

### DEACONESSSES IN THE CHURCHES—NUNS IN THE ROMAN CATHOLIC CHURCHES.

Of late a curious movement has been made in some Protestant Churches to appoint deaconesses for charitable works. In the United States a portion of the Methodist Church has taken up this plan. In Canada and Scotland it has been mooted in the Presbyterian Church, although I believe not as yet entered upon. In the English churches in England and to some extent in America the plan has received favour and been entered upon. I add the following very interesting account of this deaconess movement—now for some time carried on in Germany which may be interesting and new to your readers as it was to me—yet gratifying in results.

The plan of deaconesses in the earliest Christian Church was certainly in existence to some extent, not such as the nunnery system in the Roman Catholic Church.

The difference between the German deaconess system and the Roman Catholic nunnery system is very great—whilst the former take vows of charity and to remain in the work for a certain period, they are at perfect liberty to marry and leave the work upon certain terms—whereas it is known that Roman Catholic nuns cannot do this. They take life-long vows of chastity and seclusion and are enslaved (as it were) for life—I say enslaved—because where persons are deprived of liberty of action for life, and liable to be constrained in their actions and forcibly returned to their monasteries if they depart of their own free will—how can it be said they are not social slaves? All nuns may not be in this plight—most of them are. It is well known in history what abuses have arisen in nunneries in England, Spain and Italy. In Henry the Eighth's time they were suppressed in England, also many were suppressed in Italy, and I believe in Spain. The most bitter article and exposure ever published in Canada about the abuse of this Roman Catholic nunnery system in Spain appeared in the *Globe* (I have it among my files) about thirty years ago. Now without saying that I am in favour of the German system entirely—yet great good can be done by means of associations of charitable women (even by single women who give themselves up for long periods to human and Christian duty and work) but the taking upon themselves of sacred vows may be questioned. We find in the early Christian Church everything was at first done openly—before the world—I don't find that Christ did anything secretly. Indeed he told the Jews that He had done and said everything openly. The light of day should know and see our acts. God is light and in Him there is "no darkness at all." The beauty of Protestant Christianity is an open candid heart and an open Bible.

CHARLES DURAND.

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It is impossible even to mention all the names of the distinguished workers in the field of charity in Germany. Pestalozzi, the founder of the Kindergarten, did a noble work, but in it the religious element was lacking. "At the age of eighty he saw for the first time what he had been striving for during his whole life, when, in 1826, he visited the institution of the venerable Zeller at Beuggen. When the children of that institution presented him with a beautiful wreath, as they sang one of their sweet hymns, Pestalozzi said to Zeller; 'This is what I wanted to accomplish. His mistake was that, in his school at Stanz, there was no place for religious instruction.'

In these child-saving institutions in the German Empire, there are fewer girls than boys. Some of the Homes are managed by the State, and children are sent to them as punishment; but these must not be confounded with what is done by individuals. There were about three hundred and sixty of these institutions in 1880. Wurtemberg leads all the German States in this work.

"The Deaconess Institution of Rhenish Westphalia, at Kaiserswerth, is the most remarkable charity in Germany, if not in the world. On a dismal day in August I visited Kaiserswerth. The ride from Cologne by train is about one hour to Calum, and then about a half-hour by carriage. The country around is flat and damp, like most of that along the lower Rhine. We were set down at the post-office and then sought the institutions. We could find little besides. They make the town. There is a famous Roman Catholic Church, but it attracts little attention. But first, how did we come to be interested in Kaiserswerth? By reading the lives of Elizabeth Fry, Agnes Jones and Florence Nightingale. Elizabeth Fry unconsciously inspired its origin. Florence Nightingale and Agnes Jones both resided there and received the instruction and studied the examples which were to stimulate their lives of heroism and sacrifice. A young German pastor, Fliedner by name, was settled in Kaiserswerth fifty years ago. A period of financial depression compelled him to seek foreign help for the continuance of his work. He went to England. He met Elizabeth Fry who was in the midst of her career in the London prisons. From her words and examples, Fliedner was moved to go home and attempt the same work. Soon after his return a degraded woman, named Minna, a discharged prisoner came to him for help. There was no room in his own house, but there was a little summer-house adjoining. He gave her a home in that where she could be under the watchful eye of his wife. Soon another homeless and abandoned woman came to him. She, too, was sheltered in the summer-house. There was no place for them to sleep except an attic in the same building, to which they climbed by a ladder. When they reached this place of rest the ladder was removed. That was the beginning of the Deaconess' Institution at Kaiserswerth. Now it contains the following departments of philanthropic work:

The Mother-house and Hospital where the deaconesses chiefly reside; the Penitentiary where women discharged from prison find a home until they can get a new start for a better life; the Training College for teachers, with an infant school; the Orphanage; the Lunatic Asylum for women; the House of Evening Rest for deaconesses no longer able to work; Paul Gerhard's Home for women, chiefly invalids; a school for the training of deaconesses; a school for girls; numerous hospitals, etc., etc.

The exterior of the buildings is severely plain and simple. Many of them are connected. The halls are apparently endless. All is quiet, cleanly and cheerful. In one room children are taught, in another, babies are tended; in another, the sick are nursed; in another, girls just out of prison are trained to industrious and virtuous habits; in another surgical operations are performed; another is a chapel; another is a parlour for old women, all around are little bed-rooms; and in all this the appearance of a charming and beautiful

home. Our guide through these institutions was Sister Charlotte Drude, a tall, gaunt, angular, but exceedingly attractive German woman who has been long in the sisterhood. Her hospitality and enthusiasm were boundless, and her love for philanthropic work an inspiration. The present director at Kaiserswerth is Julius Disselhoff, a son in law of the founder; and a son, a second Pastor Fliedner, is the chaplain.

Kaiserswerth has literally reached around the world. It is now fifty years old. The training-school for nurses, at Salem, near Kaugen, an Orphanage at Altdorf, a Boarding school at Helden, the Martha's Home at Berlin, with infant and elementary school attached; the Martha's Home at Dusseldorf, with infant school; the Home for Prisoners, and the Asylum at Brandenburg; the Convalescent home for Deaconesses and Children at Wallbaum, are all owned by the same society and managed and served by these Sisters. Outside of Germany, there is the Talitha-cumi Hospital and School at Jerusalem; the School and Orphanage at Smyrna; the Hospital at Alexandria in Egypt; the Orphanage and Boarding school at Beirut, in Syria, a Boarding school in Florence; and minor stations in almost all lands. The Deaconess work of modern times was begun at Kaiserswerth. It has increased marvellously. In 1880 there were fifty-three Central Deaconess' institutions, with more than 4,800 Deaconesses working in more than fifteen hundred different places. They were like angels on German battle fields. They nurse, and they preach; they bind wounds, and tell "the old, old story." For both offices they are trained. No vows are taken. At the consecration to the office, the new deaconess promises to be true to her calling and to live in the fear of God and according to His holy Word. They nurse over 50,000 patients annually, and consequently preach Christ to at least the same number. They are the most persuasive preachers, for their message goes to hearts already opened by gratitude. They can leave when they choose, to go to their friends, to marry, to do what they will. Few choose to return to society. Those who wish to become sisters pass through a course of preparation extending over five years, under the direction of those with whom they are later to be associated. They can be sent anywhere, but may decline any service. None do decline. They realize that their place is in the midst of the world's suffering, and they covet the hardest posts, like soldiers in battle.

This Deaconess' institution has started others like it in different parts of the world, and thus its work is both direct and indirect.

No attempt has been made in this paper to compare the methods of charity in Germany with those among English-speaking people. In many respects they are radically different, but in more respects alike. It is enough to say that charity is the expression of love, and love is not limited by social or racial distinctions. Its forms of manifestations are everywhere the same, and so charity employs substantially the same methods and works toward the same ends among all people.—Rev. Dr. A.H. Bradford in *The Missionary Review*.

### "X. Y. Z." AND THE RESURRECTION.

MR. EDITOR.—In his article in THE CANADA PRESBYTERIAN of March 19, "X. Y. Z." maintains the doctrine of "a separate resurrection for believers." One passage which he brings forward in support thereof is Philippians iii. 11: "If by any means I might attain unto the resurrection of the dead." The Greek word *ek*, here rendered "of" he renders "out from among." According to him the righteous shall rise from the dead, leaving the wicked dead in that state, as Peter, when the angel delivered him from prison, left the two soldiers to whom he had been chained, lying sleeping. Well, I readily admit that *ek* may, very properly, be sometimes translated "out from among." But to translate it so invariably would, sometimes, be followed by "ek—extraordinary" results. Let us try how it would do in one or two instances. "X. Y. Z." takes up nearly three columns with his article. I must satisfy myself with a good deal less.

(Matt. xxviii. 2) "Rolled back the stone out from among (ek) the door." The stone, then was in the door. (Mark vi. 14) "John is risen out from among the dead." All that the wicked Herod was troubled about was simply John the Baptist having—as he believed—come to life again. (xi. 20) "The fig tree dried up out from among the roots." The roots, therefore, were still fresh. (John vi. 23) "Other boats out from among Tiberias." They had, therefore, been on dry ground in the midst of that town. (xii. 32) "If I be lifted up out from among the earth." This, therefore, refers to our Lord's resurrection. He was three days and three nights in the heart of the earth. But John distinctly says that the words of Christ just quoted, "signified what death He should die." He was not lifted up out of the earth when He was crucified. (xviii. 3) "A band of men and officers out from among the chief priests and Pharisees." It was the latter, therefore, who seized Christ. (xix. 23) "Woven out from among the top." A curious kind of weaving. (Acts xii. 7) "His chains fell out from among his hands." Peter, therefore, had his chains among his hands. A very unusual way for a prisoner to be chained. How could he, in that case, be bound to two soldiers? I need not give any more specimens of the same kind.

"X. Y. Z." refers to 1 Cor. xv. 23: "Christ the first fruits; then they that are Christ's at His coming." Here we see, first, Christ by Himself; next, His people by themselves. Nothing could be plainer. But "X. Y. Z." says: "Christ and those that rose with Him were the first band. The whole body of believers shall be the next band." This is treating the Bible "as a fiddle on which you can play at any time you like."

Cannot the resurrection of the just be separate from that of the unjust, yet both take place at the same time? Do not cabin passengers and steerage passengers sail in the same steamer, and first class, second class and Pullman car passengers travel by the same train? Do not missionaries and rum often go in the same vessel to Africa?

"They that are accounted worthy to attain to that world (age) and the resurrection from the dead, neither marry nor are given in marriage." "X. Y. Z." says: "These words state facts." Does he use them as an argument in favour of celibacy? If he do, then he out-Poperys Popery.

Paul spoke to the Athenians of a day in which God will judge the world in righteousness by Christ. His hearers would never, for a moment think of anything else than all mankind being judged together.

Elders Mills, Ont.

### FRAGMENTARY NOTES.

CORNWALL.

is the County Town—it should be called a city for the united counties of Dundas, Stormont and Glengarry. It is pleasantly situated on the river St. Lawrence, and can boast of a population which for "push, pluck and principle" could not be surpassed by even Arthur's "Successful Merchant." For many years it has been a prominent station on the Grand Trunk Railway, where the weary traveller could get refreshments to sustain the body temporal, while there are a sufficient number of churches to supply the means of grace whereby the spiritual life can be nourished and strengthened. My stay in Cornwall was brief, but long enough to convince me of the great vitality of the place, and of the enterprise and energy which characterize the citizens.

The stores are better than one would expect to find in a county town, and the offices of the professional men are highly creditable to the place.

I was particularly struck with the fine offices of R. A. Pringle, son of Judge Pringle, who is an elder in St. John's Church, of which the Rev. Dr. McNish is pastor. We have two flourishing congregations here, ministered to by two able men—Rev. James Hastie and Rev. Dr. McNish,—both well and favourably known throughout the Church. Dr. McNish can give the Gospel in either Gaelic or English, and I suppose were he hard pressed, could preach in Irish. He has a most beautiful church, and the fittings and furnishings are of the most elaborate description. I attended the evening service, which was conducted by the Rev. Dr. MacVicar, of Montreal, who preached with all his old-time eloquence and power. It was refreshing to hear this champion of orthodoxy discourse on the "evidences," a theme with which he seems perfectly at home.

### KNOX CHURCH

is also a new building, and has every appearance of comfort and prosperity. The pastor is Rev. James Hastie, who is well and favourably known in the west, and who has gathered round him a band of workers of whom any church might be proud. Among them, without being invidious, we might mention the names of Mr. J. P. Watson, Mr. McEwen (formerly of St. James Square Church, Toronto), Dr. Alguire and Miss Hastie. Knox Church has a large Sabbath school, which we had the privilege to look in upon, and a vigorous Young People's Association, of which Rev. Mr. Hastie is honorary president. It publishes a live paper entitled *Knox Church Christian Worker*, which discusses the questions of the day with much ability.

### QUEBEC.

This is a pleasant city to visit, and what seems to be the burning question in Ontario is regarded here as a foregone conclusion. The Dual Language Bill and the Separate Schools question only require time, and a short time at that. The opinion here is that the dual language is gone, and that the separate schools will be disposed of at no distant date. The Protestants here are united on the "Equal Rights" question, and will give an account of themselves at the proper time. Rev. Drs. Cook and Weir, of Morrin College, have stood like flint against all Popish aggression. The College is more prosperous at present than it has been for many years. The addition to the professorial staff of the Rev. Thomas MacAdam, formerly of Strathroy, brings great strength to the College. Mr. MacAdam at once made his influence felt. He is very popular with the students, and from his early training in Scotland and afterwards his experience as a working pastor in the west, he will be not only a valuable addition to the teaching staff of the College, but a strength to the cause of Presbyterianism and evangelical truth generally in the Province of Quebec.

The two Presbyterian churches are holding their own well, and notwithstanding the tendency to go west, there is considerable staying power in both congregations. In Chalmers Church the new pastor, Rev. Donald Tait, is effectively carrying on the work which Dr. Mathews laid down, and is very popular with the members of his congregation and in the city generally. St. Andrew's Church is doing more than holding its own. The attendance at public worship and membership are increasing. The debt has been cleared off, and the ladies have sufficient funds on hand to heat the manse by means of hot water, which will be proceeded with at once. The Sabbath school and prayer meeting are well attended, and Professor MacAdam teaches a Bible class numbering over forty.

During my stay there the Quebec Presbytery was in session, the proceedings of which were very interesting. A resolution of condolence was passed and conveyed to the Rev. Dr. Clark, senior pastor of Chalmers Church, on the death of his wife. Dr. Clark, who is now one of the fathers of the Church, feelingly replied.

The Students' Missionary Association is doing good work and have arranged for a course of lectures on various subjects. I had the pleasure of hearing one of these by the Rev. George R. Maxwell, of Three Rivers, on "Ritualism." Mr. Maxwell is known to be a vigorous and eloquent preacher, and his discourse on "Ritualism" came up to the expectation of his audience, which completely filled the College Hall. The lecture, which was clear, concise and comprehensive, will be published at the request of the Students' Association, under whose auspices it was delivered. It is unnecessary to say that the boys gave Mr. Maxwell a right royal welcome, and spoke in the highest terms of praise of the effort of their former fellow student. Rev. Mr. Maxwell is a graduate of Morrin, and reflects credit on his college.

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