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That God in all things may be glorified through Jesus Christ.—PETER.

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The Missionary Spirit of the Christian Religion Illustrated in the Progress of Christianity from its Rise to the present time.

In the year 1620 a considerable number of Non-conformists emigrated to America, having obtained a patent for the establishment of a colony and the free exercise of religion. These were followed by a more numerous company in 1629. This new colony received the designation of New England. Rev. John Eliot, a holy and zealous young minister, joined the emigrants in 1632. For fifteen years he was the faithful and laborious pastor of a congregation at Roxbury, near Boston. During this period he was deeply affected by the miserable and destitute state of the North American Indians. He studied their difficult language, and occasionally preached and prayed among them; and he had the happiness of seeing, not only an increase of civilization in some of the Indian tribes, but also of witnessing the influence of the Gospel upon the hearts of some of the people. In 1646, he devoted himself to a mission among the native tribes, having accomplished the difficult task of a translation of the Scriptures into the Mohican dialect. Two editions of this version were afterwards printed; the first at Cambridge, in New England, in 1641—4, in quarto. Of this edition Dr. Cotton Mather states two curious facts, that this was the first Bible ever printed in America, and that the whole of the translation was written with one pen. The second edition was published in 1685, in quarto. Towards this impression and the mission generally, the Hon. Robert Boyle gave \$500.—Eliot was afterwards assisted by other zealous and able missionaries, among whom John Cotton and the Mayhews, are worthy of special attention. The former possessed such skill and dexterity in the Indian tongue, as to have the correction and emendation of the second edition of the Bible committed to him. The family of the Mayhews was eminent for its missionary spirit. The Rev. Thomas Mayhew was an excellent evangelist to the neighboring heathen. In a few years two hundred and eighty-two Indians renounced their false gods and turned to the Lord. After the death of this excellent man, his father, the governor of Martha's Vineyard, felt so much concern for the poor Indians, that, seeing no probability of a regular minister to succeed his son, he applied himself with great diligence to the attainment of the language, and then preached to them with acceptance and success. He continued to labor among them to the age of ninety-three, and had the pleasure of a pious grandson associated with him.

Hiacomes, who afterward became a preacher of the Gospel, was the first fruits of the mission. This convert, though opposed and derided by his brethren, manifested so much boldness and intrepidity in the cause of Christ, that many were induced to renounce their former idolatrous practices, and embrace the Gospel. In 1650, such was the anxiety of a considerable part of the Indians to hear the word of life, that Mr. Mayhew, to accommodate them, preached weekly at different parts of the island. About this time, schools were established among them. In 1674, there were supposed to be 2 or 3,000 Indians on this and a neighboring island, of whom, 1,500 were praying Indians; 50 were regular church members.

Soon after this, the number of Indians began to decrease, so that, in 1792, the whole number amounted only to about 440. While the Indians were fast verging towards annihilation, the zeal of the Mayhew family in bringing them to a knowledge of the truth did not abate. Five successive generations have been indefatigable laborers on this and the neighboring islands.

CENTURY XVIII.—The eighteenth century opened by the institution of the Society for the Propagation of the Gospel in Foreign Parts. The Danish mission to India was undertaken early in this century, in consequence of representations to the king, Frederic IV., by one of his chaplains. Application having been made to the professors of divinity at Halle, for suitable persons to engage in such a mission, Messrs. Zeigenbalg and Platschow were recommended and appointed. In 1705 they sailed for Tranquebar, on the Coromandel coast, and arrived there on the 9th of July, 1706. These missionaries were followed by three others, who arrived at the Cape of Good Hope, in 1709. This mission was early assisted by the English Society for the Propagation of the Gospel, which sent out a printing-press, with the requisite apparatus of type, &c., and one hundred reams of paper, accompanied by Joseph Fincke, a native of Silesia, as a printer. By this means the missionaries were enabled to print a number of books for the use of the Malabar School, which they had commenced, besides various tracts, but especially a translation of the Scriptures into Tamil, begun by B. Zeigenbalg, and completed by B. Schultze. In 1714, B. Zeigenbalg returned to Europe for a short time, and on that occasion was honored with an audience by the king, George I., who took much interest in the success of the mission. He was also patronized by the "Society for the Propagation of Christian Knowledge." The king and the Society encouraged the Oriental missionary to proceed in his translation of the Scriptures into the Tamil tongue, which they designated "the grand work;" the former

addressing them letters of commendation and encouragement, signed with his own hand.—After the first missionary Zeigenbalg had finished his course, he was followed by other learned and pious men, upwards of fifty in number in the period of a hundred years; until the missions became absorbed in the Indian Missions of the Church of England.

In 1714, the King of Denmark established the Royal College of Missions at Copenhagen, for the instruction and preparation of missionaries. In connection with this college, the celebrated University of Halle, in Saxony, may very justly be noticed, not only on account of its general objects, but more especially from its having provided the Danish mission with its first missionaries, and several others, profoundly learned and most able men. This extraordinary institution was begun by the pious Dr. Herman Augustus Francke, as an orphan house, erected by voluntary donations, and continued increasing in other departments of an important nature until it became deserving of royal patronage, and the designation of a university. Connected with the institution are an oriental and theological college, for the study of eastern languages; and the instruction of missionary candidates; a medical school, a seminary for catechists; and an extensive printing-office, chiefly for the purpose of printing and circulating the Scriptures in different parts of Europe. The Canstein and Jewish institutions are also intimately associated with the other benevolent establishments of Halle.—The Canstein, or Bible Institution, was established in 1710 by Charles Hildebrand, Baron de Canstein, for the purpose of printing and selling Bibles and Testaments at a moderate price, in order to secure a more general circulation of the Scriptures. In 1805, above three millions of copies of the entire Bible or Testament had been distributed. The founder of the Jewish institution, formed professedly for the conversion of Jews and Mohammedans, was Dr. John Henry Callenberg, one of the pupils of Professor Francke, and afterwards Professor of Divinity in the University of Halle. One of his most eminent coadjutors was Mr. Stephen Schultz, who was many years engaged in the East, in missionary labors, and returned from Turkey to Halle in 1756.

In reverting to the Danish missionaries, it will be satisfactory to learn, from the following questions, propounded to their missionaries, that their instructions were Scriptural and sound: "Have you discovered some true working of grace in the souls of the catechumens? Are you sure there is more in their conversion than a bare external compliance with, and verbal confession of the Christian doctrine? What proofs and indications have you of an inward work of grace?" The venerable Schwartz was one of the missionaries sent out by the Danish College, though afterward supported by the English Society for Promoting Christian Knowledge, which has uniformly aided the Danish Missions, by the entire or partial maintenance of many of its valuable missionaries.

The Danish mission to Ceylon was commenced in 1721, by Rev. Hans Egede. This devoted man had for thirteen years felt a desire to convey the Gospel to that inhospitable country, and made repeated but ineffectual attempts to carry it into execution. At length he succeeded in raising a subscription of 8,000 rix dollars, and purchased a ship to convey himself and several settlers, who proposed to winter in Greenland. The king sanctioned and aided the enterprise, and settled upon Mr. Egede a salary of \$300 a year. On their arrival they proceeded to erect a habitation, much to the displeasure of the natives, who called on their conjurers to destroy them. Mr. Egede attempted to convey the people a knowledge of the most important facts of revealed religion by pictures, but the following year he gained some familiarity with the language, and was able to undertake oral instruction. The arrival of a colleague in the succeeding year strengthened his hands, but though the people listened attentively to what was told them, they showed no personal interest in his preaching. Some of them, indeed, seemed pleased with the doctrine of the immortality of the soul, but the impression produced was faint, and their curiosity soon satisfied. In 1728, the King of Denmark resolved on prosecuting the work with increased energy, and a large colony, with additional missionaries, was sent out, and established a new settlement 200 miles northward of Good Hope, the station founded by Mr. Egede. But the severity of the winter and the ravages of a malignant disease made them discontented, and the accession of Christian VI. to the Danish throne put an end to the enterprise. The colonists were ordered home; Mr. Egede's salary was stopped; and he was offered the post, or resigning on his own responsibility, with such persons as he could induce to stay with him. He obtained a supply of provisions for one year, and then men to remain during the winter, and with a heavy heart bade adieu to his two colleagues, who returned with the colony. A vessel arrived the next year with provisions, and having a valuable return cargo, the king was encouraged to renew the trade, and made a generous donation to the mission. This intelligence gave fresh strength to the lonely missionary, but his faith was doomed to a severe trial. A young Greenland who had visited Denmark came back, and shortly after died of a disease that proved to be the small-pox. The contagion spread rapidly, and raged for twelve months with such fatal effect, that for thirty leagues north of the

settlement, the country was almost wholly depopulated. Such was the alarm and consternation of the natives at this visitation, that many committed suicide. Mr. Egede, in conjunction with the Moravian missionaries, who had recently arrived in the country, did all that untiring benevolence could do to alleviate the physical sufferings and comfort the heart of the unhappy Greenlanders; they were much affected by their kindness, and manifested the liveliest gratitude. The mission was reinforced in 1734, by the arrival of three assistants, one of them a son of Mr. Egede. The venerable pioneer, regarding the number as wholly inadequate, returned to Denmark. His representations led to the establishment of several new colonies, and the sending of additional missionaries. The efficiency and interest of the Danish mission shortly declined. It had not been wholly in vain, but its fruits were scanty, and the chief agency in imparting Christianity to Greenland was now manifestly committed to the United Brethren, or Moravians.

While attending the coronation of Christian VI., king of Denmark, at Copenhagen, in 1731, Count Zinzendorf was brought into intercourse with two Greenlanders, who had been baptized by Hans Egede, and from them he learned with regret that the Danish government had determined on abandoning their mission to that forlorn race. On the same occasion he met with a West Indian negro, of the name of Anthony, who told him that while in the island of St. Thomas, when sitting alone on the seashore, he had frequently and earnestly sighed for a revelation from heaven. By a remarkable providence of God he had been brought to Copenhagen, where he had received instruction in Christianity, and was baptized. Having enlarged in a touching manner, on the deplorable state of the negro slaves of St. Thomas and referred with anguish of heart to the miseries endured by a beloved sister, who, like himself, had sighed for the light of truth; he added that if God were to send teachers to instruct the negroes in the way of salvation, he had no doubt that his sister, and many others similarly affected, would gladly embrace Christianity.

These accounts of the poor Greenlanders, and of the West Indian slaves, greatly affected the benevolent mind of Zinzendorf, and on his return to Herrnhut in July, he communicated his impressions to the congregation. So powerful was the effect of his narrative that several of the brethren immediately offered themselves for missionary service to the West Indies and Greenland.

This extraordinary land of Christian disciples, the feeble remnant of a once numerous body, that for a century and a-half, against powerful enemies, maintained the doctrine of revealed truth in Bohemia and Poland, found a refuge from persecution on the estate of Count Zinzendorf, at Bethlehem, in Upper Lusatia. Thousands had been driven into banishment, and in their scattered condition, they and their descendants had either been absorbed into other communities, or had lost in a great measure their faith which had been sealed with the blood of so many martyrs and confessors.

It is now, (October, 1854,) 122 years since the Moravians entered the great field of missionary enterprise; and though their congregation at the time they commenced their efforts in 1732 consisted of little more than six hundred persons, most of them poor and despised exiles, such was their zeal and disinterestedness in their Master's service, that less than nine years after, they had sent missionaries to Greenland, to St. Thomas, to St. Croix, to Surinam, and to Berberie, to the North American Indians, to the negroes of South Carolina, to Lapland, to Tartary, to Guinea, to the Cape of Good Hope, and to the island of Ceylon.

To be Continued.

A Model Prayer-Meeting.

Has any Christian, now living, ever seen a prayer-meeting at which all the members of the Church within whose bounds it was held were present? I never have; and I never recollect to have read of one such meeting—the prayer-meeting held in Jerusalem just before Pentecost, A. D. 33. Of that meeting it is recorded: "These all continued, and the number of the names together were about a hundred and twenty."

And this prayer-meeting appears the more remarkable, because, 1. It was held at the warmest season of the year, (near the end of June,) a season at which the heat in Jerusalem is often very oppressive.—In our large city churches, at the present day, it is a difficult matter to get even a handful together, for a prayer-meeting, in any warm weather.—Those who are regular in attendance, at other seasons find in the oppressive heat a satisfactory reason for absenting themselves.

2. It was held at the time of a grand festival, and when Jerusalem was full of strangers.—"Parthians, and Medes, and Elamites, and dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians," were there. I recollect, sometime ago, when a large commercial convention was in session in the city of my residence, an active member of the church came to the pastor, and suggested that it would be well to suspend the prayer-meeting for that week, since the people

would be so much taken up with the duties of hospitality, and so much interested in the discussions of the convention, that they would not feel like going to the prayer-meeting. I suppose he thought, "We do not often have a commercial convention, but we can have a prayer meeting at any time."

3. All the female members of the church were there; and this, notwithstanding the disadvantages alluded to as to its being a festival time, when they probably had guests to entertain. How they all contrived to get to prayer-meeting at such a time, Luke does not tell us. He simply says, "The women, and Mary, the mother of Jesus," were there. At the present day there does not seem to be any insuperable difficulty in the way of the female members of our Churches getting to a party, or a concert, or a popular lecture; but to get to a prayer-meeting, especially if they have not a pious father, or husband, or brother, or son, to accompany them; or if they have friends or strangers staying with them, is one of the few things in which their "woman's wit" is altogether at fault.

I once heard an old pastor remark that he looked upon his weekly prayer-meeting as the pulse of his Church; its beat, strong, full, and regular, indicating a healthy state of the body. Certain it is that there seems to be almost as intimate a relation between the prompt and full gathering of a Church at the prayer-meeting, and the outpouring of God's Spirit upon that Church, as between the gathering of the cloud in the heavens and the descent of the summer's shower.

I have heard the question asked, Why have we no Pentecostal revivals in our day? May not one principal reason be, We have no ante-Pentecostal prayer-meeting now-days.—Presbyterian.

Why the Theatre cannot be Reformed.

I propose to treat this subject under two divisions, and to show—

First, that the Theatre as at present organized, cannot be reformed; and

Secondly, that, if organized radically different, and reformed thoroughly, it would soon degenerate and would become impure. First, then, let us see why the theatre, as at present constituted, cannot be reformed.—We know that it is simply a place of amusement, carried on as a money speculation, and dependent for its profits upon the gratification of its managers must touch the fountain of pleasure in the human heart, or else it will not pay. The theatre never can be a reformatory institution, while depending upon popular gratification for support. Reform, from its very nature, must go against the evil desires of mankind; and the great majority of mankind will not pay for the privilege of having any desire crossed. The theatre, then, must needs slide easily down the social stream, accommodating itself to men about as it finds them, and forming a tolerably fair index as to their true interior life.

It is quite evident, then, that the theatre cannot rise in moral character above the average of society. Now, what is the average of moral character in New York? Is it pure? We know it is far otherwise—the natural tendencies of the human heart are towards the gratification of pride, ambition, avarice, lust, and every evil passion, restrained by outside influences, but ever manifesting themselves in thousand-fold variety. We know that purity is attained gradually, through struggles and self-denials, made effectual by a most blessed Divine influence. Purity is not a natural growth—if it were, then at least some portion of the human race would rise to it without Revelation, whereas history shows abundantly that they sink deeper and deeper in pollution.

Now, it is evident that the Theatre must gratify these baser passions of mankind in order to become profitable. The proud man, the avaricious man, the ambitious man, the sensuous man, must all be gratified by the display of their own darling passions personified, trampling under human hearts, hopes and lives to gratify a God-defying selfishness. The passion of lust—more nearly universal than any other—how must that be gratified by the sly insinuation, the vulgar jest, immodest display and demeanor, and, more than all, by the representation of a criminal career.—Managers and actors understand this thing perfectly well. They know that the interest of an audience, many of whom are wearied by the day's labor, can be kept up much better by introducing these means. Does any one think that an actor of comedy, to whom a hearty laugh by a whole audience may be worth hundreds of dollars, will be scrupulous about the precise moral character of the jest which does the work? In negro minstrelsy we see the same thing. A fine musical performance gains much approval; but a vulgar way of stepping off the stage, by a man dressed as an actress, draws forth the most deafening peals of applause from an audience convulsed with laughter. It is idle to expect that actors will refrain from such means when they produce such popular effect.

If it were the end—a hearty laugh—all would be well; but the end is often far otherwise. How hard it is to eradicate the memory of a vulgar story, or an obscene jest. To what a low taste do they lead, until by such indelible the imagination was become like a loathsome cavern—a cage of unclean and hateful birds. From such an imagination must naturally flow evil deeds—

the result is just as inevitable as the rising of a river when the neighbouring hills and mountains are watered with heavy rains.—How many persons of both sexes, now indulging in open vice, and how many more in secret, may trace the beginnings of their evil course to impure thoughts suggested in the Theatre!

Recurring to the second point, I think that a reformed theatre would necessarily degenerate and become impure. If Dr. Bellows does not believe this, let him raise the funds, as for a benevolent institution, and start such a theatre, with a pious manager, actors of spotless character, and expurgated plays. After a little of the novelty was over, he would find his theatre in the condition of temperance houses in country villages, quite indifferently supported, compared to the fat, vicious rival over the way. Suppose the reverend Doctor's eloquent appeals responded to by the congregation of All Souls' (as other ministers are for missionary societies) and the benevolent institutions were supported, could actors of talent be secured for it? We know that the fame of drawing crowded houses stimulates their ambition far more than pecuniary reward. Those who have established their fame, have no inducement to make a hazardous change; and young aspirants would certainly soon leave a half empty theatre.

But, suppose all these difficulties overcome, there is yet another insurmountable difficulty in the way of keeping a theatre purified, which is, that the actors and actresses themselves will very probably become impure. We know this to be the fact, now, that most members of this profession are not pure in morals. Now, why is it? There must be some general reason for an effect so nearly universal; and that reason appears to be this—the profession of an actor is utterly opposed to the laws of growth in true excellence. We were not made to personate other people, but to develop our own individual natures. We were not made to seek the praise of men, but to seek "the honor that cometh from God only." The distinctions between right and wrong must be obliterated by the habit of personating both indiscriminately. The actor, dependent upon the breath of popular applause, must become inordinately vain, proud, and consequently mean, (for meanness is near akin to pride;) his vanity will lead him to the use of unworthy means for surpassing his competitors, and immoral means for attaining popularity, to suppress which would require a censorship more strict than Dr. Bellows or any one else could invent.

And if the man would become vicious in this false position, what would the woman become? How must feminine modesty be broken down by so many public appearances—how must vanity and pride be pampered until they are too strong for control, and most powerful to urge the soul on its downward course. In conclusion, it appears to me, first, that the theatre cannot be reformed while depending upon popularity for support; and secondly, that if reformed, it must needs be supported by a benevolent institution, and would probably fail of offering any but indifferent actors, while the latter would necessarily deteriorate in moral character. Is it wise to attempt such a reform? Nay, the theatre will not be purified until society becomes pure, and when that blessed time comes—as it surely will come—we shall have no theatres.—[Cor. of the N. Y. Daily Times.

A Pastor's Experience.

Three years had now passed away, and no conversion had occurred. With my preaching all my people appeared to be well satisfied. Some said if the church would awake, we might see a different time. Some said we need not look for a constant revival. Others still thought that in his own good time God would come by his Spirit, and his work would go on.

But, as a pastor, I was going to the judgment-seat, to meet my hearers. Had I done all I could? Was there nothing in my manner; was there nothing in my heart, that grieved the Spirit? I trembled to answer such questions. I took the "Saints' Rest" into my study, determined to see if Baxter had anything appropriate to my case. I had not read far before a spirit of fear and trembling came over me. What if I should lose heaven at last? Then all my life came up in solemn review. The ruin of the damned, who lose heaven and endure the torments of final despair, seemed a great and terrible reality. But the light of God's countenance seemed taken away from me. I felt undone.

Sabbath came. I must preach. But I could think of nothing but those terrible comparisons of Baxter about what the lost sinner will lose, and what he will endure if he sinks to hell. I preached to Christians as one that felt most deeply for false professors, but most of all for myself. My sins against the law, against the mercy of God, against the pity of Jesus, seemed sinking me.

In my congregation, I observed a lady appeared to swallow every word. I went soon and visited her. She was impenitent. She felt like a ruined sinner. She was afraid there was no mercy for her. I told her, her sins were much greater probably than she had any conception of. I visited her the second and the third time. She had not a tear to shed. She had taken sides with the law, justice, and judgment, against herself.

She was in bitter anguish. She said she was lost, that she could not pray, that nothing in the Bible gave her the least hope. I saw her again. I found her sinking into terrible gloom. She wanted to know if I thought there could be any hope. At this, I betook myself to Calvary. I showed her the Rock that was cleft. I showed her the boundless compassion of Jesus. It was while talking with her of the abounding mercy of God, that light broke in to my own mind. My own despair gave way to a flood of joy. I left her, and sought a place to weep for joy. I beheld the ever blessed Saviour. I felt the streams of mercy flowing warm from his pierced side.

But as soon as I left her, she thought her last hope was taken away. She thought that I despaired of her conversion, and for this reason had suddenly left her. Then she went away alone. Her sins were like mountains. No friend could help her. She stood on the crumbling brink of woe. It seemed to her that she deserved eternal despair. It was then that she dropped on her knees, and cried in bitter groans. It pleased the Saviour now to show her his compassion. She wept. Tears fell in gushing streams. She thought, O how could I have sinned against such love, such pity, such glory?

When I next saw her, she appeared like one who could not forgive herself that she had lived all her days in sin. But O, the love of Jesus to her she could never tell.

By this time, wherever I went in all my parish sinners were awakened. My inquiry meeting was crowded. My congregations were solemn. But this was the type of the work from first to last: whether penitent or impenitent, all took sides with justice against themselves, and sued for mercy as the last hope. And when the converts offered themselves for admission to the church, mercy was all their plea.—American Messenger.

The Bible for Everything.

Dr. Hall in his *Journal of Health* for May, speaking of the importance of inhabiting houses in their structure and situation favorable to health, refers as follows to the Bible: There is more sound practical hygiene, on the subject of healthy houses, in the fourteenth chapter of *Leviticus*, from verse thirty-four, than in all the skulls of all the Health Commissioners and Common Councils of all the cities of Christendom. Pity it is that we don't read our Bible more—that great book which contains the leading principles of what is indisputably good, and useful, and true, in all that really pertains to human happiness; and pity it is, that the Sunday newspaper, and the trashy weekly, and the enticing story-book, for childhood, and hoary age, on subjects pertaining to the world, and party-preaching, and infidel peripatetic lectures, with their new fangled curdies for human amelioration, and their insane theories for elevating the masses—pity it is, we say, that all these things so attract attention, the Bible the best book of all, the wisest in all its theories, and in all its practices safe, has become a sealed book to the many, and any other volume on the centre, or side-table, is opened sooner than it. O! hie me to the "old paths" and to times of lang syne, when the Saturday afternoon Bible class was the thing talked of and prepared for during the week; its leader, a William Wallace, and then a John McFarland, a pupil of the elder Mason. And these same youthful Bible learners, the men of their generation, where are they now? What are they doing? Why, they are scattered through this whole land, East and West and in other lands, leading men every where, as Secretaries, as Professors, as Presidents of Colleges, as influential editors, clergymen of mark, and higher still, as Missionaries to the distant heathen, and the privy counselors of kings! Let us tell you, reader, a Bible man, a man whose principles are founded on Bible teachings—is a man everywhere whether a shoe-black or an emperor; more, the only man who can be safely trusted, in all God's universe.

A Thousand Prayers.

"Who ever offered so many?" You have during the last year, if you have kept the resolution of the Psalmist, "Evening and morning, and at noon, will I pray." A thousand prayers! Have they all been answered? Were they all "the effectual fervent prayers of the righteous, which avail?" What reason have you to praise God, who enabled you to offer them.

Has your heart not been right with God, so that in all these there has been only the form of prayer?

Perhaps a parent, child, or friend, has prayed so many times for you. Will you resist the Spirit of God, and sink unsanctified under the weight of so many prayers?—American Messenger.

STREET EDUCATION.—A City Missionary visited an unhappy young man in our jail, waiting his trial for a State Prison crime. "Sir," said the prisoner, tears running down his cheeks, "I had a good home education; it was my street education that ruined me. I used to slip out of the house and go off with the boys in the street. In the street I learned to lounge; in the street I learned to swear; in the street I learned to smoke; in the street I learned to gamble; in the street I learned to pilfer. Oh, sir, it is in the street the devil lurks to work the ruin of the young."