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THE
MASSES WITHOUT!

A Pamphlet for the Times,

ON THE

SANATORY, SOCIAL, MORAL AND HEATHEN
CONDITION OF THE MASSES,

WHO INHABIT THE ALLEYS, COURTS, WYNDYARDS, GARRETS,
CELLARS, LODGING-HOUSES, DENS, AND HOVELS OF
GREAT BRITAIN,

WITH AN APPEAL FOR

OPEN-AIR PREACHING,

AND OTHER EXTRAORDINARY EFFORTS TO REACH THE PERISHING MASSES OF SOCIETY.

BY

JOHN KNOX.



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THE object of the following pages is to give a view of the condition of society—to show the necessity of extraordinary efforts being put forth for the elevation of the people—and to arouse Christians to greater activity and earnestness in working for the salvation of souls and the glory of God.

The Author has availed himself of numerous published documents, including the Census Report, Police Reports, the Reports of City Missions, Ragged Schools, and other benevolent Institutions.

He has also gone and lived in the principal towns of Great Britain, such as London, Birmingham, Manchester, Liverpool, Edinburgh, Glasgow, &c., for periods varying from one week to eight or nine months, in order to see for himself the state of society—to collect information on the spot—and to visit various Public Institutions, such as Prisons, Penitentiaries, Workhouses, Asylums, Reformatories, Refuges, Ragged and Industrial Schools, &c.

The information he has thus acquired is now given to the world, with the earnest hope that sleeping Christians may be aroused to action—working Christians stimulated to greater zeal—and self-denying philanthropists encouraged to go on in their great and glorious work of social reformation.

Manchester, May, 1857.

THE MASSES WITHOUT.

IF any subject demands the attention of the Christian Church at the present time, it is THE CONDITION OF OUR HOME POPULATION. It is fearful to think that, notwithstanding all that has been done and is now doing for the spread of the gospel, there should still be, according to the census report, the alarming number of 5,288,294 persons in ENGLAND and WALES who are living in neglect of public worship on the Lord's-day!

FIVE MILLION TWO HUNDRED AND EIGHTY-EIGHT THOUSAND!

The thought of it is overwhelming! A multitude at home living in neglect of the means of grace equal to the population of Scotland, Wales, the Channel Islands, the army, the navy, and the inhabitants of all the barracks, workhouses, prisons, hospitals, lunatic and other asylums of GREAT BRITAIN! A population equal to the whole of the seven northern counties of England, namely, Cumberland, Northumberland, Durham, Westmoreland, Cheshire, Lancashire, and Yorkshire! A population equal to more than half the entire male portion of the inhabitants of England, Wales, Scotland, and the islands of the British seas!

Surely such a fact is appalling, and calls for some extraordinary effort to be put forth to reach this mass of human beings! What is their condition? And what is to be done for them? The following pages are intended to illustrate these points, and in order to do so we shall commence by glancing at the condition of some of our large towns.

LONDON.—IN LONDON there is a population of above two millions and a half. The number attending public worship on the Census Sabbath was 504,914. After deducting for those who would be unable from various reasons to attend, we find the alarming number of ONE MILLION AND A HALF of persons, *or considerably more than the whole population of Wales living in total disregard of public worship! only two out of every hundred*

of the working classes are supposed to attend the house of God ! If the million and a half are not at public worship, where are they ? Thousands of them are in their own houses, or on the streets, or in the public parks ; and crowds of them are *in the public houses !* There are EIGHTEEN THOUSAND EIGHT HUNDRED AND FIFTY-THREE places in London where intoxicating liquors are sold ; and many of them are more crowded on the Sabbath than any other day ! We have seen several men with their coats off and their shirt sleeves folded up, lavishing out pots of beer among 200 people seated upon benches under little trees in front of the beerhouses on a Sabbath evening !

In fact, we have witnessed scenes connected with some of them of such a horrifying, sickening, sensual, low, degrading, vulgar character, that to think of them is almost sufficient to make one's blood run cold ! Such places are surely a disgrace to a civilized and Christian country, and ought to be rooted out of the land.

Many, again, are busy *trading on the Sabbath*. In one district alone there are TWENTY-SEVEN THOUSAND people buying and selling on the Lord's-day !—a spectacle similar to what are called “ Rag Fairs ” in various parts of England. In the portion of London which is visited by the City Mission, there are upwards of FOURTEEN THOUSAND shops open on the Lord's-day ! It has been said that the number of shops open in London on Sabbath for regular trade is sufficient to cover SIXTY CONTINUOUS MILES of thoroughfare ! Then look at the number of *Sabbath travellers* by omnibusses, railways, and steamboats. It is estimated that the number of men engaged in London *upon omnibusses alone*, on the Lord's-day, is about SIX THOUSAND ! If so many are engaged in *conducting* them, how large must be the number conveyed ? We possess no information regarding the number who travel *by rail* on the Sabbath, but when we contrast the exit from a railway station with that from a place of worship it presents a very sad spectacle !

Again, who that has witnessed *the River Thames and the wharfs* on Sabbaths has not felt pained at the thought of thousands of immortal beings disregarding the commands of God, and rushing thoughtlessly onward to an undone eternity ? Thousands are sailing up and down the river, clinging to the steamboats in pursuit of pleasure, while many others are found unloading vessels and engaged in similar work on the Lord's-day ! The following statement, given by those who lately visited one wharf on a Sabbath, will give an idea of the work of Sabbath desecration carried on from time to time. “ While we were present at one of the wharfs, a vessel was unloaded which had brought 2309 sheep. Another had previously arrived with

400 bullocks; while a third was telegraphed as off Blackwall, and ready to come up in due course! This at *one* wharf. Then there were three others, at which, we understood, the same desecration of the day was going on! We were told that it took some five hours to unload a vessel, and that in so doing about 30 men were employed! In addition to these, some hundred drovers were kept waiting outside for driving the cattle to the lairs from time to time!"

Multitudes of others are pursuing sensual lust, or swarming the streets as thieves, beggars, and prostitutes. In London above THREE THOUSAND illegitimate children are born every year! There are THREE THOUSAND receivers of stolen goods! TWELVE THOUSAND trained to every species of crime! TWENTY THOUSAND beggars, many of whom live by gross imposition upon the public! THIRTY THOUSAND who habitually live by the wages of fraud and theft! and EIGHTY THOUSAND FEMALES living upon the wages of their iniquity and profligacy, supported by something like EIGHT MILLIONS OF POUNDS per annum, and dragging into irretrievable ruin many of the fair daughters of England!

Now, all this is in London! Christian London! the Metropolis of the Empire! the Metropolis of Christendom! the Metropolis of the World! When we look at this great city, with all its pomp and splendour—its wealth, power, and greatness—its palaces, cathedrals, and mansions—its courts of justice, academies of science, and institutions of philanthropy—surely we mourn that such a city has so much wickedness, degradation, infidelity, heathenism, and profligacy!

But London does not stand alone in this respect. It is only a type of many other places, as will be seen when we glance at other large towns.

BIRMINGHAM.—The town of Birmingham had a population in 1851 of 232,841, with 92 places of worship and 66,714 sittings. The number of attendants at public worship on the Census Sabbath was, in the morning, 43,544; afternoon, 6,877; evening, 33,564; making an aggregate of 83,985, or 55,990 *individual* attendants, leaving upwards of ONE HUNDRED AND SEVEN THOUSAND who go to no place of worship! *

In the districts visited by the town missionaries there are 398 public-houses; 585 Sunday-trading shops; and 5071 families

* It has been supposed that two-thirds of the aggregate attendances will give the number of *individual* attendants; and that 70 per cent. of the population are *able*, and therefore *ought*, to attend public worship at least *once* on the Lord's-day. Upon this supposition we have based our calculations throughout.

—or allowing four to a family, will give upwards of 20,000 individuals—living in habitual neglect of the worship of God! Out of 636 families in one district only 143 attend public worship regularly, and in many of these instances the man goes without the wife, and the woman without her husband!

The *moral aspect* of the districts visited by the Town Missionaries may be ascertained by the following statements:—“Drunkenness, ignorance, and general depravity.”—“Full of cursing and bitterness.”—“Drunkenness prevails to an alarming extent—profanity and immorality.”—“Drunkenness and consequent barbarity the monster evil.”—“Drunkenness and profanity very prevalent.”—“Drunkenness—destitution induced by improvident habits—25 houses of ill-fame—some 50 prostitutes.”—“Drunkenness, and in some parts very degraded.”—“Drunkenness, ignorance, and general depravity—prostitution very common!”

It is no wonder that the state of morals is very low, and a large amount of drunkenness prevalent, when we consider that Birmingham has 751 hotels, inns, taverns, and public-houses; 1195 beer-houses; making a total of 1946, or *one for every 120 of the population*, while there is only one place of worship for every 2500 individuals!

Such is the condition of Birmingham, the great centre of the iron trade. We leave our readers to make their own reflections, and pass on to notice the cotton metropolis.

MANCHESTER.—The city of Manchester had a population in 1851 of 303,382, with 122 places of worship and 95,929 sittings. The number of attendants at public worship on the Census Sabbath was, in the morning, 64,467; afternoon, 8868; evening, 32,048: making an aggregate of 105,383, or 70,255 *individual* attendants. Above 80,000 *additional* sittings are required to accommodate 58 per cent. of the population! and upwards of ONE HUNDRED AND FIFTY-TWO THOUSAND absent themselves from public worship!

There are 489 public-houses and 1552 beer-houses in Manchester, making a total of 2041, or *one for 148 of the population*, while there is only one place of worship for every 2486 individuals! 89 of those drinking places have musical entertainments; 52 have dancing as well as music; 50 of them *have music on Sabbaths*; and 138 are *licensed for gambling*!

There are 18 other houses supposed to sell intoxicating liquors without a license! There are 178 pawnbrokers! 388 low lodging-houses! 302 BROTHELS and houses of accommodation! and 639 PROSTITUTES! There are 291 reputed thieves! 230 persons known occasionally to steal! 218 houses where thieves

resort ! and 131 houses for the reception of stolen property ! During three-quarters of a year, ending September 30th, 1856, there were 4470 persons *apprehended* for offences committed within the city of Manchester. 3172 were males, and 1298 were females ! Some of them have been in custody 12 times ! Of the 4470 apprehended, 1743 of them *could neither read nor write* ! 2623 could read only, or read and write very imperfectly !

The number *under 25 years of age* was 2255, or more than the half of the entire number taken into custody ! Of these the number under ten years of age was 10 ; ten years and under fifteen, 418 ; fifteen years and under twenty, 963 ; twenty years and under twenty-five, 864 ! Of the 2255 apprehended, 1670 were males, and 585 were *females* ! And it is a remarkable fact, that all the *murders* (three in number) perpetrated during the nine months in question, were committed by youths under 25 years of age ! Of 221 drunk and disorderly prostitutes taken into custody, 118 could neither read nor write ; 103 could only read, or read and write imperfectly ; *and 118 of them were from 15 to 25 years of age* !

Of the juvenile criminals, 3 were apprehended for murder ; 8 for manslaughter and rape ; 268 for assault ; 116 for house-breaking and robbery ; 931 for embezzlement and theft ; 7 for forgery ; 43 for gambling ; 147 for being drunk, incapable, and disturbing the peace ; 118 as drunk and disorderly prostitutes ; and 237 as reputed thieves, suspicious characters, and miscellaneous vagrants ! This reveals the startling fact, that the grossest crimes are committed, and to the greatest extent, by youths from 15 to 25 years of age ! Certainly this is a strong argument to induce ministers and Sabbath-school teachers to look more after those who too frequently leave our Sabbath schools at the most critical and dangerous period of life.

Such is the frightful condition of society in Manchester—the metropolis of our cotton manufactures—a city of “merchant princes” and commercial enterprise—the battle-field of some of the greatest struggles recorded in the stirring pages of history, in connection with questions relating to the domestic, social, and commercial interests of Great Britain and the world.

LIVERPOOL.—Liverpool had a population in 1851 of 375,955, with 165 places of worship, and 122,386 sittings. The number of attendants at public worship on the Census Sabbath was, in the morning, 98,218 ; afternoon, 9988 ; evening, 61,653 ; making an aggregate of 169,859, or 113,239 *individual* attendants. *Above ninety-three thousand additional sittings* are required to

accommodate 58 per cent. of the population! and ONE HUNDRED AND FIFTY THOUSAND go to no place of worship!

A district surveyed by Dr. Hume contains 27 streets, 226 courts, and 152 cellars. There are 2379 houses, containing 2894 families, of whom 940 are in regular, and 1383 in irregular employment, and 571 engaged in miscellaneous work. *There are 76 taverns, and 51 beer-shops.* Of the people, 5949 profess to belong to the Episcopal Church, 5546 are Roman Catholics, 1059 Methodists, 313 Presbyterians, 83 Independents, and 78 Baptists; of these, 3929 attend church or Chapel, and 9099 *do not*: 4635 are reported as negligent churchmen. Of 1344 calling themselves church families, 258 *had no bible, and 325 had no prayer book!* Out of 5538 parents, 361 *fathers and 571 mothers could not read*—about 1 in 6! There were 3228 children, of proper age to receive education, from three-and-a-half to twelve years old: of these, 1136 were receiving some education, and 2092 were not receiving any! Of the total 13,028 persons in the district, 6528 were English, 5550 Irish, 253 Scotch, 510 Welsh, and 37 Manx.

One of the town missionaries states that “his district contains a population of 12,156 souls, of whom 6857 are above the age of fourteen. Of these 6857 adults, only 2016 acknowledged that they regularly attended any place of worship; 2095 adults were not able to read, and 1212 families were *without a copy of the Scriptures!*”

Another missionary states that “the condition of the people resident in a portion of his district is *most deplorable*. Drunkenness exists to an alarming extent, and *the public means of grace are totally neglected*; the sacred hours of the Sabbath are spent in the committal of the grossest immoralities. The ignorance and depravity of the people have arrived at that awful extent as to leave them equally ignorant of their disease, and indifferent about the means of their recovery.”

The condition of the young is also to be deplored. In one district there are 4300 children old enough to receive instruction, but only 1542 go to school, leaving 2758 growing up without education!

The report of the Canvas Committee of the Liverpool Sunday School Institute stated, that from returns obtained it appeared that in 122 Evangelical Protestant schools, there were on the books the names of boys and girls amounting to 23,376, and an attendance of 16,551. Adding 8000 to the number on the books as an estimate of children attending Roman Catholic and other schools, it gave 31,376 as the number nominally on the books. It was also estimated from Mr. Horace Mann’s statistical returns that the number of children of the industrial classes who might

be in attendance in Sabbath schools in Liverpool, was 66,084. It thus appeared that 33,428, or 53 per cent. of children of the working classes did not belong to any Sabbath school! in other words, more than half the children in Liverpool belonging to the industrial population were not even nominally connected with any Sabbath school; and nearly the half of those whose names were on the books did not attend! It appears that the Canvas resulted in obtaining promises to attend from 9174 children and young people. What has been the result of those promises, we are not prepared to say.

Another phase of society in Liverpool, more dark and dismal, remains still to be noticed. There are TWO THOUSAND THREE HUNDRED AND FORTY-ONE PUBLIC-HOUSES AND BEER-SHOPS, or one to 160 of the population, while there are 165 places of worship, or only one for every 2278 individuals! Of the 2341 public-houses and beer-shops, 188 are known to be irregularly conducted, and 97 of them are licensed for gambling! There are 195 coffee-houses, 33 of which are known to be irregularly conducted! There are SEVEN HUNDRED AND FOURTEEN BROTHELS, AND ONE HUNDRED AND NINETY-THREE HOUSES OF ACCOMMODATION AND LODGING-HOUSES FOR PROSTITUTES!

These dens of infamy send out to the streets a flood of iniquity that is truly alarming, namely, TWO THOUSAND THREE HUNDRED AND EIGHTEEN PROSTITUTES, being an increase over the year 1855 of ONE HUNDRED AND TWENTY-THREE!

We cannot take time to enter minutely into details with regard to other large towns in England; we must therefore content ourselves with the following table, which will enable us to form an idea of the spiritual destitution prevalent everywhere.

	Population in 1851.	Additional Sittings required to accommodate 58 per cent. of the population.	Non-Attendants on Public Worship (in round numbers).
Bolton	61,171	13,678	27,000
Blackburn	46,536	8,508	20,000
Wigan	31,941	8,749	10,900
Warrington	22,894	3,196	7,000
Oldham	52,820	13,660	25,000
Ashton-under-Lyne	30,676	5,964	12,000
Bradford	103,778	27,364	42,900
Leeds	172,270	20,651	65,800
Sheffield	135,310	32,591	65,300
Stockport	53,835	8,636	22,000
Chester	27,766	1,928	8,800
Leicester	60,584	10,131	16,900
Nottingham	57,407	6,035	17,900
Coventry	36,208	5,464	15,400

Such is the moral condition and spiritual destitution of Society. We might weary our readers with more statistics and statements relative to *England*, but it is time we were turning elsewhere: and without further delay we shall at once cross the Tweed, and take a view of Scotland.

SCOTLAND.—The gross population of SCOTLAND in 1851 was 2,888,742. It possessed 3395 places of worship, and 1,834,805 sittings, or 63·5 per cent. for the population. If we therefore adopt the estimate that accommodation for 58 per cent. is sufficient for all practical purposes, it is obvious that there is plenty of room in Scottish churches for the people to hear the gospel. But how are the sittings occupied? The number of *attendants* on the Census Sabbath was, in the morning, 943,951; afternoon, 619,863; evening, 188,874, making an aggregate of 1,752,688. Calculating, then, that two-thirds of the whole attendances will give the number of *individual* attendants, we shall find this to give 1,168,458 persons attending public worship on the Lord's-day. Contrast this with the number who *should* attend. It is calculated that 70 per cent. of the population are able, and therefore *ought* to attend worship at least *once* on the Lord's-day. On this supposition it appears that 2,022,119 persons should be at a place of worship, while the actual number attending was only 1,168,458, revealing the astounding fact that above EIGHT HUNDRED AND FIFTY THOUSAND persons in Scotland absent themselves from public worship on the Sabbath! This is perhaps an extreme statement; but from all calculations it appears that about *one-fourth of the entire population* are living in neglect of divine ordinances, and hurrying on, without preparation, to the judgment-seat of Christ!

Let us examine the condition of some of the large towns, and this will be seen in a clearer light.

EDINBURGH.—EDINBURGH and LEITH had a municipal population in 1851 of 191,221, with 123 places of worship, and 81,873 sittings. The number of attendants at public worship on the Census Sabbath was, in the morning, 48,886; afternoon, 47,227; evening, 11,319, making an aggregate of 107,432, or 71,621 *individual* attendants, leaving upwards of SIXTY-TWO THOUSAND living in neglect of the means of grace!

In one district there are 210 families, consisting of 1050 persons; and of these families, 126 own that *they are not connected with any church, either as hearers or members*; of the remaining 84, eleven are Roman Catholic, and not a few who profess to attend a place of worship, seldom if ever do so. *Not more than a fifth part* of the families in the district regularly attend the

house of God ; and of these, how few give evidence of being born again ! *There is not a school in the district, and there is no spiritual teacher but the missionary.*

In another district there are nearly 200 families ; upwards of 40 of these are Roman Catholics, and nearly 300 families never cross the threshold of the house of God ! *There is one house of bad fame, four public-houses, and an enormous amount of drunkenness !*

Another district contains 320 families, and in one part of it, consisting of 120 families, as far as the missionary can judge, *there are only five under the influence of the truth as it is in Jesus !* In the other part of it there are in one stair forty families, connected with which *there are not ten sober women, the husbands being nearly as bad !*

In another district there are 450 families, 300 being professedly Protestant, but *not more than fifty of them go regularly to any place of worship.* Thus 250 families, consisting of 1250 individuals, have no other religious visitor but the missionary, or are in any way brought into contact with the gospel, but through him !

Then, again, look at the circulation of *irreligious and immoral literature.* " In Edinburgh there are sold weekly no fewer than 10,000 copies of a low, polluted, and infidel literature ! Of these, a great number is not only read, but also purchased on the Lord's-day ! At least 40,000, if not 50,000 immortal beings are day after day coming under the contaminating and withering influence of such a literature—a greater number, it is to be feared, than regularly attend the house of God ! These publications are to be found in every mission district, raising up obstacles in the progress of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost."

We are sorry to say that a large amount of *drunkenness and prostitution also exists.* To go along Princes Street, Southbridge Street, High Street, Canongate, the Grass Market, and other places, one is horrified to see the number of drunkards, prostitutes, and women of low character, floating about. During one month of this year the number of persons taken to the police office in a state of drunkenness was 308,—177 were males, and 131 *were females !* As regards prostitution—"the sin of great cities"—Edinburgh presents a sad spectacle. Mr. Hume, one of the editors of the *Scottish Press*, mentions in his excellent pamphlet on the "Waifs of Womanhood," that "in Edinburgh there are *sixty-one houses of notoriously bad character*, in all of which there are numbers of inmates always living. The exact situations of these houses and the names of the persons who keep them are easily ascertained. If we take six as the average number living in each house, we have 366 females living

continually a vicious life, and promoting vice in others ! This is the result of actual investigation ; but if we endeavour to approximate more nearly to the truth, by a reference to the observation of individuals whose experience in connection with the preservation of public order and decency entitles them to speak with some degree of confidence, we find that it is their impression that the number of infamous houses is about 80 or 90, the number of well-dressed females who walk the streets, and who live by vice alone, about 120, and the number of those of a lower grade, infesting low neighbourhoods, about 300 ! ”

Such is the sad condition of Edinburgh—a city of learning and literary talent !

GLASGOW.—In 1851 the City of GLASGOW had a population of 329,097, with 129 places of worship, and 100,574 sittings. The number of attendants at public worship on the census Sabbath was, in the morning, 70,381 ; afternoon, 62,075 ; evening, 15,047, making an aggregate of 147,503, or 98,335 *individual* attendants, leaving upwards of ONE HUNDRED AND THIRTY-TWO THOUSAND who absent themselves from public worship !

In the districts visited by the city missionaries there are 15,675 families, or 67,925 individuals who go to no place of public worship !

In one range of buildings there are 318 individuals ; and out of that number there are over 260 professed Protestants. But of these *only seven persons attend any place of worship* ; and of the rest (Roman Catholics) only two families go to chapel !

In the 54 districts under visitation by the City Mission there are 703 public-houses, 67 licensed pawnshops, 182 “wee pawns,” and consequently *a very large amount of drunkenness*. That much of this vice prevails will be seen from the statements of eye-witnesses :—“Drunkenness and its attendant vices prevail.” “Intemperance prevails to a most lamentable extent.” “Drunkenness and immorality abound.” “Drunkenness the *bane* of the whole district. Indifference to spiritual things, rather than ignorance, the characteristic of the district.” “Much given to the use of strong drink, and living in neglect of the means of grace.” “Sensuality, intemperance, and improvidence most prominently manifested.” “*Rags* and wretchedness pretty general ; eight or nine-tenths of it produced by drunkenness.” “Nine-tenths of the misery in the district the effects of strong drink !”

Glasgow has been long notoriously celebrated for this vice, and we are sorry to say that wherever we have travelled this city has been held up to us in ridicule as the most drunken city in

the kingdom. It is therefore high time that the friends of humanity and social progress in that city were arousing themselves to more exertion than hitherto, to wipe off such a glaring stain from the great *commercial* capital of Scotland.

There is also a *great destitution of Bibles* among many of the poorer classes. One of the agents of the City Mission states that "in his district, comprising 1128 visitable families, 937 Protestants and 191 Catholic, *there are 400 families without a full copy of the Scriptures*, the large majority of these possessing no portion of the inspired volume!" Another missionary says that "of 100 Romanists he has visited, he finds that *only 10 can read*. There are *only ten Bibles* among them all, and these he believes are solely read by the children when at school!"

Although many are destitute of Bibles, many who have them do not read them, and many others cannot read at all; yet it is sad to find that there is an immense circulation of *irreligious and immoral literature*. These publications are eagerly sought after on account of the wild-like pictures they contain, and the tales of love and murder with which they abound. In Glasgow one of these periodicals has a weekly circulation of 25,000, and another of a still worse character has a weekly circulation of 12,500! There are 200 shops in Glasgow that sell these publications. And if you allow three or four readers to each, you have an aggregate of 150,000 persons, young and old, perusing these noxious productions. The day on which most of them are read is the Sabbath!

In addition to all this spiritual destitution and moral degradation of Glasgow, we must add that *Sabbath trading* exists to a lamentable extent. At a meeting of the Glasgow Town Council, on Friday, 6th March, 1857, deputations from the Established and Free Churches waited upon the Lord Provost for the purpose of presenting memorials from their respective presbyteries, praying for the adoption of some measure by which the present practice of opening shops on Sabbath could be put a stop to. It was stated that the premises of the following were open for business on Sabbath days:—316 fruiterers and confectioners; 269 traders in groceries and provisions; 432 sellers of milk; 65 barbers; 105 eatinghouse-keepers; 15 keepers of oyster and fish stores; 6 news-rooms; 32 keepers of pie-houses; 36 tobacconists; 99 greengrocers; 2 fleshers; 16 managers of clubs, and 1 stationer, making a total of 1392!

DUNDEE has a population of 80,000, with 55 places of worship and about 40,000 sittings. The number of attendants at public worship on the census Sabbath was, in the morning 19,692; afternoon 22,019; evening 5643, making an aggregate

of 47,354, or 31,569 *individual* attendants, leaving TWENTY-THREE THOUSAND who absent themselves from public worship!

ABERDEEN has a population of 72,000, with some 50 churches, and a non-church-going population of above TWENTY THOUSAND!

PAISLEY has a population of 48,000, with 50 places of worship, and FOURTEEN THOUSAND persons living in neglect of the means of grace!

GREENOCK, with a population of 37,000, and 26 places of worship, has NINE THOUSAND of a non-church-going population!

AYR has a population of about 18,000, with 16 churches, and FIVE THOUSAND persons absenting themselves from the house of God!

DUMFRIES has a population of about 12,000 (or including Maxwelltown, 16,000), with nearly FOUR THOUSAND of them living in neglect of the means of grace!

Not to weary our readers with further details, we may state that in 53 Scottish boroughs, with a population of 1,107,000, there are 323,815 individuals who absent themselves from the house of God!

It thus appears that, wherever we take a view,—north, south, east, or west,—there is a teeming population who will go to no place of worship, but are living in utter disregard of all that is moral, virtuous, and divine!

In order, however, that the awful depravity of the masses without the pale of Christianity may be impressed still more upon our minds, we shall take a classified view of the most

PROMINENT EVILS OF SOCIETY.

1. *Shocking Sanatory Condition of the Masses.*—The Report on the Sanatory Condition of the City of London, presented by Dr. Letheby, Medical Officer of Health, has excited considerable interest, and formed the subject of a leading article in most of the Metropolitan newspapers. He states that “the annual rate of mortality has risen from 25·9 per thousand to 26·2—that in 1989 of the rooms he has visited there are 5719 inmates, belonging to 1576 families: nearly all of them are filthy or overcrowded, or imperfectly drained, or badly ventilated, or out of repair; and, to say nothing of the too frequent occurrence of what may be regarded

as a necessitous overcrowding, where the husband, the wife, and young family of four or five children are cramped into a miserably small and ill-conditioned room, there are numerous instances where adults of both sexes, belonging to different families, are lodged in the same room, regardless of all the common decencies of life, and where from three to five adults, men and women, besides a train or two of children, are accustomed to herd together like brute beasts or savages—where all the offices of nature are performed in the most public and offensive manner—and where every human instinct of propriety and decency is smothered. I have seen grown persons of both sexes sleeping in common with their parents; brothers and sisters, and cousins, and even the casual acquaintance of a day's tramp, occupying the same bed of filthy rags or straw; a woman suffering in travail, in the midst of males and females of different families that tenant the same room—where birth and death go hand in hand—where the child but newly-born, the patient cast down with fever, and the corpse waiting for interment, have no separation from each other, or from the rest of the inmates. In one room I found the dead body of a poor girl, who had died in childbirth a few days before. The body was stretched out on the bare floor, without shroud or coffin. There it lay in the midst of the living; and we may well ask how it can be otherwise than that the human heart should be deadened to all the gentler feelings of our nature when such sights as these are of common occurrence? These rooms are let at from 1s. 3d. to 1s. 9d. per week, and they are wretchedly dirty and miserably furnished; in fact, they are infested with that peculiarly fusty and sickening smell which is characteristic of the filthy haunts of poverty. There also lurk the germs of disease, which wait only for one last condition to bring them into frightful activity. In such a polluted atmosphere it is not surprising that epidemics and other infectious diseases should often get the mastery of medical skill, and almost decimate the population. This pestilential source of disease not only perpetuates fever and the allied disorders, but there stalks side with it a yet deadlier presence, blighting the moral existence of a rising population, rendering their hearts hopeless, their acts ruffianly and incestuous; and scattering, while society averts her eye, the retributive seeds of increase for crime, turbulence, and pauperism."

Such sad scenes are to be witnessed in other places as well as London. If we look into the homes of the poor in Birmingham we find that many of them live in small rooms from 8 to 12 feet square, at a rent of 1s. 3d. to 3s. and 4s. a-week. From 8 to 23 individuals sometimes have one room to eat, and live, and sleep in! and these rooms in many cases damp, dirty, badly

ventilated, ill-furnished, unwholesome, filthy, suffocating, sending forth a stench almost sufficient to make tenderhearted people faint, and resolve that they will never again alarm their sensitive feeling by inhaling the fœtid atmosphere of a crowded cellar, garret, court, or alley.

If we turn to Glasgow, we shall find that many of the houses are badly ventilated, sunk and dark—some with one apartment, others with two. Wretched underground cellars—cold, damp, and miserable hovels, at about 8d. and 1s. per week, where sometimes three, four, and five families live together in places scarcely fit for hogs! In some of them you will find windows (if they can be called such) covered and crusted with dirt, some of them with broken panes of glass, stuffed with an old smoky straw bonnet, or daubed up with a rugged, whitewashed board, supported on its equilibrium by a rough heather besom, or a sturdy scrubber.

If we look to Edinburgh, Liverpool, Manchester, and many other places, we find that the homes and houses of the masses are in a wretched condition—bad air—bad water—bad light—bad ventilation—bad drainage—bad domestic arrangement; and the sad consequences are disease, premature death, drunkenness, and moral corruption!

When their *homes* are bad, it too frequently happens that their *hearts* correspond!

2. *Drunkenness*.—It is certainly alarming to think that there should exist in this country the frightful number of FOUR HUNDRED THOUSAND DRUNKARDS, who are dishonouring God and ruining their precious souls! If we saw this vast mass of besotted humanity stretched in a line before our view, it would reach from the metropolis of England to the capital of Scotland! Out of this number SIXTY THOUSAND DIE EVERY YEAR, and are buried in drunkard's graves! Can we wonder that there is so much drunkenness, when in England and Wales there are ONE HUNDRED AND THIRTY THOUSAND PUBLIC-HOUSES AND BEER-SHOPS, or *one for every 137 of the population*; while there is only a church or chapel for every 520? Every place of worship has four public-houses or beer-shops to counteract its influence!

In London there are 18,853 drinking establishments, or *one for every 130 of the population*!

In Birmingham there are 1946 public-houses and beer-shops, or *one for every 120 of the population*, while there is only a place of worship for every 2500!

In Manchester there are 2041 public-houses and beer-shops, or *one for 148 of the population*, and only one place of worship for every 2486 individuals!

In Liverpool there are 2341 public-houses and beer-shops, or *one to every 160 of the population*, and only one place of worship for every 2278!

In Leeds one house in 45 is devoted to the sale of intoxicating liquors.

In Bradford there are 375 public-houses and beer-shops, or about seven for every place of worship! TWENTY-SEVEN beer-sellers in that town are said to keep *prostitutes* in their houses, and TEN to have *brothels* upon, or attached to their premises!

In 40 cities and towns in Scotland (according to *Chambers' Journal*) every 149 of the population support a dram-shop! while it requires 981 to keep a baker! 1067 to support a butcher! and 2281 to sustain a bookseller!

It has also been stated that one of the chief cities in Scotland spends yearly on drink about £200,000, while £7000 more than covers its expenditure for all religious, educational, and benevolent objects put together!

Surely this must grieve the heart of every one who has the slightest desire to see the condition of the people improved, and the blessings of Christianity, education, and social comfort enjoyed.

We hear much about crime, poverty, ignorance, and immorality, but how can the morals of the people be improved—their minds enlightened, or the blessings of Christianity carried to them so long as there are so many houses of destruction labouring to undo in a large degree the work that is being done by ministers, missionaries, Sabbath-school teachers, educationists, and philanthropists?

Surely it is high time that the friends of humanity and social progress, and more especially *ministers of the Gospel and Sabbath-school teachers*, were coming forward to support a movement for the entire prohibition of a traffic which is debasing, demoralizing, and destructive to the people, and an obstacle to moral, intellectual, social, religious, industrial, and national progress.

3. *Prostitution and Illegitimate Children*.—It is appalling to think of the awful amount of prostitution which exists in our country. One cannot walk along the streets without being horrified at the sight of so many young females who have lost every moral virtue and sunk into the lowest depths of vice. Think of London with its 80,000 prostitutes! Manchester with 639 prostitutes and 302 brothels! Liverpool with 714 brothels, 193 houses of accommodation, and 2318 prostitutes! Edinburgh with 80 or 90 infamous houses and 420 prostitutes! Think of the numbers in smaller towns. We know of one with a popula-

tion of 15,000, where it is said that it contains about 200 prostitutes, and between 40 and 50 houses of bad character !

These are but examples of a few towns. If we were to calculate in the same proportion for the whole *town* population (which in 1851 was 10,556,288) we should find the number of prostitutes in the towns and cities of Great Britain to be above 360,000 ! Perhaps some deduction would have to be made from this number, as it is generally considered that prostitution prevails to a greater extent in large towns than in small ones. But though open prostitution does not prevail so much in small towns and rural districts, yet it is lamentable to think that *fornication*, to a large extent, takes its place. We have visited towns populated by some 16,000, where we have been told that as many as 120 young females have given birth to illegitimate children ! And we have often known men and women professing Christianity having to undergo church discipline for being guilty of fornication, and some of them cut off from Christian privileges for being fathers or mothers of two and even three children before marriage ! Some idea may be obtained of the extent to which this evil prevails, when we state that in England and Wales nearly forty thousand illegitimate children are born every year—between 6 and 7 per cent. of births ! Taking nine years, from 1845 to 1854, there was the frightful number of 353,536 illegitimate children born in England and Wales ! Surely this reveals a sad state of morals in our country !

4. *Degrading Amusements.*—The different places of the lower class of amusements are so many snares to ruin thoughtless and giddy young people. There are "*penny theatres*," as well as others with different charges, to which thousands of the young are enticed in every possible manner, and many of them date the commencement of their downward career in the paths of crime from the first time they entered the doors of such seductive places.

People will scarcely believe what plans are secretly carried out to lead the unwary into those paths of destruction. We have known cases where money has been subscribed by several youths to induce some of their hesitating companions to go to the theatre ! And who would imagine that in this country many apprentices have an agreement with their masters—and some of them have it in their indentures—that they are to have a holiday and a shilling to go to the theatre on "*Pancake*," or Shrove Tuesday. The managers of theatres make arrangements for performing "*The London Apprentice*" on that occasion, and hundreds of young lads and their sweethearts are to be seen crowding around the doors of the theatre an hour before

the time of performance! There are also *Casinos, Singing and Dancing Saloons*, doing their deadly work. These are places of the most debased and degraded character, where the very refuse of society are to be found. Drunkards, prostitutes, thieves, and pickpockets, prowling about to seize upon their prey. Fiddles, fifes, bagpipes, jingling tambourines, hurdy-gurdeys, all are employed to excite the spirits of pleasure-seekers, and draw the simpletons of society into the jaws of those infernal places. Young females are to be seen in light dresses whirling round in a silly dance, uttering obscene language, and half intoxicated with the draughts of beer which have been profusely lavished among them!

Then, again, there are *Races*, presenting whirlpools of destruction. It is certainly sad to think that human (?) beings take delight in gathering upon the turf by thousands to see poor animals nearly ridden to death. The actions associated with some of those scenes of revelry are truly appalling: the history of the notorious Palmer is but a specimen of what the turf will turn men into. If a record could be written of all that transpires on such occasions, what a frightful spectacle would be presented to view! Drunkenness, betting, revelry, villany, cursing, swearing, roguery, seduction, prostitution, suicides, and even murders, are all to be found resulting from the disgraceful practices of the race-course! It is time such social evils were rooted out of the land; they are a disgrace to a civilized country.

Another class of social evils is *village wakes*. Is it not ridiculous to think that at the present hour of the nineteenth century, hundreds of people are so depraved as to assemble on certain Sabbaths of the year in public-houses to feast, and drink, and spend the day in vulgar mirth and jollity? Some gaping and gazing, others gossiping and tipping, some playing on different kinds of musical instruments, and others trying who will eat the largest number of dumplings in the shortest space of time! and when Monday comes, running races for a pot of beer, jumping in sacks for a leg of mutton, climbing greasy poles for a one-and-ninepenny hat, and displaying all the buffoonery that it is possible to conceive! We talk of savagism, idolatry, and cannibalism in heathen lands, but what shall we say of such low grovelling, sensual, debased practices at home?

5. *Sabbath Desecration*.—The extent to which the Lord's-day is desecrated is scarcely ever thought of, much less known, by a large number of the community. When we look around us and see the present state of our country, we are almost led to fear that we are on the fair road for soon having no Sabbath at all.

People seem to be so engrossed with *business and pleasure*, that they are not satisfied with six days of the week, but they must have the Sabbath also to fly about on railways, omnibusses, and cabs ; and for the purpose of conveying them, 70,000 persons are employed on railways, and 24,000 in connection with omnibusses and cabs on the Lord's-day ! Merchants and tradesmen are *making such haste to be rich*, that they cannot wait till the Sabbath is over to have their goods conveyed, but must cause 100,000 persons to be employed on the Lord's-day in connection with canals and navigable rivers ! Such a desire is manifested to have *letters delivered* on Sabbath mornings, that 20,000 persons have to be employed for this purpose in the post-office department !

The *taste of the people* is so low and depraved that they seek large supplies of narcotics and drinks, and in order to satisfy their craving habits 218,000 persons are employed in the sale of tobacco, snuff, and cigars, and 600,000 in inns, public-houses, and beer-shops, on the Lord's-day ! Look at London, with its sixty miles of shops open on the Sabbath ! Look at Manchester, where in *one street* alone we have counted upwards of 100 shops open, and busy trading on the Sabbath ! Look at Glasgow, with its 1392 shops open on the Lord's-day ! Look at the number of bakers who are baking dinners in their ovens on the Sabbath for thousands of families ! Look at the number of *domestic servants* engaged in household work on the Sabbath. Between cooking and waiting, washing dishes and door-steps, dusting rooms and cleaning boots, and a vast amount of other trifling and unnecessary work, many servants find their hardest day of labour to be on the Sabbath ! In numerous instances so great is the work to be done that it is impossible for them to get a moment's rest or liberty to attend a place of worship till the evening ! Apart from all other work, we have been told of instances where *27 pairs of boots* have been polished on Sabbath mornings ! Then, again, look how many *milliners and dress-makers, tailors and shoemakers*, and other tradesmen, send their finished work home on a Sabbath morning. We have known scores of cases where bonnets, dresses, mantles, coats, and boots have been so peremptorily required, that, to avoid disappointing customers, the work has had to be carried on till the last moment on Saturday night, and sent home on the morning of the Lord's-day !

Now, all this Sabbath desecration is to be deplored, but how can it be remedied ? Alas ! we fear that we shall have to wait long before we see our country in a satisfactory position on this question.

So long as *ministers of the gospel and professing Christians*

entertain lax opinions about the sanctity of the Sabbath, and so long as many of them encourage partial desecration of the Lord's-day, we fear that the matter will only grow worse instead of better. We know that *many* dare not lift up their voices manfully against Sabbath desecration. If the subject be pressed upon their notice, they either handle it in a very undecided manner, or shuffle over it with the least possible trouble. And why? Because conscience tells them that they are not free from the charge themselves!

How can a man speak against the running of railways and excursion-trains on the Sabbath, when he travels by rail himself on the same day? How can he advocate the closing of public-houses against the working classes, when he takes his own wine or beer in great abundance on the Sabbath? How can he do anything to enforce bakers, grocers, and butchers to desist from Sunday trading, when he allows, and even recommends, public-houses to be open on a portion of the Lord's-day? How can he speak against extensive household work on the Sabbath, when *his own servants* are worked harder on that day than on any other? How can he commiserate the condition of cabmen, when he employs one to drive him to church or chapel, and then, to satisfy his conscience that he is doing good in season and out of season, will give him a tract and a word of advice to go to some place of worship! Away with such hypocrisy! If we are to have a Sabbath at all (and God forbid that it should ever be otherwise), let it *be* a Sabbath—a *whole* Sabbath—a Sabbath for man as well as for beast—a Sabbath for public as well as for domestic servants—a Sabbath for all. A day of quiet rest, and not of busy toil—a day of holy joy, and not of worldly pleasure—a day to worship the God of all grace, and not a day to extol the goddess of nature, reason, and art.

Pseudo friends of the people, in the form of a "National Sunday League"—what a misnomer!—talk of opening the British Museum, National Gallery, and Crystal Palace on the Lord's-day!

They have got too many places open already. The point of the wedge has got in, and every effort is put forth to drive it home. Public-houses and beer-shops have been opened on the Sabbath, and now butchers, bakers, grocers, tobacconists, and other shopkeepers are following by the thousand! Public parks and tea-gardens have been thrown open; and though a signal defeat has been sustained in regard to the museums, galleries, and palaces, yet, as if determined to carry their object, the opponents of the Sabbath are endeavouring to get the *park* of the Crystal Palace thrown open to the public on the Lord's-day, with the expectation that by-and-bye they will get the

palace itself opened. Christians! lift your voices against such encroachments on God's holy day! Friends of humanity! oppose with all your might a scheme which, if carried, would draw the life-blood out of thousands of your fellow-countrymen! Magistrates and statesmen! trample under your feet every effort that is put forth to degrade, demoralize, enslave, and secularize the people whom you are called upon to govern! If we wish to be a free, a happy, and a prosperous nation, we must maintain our position, and struggle to the death for this our glorious birth-right!

6. *Irreligious and Immoral Literature.*—The class of literature circulating to a large extent among the masses is a very good index to their mental and moral condition. You can scarcely enter a house among the lower classes where any pretensions are made to reading, but you will find the *London Journal*, *Family Herald*, *Reynolds' Miscellany*, and other trashy publications of a similar character, read with avidity. Hand-bills and pictures of a frightful and depraved character are also read extensively. See that crowd of people standing in the street, gathered around a man with a board on the top of a pole, containing a melancholy-looking painting. He speaks with a sonorous voice—points to a sad-looking spot, having the appearance of blood—and talks to his dupes till they are persuaded by thousands to purchase the confession of some cold-blooded murderer!

The *Times* states that there were sold of the last dying speech and confession of Good, 1,650,000; of Courvoisier, 1,660,000; of the Mannings, 2,000,000; of Rush, 2,500,000; and of Greenacre, 2,666,000! The trash sold respecting Palmer must have far exceeded any of these. The total number of immoral publications annually issued from the British press is said to be TWENTY-NINE MILLIONS! Mr. Pearson, in his work on Infidelity, states that "during the year 1851, the purely infidel press in London issued publications to the amount of more than *twelve millions*; the issues of avowed atheism during the same period exceeded *six hundred and forty thousand*; and, in addition to these, were issued upwards of *seventeen millions and a-half* of a negative and corrupting character! All this is exclusive of what are properly called newspapers!" The Rev. J. B. Owen states, in "*Little England*," that a clergyman informed him that in one large manufacturing town alone—that in which he laboured—the weekly circulation of an infidel and blasphemous penny periodical then published exceeded 23,000, both the editor and proprietor of which denied the existence of God! The circulation of such publications is not confined to

large towns. A bookseller in a small town, with a population of 5000, told us that he sold every week thirteen dozen of *Reynolds' Miscellany* and the *London Journal*, and all that he could sell of the *Sunday at Home* were two copies weekly! This was only *one* bookseller; and if all the others in the same town had sold a proportionate number, what a sad and depraved state must the people be in! Everywhere we look the flood of immoral literature in circulation is alarming. We have been told that in Manchester alone there are 20,000 of these publications bought *on Sabbath mornings!*

We talk about immoral literature—we descant upon infidel publications, but what are we to understand by them? We shall let the leading journal answer this for us. The *Times* describes the staple contents of these wretched publications as “comprising doctrines as outrageous as the maddest ravings of insanity—as wicked as the most devilish spirit could by possibility have desired. Murder is openly advocated; all property declared to be robbery; the laws by which marriage is declared sacred and inviolate, as the dreams of dotage; obedience of every description a criminal cowardice; and law, as at present constituted, a mere device for enslaving mankind! And the writers of these periodicals all the time appeal to the feelings of their readers, by speaking of themselves as the people’s truest, best, and indeed only friends (!); while all others—authors, masters, and the higher classes generally—are, as they say, combining to keep them down, starve, and enslave them!”

If the circulation of publications bearing such a character be going on extensively throughout the country—if their contents are read and devoured by millions—may we not tremble for our safety and liberty!

7. *Secularism.*—This is the modern name that infidelity has assumed. Until very recently the sceptics of society have been comparatively quiet and isolated. They have not had the audacity to come out to a large extent before the public, from the very fact, that to be branded as infidels was calculated to deteriorate their social position, and was more than many of them could bear. *Now*, however, they have adopted a name which they think is more adapted to the refinement of the age, and under this they are labouring extensively and earnestly to propound their blasphemous doctrines, and sow the seeds of error among the masses of society. The following will serve as specimens of the opinions held and taught by this dangerous sect:—“The Deity is unknown to man.” “I know nothing of a God.” “If there be a God, he is the Author of all evil.” “All crime emanates from a belief in God.” “If there be

another existence after this life, it will be time enough to prepare for it when we get there." "I don't believe in a Divine revelation, or the inspiration of the writers of the Bible; I believe Shakspeare, and Milton, and Locke, and Bacon, and Dr. Cumming, and Mr. Spurgeon, are just as much inspired as were Moses, Isaiah, Daniel, Peter, Paul, and the other writers in the Bible."

These are a few of the scandalous doctrines which they are disseminating everywhere. We could scarcely believe that rational beings would be guilty of uttering such blasphemous expressions, were it not that we have had hours of hot discussion with them, and therefore *have heard with our own ears*. Meetings are held in different parts of the country from week to week for the purpose of advocating such principles; lectures are given; discussions are entered into; and tracts, pamphlets, and literary productions are profusely distributed. In London alone there are said to be thirty-eight places where secularists meet to diffuse their doctrines, and league themselves to overthrow Christianity! What we have to fear in this country, when we contemplate such a state of affairs, to use the words of the noble Earl of Shaftesbury, "is the spread of a fierce and brutal infidelity, that may overwhelm the whole mass of our population!"

8. *Ignorance and Spiritual Destitution.*—The extent to which ignorance on spiritual subjects prevails is perfectly alarming. Whether we take the young, the middle-aged, or the old—the inhabitants of urban or rural districts—we find a mass of ignorance that is really shameful in a Christian country with so many privileges. Take a few illustrations. One was asked if he knew anything about Christ? He said no! He did not know who he was, what he came into the world to do, nor anything about him! Another was asked if he was a sinner? No! he did not think so. If he could read the Bible? No! he could not read any! If he knew anything about heaven, or hell, or a future life? No! he was utterly ignorant of everything connected with the plan of salvation! Another was asked if he expected to go to heaven when he died? He said, "Well, if anybody goes there I think I should." Why do you think so? "Because I'm a good-natured fellow: I never did any man harm; I never committed any sin that ever I could recollect; I have been honest, and paid my way in the world; and I think any man that does so deserves to go to heaven!" A woman in Wales was asked if she knew Jesus Christ? She said no! She did not know of such a man in the whole neighbourhood! Among the Staffordshire Potteries a man was

asked if he knew Jesus Christ? He said "No! I don't know such a man! Is he a pitsman or a banksman?"—that is, one who works down in the pits, or above on the banks. The man called out at a companion of his: "I say, Jack, do thee know Jesus Christ?" "No," said he, "I know nothing about him!"

These are a few out of hundreds of similar illustrations which might be given. We might almost fill a quarto volume with cases of deplorable ignorance which have come under our notice everywhere throughout the land, but we need not do so, as every minister or philanthropist interested in the education and elevation of the masses must be familiar with numerous instances of a similar character which have come under their own observation.

We have thus endeavoured in the preceding pages to place before our readers a glimpse of the SANATORY, SOCIAL, MORAL, and HEATHEN condition of the masses of society. We do not wish it to be understood that what we have said applies to the nation as a whole. We have only given a view of the dark side of the picture, and if any should be so horrified at the appalling statements revealed as to doubt if society be really so bad as it is represented, we would simply ask them to *go and see* for themselves. *Look into* the alleys, courts, wynds, garrets, cellars, lodging-houses, dens, and hovels of our country, and see the filthy and debased condition of thousands! *Look at* the streets, squares, parks, tea-gardens, gin-palaces, drinking-saloons, railway-trains, river-excursions, and rural retreats, and see how *the Sabbath of the Lord* is desecrated—the Bible treated as a fable—and religion ridiculed as a bugbear to keep people in subjection to priestly despots! *Go out to the highways and byeways*, and see the number of Sabbath-breakers, bird-fanciers, pigeon-flyers, dog-fighters, and horse-racers—some with their guns, shooting for sport at little birds on the Sabbath, while others are hunting after game with their dogs, or amusing themselves with donkey-races! *Go to the public thoroughfares*, and see the motley crowds of Sabbath-travellers by river and by rail, by cab and omnibus, who care less for their immortal souls than they do for their bodies, or the friends they visit! *Go and watch yon spirit-vaults, gin-palaces, and beer-houses*, and you will see well nigh as many entering them on the Sabbath as you will see going to the house of God. Open the jaws of those horrible places, and you will see besotted, sensual, grovelling men and women, quaffing off their glasses of spirits; youths of both sexes tippling and drinking freely; and even children—ragged, rough, and dirty—surrounded by all the contamination

of evil influences! *Go into the streets and lanes, the back courts and alleys* of our crowded cities on a Sabbath, and see a number of boys pitching and tossing their pennies, spinning their tops, playing at leap-the-frog, and amusing themselves as they would do at a fair! See here a company of young females catching each other by the hands, and whirling round about at different games, while some of the lads are rejoicing in teasing and kissing them! Behold yonder a group of young mechanics, or factory operatives, hanging about the public-houses and corners of the streets, yawning, smoking, swearing, playing at games, and telling tales about bogles, murders, robberies, or highway exploits!

Go up to yonder garrets and see the vast numbers of cringing, shivering, cunning, bigoted, ignorant, selfish, careless and indifferent creatures, who sleep, and drink, and eat, and lounge away their Sabbaths, knowing about nothing but dirt and degradation! *Go down into those cellars*, and see the number of families similarly situated to the one of which we now give a sad picture. See a man with his wife and several children: he is drunk, and has been beating his wife severely, knocking her on the head, trampling her on the floor, smiting her on the face, tugging her hair, pulling her ears, running at her with a poker, and frightening her till she runs out of the house! See her now standing at the mouth of the alley, with the breast of her ragged gown torn open, her eyes and face swollen from weeping and crying, and a lump risen upon her head from the blows of her husband! She is calling for assistance, with *a little helpless baby screaming in her arms!* A sharp and plump-looking boy, sobbing and sighing, has been unsuccessfully seeking for a policeman to take his father to the "lock-up." A stout and interesting girl with the other members of the family have fled out to the streets for safety, and the drunken man is raving in his madness in the house, a perfect demon in human form! Oh! who will not pity and sympathize with *a mother* and her children in such a miserable position? Who will not be ready to shed rivers of tears to think that this is but *one out of many* such cases which we have seen, and a type of thousands of families who are similarly situated in this our highly-favoured land?

All these and many more sad scenes we have witnessed *on the Lord's-day*; and if our readers will only keep their eyes open and take the trouble to *look around*, they will have opportunities of observing multitudes of similar spectacles, and some of them of too revolting a nature to appear on printed paper in a civilized country!

This is surely a sad thought! In this land of Bibles, of

Sabbaths, of sanctuaries, and of religious privileges—in this age of steam, electricity, discovery, and enterprize, thousands of drunken, degraded, besotted, Sabbath-breaking, ignorant heathens at home, at our very doors, within sound of the Sabbath bell, living without God, dying without God, and passing away to the realities of an eternal world! Under such circumstances it behoves us as Christians to inquire—

WHAT IS WANTED TO REACH THE PERISHING MASSES OF SOCIETY?

It is not our intention at present to enter minutely into details with regard to all the efforts that might be put forth for this purpose. We shall only refer to *a few* of those which more particularly demand our attention at the present crisis of our country.

1. *Pulpit Eloquence for the Masses.*—We cannot satisfy our conscience if we keep back a statement which we are sorry requires to be made, namely, that *the preaching of the present day is not according to the wants of the times.* There is far too much formality in most of the preaching as well as the worship of the present day. We want life, not routine; we want earnestness, not indolent indifference; we want burning, spirited words, not cold, monotonous sounds; we want fire and action, not lifeless inactivity; we want thoughts coming boiling hot from the heart, baptized with the Holy Spirit's influence, not dry, irksome, and unpopular essays.

What is the secret of popularity with Mr. Spurgeon, Dr. Guthrie, Mr. Morley Punshon, and others of a similar stamp? It is because their thoughts burst out with natural ease and earnestness, and with such velocity and force that the words come rolling down like hailstones, accompanied by a voice of thunder and the flashing lightning of energy and decision. Let us have more of this kind of preaching, and we may rest assured that our places of worship will be more largely attended, and, by the blessing of God upon *prayerful, earnest labours*, many souls may be brought out of darkness into light, and from the power of Satan unto God.

2. *Open-air Preaching for the Masses.*—It must certainly grieve the hearts of many ministers to have the disagreeable duty to perform of preaching to empty pews. It is a fact which we cannot deny, that in all parts of the country places of worship are to be found only two-thirds full, while others are half empty, and even some of them have less than one-third of the available space occupied! In fact, we have seen in some places a Sabbath morning audience consisting only of the Sabbath school children

with their teachers, and about half-a-dozen others ! Of course this is an exception ; but as a general rule, you may go into most places of worship and find a very large number of seats unoccupied. What, then, is to be done to get them filled ? Go out to the streets and lanes, the highways and hedges, and compel them to come in. You may stand till doomsday weeping over the hardness of the human heart, and wailing because "the Masses Without" are estranged from God, and will not come into a church to listen to the words of life ; but this is of little use unless something more is *done* to gather them in. The wandering sheep must be *sought* after ; they must be *excavated* out of their dens ; they must be invited to the house of God ; and if they will not accept the invitation, the gospel must be *carried to them*. We would recommend a kind of *excavating preaching tour*, where two or three, or even half-a-dozen, might go together to dig the "rookeries" of society out of their dens, and preach the gospel everywhere, like the disciples in olden times. The banner of salvation must be lifted up in our crowded streets and courts, in the fields, by the wayside, or on the mountain tops. Wherever human beings are to be found, *there* let sinners be invited to Christ. But it is quite evident that all the work required cannot be done by the clergy. Many of them are already too hard worked, and many others will neither work themselves nor let other people work. Where, then, are we to look for additional labourers ? *To the laity*—the members of our congregations. We must have *sleeping Christians*, who are at ease in Zion, AROUSED to a sense of their duty. Let those who are lounging in their fine cushioned pews be turned out among the masses to enjoy the luxury of speaking a kind word about the love of Christ to poor, degraded, forlorn, and miserable sinners. There is more work to accomplish than all the ordained ministers of the gospel can undertake—there is more than all our City Missionaries and Scripture Readers are able to do. We must therefore have more help, come from whatever quarter it may. The Lord stir up his people to greater earnestness and self-denying effort !

3. *Lay Preachers for the Masses*.—The opinion has prevailed too long that the clergy alone are authorized to preach the gospel. Such an opinion is without support in Scripture. On the contrary we find in the New Testament both precept and example for lay preaching.* We care not by what *name* it is

* We would refer those who object to lay preaching to a pamphlet recently published, entitled, "Should Laymen Preach ?" The subject is fully and ably discussed by a Member of the University of Cambridge. Cambridge : T. Dixon. London : Wertheim & Macintosh.

called, whether preaching, teaching, or exhorting, it all comes to the same thing, to publish the glad tidings of salvation to perishing sinners. This is a work that angels would delight to be engaged in; and shall those whose bowels yearn over lost souls, be prevented from enjoying such a glorious privilege, simply because they have not gone through the curriculum of a college, or had the laying-on of the hands of a Bishop or a Presbytery? Shall they stand idle while there are thousands perishing for lack of knowledge, who never see an ordained minister within their doors? Shall they remain silent while multitudes are rushing onward to hell without ever hearing the sound of the gospel? God forbid! So long as precious, immortal, souls are perishing, and the masses dying around us by the million, we ask where is the man that will *dare* to lift up his voice to prevent a Christian from saying to his brother, "Know the Lord?" Many Christian laymen can speak well on a platform to hundreds of people, and why should they not speak as well occasionally in the streets and lanes, or even in a pulpit, when necessity requires it? It has been the policy of Popery for obvious reasons to silence the laity in regard to preaching, and it now rests with the Christian church to shake off this fetter, and call into action all the talent that it is possible to obtain.

In making these remarks we hope we shall not be misunderstood. We do not wish to say anything derogatory to a collegiate course of instruction, or the importance of a regular ordained ministry; nor do we wish the laity to usurp the place of the clergy. We simply wish to state what we believe to be the truth, that *there are many Christian laymen, talented, intelligent, pious, and eloquent, who are able to preach occasionally, but who have neither the qualification nor the desire to take upon them the responsible charge of regularly "ministering in the congregation."* Unfortunately, whatever talent they possess, is too frequently lost from the want of opportunities to exercise it. Young men *should be encouraged* to speak in Cottage Meetings, Sabbath and Ragged Schools, Band of Hope Meetings, Young Men's Societies, and other places of a similar character. They should be trained to conduct Prayer Meetings, to expound Scripture, to address meetings in the open air, to preach in villages, to administer consolation and offer prayer in the houses of the sick and dying, and to do any other work whereby their own piety and knowledge of human nature might be increased, and the facility acquired of uttering their thoughts for the benefit of mankind. The prayer is often put up that the Lord would send more labourers into his vineyard; but why is there not more *effort* made to obtain the labourers? There ought

to be connected with every congregation a kind of **NORMAL TRAINING CLASS**, for the purpose of preparing young men and young women for all kinds of Christian work. They might be instructed in the doctrines and duties of the Christian religion; and then sent out to carry the same truths to the streets and lanes, the cottages and workhouses, the prisons and penitentiaries, the villages and highways, of our land. *Unless ministers of the gospel bestir themselves, and Christians arise, en masse, to work in every possible manner for the SALVATION OF SINNERS, and not sectarian aggrandizement,* we cannot expect to overtake the masses of our population.

4. *More Labourers for the Masses.*—We want more labourers of every description in God's vineyard to meet the exigences of the times. It is cheering to think that many are already working faithfully in different departments of usefulness. Young men and maidens, fathers and mothers, artisans, tradesmen, merchants, manufacturers, men of science and literature, members of the clerical, legal, and medical professions, magistrates, statesmen, noblemen, and royal personages, are to be found zealously disseminating in various ways the truths of the gospel. This is just as it should be. *There is a work for every one, and every one ought to be at work.* But notwithstanding all that is being done, we must still lift up our voice and say that "the harvest truly is plenteous, but the labourers are few." We want more teachers to train up the rising generation in our Sabbath and Ragged Schools. We want more self-denying Christians to go and carry the message of salvation to the homes and cottages of the poor. We want more courageous and heroic servants of God to go out and speak words of love to the thoughtless masses of society. We want more earnest, zealous, enthusiastic, active, living Christians, who will, in season and out of season, labour for God, hold up the banner of salvation, and turn the world upside down, to win souls to Christ. The aspect of the times demands extraordinary effort. The crowds of Sabbath pleasure-seekers in our parks, railway trains, and steamboats, call upon us to be up and doing. The vast multitudes of thieves, prostitutes, drunkards, and vagrant impostors who are rushing with electric speed to hell, entreat us to interpose, and show them the way of salvation. The swarms of wretched, filthy haggard, dissolute, profligate, careworn, outcast masses who inhabit the dirty courts, dingy cellars, and miserable garrets of our great towns, call loudly upon us to go and carry the message of peace to their benighted homes. The groans and sighs of oppressed, depraved, and bleeding humanity cry in eloquent terms to those who have the least spark of philanthropy, to go