, M.A.
1865	Rev. Samuel Garratt, M.A.	1879	Rev. Donald Fraser, D.D.
1866	Rev. H. T. Lumsden, M.A.	1880	Rev. Gordon Calthrop, M.A.
1867	Rev. H. Allon, D.D.	1881	Rev. P. B. Power, M.A.
1868	Rev. Hugh Allen, D.D.	1882	Rev. Sinclair Paterson, M.D.
1869	Rev. W. G. Lewis.	1883	Rev. Flavel Cook, D.D.
1870	Rev. Edward Hoare, M.A.	1884	Rev. J. Stoughton, D.D.

LONDON CITY MISSION FESTIVALS.

IN the year 1845, the late Captain J. Trotter invited the Missionaries to spend a day at his country seat. The recreation and Christian intercourse were so highly appreciated by these toilers in the great Mission field of London, that the favour was continued upon the two following years. Other members of Committee and their friends have ever since renewed the hospitable kindness. This annual outing is always a day of gladness, and the Mission-

aries return to their work strengthened and encouraged. We, therefore, with a sense of gratitude, place on record the names of these generous friends.

May 10, 1845	} Dyrham Park, Barnet. . .	Capt. J. Trotter.
June 22, 1847		
July 28, 1852		
„ 21, 1854	Childs Hill, Hampstead . . .	J. Hoare, Esq.
Aug. 24, 1855	Trent Park, Barnet . . .	R. C. L. Bevan, Esq.
July 11, 1856	Leytonstone	T. F. Buxton, Esq.
„ 1, 1857	Childs Hill, Hampstead . . .	J. Hoare, Esq.
Aug. 6, 1858	Trent Park, Barnet . . .	R. C. L. Bevan, Esq.
July 13, 1859	Leytonstone	T. F. Buxton, Esq.
Aug. 2, 1860	Nutford Priory, Redhill . . .	H. E. Gurney, Esq.
„ 2, 1861	Childs Hill, Hampstead . . .	J. Hoare, Esq.
July 10, 1862	Hendon	T. Spalding, Esq.
„ 8, 1863	Leytonstone	T. F. Buxton, Esq.
„ 15, 1864	Trent Park, Barnet.	R. C. L. Bevan, Esq.
June 29, 1865	Knotts Green, Leyton . . .	J. G. Barclay, Esq.
July 25, 1866	Warlies, Waltham	Sir T. F. Buxton, Bart.
June 27, 1867	Childs Hill, Hampstead . . .	J. Hoare, Esq.
July 3, 1868	Reedham	G. Moore, Esq.
June 30, 1869	Hitcham, Maidenhead.	G. Hanbury, Esq.
July 8, 1870	Easneye, near Ware	T. F. Buxton, Esq.
„ 12, 1871	Trent Park, Barnet	R. C. L. Bevan, Esq.
„ 19, 1872	Knotts Green, Leyton	J. G. Barclay, Esq.
„ 9, 1873	Childs Hill, Hampstead . . .	J. Hoare, Esq.
„ 2, 1874	Hitcham, Maidenhead	G. Hanbury, Esq.
„ 7, 1875	Warlies Park, Waltham . . .	Sir T. F. Buxton, Bart.
„ 12, 1876	Easneye, near Ware	T. F. Buxton, Esq.
„ 6, 1877	Forest House, Leytonstone . . .	William Fowler, Esq., M.P.
„ 9, 1878	Knighton House, Buck- hurst Hill	E. North Buxton, Esq.
„ 8, 1879	Childs Hill, Hampstead . . .	J. Hoare, Esq.
„ 9, 1880	Knotts Green, Leyton	J. G. Barclay, Esq.
„ 5, 1881	Trent Park, Barnet	R. C. L. Bevan, Esq.
„ 7, 1882	Easneye, near Ware	T. F. Buxton, Esq.
„ 4, 1883	Warlies Park, Waltham	Sir T. F. Buxton, Bart.

THE DISABLED MISSIONARIES' FUND.

AFTER the Mission had been established a few years it was found that a fund for the support of men disabled in the work was absolutely necessary. From disease taken when penetrating the fever dens of Low London, and the shattering influence of constant and often brutal opposition, several of the men were soon worn out. And then as years passed on, the men of robust constitution who had spent their lives in the trying service, were compelled, from age and increasing infirmity, to retire. The Committee could not cast off these faithful workers in their old age, while sums subscribed for the work itself were not available for them, hence the necessity for a distinct fund. This for many years was a financial trial for the Committee, as forty men became chargeable to them, and less than a pound a week could not be given; indeed, they could not live on less. For several years past an annual statement has been circulated, and we print an extract from the last of these, "Evening Calm," to show the good work these aged disciples have done, and to give a glimpse of them in their retirement. Money paid into this fund is distributed in monthly payments at the rate of a sovereign a week, the remainder at the end of the year is invested to form an endowment fund, which, it is hoped, will in time be so increased as to relieve the Committee from anxiety as to the support of their very aged men, and leave the generous gifts of their friends for the sustenance of the work itself. In this effort to form an adequate retiring fund, the Rev. P. B. Power is giving aid by writing, preaching, and personal collecting. George Measday, who has just retired from active service, thus writes:—

"I little thought when, twenty-five years ago, I offered myself as a candidate for the work of the Society, how great was the trial and heavy the conflict before me. When accepted, the Rev. John Garwood said to me, 'You are young and strong, and we have therefore appointed you to Blue-Gate Fields district, which is, we consider, the worst in London.' Next morning I was introduced to the people. I had come from my native village, near Canterbury, and it was pleasing to know that my first visits were to be made in 'Angel Gardens,' the centre of the district, which I was informed was 280 yards in length and 160 in breadth. That first morning among the 'angels' of Low London I shall never forget. 'The

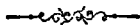
Gardens' were several filthy courts of tumble-down houses; the people who were crowded in their scores and hundreds presented a ragged and wretched appearance. The whole population of several thousands were indeed vagrants, criminals, and depraved; many of the houses were simply dens of thieves, and in the middle of 'The Gardens' was an opium-smoking room, the house being occupied by vagabond Orientals and their desperate women. I had not been many hours at work when the report spread that I was a policeman in disguise, and I was hounded out of the place by a desperate, howling mob of thieves and outcasts. Upon my return home I was so cast down as only to be able to gain relief in tears and prayer. Next day I went very cautiously to work; but upon ascending a very steep, rickety staircase, a woman with hobnail boots came on to the landing, and with bitter oaths declared 'if I came a step higher that she would kick my eyes out'; so I had to beat a retreat. This desperate effort to gain footing in the place continued for several months, and so hard was the conflict that I have sometimes stood at an entrance to the district in silent prayer for a quarter of an hour before I dare venture down. This perseverance, however, with the word of the living God, was effective, and constant, brutal opposition was overcome, though for long years I was subjected to low abuse and occasional acts of violence. No Christian but myself dare venture into 'Angel Gardens,' and I was therefore called to visit the sick and dying at all hours of the day and night, and while passing through the district and immediate neighbourhood strange scenes have been witnessed. In broad daylight I saw a gentleman who had ventured down the place surrounded, and his coat taken off and run away with. One morning I saw two women dragging a 'slavey' into the yard by her hair, the child, who was about thirteen years of age, screaming. A few hours after she was found beaten to death in the yard. Upon another occasion I saw two women fighting, when one who had fallen dragged the other down by the long hair of her head, and then bit pieces out of her lips and cheeks and spat them out of her mouth. One Sunday morning, on going out early, I saw a woman on the ground with the blade of a knife sticking out of the chest bone. She had robbed a sailor of all his money, and he had stabbed her; but the knife was so far in the bone that it broke from the handle. I got her to the hospital, and she lived to come out. I witnessed the murder when a Spaniard killed a girl named Norah with a dagger, and, before I could prevent it, he blew half

his head off with a pistol. After I had succeeded in opening a room to commence meetings, and a ragged-school in the centre of my district, I was often stopped in the service by the cries of murder, and by fights.

“After several years of unceasing effort I gained entrance into many rooms and into most of the dens. My care for the sick and the children disarmed opposition, and then in room after room attention was secured to the readings of the Bible. A few became rightly impressed, and were induced to attend the little meeting I had established. A few years more and a real friendship was entertained for me by most unlikely people. For instance, I was once in great danger from a number of roughs and thieves who surrounded me with threats. A tall, stout Irishwoman, one of the most desperate characters there, rushed forward, and, striking at my foes, fairly seized me by the coat collar and dragged me out of danger. That very evening she was apprehended for a robbery and transported for five years ; but I saw her immediately upon her return, and thanked her for the kindness performed so long ago.

“By this time the people were brought into control, as nearly all would listen to me. The ragged-school I had established was crowded with the children, and my meeting was increasingly well attended. Soul after soul was brought under conviction, and many were gathered into the fold of Christ. The neighbourhood was indeed opened up to the clergy, ministers, and a few sacred lay workers. The parish made sanitary and other improvements, and so, through the entering in of the Gospel, the district changed its character to a far more respectable place ; but there were always criminal and rough people upon it.

“But my work among this people—indeed, my life work—is brought to a close. My nerves became much shattered, but I kept on at the blessed labour as long as I could in the Lord’s mercy for twenty-three years ; but heart and nervous disease has increased upon me, and I am grateful to the Committee for allowing me to retire upon a pound a week, which will enable me for the rest of my days to live in quiet. I am also glad that they have appointed a successor to the dear people. May the Lord make him a blessing to every unsaved soul upon the district.”



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