THE PROTECTOR
AND CHRISTIAN WITNESS.

"RIGHTEOUSNESS EXALTETH A NATION: BUT SIN IS A REPROACH TO ANY PEOPLE."—Prov. xiv 34.

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The Protector and Christian Witness,

GEO. T. HASZARD, PUBLISHER.

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IRISH CHURCH MISSIONS.

At the Annual Meeting of the above Society, held in Exeter Hall, in May last, the Rev. H. C. Eade, Missionary Secretary, moved the following Resolution:—

"That this meeting regards the statements of the Report of the progress and position of the missionary work in Ireland as most encouraging, and calling for heartfelt thankfulness to Almighty God, through whose continued blessing alone the Society prospers; and the Meeting recognizes in the success which has hitherto attended direct missionary efforts among the Roman Catholics of Ireland, an imperative call to hold fast the principles upon which the Society was established, and to persevere earnestly in the use of those means which have been so largely blessed for advancing the Reformation in Ireland."

And said—My Lord: I might well shrink from coming before the meeting after the eloquent appeals which you have listened to with so much attention, if I did not feel that we are met for a practical object; and as I was listening with pleasure and thankfulness to the address of my friend who has just sat down, I was asking myself, and desired to have the opportunity of asking you, what ought to be the practical effect of these earnest appeals upon ourselves? We are not met here so much to consider the general principles of missionary work, as to enable us, one and all, to do what we can in practical earnestness for the promotion of the great cause; and therefore I do not shrink from setting before you some facts connected with the actual working of this Society. As I have just returned from Ireland rather full of missionary information, you will excuse me if I at once proceed to the subject in hand, and state to you something of the progress and present position of the Society.

In giving you an outline of our present position in Ireland, I will in the first place direct your attention to the most remarkable feature in the work during the year which has just closed, namely, the altered attitude of the Roman Catholics with respect to this missionary movement. I allude to the commencement of the organized opposition to our labours, which has been introduced by the Roman Catholic Archbishop. At the time of our last anniversary, a leading Roman Catholic newspaper in Dublin, the "Freeman's Journal," contained certain letters with which I trust every one in this hall is familiar. These letters, which bore the signature of "Testis," were from the pen of a person who evidently wrote under the authority of Dr. Cullen, and the object of the writer was to rouse the Roman Catholics to a sense of the dangerous position in which they were placed by the successful prosecution of the missionary work in Ireland. We did not agree with the writer either in the conclusions which he drew, or in the epithets which he applied to those who were engaged in the work; but we did not disagree with him when he stated that the Society's machinery was wonderfully adapted to the object we had in view, or that the Society's Mission-house in Townsend Street was a most complete establishment, or when he observed that the enemy had already forced their entrenchments. The writer of those letters went from mission-school to mission-school through the whole of Dublin, and to other schools not connected with our Society, and he wrote a most glowing description of all that he observed; and as his lordship has invited you to go over to inspect the mission-schools, and some may not have the opportunity, I would recommend you to read the letters of "Testis" if you have no other means of becoming acquainted with the work of the Society. The special object of that writer was to form an organization for the purpose of checking the mission work in Dublin especially, and in Ireland generally; and accordingly, within a short time, there came forth a Pastoral from Dr. Cullen, which was rather a remarkable document. Its subject was "Proselytism." In that Pastoral, Dr. Cullen gave a very full list of Protestant Societies labouring in Ireland, and we were thankful to see at the head of the twenty-one which were specified, the name of the Irish Church Missions. It is true that all these Societies were not exactly of a proselytizing character, but they were all Protestant societies, actively and earnestly engaged in doing good; and Dr. Cullen was right in supposing that they were all inflicting an injury on his cause. We of course expected that some definite result would follow from such a commencement, and having been in Dublin at the time—that is to say in the months of June and July in the last year—I will briefly state what occurred. First of all, Dr. Cullen appointed a very large committee to watch over and check the progress of proselytism. That committee proceeded to collect money to carry out their object, and we were informed that a very large amount was obtained from the collections which were made in the different Roman Catholic chapels throughout the diocese of Dublin. Their first object of attack was the mission-schools. They commenced with the school in Townsend street; but as the magistrate of the district, although a Roman Catholic, always acted impartially, their attempt failed. They then transferred the scene of their operations to the Society's work in the Coombe, where we had established a missionary-school. They first endeavoured to ascertain what children attended the school, and with that view they placed persons in the street, two and two, to waylay the children and take down their names. There was a very simple remedy for this, and Scripture Readers were employed to address such persons while they were engaged in their work, and to endeavor to draw them into conversation and controversy on religion, and the plan was soon stopped. Priests were then employed to visit the houses of parents who sent their children to the school, and on some occasions as many as four priests thought it worth their while to visit a single house.

They then tried the system to which they always resort when everything else fails. They had recourse to physical violence. They assembled mobs in the streets to prevent these poor children from going to the schools. It is impossible on such an occasion as this to enter into a detailed description of the riots that took place. Day after day for three weeks every child had to pass through an angry mob of violent and excited persons, who had been sent by the priests, who had staked everything on the success of the scheme, for Dr. Cullen had decided in uprooting Proselytism in Dublin. Three weeks passed away—and we had the greatest reason to thank God for the result—for not only were the schools not emptied, but they were fuller than they had ever been before. Now just let me read you a very short report, written by one of the Society's agents, whose duty it was to stand in the streets at this period, and defend these poor children. It is dated July 12, 1856, and is in the following terms:—

"The storm is past, and we have 430 children in our schools. We stood to the children with our lives, and the children and their parents have the utmost confidence in us. The Romish Synod sitting in Dublin, though consisting of fifteen bishops, is neither invincible nor infallible; they have tried priestly influence, money, food, clothes, and the horsewhip, but all have failed. The grace and strength of God alone supported the converts against such an assault. The testimony which the converts gave to the priests concerning the power of God's grace in their own souls is a great cause of thankfulness to us. May the Lord bless it to the souls of these priests. Situations and money have been offered to these poor people, which they have refused, esteeming the reproach of Christ greater riches than the treasures of Egypt. The classes are very large indeed. The Protestants of Dublin are roused to exertion; and all things work together for the good of those who love the Saviour."

Such was the result of the attack made by Dr. Cullen, and I think you will agree with me, that we have great reason to thank God for the wonderful way in which He overruled all these proceedings for His own glory, and the good of our cause. It was exceedingly interesting to visit these particular schools at the time I have mentioned. It was most delightful to notice the courage which the children displayed, and the spirit and life with which they sung that beautiful song or hymn,—

We won't give up the Bible,
For pleasure or for pain;
We'll buy the truth and sell it not
For all that we might gain:
Though men should try to take our prize
By guile or cruel might,
We'd suffer all that man could no,
And God defend the right.

There was a simple incident which happened to me in connexion with one of these schools, which will bring my narrative somewhat nearer to the present time. In June, or July, last year, I visited a very interesting female school in Luke street. The poor children in the school are converts, with the exception of those who have recently entered. You will there often see three rows of children; the back row will give Roman Catholic answers; the front row Protestant answers; while those in the centre appear in a transition state between the two. Amongst other things which occurred on the occasion which I have mentioned, I gave the children a text, and the fact then passed away, as it were, from my mind. I did not visit the school again for seven months. Towards the end of the past winter I went over to Ireland, and again paid the school a visit. On entering the schoolroom I was welcomed by the children in the heartiest manner. Immediately after they said, 'Sir, we remember the text.' Beginning to reflect, I said, 'What was it?' 'Oh,' said they, 'it was Exodus i. 12.' 'What were the words?' I enquired. They replied, 'The more they afflicted them, the more they multiplied and grew.' The questions and answers proceeded as follows:—'Who were afflicted?' 'The Israelites.' 'Who afflicted them?' 'Pharaoh and the Egyptians.' 'What was the result?' 'The more they multiplied and grew.' 'To whom else do those words apply?' 'To ourselves, sir.' 'Who afflicted you?' 'Dr. Cullen and the priests.' 'And what was the result. I need not ask you,' I said, 'for there were but 60 children in the school then, and now I see you number 90:' so that 'the more they were afflicted, the more they multiplied and grew.' This brings me down to the present period; and I will ask you in thought to pay another visit to the same school, in which I conducted an examination only last week. It should be remembered that a short time since, the children in that school were Roman Catholics, not knowing a word of the Scriptures or any truth whatever. I questioned them on the subject of faith and good works, and will give you the questions and answers so far as I can recollect them. I said to these girls, 'How many of us ought to do good works?' The answer was, 'All.' 'How many of us will do good works?' 'Only those who are believers.' 'Why?' 'Because,' they said directly, 'they have got the Spirit of God in their hearts.' 'Then,' said I, 'will the good works that believers do be perfect works?' The reply was, 'No, Sir, they will not.' 'Are they pleasing to God?' I said, really not knowing whether they would answer the question correctly or not. They replied, 'Yes, Sir, they are, because they are washed in the blood of Jesus Christ.'"

I went to the school again on the following day, and examining a class on the subject of the Immaculate Conception, I enquired, 'How many of you believe in the Immaculate Conception?' 'Not one, sir.' 'Why don't you?' And then text after text fell from the children in opposition to the new dogma. I said, 'If the Virgin Mary had not been a sinner, could she have been a saint?' 'No, sir, because a saint is a saved sinner.' I doubt whether any one in this meeting could have given a better answer to the question. I said, 'If she were not a sinner, could she sing the song of the redeemed in heaven?' 'No, sir.' 'What do they sing there?' 'Worthy the Lamb.' 'Who is the Lamb?' 'The Lord Jesus Christ.' 'How is He the Lamb?' and the answer made at once was, 'Sir, He is the Lamb slain from the foundation of the world.' Some person called my attention to one of the girls present, and I was told that she had entered the school only a few months before, at which time she was so violent that she broke the chairs and windows, and it became necessary to send for a policeman. Since the improvement in her character, she has confessed that she had previously taken the school Bibles and thrown them into the fire. Having said so much respecting the schools in Dublin, I will merely add that a training institution for servants is now carried on by some friends of the Society, and that 14 of the Luke Street girls who have passed through it are now in service in Dublin and the neighbourhood. They were without home or friends at the time of their admission into the school, and had not the least knowledge of the truth, but they are now respectable Protestant domestic servants.

I will now say a word or two respecting the Agency of the Society. Every care is taken to render our agents as efficient as possible. We have a training school in Dublin for masters and mistresses, and Scripture Readers. There is a regular classification throughout the missions. No person is received into the agency of the Society without passing a proper examination; and the result is, that our agents are well qualified for the work in which they are engaged. At the beginning of this year, the number of our agents was 401, of which number 196 are converts from the Church of Rome. One of these converts, who has recently joined us, was brought up in a monastery, of which his uncle was the head. Here he somehow or other obtained possession of Protestant books, from which it appeared that some of the Popes were bad men. He mooted this question in the monastery, and endeavoured to ascertain whether the fact was so or not. The monks acted as they might have been expected to act. Instead of removing his doubts, they took him up to a belfry in the monastery, and there gave him a severe whipping. He says he never forgot that whipping, and always remembered that he got it because some of the Popes were bad men. He ultimately obtained a Bible; it pleased God to open his mind to receive the truth, and he is now one of the schoolmasters of the Mission schools. In a part of the country near the place where this man is carrying on his work, there is another monastery, the head of which is no less a person than brother John, who was five years ago convicted of Bible-burning. Dr. M'Hale has rewarded him for what he did by making him the abbot of that monastery. A new priest was lately sent into the neighbourhood for the purpose of checking our work. When engaged in conversation with a poor woman who was a convert, this man said that priests were much better than ministers, as they had power to change the bread and wine into the body and blood of Christ. The woman replied that she did not believe that. "Why," said the priest, "did not our Lord himself offer the first mass?" The woman's reply—it is well worth recording—was, "I will allow, your Reverence, if you like, that our Lord offered the first mass, but it was the last mass too, for 'there remaineth no more an offering for sin.'"

It would be easy to go through the different missions, and mention similar facts, but time will not permit me to do so. I will, however, briefly refer to another subject. Allusion has been made to the recent elections. Now it is a fact worthy of being noticed, that in those parts of Ireland where the Society's work has been carried on most, the people have been the most independent of the control of the priests. In Connemara the Sunday before the election, the priest assembled his parishioners, and asked them to vote for the nominee of Dr. M'Hale, but they refused almost unanimously, and voted for the Protestant candidates. Dr. M'Hale sent his nominee into the county of Sligo, and the *Tablet* said his election was certain. Dr. M'Hale used to boast that he could return his cow-boy for that county, but his candidate on this occasion obtained exactly five votes. At the County of Galway election Roman Catholic priests were standing by the hustings, and when a Roman Catholic voter had given his vote for the Protestant candidate, he was asked by them whether he had not another vote to give for his religion and his Church. But nearly all refused to respond to this appeal. In fact, a very large number of Roman Catholics have recently shown themselves determined to be guided in such matters, not by the wish of the priest or of the bishop, but by their own opinion; and this is one great step in the right direction. I may just mention one fact which is rather remarkable. Two years ago a friend of mine, who was travelling in the west of Ireland, met with a Roman Catholic, well acquainted with the country, who said, "I have travelled through three counties; in most of the Roman Catholic houses I found Bibles, and if an election comes, the people will follow their landlords, and will not follow the priests." I made a note of the observation at the time, and the result has proved that it was literally correct. It is impossible to say that the change has been effected entirely through the operations of the Irish Church Missions, but we have done everything in our power to induce the Roman Catholics to think for themselves, and not to be led by the priests. To see this spirit manifested in politics is very cheering. Our efforts to circulate the Scriptures have also been very successful. The Society has distributed within the last four years, 63,079 Bibles, Testaments, and portions of the Scriptures in the Authorized Version.

The distribution of handbills and placards has also been very extensive. A gentleman who resides in the south of Ireland, obtained two of the Society's placards in Dublin, and exhibited one in his own window. A Roman Catholic preparing for the priesthood came to the window and read on it, that the name of the Virgin Mary was not to be found in any of the Epistles in the New Testament. He obtained a New Testament in order to ascertain whether that statement were true or not, and this led to his becoming a Protestant. It has pleased God that through this instrumentality a great number of persons have become converts, and died in the faith. I hope that your minds are deeply impressed with the responsibility attaching to this important work. Souls are perishing in Ireland. You cannot have listened to the details given by Mr. Griffin, without feeling that those who are victims of such superstition are perishing in their ignorance and sin. Oh that we were all more deeply impressed with a sense of the value of the soul, for then we should realise the necessity of greater exertions! We have indeed reason thus far to thank God, and feel highly encouraged; and I trust you will lend to this cause your cordial and increasing support.

We have given the above speech entire, because of the recent and valuable information which it contains, and regret that our space does not permit our giving the Addresses of such men as G. A. Hamilton, M. P. for the University of Dublin, Rev. J. N. Griffin, J. C. Colquohoun, Esq., &c.—[Ed. Protector.

TALK OF THE ROAD.

THE CONTROVERSIAL CLASS.

"Well, Pat, I thought long to see you, to get the news of Kilcommon; how is it at all?"

"Well, it's bad enough, Jem, and it's good enough, too," said Pat.

"And how's that, Pat," said Jem; "tell us all about it."

"Well, it's bad enough with Father John, stirring up all the blackguards; you never saw the like; any dacent man would be ashamed of it; but Father John is ashamed of nothing. The readers was covered with mud, and half kilt with stones a dozen times; but some of the boys got put up for that, so matters is easier that way now, at least in the town; but if the readers go out into the country parts, there's enough to set on them as if they were mad dogs; but that is not the worst; its the bad words of a deal of these people that makes me think worse of the teaching the people has been getting than anything. Oh, the shockinist words that you hear them crying out after the readers, and Mr. Owens, and the new clergyman that's come on the mission, through the streets. Now, you would be ashamed to think that the worst of the bad women on the street could say such words; and all dacent people, women and children, has to listen to them."

"And doesn't Father John stop that anyway!" said Jem.

"Never a word he said against it yet," said Pat, "nor won't I know. But I'm not come to the worst yet; it's the songs—oh, them songs—it would make a bad woman ashamed to hear some of them sung in the streets; and there isn't man, woman, or child in Kilcommon that doesn't know that it's Father John gets them songs out, and then to hear them songs about Mrs. Owens; it's the biggest shame that ever came upon Kilcommon; and when I met Mr. Owens the other day I was ashamed to look at him. 'And what's the matter with you to-day, Pat?' says he; and when he worked it out of me I had to say, 'Deed I'm ashamed to look at your reverence about Mrs. Owens,' says I. 'Oh, is that it?' says he; 'well,' says he, 'don't mind about Mrs. Owens,' says he, 'or me,' says he; 'for it doesn't hurt us,' says he; 'and we expected that,' says he; 'because in every place where a clergyman goes to show the Douay Bible to Roman Catholics,' says he, 'the priests always get the blackguards to insult his wife and daughters that way,' says he; 'because they think we can't stand that,' says he; 'but they're wrong,' says he; 'for we know that there's a blessing to them that suffer shame for the name of Christ; and He will help us to bear that, and more, for the sake of souls. We know it's the priests' way of managing religious controversy,' says he, 'and the only way they have any chance at,' says he; 'and so we made up our minds to all that before we begun,' says he; 'so don't mind about us. But it makes me ashamed for my country,' says he, 'and it makes me blush for the name of Irishman, to think they can be taught to insult a modest woman with filthy songs.' So I thought, when he had done, that it was better for him that bore it than for them that taught it."*

"Well, now, tell us how it's good enough," said Jem.

"Well, I will," said Pat; "sure Mr. Owens and the missioner—that's the Rev. Mr. Burke that's come—has opened what they call a controversial class; it's a meeting where everybody may come, and talk, and argue, and question, as much as they like, and Mr. Owens and Mr. Burke to answer them all."

"Well, and does any Catholics go?" said Jem.

"A deal of them," said Pat.

"And how do they behave there?" said Jem.

"Oh, quite dacent and proper, said Pat; "for no one goes there that Father John can stop; though there's some that's mighty earnest for their own way, and thinks they can puzzle any clergyman at all, yet they're not under Father John's thumb, or they wouldn't be there: so they argue quite fair and clever; and Mr. Burke and Mr. Owens answers them so fair and so kind, that they're well pleased, even when they're beat; and it's the pleasantest and the hamperedest plan at all."

"And what do they talk about?" said Jem.

"Why, the last night," said Pat, "they were talking about mortal and venial sin. 'And first, Mr. Owens says, says he, 'Is there anything in the Douay Bible,' says he, 'to show that there is any such difference as mortal and venial in the nature of sinful actions?' 'Sure there is,' says Phil Dooley, who is a mighty good scholar, and has lately bought a Douay Bible to bring with him. 'And where is it?' says Mr. Owens. So Phil Dooley opened his Bible and read—'He that knoweth his brother to sin a sin which is not to death, let him ask, and life shall be given to him who sinneth not to death. There is a sin unto death.'—I John v. 16. So Phil looked quite satisfied, and was going to shut the book.

"Stop a minute," said Mr. Burke; "just read the note on that in the Douay Bible."

So Phil read—"It is hard to determine what St. John here calls a sin which is not to death, and a sin which is unto death. The difference cannot be the same as betwixt sins that are called venial and mortal."

"That will do," said Mr. Burke. "I thought the Church of Rome had the true interpretation of Scripture, but it seems they find it hard to interpret this; but they are agreed with us that this verse does not mean the difference between mortal and venial sin, and that is enough for what we are at to-night. But can any one show anything else about it in the Douay Bible?" says he.

And no one had anything to say.

"No wonder," said Mr. Owens, "for there is nothing in the Douay Bible about it; but can any one tell me how they learned anything about it, when it's not in the Bible?"

"Sure I learned it in the catechism," said Peter Foley.

"And what catechism did you learn?" said Mr. Owens.

"Plunket's Catechism," said Peter Foley.

"How many chief kinds are there of mortal sin?" said Mr. Owens.

"Seven, called capital sins," said Peter Foley.

"Which are the seven called capital sins?" said Mr. Owens.

"Pride, covetousness, lust, anger, gluttony, sloth," said Peter Foley.*

"Turn to Apocalypse, ch. xxi., last half of the 8th verse," said Mr. Owens.

So Foley read—"All liars, they shall have their portion in the pool burning with fire and brimstone."

"Is lying a mortal sin?" said Mr. Owens.

"Well, it must be," said Foley, "if liars will go to hell."

"Which of the seven sins is it?" said Mr. Owens.

"Well, it's not among them in the catechism," said Foley.

"Is idolatry a mortal sin?" said Mr. Owens.

"Surely it is," said Foley.

"Which of the seven is it?" said Mr. Owens.

"Well, it's not among them either," said Foley.

"Well, said Mr. Owens, "it seems dangerous to trust in that catechism, for fear we might come under the judgment of God for mortal sins that are not among the seven. Now," says Mr. Owens, "can you tell me, out of the catechism, what is venial sin?"

"A less offence to God, which does not deprive us of sanctifying grace nor deserve hell,"† said Foley.

"And can you tell me, out of the catechism, what sort of things are venial sins?" said Mr. Owens.

"No," says Foley, "that's not in it," says he.

"Well, I think it might," said Mr. Owens, "if it's of such consequence to know the differ."

"I can tell it, your reverence, for it's in mine," said Peter Dooley.

"Oh, you learned Dr. Doyle's Catechism, or the Christian Doctrine," said Mr. Owens.

"I did, your reverence," says Peter, "and here it is—'A venial sin, for example, *a vain word*, an officious jesting lie, the theft of a pin or an apple.'"

"Does the Douay Bible tell us that vain words are venial sins?" says Mr. Owens.

"It does not, your reverence," says I, "for the Douay Bible tells us, in Matthew xii. 36, that Christ himself said—'I say unto you, that every idle word that men shall speak they shall render an account for it in the day of judgment.'"

"Very good," says Mr. Owens. "Now take the next. Does the Douay Bible say that any lies are venial sins?"

"Well, we had that already," said Peter Foley—'All liars shall have their portion in the pool burning with fire and brimstone; that surely is hell; so there is no use in saying that any liars are only guilty of venial sins."

"Now, take the third," says Mr. Owens. "Does the Douay Bible say that stealing apples is a venial sin?"

"Well, says Daly the schoolmaster, "if it wasn't Eve taking an apple, or the likes, that brought sin and death into the world."

"Quite right," says Mr. Owens; "and now," says he, "look to your catechisms, and look to your own souls, if you trust to catechisms, that tell you these three things are venial sins that cannot break charity between God and man, when the Douay Bible tells you that these three things bring men under death, judgment, and hell."

And with that Mr. Burke says—"One word, boys, before we stop. What is sin?" Well, now, doesn't it seem a mighty easy question? and yet no one had an answer. So Mr. Burke opened the Douay Bible at 1 John, chap. iii., v. 4, and read—'Whosoever committeth sin committeth also iniquity; and *sin is iniquity*.' "Now," says he, "can a man commit sin at all without committing iniquity?" So he put it all round to the boys, and all allowed that was plain, for "Whosoever committeth sin committeth also iniquity." "Well," says Mr. Burke, "if a man commits a venial sin does he commit sin or not?" So all the boys allowed that he does. "And does he commit iniquity?" says Mr. Burke. So they all allowed that too. "And will any man tell me that iniquity does not break charity between God and man?" says Mr. Burke; so some one answered him that, for Habaccue the prophet says to God—"Thy eyes are too pure to behold evil, and thou canst not look on iniquity."—Chap. i. 13. "So," says Mr. Burke, "if venial sin is not iniquity it is not sin at all; and if it is sin, it is iniquity, and God is too pure to look on it, and it puts us out of the favour of God; and so your catechism is wrong. All sin is iniquity, and is hateful to God, and there is no remedy for any sin but the one: 'The blood of Jesus Christ cleanseth from all sin.'"

"So the boys went away for that night," said Pat.

"And it's I that will be there some night, I hope," said Jem.

So if we hear of Pat and Jem being there again, we will tell all we hear.

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* We know the names of the parties, and the facts; and we, too, blush to say, that every fact that Pat here states about this system of insult to females is strictly true, and has actually happened.

* Plunket's Catechism, pp. 22 and 23.
† Plunket's Catechism, p. 22.

Pastoral Aid Society.—The Twenty-second Anniversary was held May 12th, in Exeter Hall. Among the visitors was Dr. Tyng, who addressed the meeting in his customary fervid style. This Society was organized and has been maintained with the view of aiding weak parishes by supplying them with a decidedly Evangelical ministry. It appears from the Anual Report that, during the past year, nearly 210,000 dollars have been collected for the use of the Society, being considerably above the collections in former years. During the year, 69 new grants have been made to destitute parishes. There are now sustained by the Society 374 clergymen and 163 lay assistants; making in all 537 grants to parishes, whose average population is 7500 souls each.

A Moravian Mother.—Dr. Durbin in the course of his remarks at the late farewell missionary meeting, Boston, stated the following:

"There was a race of parents that could raise a race of missionaries. Let me give you an instance of an old Moravian woman. A friend called upon her with sadness in his looks. He feared to tell his tale. 'Your son,' said he to the mother, 'is gone.' 'Is Thomas gone to heaven through the missionary life? Would to God that He would call my son John!' Well, John did become a missionary, and he fell. And this time the committee were very sad, but before opening their lips the old woman anticipated the story, and exclaimed, 'Thank God! Would that He would call to my last son.'" William too went and fell, when the noble woman exclaimed, 'Would that I had a thousand sons to give to God!' O, would that I had a thousand such mothers! Then would our ranks be full. But where shall we begin this work? Begin it here. Here—in Broomfield-street church. And to-night. Then we shall be sad no more. Men, men—we must have the men."

"WANDERER'S" SKETCHES.

NO. III.

London, May 18, 1857.

There is much in the present state of things to interest one who feels concerned in the welfare of the Church of England. Everything seems combining to promote its advance in Christian usefulness and adaptation to the nation. I have told you what a strong practical view Lord Shaftesbury took of clerical duty in the Church, at the Pastoral Aid Meeting. The idea was, that the Church must go out, and find, and meet the people. The Bishop of London has just taken a most important step in this direction, in giving an Episcopal license to Exeter Hall as a place for public worship. You are aware that no place can be used as a place of church worship but by such a license. This step is a wonderful advance, and perhaps the boldest and most decided thing which this new Bishop has yet done. All his acts display a very independent and determined mind. And we may well rejoice that such a man has been raised up to a place of such power at a time so propitious and important. You will see by the following programme just published by him that there is no mincing of matters, either in regard to persons or place. Exeter Hall opened under the sanction of the Bishop of London is one marvel, and such a line of preachers appointed for a course of sermons is another. It will be a great move in a right direction, and is equally valuable under whichsoever of its manifold aspects it may be regarded. Read the following:

EXETER HALL.

SUNDAY EVENING SERMONS FOR THE WORKING CLASSES.

Under the sanction of the Right Rev. the Lord Bishop of London, and of the Incumbent of the district.

May 24.—The Hon. and Right Rev. the Lord Bishop of Carlisle: "What saith the Scripture?" Rom. iv. 3.
" 31.—The Rev. Dr. M'Neile, Canon of Chester: "Can the Ethiopian change his skin?" Jer. xiii. 23.
June 7.—The Rev. C. Molyneux, minister of the Lock Chapel: "What think ye of Christ?" Matt. xxii. 42.
" 14.—The Rev. Dr. Miller, Canon of Worcester: "How can these things be?" John iii. 9.
" 21.—The Rev. J. C. Ryle: "What shall a man give in exchange for his soul?" Mark viii. 37; Matt. xvi. 26.
" 28.—The Very Rev. the Dean of Canterbury: "Why will ye die?" Ezek. xviii. 31; xxxiii. 11; Jer. xxvii. 13.
July 5.—The Rev. R. Burgess, Prebendary of St. Paul's: "What must I do to be saved?" Acts xvi. 30.
" 12.—The Rev. W. Cadman, Rector of St. George's, Southwark: "Who then *can* be saved?" Matt. xix. 25.
" 19.—The Very Rev. the Dean of Carlisle: "Understandest thou what thou readest?" Acts viii. 30.
" 26.—The Rev. Hugh Stowell, Canon of Chester: "How long halt ye between two opinions?" 1 Kings xviii. 21.
Aug. 2.—The Rev. W. W. Champneys, Canon of St. Paul's: "How are the dead raised up?" 1 Cor. xv. 35.
" 9.—The Right Rev. the Lord Bishop of Ripon: "How shall we escape if we neglect so great salvation?" Heb. ii. 3.

The doors will be opened at half-past five. The service will begin punctually at half-past six. The body of the Hall and the platform will be thrown open for the working classes. It is confidently hoped that the regular attendants at churches and chapels will not occupy the room intended for others.

The whole effect of this remarkable step is more than you can imagine. Never has a Bishop of London, since Ridley's martyrdom, taken ground like this one. In all his independence and evangelical purpose he reminds us of the Reformers again appearing, and he is a successor worthy of Ridley. Such movements as these will serve immensely to bring back the feelings and habits of the common people to the Church. And while similar efforts are springing up all over the island, I cannot but consider them one of the most remarkable events of the day. It is well known that the whole course of the Bishop of London has the highest sanction in the land, and must lead to very great and grave results. Tractarianism must either die or depart under such a system. And the results will come very rapidly to view. There seems no probability of any back track; and if things go on in their present course for a little longer period, I think we may speak of the Church of England as rescued and renewed in its character and its prospects. How great will be the blessing of this whole work to mankind it is easy to see, but quite impossible to estimate.

Among other improvements which I have seen in London, the great improvements of the choral service is quite remarkable. My last Sunday was passed, from the convenience of my own location, at the Temple in the morning, and at St. Paul's in the afternoon. In each of these the service is a full choral one, and in each performed with a degree of excellence and propriety that I never heard before. I supposed I had heard their finest efforts on Wednesday, at the annual meeting of the Sons of the Clergy. The anthems on that occasion were fine, and the number of performers very large. But there being four choirs brought together, there was not perfection either in harmony or in time. There was great volume of sound, and great skill in the solos; yet the whole was by no means so satisfactory as I had expected. But at the Temple the singing was very perfect. The whole service was fine. But the Anthem, which was the 27th Psalm, from the Psalter, was particularly so. The Anthem in this service is in the middle of what to us are the continued prayers; that is, after the introductory Collects, and before the Litany. Then the choir sing an Anthem, announced from the book of Anthems. This announcement is generally made by the Precentor. In the Temple there is a printed programme in the pews for each month. This particular Anthem was exquisitely beautiful and effective. It was impossible not to feel the power of the expression; and as the tenor solo brought out the first verses, "The Lord is my light," &c., with the tenderest sweetness, and the bass solo, the final verse, "Set my feet upon a rock of stone," it was impossible to restrain the emotion which was produced. Never before did I hear such music. It was commentary, and it was preaching, and both of the highest order. Could we hear such music, I should rejoice to encourage it among us. But for sacred song, whether in solos or in chorus, the English are as much beyond us or any other nation as can be conceived. The afternoon service at St. Paul's was equally fine in the execution. There the Anthem was the 96th Psalm, from the 7th verse. It was a very animated and joyous one. The verse, "Tell it not among the heathen," &c., was executed in fugue in a masterly style, and the rejoicing of the fields and woods was highly dramatic. But the whole was effective as a religious instrument. It became an act of united worship, by carrying on the mind and heart of the congregation with it. Its influence was solemn, spiritual. A new exhibition of the choral service has been given to me, in the seriousness, propriety, and effect of it; and while I do not wonder at the interest which is taken in it by the people, I am delighted at the seriousness of worship with which it is received and performed. This is an improvement very striking, and very late. It displays a new and extending influence of true religion even here, and it is to be regarded as one of the tokens of the rising power of true religion in the English Church, when even that which used to be offensive from its levity, has become truly impressive from the religious earnestness which marks it now.

Wanderer.