

Religious Intelligencer.

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."—Peter.

VOL. XXXIII.—No. 11.

SAINT JOHN, N. B., WEDNESDAY, MARCH 17, 1886.

WHOLE No. 1674.

Those subscribers whose payments for the year have not yet been made will confer a great favour by remitting at once. The business of the paper requires every dollar due. Please send it along by next mail.

POISONED.—The use of wall-papers containing arsenic is injuring the health of many. Some chemists and some newspapers call for laws to prohibit the sale of these deleterious "hangings." But—asks the *Advocate*—have these people forgotten that "prohibition does not prohibit?" Cannot they see that, in spite of law, men will continue to make arsenical wall-papers, and that other men will continue to buy them? Cannot they see that prohibition is an unwarrantable and unconstitutional interference with the rights of citizens? If a man prefers an arsenical paper for his drawing-room or bed-chamber, what right has the State to deny him the privilege? Or is the sale of poisonous paper-hangings to be classed with that of skimmed milk and immature veal? And is the prohibitory power of law to be paralyzed only in the presence of that awful traffic which in a single year ruins more men in soul and body than the other evils could harm in a century?

BAPTIZING A PURSE.—A Washington, D. C., correspondent says: "Miss Margaret Winning Leitch, one of two sisters from Ryegate, Vt., of Scottish parentage, formerly of the United Presbyterian church, now missionaries of the American Board, in Ceylon, lately told her scholars the following incident: 'A man, being converted, was about to join the Baptist church. When he was going down into the water to be baptized, he handed his pocket-handkerchief to a friend to hold. In doing so, his purse fell out. The friend said, "I will hold that too; you will not want it to get wet." But the man replied: "No, when I go down into the water, I want my purse to be baptized with me." We may well agree with the missionary in her wish that there were more Christians and more temperance workers with baptized purses.'

STRIKING A BALANCE.—We hear that Egyptologists have exhumed a remarkable business correspondence between Pharaoh and Moses. Mr. Ingersoll is hard on Moses about the jewelry which his people borrowed and carried away. Bob says, "Honest, now, do you call that a square transaction?" The alleged correspondence was like this:

Messrs. Moses, Aaron & Co.
GENTLEMEN,—You and your people obtained a loan of me and my people of sundry gems, gold and bronze rings, and nose and ear ornaments to the value of 500 shekels of silver, of which an itemized bill is inclosed. Please return the same, or remit the amount by certified check, and oblige,
Respectfully yours,
PHARAOH.

Mr. Pharaoh Rameses.
MY DEAR SIR,—Yours, inclosing bill, received, and contents noted. I enclose you statement showing balance due. We have put our wages at the lowest figure short of starvation, and they amount to 12,000 shekels of gold. Please deduct the amount of your bill, and ship the balance in specie, via Joppa, and much oblige,
Very respectfully yours,
MOSES, AARON & CO.

Ingersoll says he is the workingman's friend, and yet he insists that Pharaoh was right in chiseling his workmen out of their wages.

"SCANTY ATTIRE."—The *Churchman* of last week contained a trenchant denunciation of the scanty attire of women on many occasions in fashionable society. "Even secular journalism," it says, "is scandalized and affronted at the insolent indecency in dress of reputable women now in vogue in such assemblies." The *Churchman* then goes on to say: "The people have long suffered from the moral perversity of modes and fashions. The old question of religious art is involved, but the esthetics of dress are limited by moral determinations. We have nothing to do with those candid Pagans who attire themselves literally in the service of the world, the flesh and the devil; but with Christian women the question changes, and we are justified in demanding a practical recognition of St. Paul's injunctions concerning the costume and presence of a Christian woman." Here is an appropriate and important field for the new Social Purity Department of the Woman's Christian Temperance Union. The evil is one which will disappear, among all Christian women, before a few plain words from the right quarter. The immodest dances of the day is another evil which can be effectively treated by the same agency. The relation of the theatre of to-day to good morals, is another subject, which cannot be overlooked in any comprehensive outline of their work.

Our Contributors.

HOME.

NO. III.

In the last article I treated home government. I in this I propose to treat home discipline.

Home discipline is the method of regulating and executing the principles and practices of home government. It is the education of obedience. It includes the rein and the rod. It involves a reciprocity of duty—the duty of the parent to correct, and the duty of the child to submit. The proper treatment and correction of family errors are the true secrets of home happiness and well regulated family discipline. "He that spareth his rod hateth his son; but he that loveth him, chastiseth him betimes." Children by nature are depraved, and, if left to themselves, will choose evil rather than good; hence they must be restrained, corrected and educated in submission to properly constituted law.

There are at least two false systems of home discipline which we have observed in families, viz., discipline from the standpoint of law without love, and discipline from the standpoint of love without law. Home discipline from the standpoint of law without love involves the principle of parental despotism. It is legal severity and treats children as if they were brutes, using only corporeal punishment for correction. This hardens them, and awakens in them the stubbornness and rebellion of "the rough" and "the outlaw." The child, under such treatment, becomes like the oppressed and down-trodden subject, servile, brutish and rebellious. Those parents who thus treat their offspring must reap bitter fruits sooner or later. They might as well seek to "gather grapes from thorns or figs from thistles," as to reap from their scowls, frowns, scoldings and cruel lashing true reformation and religious training. That discipline that is always magnifying trifles, finding fault, scolding, storming, threatening and whipping, falling upon the child like a drizzling rain in a foggy day, casts a withering gloom over home that makes it a prison-house to the dear ones from which they will only be too glad to escape as soon as possible. Such discipline makes the government of the parent a reign of terror. It is unnatural, and revolting to human nature, to beat and crush with an iron heel the tender child of our hearts and hopes. It nullifies all the prayers and religious teachings those parents may employ for the salvation of their offspring and extinguishes natural affection; and no subsequent kindness can re-kindle its sacred flame. It is a sad day in the history of any family, when the bonds of mutual sympathy and filial regard are ruthlessly severed by unwise maltreatment on the part of the parents, and a reckless spirit of "don't care" on the part of the child. "Ye parents, provoke not your children to anger, lest they be discouraged."

Home discipline from the standpoint of love without law, is the other false system which we have mentioned. It involves the principle of parental libertinism. It does not so much consist in the want as in the neglect and abuse of discipline. The restraints may be sufficient and the threats abundant, but they are never executed. Parents, through their misguided sympathy, often connive at and even excuse filial disobedience. Such kindness is always most unkind. Their love is a mere passion, unguided either by reason or law. This is a poor evidence of true love. "He that loveth his son chastiseth him betimes." Eli was an example of undue parental indulgence. "His sons made themselves vile, and he restrained them not." This was the defect in the discipline of David's household, and that caused him to cry out in bitter anguish, "Oh Absalom, my son, my son, would God I had died for thee!" What would we think of a parent who would permit his sick child to die rather than to inflict the pain of giving the medicine that would cure? Would you call him a loving parent? Certainly not. Yet parents who indulge their children in wickedness and disobedience are doing what is equally inconsistent with true love. Such children will grow up lawless, headstrong and rebel-

lious; they will be elements of evil and discord in whatever society they may gain a position. This parental indulgence is the most fruitful source from which flow the drunkards, blackguards, and criminals that infest society.

It is sadly apparent that this undue indulgence prevails to a most alarming extent in the present day. Many parents seem insensible even to the necessity of any discipline, and think it is an infringement upon the liberties of the child. Mistaken parents! The liberty you wish for your child is such as the ship has which is out in mid-ocean with all sail set and no helmsman at the wheel or crew to manage her, free to go where she may be carried by every freak of wind or tide. What would you expect to be the outcome of such freedom? Wreck and ruin, of course, in the case of the ship. Similar results must immediately come to your dear boy if you allow him to drift unrestrained. WM. DOWNEY.

What is Needed in Order to the Speedy Evangelization of the World.

Why the grand question of a world's evangelization does not take strong hold upon disciples so as to fairly grip the conscience, the will and the pocket, is a mystery into which the angels must "look" in vain to find an adequate solution! It has been shown, mathematically and morally, to be possible and feasible by the year 1900 to have put the word of God into the hands, and to have preached the gospel in the ears of every human being, and this with so small an expenditure of men and means as to necessitate no real sacrifice on the part of the church. The proposition is so startling, yet so thrilling, that it compels the attention of every true believer, and inspires the desire to resolve to bear the "fiery cross" on from hand to hand, and from land to land, till its light shall shine everywhere. And now may it not be well to ask, What is needed to assure prompt and rapid evangelization throughout the wide world?

We answer:
1. First of all, the *evangelistic spirit* needs to pervade the church. No feature more marks the primitive days of the apostles than the universal activity of believers in "making disciples." When the apostles remained at Jerusalem, they that were scattered abroad by the persecution went everywhere preaching the word, talking about Jesus. The line which is now sharply drawn between clergy and laity did not then exist; there were no limits to the activity of believers in winning souls. We find a deacon not only preaching with great success, but even baptizing the Ethiopian eunuch. Every man who found Christ set about "finding" his brother or friend to bring him to Jesus and the gospel. To be a disciple was to make disciples. The church never made a sadder mistake than when she suffered this evangelistic spirit to decline, widened the breach between preachers and church members, surrounded the clergy with the exclusiveness of ecclesiastical caste, and in effect discouraged the idea, so eminent in scriptural, that Christ gives every believer a mission and commission to preach the good tidings in person, till no man shall need to say to his brother, "Know thou the Lord!" We must get back to the primitive spirit before the world is evangelized. No class of men can ever do the work for which the whole church alone is adequate.

2. We need *evangelistic zeal*, that, like our Lord's, shall consume as combustible fuel every inferior motive and desire. There is money enough in single hands to supply all necessary material. As much is sometimes spent in our large cities on single private dwellings as one of our large denominations gave for foreign missions in 1880. If our ladies should do as the Roman matrons did in the crisis of the nation's history, and lay their jewels on the sacred altars, their united value would prove to be not less than \$50,000,000; and if all the solid silverware and other articles of ornament and luxury were added, the amount would swell to the vast sum of not less than \$150,000,000. All this could be put into the Lord's treasury without even touching our food or apparel, our costly house or equipage. And let us think what a power would be felt like a lever to uplift the very foundations of the papacy, paganism and Mohammedanism, if the zeal of an aroused church should be directed to the use of the tremendous power of prayer for a lost world, removing mountain obstacles out of the Redeemer's highway.

3. We need most of all an *evangelistic baptism*. We must bear in mind that he who said, "As my Father hath sent me, even so send I you," also "breathed on them" whom he sent the "Holy Ghost." Pentecost endued and imbued them with "power"

to witness. Words, otherwise weak, became dynamic forces, that compelled a hearing and moved and shook the world. The Spirit of God came upon the witnesses and upon the hearers, and so the simplest testimony became the sword of the Spirit to pierce to the very heart, the hammer of God to break in pieces the flinty rock, and the fire of God to burn its way through all obstacles. The greatest need of the church to-day is to receive again the Holy Ghost in a new evangelistic baptism. It is not enough even to preach the truth of God without the power of God. We are betrayed into careless assent to the old pagan motto that "truth is mighty and will prevail" for the whole history of the world shows that the human heart is so desperately wicked that it will stubbornly resist and reject even the purest gospel unless it comes with the energy of the Holy Spirit in it. And no great baptism of the evangelizing spirit will come upon the church until we cry mightily to God as those who in the exigency of hunger cry for bread!

One word suffices to tell the whole story of our need. "We must be *in earnest*." We are "playing at missions." This matter of a world's evangelization, which is so solemnly laid by our Lord on his church, is the most colossal business scheme ever put before the people of God. Where is our spirit of enterprise? Who of all the hundreds of thousands of our church members, will do and dare for Christ and a thousand million of souls, what men daily attempt and risk for gold and gain? Oh for the day when the "children of this world" shall no longer put to shame the "children of light!" When at the bugle-call of our great Captain the hosts of God shall rally and follow "into the jaws of death," "into the mouth of hell," with the holy heroism of a divine endeavor and endurance, till every fortress of the foe is scaled, and on every rampart the flag of the Cross is unfurled.—*Evangelistic Record.*

PUNISHMENTS IN PERSIA.

The judicial punishments of Persia certainly seem very cruel, but the most enlightened rulers of the country insist that they are not vindictive; they are simply deterrent. The late Hissam-ul-Sultaneh, uncle of the king, was one of the most severe of provincial governors; yet, as he himself triumphantly pointed out, he shed less blood first and last, than his rivals, while the provinces under his government were remarkably free from crimes of violence. "I," he remarked, "take the great criminal red-handed, and I punish him in such a way that his punishment will not be forgotten, and that his fate will be a terror to evil-doers. Unlike you Europeans, I don't shut up the man for years; I have no grudge; my punishments are policy. I commence my governorship by severe measures toward criminals, to let them know whom they have to deal with. It is true I then mercilessly execute some of them, but there are no more crimes of violence during my tenure of office, no more unsafe roads, no burglaries. Murders—mostly unpremeditated murders—there certainly are, as there will be in all countries; I execute these men in a simple way. So do Europeans." These are the ideas of a great Persian statesman. The result in Persia is undoubtedly what the Hissam stated: the province is quiet, criminals are afraid, honest men are safe.

The ordinary punishments are the bastinado, fines, imprisonment (simple confinement), imprisonment in irons (the chain-gang), maiming, death.

The bastinado is administered upon the bare soles of the feet. Save by the king's express order, it is never nowadays carried to a fatal issue. The ordinary application of the bastinado means what we should term a "good hiding"—nothing more. In the eyes of a Persian there is nothing degrading in having "eaten stick." Within the last ten years the Muschir-ul-Molk, the then wealthiest man in Persia (the richest provinces in Persia), was severely bastinadoed; he was nearly seventy years of age. The bastinado is usually administered to all small delinquents who are not fined. It is the punishment of peccadilloes. The accomplices of criminals are usually bastinadoed to obtain confession. Criminals of the minor class, are generally bastinadoed and discharged. The sticks used are not, as in Turkey, heavy batons, but sticks tapering to a point. The best criterion of the real value of a bastinadoing may be arrived at from the reply of a soldier who, when I asked him which he would prefer, an ordinary beating on his feet such as was being given to one of his fellows, or the loss of a month's pay (7s. 6d.), answered, "Why, the beating of course." Criminals, when offered

the choice of a fine or the bastinado, always choose the latter. It must be remembered that the lower classes in Persia walk much barefoot, and that their feet are hard. Of course to a European a bastinadoing would be a terrible punishment. Mirza Abdul Wahab Khan, late physician to H. R. H. Zil-es-Sultan, told me that he had seen 2,000 sticks fairly broken over the feet of a criminal—say 6,000 blows. This was done by the Shah's farrashes: the man survived.

Fines vary according to the position of the person fined or the repacity of the finer. Simple imprisonment is dealt out to those who are guilty of robbery, or misdemeanor, or the greater crime of not paying their taxes. Imprisonment in a chain-gang or imprisonment in irons is reserved for crimes of violence, burglary, coining, or theft from the person. Maiming is resorted to for thieves from shops, cut-purses, and horse and cattle stealers. As a rule, a single joint of the finger is cut off for a first offense, the hand for a second; or the criminal is lamed by removing a portion of the *tendo Achillis*. Blinding of one or both eyes is now a rare punishment. Sometimes the ears are cut off or the nose slit, and the criminal is led through the bazar by the executioner. (It may be mentioned that at every execution the executioner levies, as a right, a fee of a few coppers from each merchant and shop-keeper.) Amputation of the tongue has not occurred within my knowledge during the last twenty years. Strange to say, in such cases the sufferer gradually regains the power of intelligible speech. The objection to surgical amputations in the East generally, and especially in Persia, arises from the terrible loss of caste to those who are maimed judicially.

Death—painless and instantaneous—is usually inflicted by throat-cutting. The simple punishment of death is mostly executed on murderers, robbers, and those guilty of crimes of violence, and on the sectaries of the Baab; it is also the penalty for high treason. In some cases men of high rank, condemned for the latter crime, are either poisoned or strangled. In my time Zohrab Khan, who could not pay his revenue to the crown, and therefore revolted, had his throat cut in Shiraz. He had surrendered upon a sworn promise that his life would be spared; but the Muschir-ul-Molk, his personal enemy, was actually present, reading the order for his death, when Zohrab Khan was executed at the back of the governor's palace. Within the last three years Houssein Kuli Khan, chief of the Bakhtiars, was offered a cup of poisoned coffee when the guest of the Zil-es-Sultan. On his refusing it, two farrashes stepped forward and strangled him. The only crime of Houssein Kuli Khan, a noble and enlightened man, was that he was too powerful.

The exceptional punishments in Persia are blowing from guns or mortars, crucifixion, walling up or burying alive, burning alive, and in the few capital punishments of women (who are usually strangled or wrapped up in a carpet and jumped upon, flung from a precipice or down a well). All these punishments have been inflicted within the writer's knowledge. Crucifixion in Persia is done against a wall; the sufferers occasionally live many hours. The crime of one man so executed was that of having stolen the golden necklace of the Prince Governor's horse: this was looked on as a sort of high treason. Some highway robbers who, among many other achievements, had looted and carried off the writer of this article (he fortunately escaped from them), and murdered a Syud, or holy man, were walling up alive near the scene of their crimes in hollow brick pillars. Eleven other highway robbers in one batch were thus buried alive in Shiraz in 1879, while a priest was burned to death in the public square of Shiraz just before my arrival in Persia. He was an exceptionally atrocious criminal.

The dreadful punishments in use, then, among the Persians will be seen to be no legend. The argument of one of the most enlightened of the provincial governors for the continuance of these atrocities, as *deterred*, has been given, but they are contrary to the wish of the Shah himself. The present king no longer presides at executions in the capital, which was still the custom when he ascended the throne. All criminals condemned to death are usually retained in prison, and respited from day to day, till every farthing has been wrung from them, their friends, and relatives, and then they are executed. The king, and the governors too, often permit mysterious escapes or exercise their prerogative of pardon on receiving a heavy bribe. At times great or powerful criminals are executed in prison and their bodies flung into the public square, or they are said to have died a natural death. To have been a great criminal is no bar to a man's advancement in Persia. One Rahim Khan, formerly a highway robber, and once under sentence of death, was frequently Deputy-Governor of the province of Ispahan, and farmer of the customs of the whole of southern Persia. The latter office he held till his death. He bribed freely.

Among Our Exchanges.

A SHAME.

It is coming to be the shame and disgrace of our jury system that its criminal lawyers can shield almost any murderer provided he has sufficient money to pay for the use of their talent.—*Advocate.*

"WHIP HER."

Three little girls were playing together. Two of them fell into a dispute, when the other said, "Whipper, Jennie, God will forgive you to-night." That is the way many Christians live. They do conscious wrong with the idea that "God will forgive you to-night."—*Christian Witness.*

DO YOU?

You "beat down" the price of the work done for you by a poor sewing woman who is compelled to take what is offered or starve, and then contribute for the conversion of the heathen to Christianity. And yet you do not know that you are a hypocrite.—*Nashville Advocate.*

APOSTASY.

We are on the high road of apostasy when we are continually asking, "What harm is there in this?" We have already come to the border of the land of sin. It is the sign of the feeblest and most testy faith. Whereas we should always be pressing the question, "Is there any good in it?" True piety never inquires for the "no harms" but for the "do goods."—*St. Louis Christian.*

THE WORST QUARREL.

There is a sort of quarrel, a quarrel where both factions believe themselves perfect, and differ on some infinitesimal phase of doctrine. These are sustained by their consciences in contending earnestly for the truth, and then they conclude that those who oppose them are in the gall of bitterness and the bonds of iniquity, and smite them hip and thigh in the name of the Lord. But often, to the impartial observer, they seem to be using Samson's famous weapon. "From all heresy, sedition, and strife, good Lord, deliver us!"—*N. Y. Ad.*

HOW MUCH RUIN?

Some time since, the *San Francisco Chronicle* said, "The publication of a sensational story paper, which is equivalent to a liberal education in crime, seems to be very remunerative. One of the proprietors of a notorious weekly journal of this stamp died last week leaving an estate which is valued at \$1,500,000. It would be interesting to know how many criminals now serving out sentences owe their first impulse to evil to this journal." All such criminals, and all the injured parties, are very likely to come to the surface in the day "appointed," and it will be more than interesting to such proprietors to see, in the light of that day, the significance of such an accumulation of wealth in the ruin accomplished of the fortunes, characters, homes, and souls of men.—*Star.*

NOT FITFUL.

A Christian should be a Christian always, and not by fits and starts. To be "converted" in March and fall away in September; and to have the same process repeated year after year, is to deceive oneself and bring one's religion into contempt. The late Rev. Dr. W. P. McKay says: "It is not an occasional or periodic earnestness that God requires, but a calm, constant, life-work. A man moving about this world with the Holy Ghost within him, prepared for anything, at every step, by every lock and word testifying for his Lord, conscious of no effort, but living in calm peace with his Saviour; God, in the un hindered power of an inner life, in the patient hope of a glory soon to dawn, is the type of God's true servant. His service does not depend on rank, circumstances, position, pay; he may be wealthy, or have to sweep a street, but his joy in the service is the same."—*The Witness.*

FUNERALS.

Our funeral customs are bad. If it is impossible to warm up a church before a funeral enters the service ought to be held in some chapel which can be made warm. Aged people and invalids often go to funerals who would not go to a well-warmed church on Sunday, and we have a proverb among us that one funeral begets another. Apart from that our funerals are bad in sentiment. For a crowd of strangers to visit a house and carry away the loved remains from those to whom they are dearest might be all very well if it were not for the fact that by this means the kindred are largely cut off from the service which appeals especially to them. We much prefer the English custom, according to which one is buried by his own kindred, and strangers are not expected to come in and crowd the family grief into upstairs rooms. As it is well, however, that all friends should have an opportunity of testifying respect, it would probably be well that where the service is held at a church that should be the meeting place for the many. Women, at least as much as men, should be expected to be present, and that without that rigidity as to mourning apparel which, at present, shuts them out from affording their larger share of the sympathy.—*Witness.*