

One meal a day was to be supplied gratis, and the concern was to be managed by a committee of respectable working-men. If this trial answered expectations, the experiment would be repeated on a wider scale.

"Our object, however, was the Sewing-class. Leaving the council we passed to the central passage of the house, which was now crowded from end to end with applicants for admission. These were the suffering factory-girls. Their ages ranged from sixteen or seventeen to twenty-five. All were scrupulously neat and clean, all were decently clad, not a few with the Lancashire grey shawls over their heads; all bore in their faces the marks of anxiety and low diet, and some, of pinching poverty. Some were in tears, in earnest hope of obtaining admission, and all seemed in that state which is next to tears. They crowded round to Mr. Birch, and began one by one to tell their story, with a quiet air confident of his help. Nothing could be more touching than the admirable patience and gentleness, combined with apparently a director-like knowledge of Manchester and its inhabitants, with which case after case was listened to and dealt with. We then entered the Register-office. A large folio-book was exhibited containing the names of the factory-girls employed in the Sewing-schools in the township of Hulme. There were nearly 2,000 names entered. Opposite to each were registered the particulars of age, occupation, residence, earnings, length of service, loss of time, family relations, and capacity for reading and writing. In nearly two-thirds of the cases, the girls were unable to read or write with any measure of ability. This circumstance, however, is partly accounted for perhaps by the difficulty of standing a sudden examination, and partly by the large proportion of ignorant Irish.

"We ascended the stairs to the first floor, and here in room after room were introduced successively to companies of the girls at work, in one room a hundred, in another fifty, in another thirty, and so on; each room presided over by persons suitable from age, experience, and ability, to direct the labour, to apportion the work, to cut out the garments, and to preserve good order; these overlookers themselves being factory-women out of employ. These girls are allowed eightpence a day for five days in the week, so that they carry home on Friday night three shillings and fourpence each, the total sum on which they at present subsist. For their lodging they pay on an average one shilling, leaving them two shillings and fourpence for food and clothing. Their clothing they are permitted to purchase, from the produce of the school labour, at the price of half the cost of materials, no girl being permitted to buy a second garment of the same description. The Sewing-schools in Hulme have now risen to the number of ten, and contain 2,000 young women who are remunerated for their labour at the same rate. These schools, costing 300l. per week, now receive aid from the local relief fund.

"At the first view of one of the schools at work, the mind is confounded by the thought that young persons of a class so respectable, bearing for the most part in their countenances and manners all the traces of a life long accustomed to comfort and plenty—in a large proportion of instances, the still more striking marks of education and moral refinement—should be brought in multitudes to such a condition, that between them and the cold depths of absolute starvation to death there is nothing but the thin film of parish relief, or of this charitable aid from their neighbours. As you see them sitting in rows plying the unaccustomed needle, and laboriously striving to keep body and soul together on something less than half-a-crown a week for food and raiment, it must be in lead a hard heart which does not beat more quickly both with compassion for the sufferers, and with joy at this partial deliverance. As we write these words in quiet among the beautiful hills of the north, full many a sad pale face returns to view as we remember the Sewing-schools of Manchester, Blackburn, and other places, and fills the mind with abhorrence for that accursed war, which now in the name of philanthropy inflicts this woful change of circumstances upon the masses of Lancashire. In each room a few words of assurance that all England was thinking of them, and would assist their patience and industry with hearty sympathy, was met by a general response of unaffected kindness; and when in discharge of our various commissions a donation to their fund was offered from the young ladies of a distant school in Kent, or from those of a London congregation, as a present from their sisters in the south, the acknowledgment was one of thanks, wet-eyes, and clapping of hands, which might have moved a stone to tears.

"Songs mingle, however, with the sadness; and although in their heart of hearts they cannot but pine for the vanished prosperity, nothing is more remarkable in these vast schools than the air of cheerfulness and good temper which universally prevails. We should only make it worse by grieving, sir, was the answer again and again given in reply to some expression of pleasure at their frequent hilarity or sunny looks. In the schools of Hulme, with the judgment which characterises all the arrangements, the girls are permitted to sing at work. When we entered one great school held in the large room of the Rev. Mr. Gwyther's chapel, they were all singing together, 'Come, let us join our cheerful songs; and since nearly half were Roman Catholics, it was not a little moving to listen to the familiar strain, 'Worthy the Lamb that died they cry, for he was slain for us,' coming from so many 'Roman lips. They soon, however, fell back upon alternate strains, and the Protestants gave another hymn from Dr. Watts, succeeded very sweetly by one from the Catholics taken from their own hymnal. It

is proper, however, to observe that nothing like opposition, rivalry, or controversy, was intended by the songs. They sing the strains they know.

"In other parts of Manchester, in addition to those of the township of Hulme, there are ten Sewing-schools. The general interest excited by Mr. Birch has hitherto, through generous contributions, enabled him to dispense with aid; but there is no doubt that the reliefs will be obliged to supply at least a portion of the expense even of the schools in this district; for 300l. per week is too large a sum to raise exclusively by voluntary contributions, in addition to those required for the support of men, women, and lads. In the Sewing-school, supported at Clark's mills by the Union alone, you miss the consoling and purifying personal influences which ennoble the atmosphere of the gatherings above referred to. The girls, indeed, appear to be of a lower class, and singing is forbidden probably from fear of the quality of the songs. Nothing is more to be desired than that the parish authorities should invite the assistance of voluntary managers, and administer their school-funds only through such channels. It is religion, and religion alone, in its various forms, which can carry these districts safely and tolerably through the coming winter. To gather the factory girls in union rooms, hired or lent, to enjoin silence, to forbid the singing of hymns and songs, is to add the painful repression of a day-school to the miseries of poverty. The voluntary element softens the rigidity of the Poor-law.

"The chief difficulty hitherto in the management of these schools by the different committees of ladies, has been to provide the work. Funds have been needed to supply the material, and a market has been needed for the wares produced. The mode in which ladies at a distance may most effectually help them, is by sending the materials already cut out, with every requisite of needles and thread, hooks and eyes, buttons and strings, requiring their return to the place whence they came, for distribution among the poor there, or leaving them in Lancashire for the clothing of the poor of the district. Ladies must understand that the one thing especially required for these workers out of work is something to do. An idleness they pine and grieve away, or worse. To set them up in other businesses would require an education, and injure the existing trades. What then can be done? Just this. The work usually wrought all over England by 'Dorcas parties,' should be sent to these girls to do. The Manchester schools are at their wits' end for work. They will sew on stitch away very creditably. Their wages will be paid by local contributions or local rates. But Lancashire cannot supply them with sufficient work or material. Let these then be supplied from a distance, and the county will be thankful.

"The influence of the Sewing-schools in maintaining the honour and independence, and respectable tone, of tens of thousands of the future mothers of the Lancashire population, is of incalculable value. Not only is there nothing but such schools between these thousands of 'lasses,' and positive miserable destitution, but there is nothing but these schools between them and a demoralisation which it is frightful to contemplate. To gather the factory workers together, to sift out and separate the common rabble of the towns, to accustom them to daily association with each other, and with ladies, will maintain their womanly instincts unimpaired, and fortify them to endure the dreadful winter which is impending. Each girl before admission is visited, and her antecedents and connections are carefully examined, so that the contaminating element is excluded as much as possible. Any disobedience to orders, or violent or noisy behaviour, is punished by expulsion. But indeed the poor girls seldom incur this fearful penalty. Reading classes are established, in which all who require it take a turn.

"Such are the schools which are springing up all over Lancashire. In the great towns and the villages, benevolent people are assembling the outcasts of the factories, and redeeming them at once from hunger and destruction. I saw in Blackburn the floor of the vast Town Hall thronged with a multitude of such girls all busily at work, in orderly rows, on benches paced back to back. Ladies were moving about amongst them. Professional sempstresses were cutting out, others instructing them in the use of the needle. This school is under the care of Dr. Robinson, the excellent vicar, and is opened and closed with prayer. In another part of the town a vast literary institution is thronged three days a week, in every room with the workers. In still another, the Mayor supports a large class of married women, whose husbands keep the house while the wives here learn to make clothes for their families. I found these schools springing up in the villages and townships among the hills. Wherever the factory girls are 'out,' there are also 'honourable women not a few,' tending them with motherly care, gathering them into these folds of salvation, and cheering their misery by work and pay. In one school I found a room devoted to orphans, and special arrangements were made for their home-lodging with persons in Manchester, who were made responsible for their behaviour. After all this care, however, the result achieved is only to preserve them from absolute hunger. Meat they have not seen for weeks, and will not see for months. An occasional special donation of a meat dinner to a class is received with the warmest thanks.

"It may easily be imagined that these assemblies furnish a rich exhibition of the ideas and manners of the 'witches of Lancashire.' There is a subdued roughness over the population, but the old native roughness and equality breaks out now and then, with an effect more ludicrous than delightful. One of them, for example, a day or

two before my visit, when asked who was the teacher of her class of readers, pointed out a young lady, a member of one of the best families in the neighbourhood, and said, 'Yon wench with a white feather in her hat.' But it must not be supposed that this was a specimen of the usual style of address. In our rounds we saw no behaviour, and heard no speech, which would have misbecome a rank far higher than their own. We must end this notice of the Sewing-classes by saying that no spectacle more fitted to break up the fountains of the heart could possibly be seen in England, than this of the twenty thousand factory girls, so resigned, so industrious, so cheerful, so hopeful; and of the admirable Lancashire ladies who originate, direct, and inspire their industrial operations."

Correspondence.

For the Christian Messenger.

Letters to a Young Preacher.

LETTER XLV. REMOVALS.

My Dear Brother,—

As we act upon the voluntary principle, the settlement of a minister is, as has been noticed, a matter of mutual agreement between him and the people of his charge. If any definite term of time have been agreed upon, that engagement should be strictly fulfilled, unless, for some special reason, it be disannulled by mutual consent. At the expiration of the time specified, it is, of course, optional with both parties either to renew the engagement or not. In many cases, however, there is no definite arrangement made as to the continuance of the connexion. Where a minister labors in this way, obviously he ought not to be dismissed without having timely notice given him; neither should he leave without having duly notified the people.

It is evident that among us the removal of a minister, as well as his settlement, depends greatly on the voice of the church. If they unanimously vote to dismiss him, no doubt can be entertained that he should quietly retire. Instances occur, however, in which the members are divided on this point. In such a case it may be a serious question with a pastor what course he ought to adopt. The writer was once called to preside in a Council where this subject was practically discussed. Although we maintained, that the minority has no right to rule the majority, yet we concluded, on an attentive consideration of the subject in all its bearings, that it is not expedient, or prudent, for a minister to accept a call, or to continue his labors with a church, if there be not at least three fourths of the members in favor of it. One reason that led to this conclusion—to which I still adhere—was the notorious fact, that where a church is divided with reference to the pastor, there is little prospect of peace, or of prosperity in any respect. In this matter it is highly desirable that there should be unanimity. If there be not a near approximation to it, in my opinion it is best for the minister himself, and for all concerned, that he should peaceably relinquish his charge.

In general, however, the frequent removal of ministers appears to me undesirable and injurious. On the coming of a new minister into a place, there may indeed be some excitement, and an increase of the congregations. But these are usually evanescent. Those persons who are moved only by novelty, soon relapse into their former state of indifference. A few sermons satisfy them. The preacher sinks in their estimation; and they find it as difficult to get their place of public worship as it was before. The writer having received an invitation to visit a church, evidently with a view to a settlement, subsequently met one of the members of that church. This brother made some statements with reference to ministers who had previously labored in that place. Of one of them—on exemplary Christian, and a good preacher—he remarked, "I liked him very well the first six weeks."

A minister who resides permanently with a people, and sympathizes with them in their afflictions, visits them in their houses, takes a deep interest in the welfare of the rising generation, and by his daily deportment evinces his uprightness, will share more largely in the real esteem of those who are not "given to change" than a mere stranger can. He better understands their circumstances and condition; and his labors are more likely to be productive of lasting salutary effects.

Moreover, the removal of a minister, without some manifestly sufficient cause, is liable, as is also the settlement of another, to be attended with dissension and strife. In many instances a church that is left without a pastor remains destitute for a length of time. Hence the flock becomes scattered, and various pernicious consequences ensue.

Unquestionably there are occasions on which it is the part of prudence, and of duty, for a minister to remove. If it be evident that he is not adapted to the place where he is, that his labors are not acceptable to the people, and consequently not likely to be useful, that due provision is not made for his support, that the labors are too onerous for his constitution, or that his continuance is causing dissension, it is advisable that he should seek a field which he may cultivate with more comfort to himself, and more advantage to the cause of Christ. Every man, however, who is called to preach, ought to be careful that he do not, under any circumstances, hide the talent committed to him in the earth. (Matth. xxv. 24-30.)

Undoubtedly a preacher is in some instances disposed to remove without any sufficient reason. If he do not see the immediate fruit of his labors in the conversion of sinners, he must not hence infer that he is in the wrong place. Let him pray more fervently, labor more assiduously, and seek the aid of ministering Brethren for the holding of protracted services. If the church under his care be in a dark, low, and tried state, he should not therefore forsake her, any more than a husband should forsake his wife because she is sick. Faithful pastoral labors are peculiarly requisite in a time of declension. The want of them may be attended with disastrous consequences.

A minister should be cautious not to be induced to remove in order to get a higher salary, more popularity, more leisure, or any other worldly object. His inquiries with reference to any contemplated removal should be, is there reason to think that it will be for the declarative glory of God? for the furtherance of the interests of true religion? and for the real benefit of my fellow men?

May you, my dear young Brother, sincerely seek Divine guidance, attentively regard the arrangements of Providence, and faithfully and successfully occupy a field in accordance with the good pleasure of the Most High.

Yours in gospel bonds,

CHARLES TUPPER,

Aylesford, Nov. 26, 1862.

ERRATA.—C. M. Nov. 12th. p. 365, Letter xliii, Par. 3, for "example addressed," read example adduced. Par. 8, for "attract the people," read attach, &c.

For the Christian Messenger.

Ordination of Mr. Alfred Chipman.

Brother Chipman has been engaged in preaching the gospel for about three months at River Philip and vicinity. His labors have been signally blessed at Little River to the conversion of souls. Six were baptized there on Sunday last, by Rev. Wm. Dobson. Others are seriously enquiring the way to Zion.

In compliance with a request from the church at Little River, a Council was convened at the Meeting-house at River Philip, on the 26th November, to consider the propriety of ordaining brother Chipman to the work of the gospel ministry.

The unfavorable state of the weather prevented several from attending.

The members of Council present were:—From Little River Church: Rev. Wm. Dobson, Brethren Levi Johnson, George Thompson and Thos. Johnson. From the Church at Great Village: Rev. J. E. Balcum. From the Church at Amherst: Rev. G. F. Miles, Brethren J. M. Layton, Hugh Logan and Cyrus Black. From the Church at Sackville, N. B.: Rev. Thomas Todd. The Council was organized by appointing Rev. G. F. Miles, Chairman; and Bro. Cyrus Black, Clerk.

Brother Chipman gave a brief statement of his views and call to the ministry.

On motion of Brother Todd:

It was resolved, That the communications of Bro. Chipman are, by this Council, deemed very satisfactory, and that we therefore accept his call.

On motion of Brother Balcum:

It was resolved, That the ordination services be proceeded with forthwith.

The following was the order observed:—

Reading scripture and prayer by Bro. Miles. Sermon by Bro. Balcum, from 2 Tim. iv. 2,—"Preach the Word." The preacher showed, I. That the Word is adapted to man's necessities. It gives reliable information on those things most important for man. It meets the great wants of his soul, and leads him to love and honour God. II. For the sinner to be benefitted by the word it must be communicated to him. God has provided the means of doing this in the christian ministry.—Mark xvi. 15, 16; Eph. iv. 11, 12; 2 Tim. ii. 2. 3rd: The apostles were called and qualified by God, and