

**INEBRIATE ASYLUMS.**

It is curious that America, which has initiated the legislation from which has arisen the liquor law, should also have started the idea of so far treating drunkards like temporary lunatics as to consign them to asylums specially devoted to their reformation. Our acquaintance with this singular movement is derived from a recent article in the *Atlantic Monthly*. There appear to be at present four "Inebriate Asylums" in the United States. The oldest dates no further back than 1857. This is the Washington Home, at Boston, which was started quietly, in the year named, by a few private persons, who, after they had some results to show, asked the aid of the State Legislature, and have received an annual grant ever since—a grant, however, which has never exceeded five thousand dollars in any single year. It is said that, in the course of the first nine years of its existence, this establishment has received three thousand patients, of whom two thousand were considered to have been cured. There is another institution of the same kind near Philadelphia, called the "Sanitarium," a third at Chicago, only lately opened, and a fourth at Binghampton, New York, which is nearly as old as the "Washington Home," at Boston. This establishment bids fair to become far more famous and efficient than its companions. It has been built on too grand a scale, and the landed property around it is far too extensive to be usefully managed for its purposes; but it has had the good fortune to secure the services of a superintendent who has probably done more for the cause of the recovery of drunkards than any living man—Mr. Albert Day. This gentleman had governed the "Washington Home," at Boston, for nine years before he became superintendent of the New York Asylum, to which its first promoter gave the most objectionable name of "Inebriate Asylum." It seems happily to be commonly known as the "Binghampton Asylum."

It appears to be certain that what is commonly said of all habitual vice—that it becomes in time a tyranny and a necessity—is pre-eminently true of drunkenness. The drunkard requires the stimulus of alcohol to keep him up to the ordinary work of his life. He cannot find strength for his labour, he cannot get an appetite for his food, unless he drinks. The indulgence of to-day leaves him in such a state that he must indulge again to-morrow if he means to live. This is perhaps putting the case rather too strongly; but there is an acknowledged truth at the bottom of the statement, and this truth is the principle on which these badly-named "Inebriate Asylums" are based. They suppose that there are numberless cases in which perfect rest, as well as a separation from temptation, is necessary in order to give any hope of recovery, and that, on the other hand, there are a great number of habitual or occasional drunkards who would be very glad of the chance of breaking their chain, and who, when once under the rules of such an institution, and in an atmosphere of determined and regular temperance, would make the effort heartily and successfully. The "Binghampton Asylum" is to a considerable extent the creation of, and supported by, the State of New York; and its regulations are so far assisted by law, that any one in Binghampton—who sells liquor to one of the inmates is liable to a fine of fifty dollars. The "patients" are not allowed to enter the town without the consent of the superintendent—at least until their cure is so far advanced that they may be trusted in the sight of a bar-room. Moreover, when they arrive at the asylum for the first time, they surrender their purses to the care of the superintendent, after paying their board for three months in advance. There are a few "barred" rooms in the establishment, which are occasionally used when a "patient" has stolen into the town without leave and fallen under his old enemy. More often it happens that some of the inmates feel a strong desire coming over them, and ask to have the key of their door turned upon them till the danger is past. All confinement ceases when the prisoner evinces a fresh desire to abstain from liquor. Binghampton seems to be admirably appointed and managed. The house is splendid, the public rooms well furnished, the table irreproachable, the lodging such as the American hotels are famous for; there is an abundance of games and amusements—library, reading-room, billiard room, debating society, and so on. Rest, separation from danger, fine air, wholesome diet, rational occupation, good society, and the continual care of the ever watchful and devoted superintendent over each individual case; such are the means by which the "patients" in this hospital for intemperance are regained to society and to their duties. Habits of sobriety are formed, and the mind of the inmate is stored with true principles and right convictions on the subject of his formerly besetting temptation. The company in which he lives, composed of men like himself, voluntary penitents, as it were, for the sake of regaining their self-command and self-respect, helps him on, and, lastly, we cannot doubt that a great part of the effect that is at present produced at Binghampton is to be attributed to the personal influence of the admirable superintendent of the institution.

Dr. Day is a self-made man, who began life by going to ask for work of a farmer. If we are to judge of him from a few anecdotes that are to be found in the interesting article on which our remarks are founded, Dr. Day is a man of great practical tact and judgment, and providentially qualified to win the respect and regard of the poor sufferers to whose good he has devoted himself. His medical studies, combined with his large experience, have led him to one or two results on the subject of drunkenness which are worthy recording. He has had recourse to dissection to examine the usual effects

of drunkenness on the human body. The result seems to be that the effect of drinking to excess is ordinarily "to enlarge the globules of which the brain, the blood, the liver, and other organs are composed, so that these globules, as it were, stand open mouthed, empty, thirsting, inflamed, and most eager to be filled." A man whose every organ is thus diseased cannot usually take the first step toward cure without ceasing for a while to make any other demands upon himself. This is the great reason for the necessity of rest, and the account to be given for so many unsuccessful attempts at reformation without it. There are, however, other facts to be considered. Dr. Day, we are told, once dissected the brain of a man who had been a drunkard once, but had been a teetotaler for some years before his death. This man's brain, however, was found to some extent as if he had remained a drunkard. There was an absence of inflammation as to the globules of the brain, but they were still distended beyond their natural size. They were ready, that is, for their old satisfaction, and ever craving for it. Here is a physical reason for the danger on which Dr. Day most severely insists, to which any man who has once been a drunkard is subject if he comes across alcoholic liquor even in small quantities. On the other hand, Dr. Day is equally firm as to total and immediate cessation. He earnestly protests against the doctrine that hard drinkers must leave off their bad habit gradually, on account of the danger of a sudden change. He "discovered years ago that a man who has been drinking a quart of whisky a day for a long time suffers more if his allowance is reduced to a pint than if he is put at once upon the system of total abstinence." We are tempted to quote the whole paragraph in which the writer in the *Atlantic Monthly* refers to this question—

"The clergyman before referred to informed me that, for two years and a half before entering the asylum, he had drunk a quart and a half of brandy daily, and he felt confident that he would die if he should suddenly cease. He reached Binghampton drunk; he went to bed that evening drunk; he drank twelve glasses of brandy the next morning before eleven o'clock; he went up to the asylum saturated with brandy, expecting to make the preliminary arrangements for his admission, then return to the hotel, and finish the day drinking. But precisely at that point Albert Day laid his hand upon him, and marked him for his own. Dr. Day quietly objected to his return to the town, sent for his trunk, caused the tavern bill to be paid, cut off his brandy at once and totally. For forty-eight hours the "patient" craved the accustomed stimulant intensely, and was only enabled to sleep by the assistance of bromide of potassium. On the third day the craving ceased, and he assured me that he never felt it again. Other morbid experiences he had, but not that; and now, after two years of abstinence, he enjoys good health, has no desire for drink, and is capable of extraordinary exertion.—*Month. Alliance News.*

**A PUBLIC MEETING IN 1643 AND 1669.**

Mr. Spurgeon was recently referring with laudation to the capacities of our Puritan forefathers for protracted devotional exercises. It was, indeed, a marvellous feature of a marvellous age. And what adds to the marvel is, that a heterogeneous assembly like the House of Commons, and still more, an anti-sensational body like the Lord Mayor and Corporation of London, should ever and anon have discovered a corresponding aptitude for inexhaustible attention. Judging, too, from the specimens which have come down to us of the laborious products of the "painful divines" of the Commonwealth period, crammed as their sermons are with Latin, Greek, and Hebrew quotations, we confess to a feeling simply of suffocation and nothing else. We have, in our own day, listened without fatigue to Edward Irving during a couple of hours; and Mr. Spurgeon himself could, no doubt, keep us awake for a like period. But what modern powers of repression could possibly still the irritation which would inevitably be evoked by a sermon containing nearly one hundred divisions, such as that described in Mr. Stanford's "Life of Alleine"? Of this strange composition, delivered by Major Barton in the parish church of St. John, Devises, the biographer says—

"The constructive skill it displays would have done credit to one of the deposed bishops. It has division within division, in all ninety-seven—subtle, intricate, confounding, pedantic, prolix. Each has a numerical distinction.—The thoughts are dry as petrifications; and it is difficult to conceive that they were once, as they must have been, full of passionate life."—*Alleine, his Companions and Times*, p. 31.

Yet the sustained effort required by Major Barton's hearers must have been subjected to still further tension in the case of those who took part in the proceedings of one of the fast-days of the Assembly of Divines in 1643, as recorded by the Scottish Commissioner, Bailie; and it is this "public meeting" which we intend to contrast with a modern one.

"We spent from nine till five graciously," writes the devout Commissioner. "After Dr. Marshall prayed large for two hours; most divinely confessing the sins of the assembly, in a wonderful pathetic and prudent way. Afterwards Mr. Arrowsmith preached an hour; then a psalm. Thereafter Mr. Vines prayed near two hours; and Mr. Palmer preached an hour, and Mr. Seaman prayed near two hours. Then a psalm. After, Mr. Henderson brought them to a sweet conference of the heart confessed in the assembly, and other seen faults to be remedied; and the conveniency to preach against all sects, especially anabaptists and antinomians. Dr. Twiss closed with a short prayer and blessing.

God was so evidently in all this exercise, that we expect certainly a blessing."

In the programme of one of the recent May meetings of the year 1869, the course of action was allotted after the following fashion:—"Performance on the organ during the arrival of the company, to conclude at 6.30; Mr. Chairman's address, 6.40; prayer by the Rev. A. B., 6.50; Sir John Doe, 7.10; Richard Roe, Esq., 7.30; Rev. Dick Turpin, 7.40;" and so on, through a list of a dozen other equally well-known celebrities, whose cumulative deliverances must all be made within the prescribed three or four hours.

Each of these plans has its advantages. No one will tire of the modern system, but neither will there be much fire kindled. In the present day there is too much work to be done to allow of unnecessary platform platitudes; but the true orator can no more confine himself to ten minutes than the eagle, thirsting for a flight, could be satisfied with merely stretching her wings. As for the two-hours' prayers in which our forefathers immersed themselves, we forbear to draw flippant comparisons. When it becomes our turn to engage like them in a life-struggle, may we discover equal ardour, and share as broad a triumph.

**DISCOVERIES IN JERUSALEM.**

Contributors in England to the "Palestine Exploration Fund" some time since deputed Lieut. Warren to make investigations in the Holy Land with reference to the verification of Scripture History. Certain facts and intimations in the researches of Prof. Robinson, Dr. Barclay and others had suggested the probability that excavations in the rubbish of ages with which Jerusalem is overlaid would make revelations of special importance in the department of biblical archaeology. The work of Lieut. Warren has been successful at various points around and beneath the hill Moriah, and the results of his efforts are looked for by learned antiquarians with profound interest. Beside tracing the outline of the substructions of Solomon's Temple, thus determining its site, he has "proved conclusively the connection between the Pool of Siloam and the so-called Fountain of the Virgin, by creeping through the passage which connects them, although it is 1,700 feet long, and in some places only sixteen to twenty inches high, and there was a stream of dirty water flowing through it, which is variable in its flow, and which might have filled up the passage at any time." His excavations have shown that the hill is perforated by channels of water, cisterns and drains, so that he concludes here must have been the citadel, supplied with means for sustaining a siege, and also with subterranean communications with the city. Robinson noticed some curious and very ancient masonry which he rationally supposed belonged to the arch of the bridge known to have connected Moriah with Mount Zion, and his conjectures are abundantly confirmed by Lieut. Warren's thorough explorations. Few tourists who visit Jerusalem are probably suspicious of the amount of debris that covers ancient foundations. Disinterments will yet, as in Pompeii and Nineveh, make rich disclosures.

**BAPTISM OF PEDOBAPTIST MINISTERS.**

We have the hearty privilege of recording this week, and heralding to the world by special notice, the baptism of four christian ministers who for years have preached the errors in regard to Christ's ordinances which now they publicly renounce. We combine them together in order that the facts may be all the more impressive, and encouraging to those earnestly contending for the faith once delivered to the saints, in its purity, although the facts did not occur in exact simultaneousness, but in close proximity of time. They are the more interesting as coming from different denominations, showing the movement toward the true way unconfined to sect or party, but stirring more or less the christian world in an awakened inquiry for truth in the ordinances.

One of the ministers referred to is Rev. Robert Cade, of Toronto, Canada, a Primitive Methodist formerly, and a preacher among them for seventeen years. His baptism occurred on the 16th of this month. Another is Rev. R. W. Woods, of Chicago, for some time Rector of an Episcopal church in that city. He was baptized in the Second Baptist church a week earlier, and as did Mr. Cade, gave a strong, clear address on the occasion, exhibiting the process and reasons of a change of views and relations. Only one week earlier, two Cumberland Presbyterian ministers were baptized at Girard, Ill., and united with the Baptist church there.

These incidents are quite common; but it is not frequent that we record so many within the same length of time. Not only a large number of the Baptist ministers in the United States, but a number of our most able and prominent ministers, are men who have been compelled by conviction of truth to leave the associations and denominations among which they were born and educated, and the wrong teachings they had received, and identify themselves with the Baptists, notwithstanding the fierce and often malicious cry of "close communion." Let them come. And they will if they investigate. Truth is mighty and must prevail, however some may ignorantly despise it.—*Baptist Tidings.*

**HEATHENISH CEREMONIES IN ROME.**

A correspondent of the Free Church *Monthly Record* describes the celebration in Rome of last St. Agnes-day, January 21st. Mass being over, the event of the day followed. The Pontiff has appointed this festa for the consecration of two lambs, afterwards committed to a convent of nuns

to be carefully nourished and shorn for the holy wool which the Pope sends to archbishops and patriarchs, on the occasion of their appointments, as the symbols of their office—the symbols, we presume, of the care they are to take of the flock, and of the wool they are to yield in return to the Holy Father. On the instant after the finishing of mass, there was a breathless stillness and stretched expectation throughout the crowded assembly.

All were on the look-out for a new phase of the day's service, when in the direction of the sacristy there was heard the bleating of a lamb, which, being carried along the aisle, and brought in front of the altar, revealed the fresh object of interest. After being held for a moment in the arms of the priest, it was deposited on one side of the altar. Another lamb immediately followed, and was laid upon the opposite side. Fortunately for the gravity of the priests and of the occasion, the lambs were remarkably well behaved. A medical gentleman, after closely observing their faint drowsy efforts to stir themselves, gave it as his opinion that they had got a quieting draught. Both were festooned with flowers after the fashion of the animal sacrifices of the heathen, and their heads and necks ornamented with ribbons.

The entire scene—the richly decorated altar, the robed bishops radiant with cloth of gold, the stoled priests, the incense-bearers, the vessels of holy water, the two bleating victims lying apparently dressed and devoted for sacrifice—carried your mind back to the days when a hundred altars smoked in Pagan Rome with lambs from the fold. It seemed but one small step the world had taken in passing from old to new Rome, from Paganism to the forms and services of "Catholic" Christianity.

**GOOD COMING OUT OF IT.**

The John Allen revival in Water Street, New York, did not seem to amount to much; but though that itself has passed by, some permanent good is likely to come of it. A mission house has been opened, to which one hundred and three dance-house girls—the very lowest of them—have been admitted. They are free to come and go as they choose. Of these Mr. Oliver Dyer writes:

"Twelve have relapsed into drunkenness and vice; thirty-eight have been sent to other institutions; fifty three are now in situations as domestics and doing well, and twenty-eight of the latter have become Christian women. Five of those in situations as domestics have been in service six months; eight, five months; six, four months; and eight, three months, and their employers testify that, except in a few cases, they are obedient and faithful."

There is certainly much in this for gratitude and encouragement.—*W. & R.*

**Missionary Intelligence.**

**SIAM.**

CHINESE MISSION OF BANGKOK.—LETTER FROM DR. DEAN.—*The Prisoner in Banplasoi*. Dec. 12, 1868.—The French missionary from Banplasoi spent the day in my study, and signed papers confessing his wrong in putting our man, Sien Bu, in irons, and pledged himself not to repeat the offense, nor allow his people to molest the members of the Protestant church at Banplasoi hereafter.

The French Consul also called and offered money as indemnification to the imprisoned man, and spoke kindly of the course we had taken to settle the matter, and in strong language disapproved the conduct of his countryman in putting our man in bondage. We are indebted to the kindness of our United States Consul who, with his family, were spending a little time with Miss Dean at Banplasoi, where he investigated the matter, and after his return, aided me in the settlement of the case here. The fact that the priest came to us, and that the adjustment was effected at our mission house, has a good influence upon the parties interested, and the public sentiment of the Chinese. We have reason to think that this matter, which has produced great agitation and fearful apprehension in the church, has now been settled in a way that may leave the disciples in quietude and promote the prosperity of the church.

*Pledge of Toleration.*—This case has given us under the seal and signature of the government, a pledge of religious toleration not always enjoyed in the most favored nations of Europe.

"If any one would believe in any religion whatever, on the part of the Siamese Government there is no prohibition, no hindrance."

Christianity wants no more from human governments. It is neither lame, nor superannuated to need crutches to aid its progress. Give it an open field and a fair fight, and we fear not the results. It is embarrassed only by the inconsistency of its friends, and the ungodliness of those who bear its name and wear its livery.

*The Decree of Toleration.*—His royal highness, the younger brother of his late majesty the king, Krona Keen Warachak, head of the foreign department, has ordered that, as Dr. Dean, an American Christian teacher to the Chinese, has reported that there are some thirty Chinese at Banplasoi who have embraced the Christian religion—should any matters arise in which they are involved, the governor and his officers are instructed to try the cases where they belong. As these Chinese are Siamese subjects do not allow any one to impose upon, to iron or oppress them. This is based on the fact that the embracing of any religion should not be effected by oppression. Should any one desire to embrace any religion whatever, the Siamese government does not forbid, nor hinder them. Should there be any litigation, the trial must take place in the courts,