

THE CHARITIES OF GERMANY.

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[We offer no apology for embracing "Charities" in the gospel of Missionary work. The mission of the Master did not overlook them—nay, specially honored them. The Church of Christ has ever been foremost in this work. The true Missionary will find work to do wherever the poor, the suffering, the unfortunate and criminal classes are found, and they are found in great numbers in Christian lands as well as in heathen. We are sure this paper will be read with interest.—J. M. S.]

Christianity has been called "the romance of the poor." Whatever controversies have marked the history of the Church, and however deeply stained its pages may be with tears and blood, from the first its progress may be traced in the development of charities. It created charity. Paganism had no place for the aged, the infirm, for children without friends. It peopled its schools of gladiators and houses of prostitution from those who, in our time, are beautifully called "the children of the public." Charities are the necessary fruit of Christianity. The world has not yet grasped the significance of the incarnation—God entering into human conditions to save the outcast and the sinful. Wherever Christ has been preached, insantly there have arisen institutions whose object has been the amelioration of human suffering. Philanthropy and Christianity are inseparable.

Lecky, in his *History of European Morals*, says:

"The 'gh conception which has been formed of the sanctity of human life, the protection of infancy, the elevation and final emancipation of the slave-classes, the suppression of barbarous games, the creation of a vast and multifarious organization of charity, the education of the imagination by the Christian type, constitute together a movement of philanthropy which has never been paralleled or approached in the Pagan world." *

One form of Christianity devotes its energies to making conversions; another form seeks by Christian nurture to place around the children of the poor and vicious such conditions as shall make the new life a second and better nature.

Dr. Channing, in an eloquent passage, says:

"Society has hitherto employed its energies chiefly to punish crime. It is infinitely more important to prevent it. And this I say not for the sake of those alone on whom the criminal preys. I do not think only or chiefly of those who suffer from crime. I plead also, and plead more, for those who perpetrate it. In moments of clear, calm thought, I feel more for the wrongdoer than for him who is wronged. In a case of theft, incomparably the most wretched man is he who steals, not he who is robbed. What I want is not merely that society shall protect itself against crime, but that it shall do all that it can to preserve its exposed members from crime. It ought not to breed monsters in its own bosom. If it will not use its prosperity to save the ignorant and the poor from the blackest vice, then it must suffer, and deserves to suffer, from crime. If the child be left to grow up in utter ignorance of duty, of its Maker, of its relations to society, in an atmosphere of profaneness and intemperance, and in practice of falsehood and fraud, let not the community complain of its crime. It has quietly looked on and seen him, year after year