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LIST OF SOME OF THE ILLUSTRATIONS.

- | | |
|--|---|
| 1. Frontispiece. | 21. Sugar Canes and Popples on the River Ual. |
| 2. Oriental Vegetation. | 25. Coins of Persia. |
| 3. The River Euphrates. | 26. Ancient Gen. |
| 4. Bricks from Babylonia. | 27. Source of the Jordan. |
| 5. Bir Nimron. | 28. The Mandrake. |
| 6. A Mesopotamian Valley. | 29. Lotus Lilies on the river Jordan. |
| 7. The Persian Cyclamen. | 30. Apple of Sodom. |
| 8. Oriental Cattle. | 31. Fords of Jordan (Place of Baptism). |
| 9. Women at the Well. | 32. Mount Tabor. |
| 10. Eagle-Headed Idol. | 33. Freshwater Tortoise. |
| 11. The Sacred Vessels. | 34. The Egyptian Buffalo. |
| 12. The Taking of Babylon by Cyrus. | 35. Oaks of Bashan, on the river Jarmuk. |
| 13. Environs of Ancient Babylon. | 36. Wild Boars in the Forests of Gilead. |
| 14. The Town of Bir, on the Euphrates. | 37. The River Arnon. |
| 15. The Town of Hillah. | 38. The Gazelles of Palestine. |
| 16. The Jerboa. | 39. The Brook of Kidron. |
| 17. The Tigris at Mosul. | 40. The Pomegranate. |
| 18. Lion Hunting. | 41. The Wabar, or Cony, of Palestine. |
| 19. Assyrian Horses. | 42. The Pool of Siloam. |
| 20. Jonah's Gourd. | 43. The River Kishon. |
| 21. Chariot of Nineveh. | 44. Grapes of Palestine. |
| 22. Flamingos of the River Chebar. | 45. The River Nile. |
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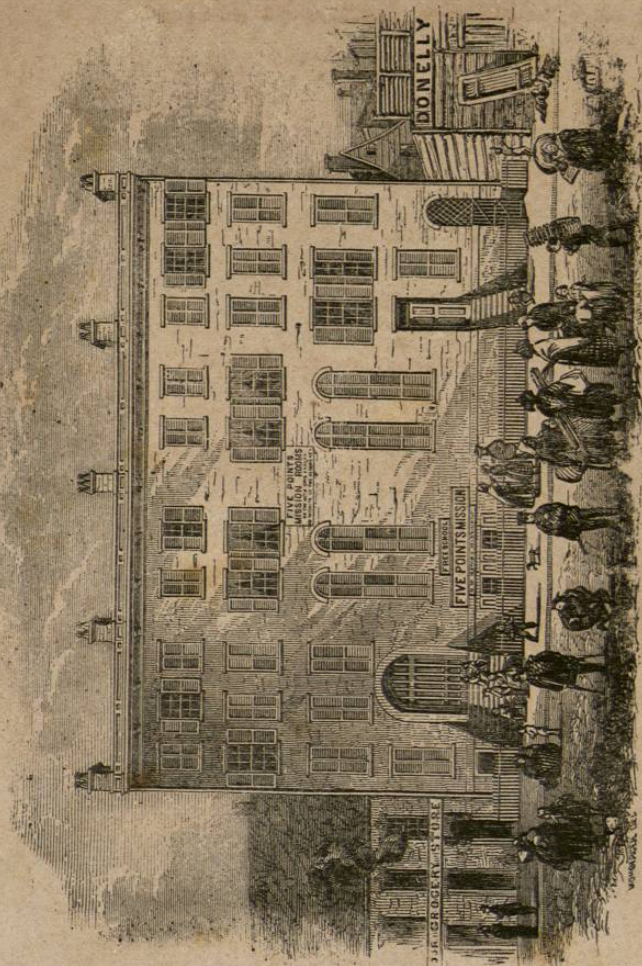
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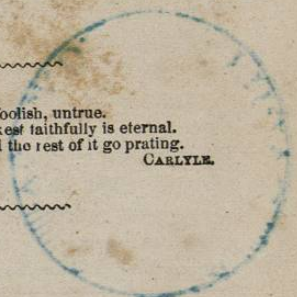


THE NEW MISSION HOUSE AT THE FIVE POINTS.

THE
OLD BREWERY,
 AND THE
NEW MISSION HOUSE
 AT
THE FIVE POINTS.

By Ladies of the Mission.

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 All speech and rumor is short-lived, foolish, untrue.  
 Genuine work alone, what thou workest faithfully is eternal.  
 Stand thou by that, and let Fame and the rest of it go prating.  
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PREFACE.

A CLERGYMAN, full of worldly wisdom, or philosophy falsely so called, asked the Duke of Wellington, who had resided some years in India, whether he thought it likely that the preaching of the gospel to the natives of that country could do them any material good. "That, sir," replied the old soldier, "is none of your business. How reads your commission? Go preach the gospel to every creature."

The clergyman had been making his calculations aside from the great commission. He had been estimating the probabilities of success upon philosophical principles; and he found that according to the general experience, in relation to cause and effect, the gospel was not adequate to the conversion of the natives of India. But he had lost sight of the gospel commission, and of Him who gave it. He forgot that it was written, "not by might nor by power" in the Messengers, is the gospel to accomplish its design, "but by my spirit saith the Lord." He who ordained his gospel to be the means of deliverance from the guilt, power and consequences of sin, whatever be the condition of the sinner, accompanies it with a power unknown to human philosophy, and makes it adequate to the end he has proposed. Of this truth, the success which has already crowned the efforts of the Mission at the Five Points, adds one more to the many glorious demonstrations which are found in the history of the Church.



Much as the world is indebted to the learned labors of the great and good, who have defended revealed religion against the assaults of infidelity, it still remains for Christianity to make its way to the hearts of men by an appeal to individual consciousness—to show its adaptation to the universal want, and earnest cravings of human nature; and the most irresistible evidence of this is its effects, wherever it is received in the love of it; even upon those who have strayed farthest from God and holiness. Every human being seeks happiness. It is not a matter of calculation or choice, but an instinct of his nature. Many err as to the means, but all have the end in view. Now all human experience, as well as sound reasoning, testifies that no earthly possession or enjoyment confers abiding happiness—that riches, honors, power, and sensual gratifications are unsatisfying even in the possession, and are moreover uncertain in their continuance. They do not confer peace and tranquility of mind; but harass the possessor with care and anxiety. And then the fear of death is so terrible that men are compelled to drive it from their minds by immersing themselves in worldly business, pursuits and pleasures. It is not right to say that they find no real enjoyment in these things. All we say is, that whatever of pleasure they afford is temporary, and always leaves behind it either the sting of guilt, or a sense of mental weariness and exhaustion. The spirit's cravings are not met, and the soul still cries, "I know not what I want, but I feel that I am wretched." But,

" — Grant to life, and just it is to grant  
To lucky life, some perquisites of joy.  
A time there comes, when, like a thrice told tale,  
Long rifled life of sweet can yield no more  
But by our comments on the comedy:  
Pleasing reflections on parts well sustain'd,  
Or purposed emendations where we failed."

Alas! who can derive pleasure from reflections on the comedy of a life, where all has been devoted to objects, foreign, if not hostile, to the interests of the immortal being within him:—that which will survive the body; and to secure the eternal welfare of which his probation on earth was assigned?

To meet this essential, instinctive universal desire of happiness—this earnest craving of the soul, the Holy Scriptures present to us a God who is essentially "Love," who has manifested his love to man, in providing for him a sure way to happiness—solid, abiding happiness. A happiness not dependent upon any outward thing, or any physical condition of life; but the same to the rich and the poor, the exalted and the lowly; the man rejoicing in health, and the son of affliction. We must suppose a time in eternity when God existed alone. When there were neither angels nor men to proclaim his glory. But he was then, as he is now, the holy, happy God; needing not the worship of Angels or men to add to his happiness. If then he put forth his creating energy, and made Angels and men, it was the effect of his love. He proposed to impart to them some portion of his own happiness, by imparting to them some portion of his own holiness. Hence it is that holiness and happiness have been from the beginning inseparably united. God is love, and loves the whole family of man better than any earthly parent loves his children. He, therefore, who dwelleth in love, dwelleth in God, for God is love.

Nor is love, as it constitutes an essential attribute of God, a mere feeling, or emotion, or sentiment. It is beneficence going forth throughout creation in acts of benevolence and goodness. If, then, any are unhappy, it is because, that in the exercise of their freeagency they resist his will, and perversely insist upon seeking happiness where it is



not to be found. God is, nevertheless, Love; and not only is he governed by love in his administration and providence; but he has made every religious and moral duty which his law requires, to consist in its exercise. Love is the fulfilling of the law. And the requirements made of man in the Gospel are summed up by our Lord in the love of God, and our neighbor; not in the sentiment, or emotion, but in the actual working of it. "This is the love of God, that we keep his commandments." "Let us not love in word, nor in tongue, but in deed, and in truth." "He, that hath my commandments and keepeth them, he it is, that loveth me."

But the population at the Five Points; the utterly abandoned, profligate refuse of humanity in those dens of iniquity at the Five Points, did the pious Ladies, who instituted a mission among them, believe that God still loved such as these? Yes; nothing else could have induced them to enter upon their mission of mercy but this conviction; and it was a conviction founded on the whole history of redemption. We read, "God so loved the world, that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life." Now, what was the condition of the world, when this unspeakably glorious manifestation of love was made to mankind? The whole world—all the inhabitants of the earth, except in the little territory of Judea, had renounced the authority of the true God, did not retain Him in their thoughts; but had made to themselves gods of silver, of gold, of wood, and of stone; and some worshipped four-footed beasts and creeping things. And as to their moral conduct, what a horrible description does the Apostle give of it in his Epistle to the Romans. And, as to the exception to this general defection, the inhabitants of Judea, though they acknowledged the true God

in their service, they drew nigh to him with their lips, while their hearts were far from him. "They made void the law of God through their traditions, teaching for doctrines the commandments of men." Yet, this was the world into which the only begotten of the Father, full of truth and grace, came on his errand of mercy. For such a world as this, he offered himself as a lamb without spot, unto God, that he might redeem those who were otherwise without hope. Did not this sacrifice for sin, include all classes of sinners, even such as those at the Five Points? Verily *whosoever* believeth on Him, shall not perish.

Let us look a moment at this manifestation of divine love. And, to do so, let us imagine ourselves in Jerusalem, just prior to the advent. The Jews expected the Messiah about this time. The prophecies concerning him, pointed unmistakably to this age of the world as the time of his coming. We should have inquired who is this Messiah; and should have been answered, "A Messenger from Heaven." Who would not have been alarmed at this announcement? Ever since the fall, man has been afraid to hear from heaven; and we should have remembered, too, that for the wickedness of the world, God did afore-time sweep it with a flood; only eight of the human family being spared. And, what now is the state of the world? Are not its inhabitants in open rebellion against their rightful sovereign? What then, will be the Message from Heaven? What new species of punishment does God design for a race which neither mercy nor judgement hath reclaimed? But hark! Some Shepherds have arrived, who declare, that as they watched their flocks by night, the Angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the Angel of the Lord said unto them, Fear not, for, behold, I bring you good tidings of great joy



which shall be unto all people; for unto you, is born this day, in the City of David, a SAVIOUR, which is Christ, the Lord. It is a Saviour then, not a messenger of vengeance who has come from heaven, and straightway we join the song of the multitude of the heavenly host who were with the Angel, "Glory to God in the highest, and on earth, peace; good will toward men."

This, then, is the great secret of success in Christian Missionary effort. God is love: loves all the creatures he hath made. "All are concluded under sin, for that all have sinned." They are guilty; he offers pardon: they are polluted; he has provided the means of purification: their moral powers are weak; he has provided supernatural aid:—he giveth the Holy Spirit to them that ask him; strengthening with all might and power in the inner man. He is love, and his mercy extends to all. It sweeps close down to the gates of hell, saving all who consent to be saved.

The following pages will show that the success which has crowned the efforts of the Five Points' Mission has been produced by a conviction of the foregoing truths, and a practical application of them in the means used for the reformation of the vicious population of that district. The love of God is not an emotion, or feeling only, but active beneficence; and so is this love, when "shed abroad in our hearts by the Holy Ghost given unto us." It follows the example of our Lord, "seeking and saving them who are lost." The Ladies of the Mission convinced those to whom they ministered that they were still the objects of their Heavenly Father's love; and that he had put it into their hearts to love them, and do them good. This effectually opened a door to the Mission. They entered their filthy, dark, and dreary hovels, and, under their active beneficence, such places became comfortable abodes. Especially were the sick cared for, and attended,

Bodily comforts were supplied, and prayer and exhortations followed. The children were fed and clothed. A chapel and a Missionary Minister were provided. A day and a Sabbath school were opened. The hardest hearts were melted under such manifestations of love. The schools were filled with children; and the chapels with the adult population. The thrilling incidents recorded in this little book, exhibit cases of reformation which no human philosophy can explain or account for. And they are not fictitious stories; but facts, the truth of which hundreds are ready to attest—all going to prove that the Gospel is still as in the beginning, "the power of God unto salvation to every one that believeth."

We have only to add, that whatever profits may arise from the sale of this book will be applied to the support of the Ladies' Mission at the "Five Points." We hope the sale will be extensive and rapid; not only for the sake of the Mission, but because we think it cannot be read without edification.





## CONTENTS.

|                                          | PAGE           |
|------------------------------------------|----------------|
| CHAPTER I.                               |                |
| NOW AND THEN. . . . .                    | J. M. O. . 15  |
| CHAPTER II.                              |                |
| THE FIVE POINTS. . . . .                 | I. M. . 31     |
| CHAPTER III.                             |                |
| THE OLD BREWERY. . . . .                 | I. M. . 44     |
| CHAPTER IV.                              |                |
| LIGHT SHINING IN DARKNESS. . . . .       | I. M. . 64     |
| CHAPTER V.                               |                |
| THE MISSION WORK. . . . .                | I. M. . 76     |
| THE NEW MISSION HOUSE. . . . .           | J. M. O. . 80  |
| CHAPTER VI.                              |                |
| THE REFORMED INEBRIATE. . . . .          | I. M. . 94     |
| TRIUMPHANT DEATH. . . . .                | I. M. . 163    |
| CHAPTER VII.                             |                |
| SEED SOWN IN THE MORNING. . . . .        | J. M. O. . 108 |
| THE RESCUED FAMILY. . . . .              | C. R. D. . 116 |
| CHAPTER VIII.                            |                |
| MARY D——. . . . .                        | C. R. D. . 125 |
| THE DYING MOTHER. . . . .                | C. R. D. . 130 |
| THE DYING MOTHER'S LEGACY. . . . .       | I. M. . 135    |
| CHAPTER IX.                              |                |
| THE TWENTY-SHILLING PIECE. . . . .       | C. R. D. . 141 |
| THE WITHERED ARM. . . . .                | C. R. D. . 147 |
| CHAPTER X.                               |                |
| THE CHILDREN OF THE FIVE POINTS. . . . . | I. M. . 152    |
| THE DYING GIRL. . . . .                  | I. M. . 156    |



| CHAPTER XI.                                                       |          | PAGE |
|-------------------------------------------------------------------|----------|------|
| WILD MAGGIE. . . . .                                              | J. M. O. | 162  |
| THE CHILDREN THAT SWEEP THE CROSSINGS. . . . .                    | J. M. O. | 167  |
| LITTLE ELLIE. . . . .                                             | J. M. O. | 170  |
| SHADOWS. . . . .                                                  | J. M. O. | 171  |
| GLEAMS OF LIGHT. . . . .                                          | J. M. O. | 173  |
| CHAPTER XII.                                                      |          |      |
| THE ASTOR HOUSE BEGGAR. . . . .                                   | C. R. D. | 177  |
| MAGGIE RYAN. . . . .                                              | C. R. D. | 182  |
| THE TIDY BEGGAR. . . . .                                          | H. S.    | 191  |
| CHAPTER XIII.                                                     |          |      |
| <i>Sketches from a Missionary's Note-book. B. M. A.</i>           |          |      |
| THE DEAD CHILD. . . . .                                           |          | 195  |
| THE DEAD CHILD IN LEONARD STREET. . . . .                         |          | 197  |
| A WOMAN IN COW BAY. . . . .                                       |          | 198  |
| THE IRISH WAKE. . . . .                                           |          | 202  |
| CHAPTER XIV.                                                      |          |      |
| THE ONE INFIRMITY CONQUERED. . . . .                              | J. M. O. | 204  |
| NIGHT SCENES IN THE OLD BREWERY. . . . .                          | J. M. O. | 214  |
| CHAPTER XV.                                                       |          |      |
| THE MAYNOOTH PRIEST. . . . .                                      | I. M.    | 223  |
| THE RICH POOR MAN. . . . .                                        | C. R. D. | 239  |
| CHAPTER XVI.                                                      |          |      |
| THE LAST OF THE BLENNERHASSETTS. . . . .                          | I. M.    | 246  |
| THE LITTLE ITALIAN BOY. . . . .                                   | H. S.    | 263  |
| MORAL INFLUENCES. . . . .                                         | I. M.    | 267  |
| PIC-NIC OF THE FIVE POINTS' MISSION SUNDAY SCHOOL. . . . .        | I. M.    | 268  |
| THANKSGIVING SUPPER AT THE FIVE POINTS, IN 1852 AND 1853. . . . . |          | 277  |
| CHAPTER XVII.                                                     |          |      |
| A VISIT TO THE CRYSTAL PALACE. . . . .                            | I. M.    | 290  |
| CONCLUSION. . . . .                                               | I. M.    | 300  |

## THE OLD BREWERY,

AND THE

## NEW MISSION HOUSE.

### CHAPTER I.

NOW AND THEN.

BEFORE presenting a picture of the Five Points in the days of its "bad pre-eminence," it may not be uninteresting to look at it ninety years since, as we find it in an old map\* of the city of New York, as surveyed in 1766, and 1767. On this map, dedicated to "Sir Henry Moore, Captain General and Governor in and over his Majesty's Province of New York," we see Fresh Water Pond on this spot. Broadway then terminated at Duane street, and the Hospital was in the country. Orange street ran on the margin of the pond which prevented Queen, now Pearl street, from pursuing its present course. From this pond which extended towards Cana-

\* Now in the possession of The New York Society Library.