

Religious Intelligencer.

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

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To every new subscriber, paying One Dollar, the "Intelligencer" will be sent till January 1st, 1887.

ANARCHISTS.—The anarchist is made up of equal parts of atheism and ignorance. He does not have law and order so much as he hates religion, and his skill in blasphemy is only equalled by his dexterity with a beer-mug. He is down on churches, schools, banks, and "bloated monopolies" in general, down on the family, society, and government, down on everything except the saloon.—N. Y. Observer.

CHURCHLY ARROGANCE.—The arrogance of the Church of England might be enoying if it were not so absurd. The Baptist Weekly tells of Dr. Dix's claims for "the Church."

Rev. Dr. Dix (of Trinity Church, New York), delivered a course of Lenten lectures on "The Modern Revolt from Christian Principles." In his fourth lecture, among the dangers threatening the Christian church, he notices "the repudiation of the sacerdotal and sacramental system," and he made this superstitious claim for these relics of superstition: "That the priesthood is perpetual, that a line of Christian priests succeeds to the old line of Levi; that there are men in the world who can do, by virtue of their ordination, what no man could do without it; that there are mystical rites conveying a spiritual gift, by virtue of God's Word making them efficacious instruments to that end." That there should be a general "modern revolt" from such absurdities does not surprise us; the wonder is that a few men of a small sect have the effrontery to claim such prerogatives.

THE NEWSPAPER IN JAPAN.—Among the great changes—says the Chicago Standard—which have taken place in Japan during the last quarter of a century, the increase—or rather creation—of the newspaper and its vast expansion is one of the most remarkable. Although newspapers are not an un-mixed blessing, yet their presence is an indication of the advance of civilization. Twenty-five years ago there was not a newspaper in Japan; now there are two thousand, more than in all Asia besides, and more than in any nation of Europe, with the exception of three. The introduction of the Roman characters into the language of the country has, undoubtedly, been one cause of the rapid growth of its periodical literature, which is mainly represented by its newspapers. One of the missionaries at Tokio, writing on this subject, says that the benefit of the change is simply beyond computation. By means of it, every Japanese student will save from absolute loss, sufficient years to put him through a university course. The old method caused learning to be a very close monopoly with the aristocracy; by this change, which opens the door to the many, it will become democratic, and not confined to the few.

SOCIAL MORALS.—The Chicago Herald recently published the utterances of Colonel Peter Donan, of Dakota, on his return home after a season in Washington. "He was disgusted and disheartened at the saturation of fashionable extravagance and vice which he observed there on every hand. He describes Washington society, as he observed it, as the ebullition of a social spew, in which the scum is ever at the surface. Champagne is as common, and is drunk as vulgarly and recklessly, as cider used to be at a Kentucky husking. Terrapin worth a dollar a pound is mused over by half-drunken diplomats, and carried off by the servants, like pork and beans at a Boston breakfast. Champagne bottles are spilled over \$1,000 dresses; swine in broadcloth put their fore-feet in the trough, stuff salads into their gullets with wooden spoons; and blear-eyed women, who haven't had two hours peaceful sleep in a month, bare their charms to the impudent, leering looks of libertines and drunkards. "I tell you if the pace is kept up at Washington as it has been," said the Colonel, "it will be a short time till the capital of America will be in as great danger of the Lord's wrath as were Sodom and Gomorrah. To me there seems greater danger to the stability of our Government in the wild and reckless dissipation now rampant in Washington than in any other evil that threatens us. I never want to go to Washington again as long as I live."

Our Contributors.

TRAINING CHILDREN.

Careful Christian parents, especially those whose children are yet young, and who have had little experience, might well be discouraged if they looked no higher for results of family training than into the homes of many professedly Christian people. Though we write the words, sadly and slowly, yet facts compel us to say that too frequently children who have been brought up tenderly, and at a family altar, turn out badly, and sometimes become profligates. But should this be so? Is it inevitable? Where is the fault? What saith the Scriptures? Solomon said, "Train up a child in the way he should go; and when he is old he will not depart from it." Is this true? We have heard parents, with an air of conceit, express doubts about the correctness of this saying of the wise man of the olden times. But for ourselves we firmly believe the teaching. A thousand times sooner would we humbly confess our own failure, than to call in question the truthfulness of God's word. It is to be feared that in these days of haste and anxiety to become rich, there is amongst many parents a lamentable lapse from the faithfulness and diligence of former times in the training of children in our homes. This ought not so to be. What is it Solomon says should be done to or with the child, that when he is old he will not depart from it? Is it to love, indulge, instruct, educate, pray for, send to Sabbath-school, or what? Train up a child in the way he should go, is the Divine injunction. If children are to be "brought up in the nurture and admonition of the Lord," and are ever to become "trees of righteousness, the planting of the Lord, that he may be glorified," we, who are parents, must do more for them than occasionally talk to them about things moral and religious. They must be grown in a home garden of proper soil, and like tender vines be trained around some firmly fixed support. There should be in every Christian home a deep-grounded realization of parental responsibility. The charge of Pharaoh's daughter to the mother of Moses, should be heard by every parent, as coming from God, "Take this child and nurse it for me." Let this be the supreme object in the hearts of parents, and a good commencement has been made.

Two things are essential in proper training. One is restraint, the other to allure and discipline. This work is not done in a single year. It requires patience and perseverance. The gardener who will have nicely trained vines, must restrain them from running where they are endangered, have pro- ceedings for them, and then with patience faster up here and there until he sees all climbing skyward. No child is trained who is not restrained. Restraint should not be angrily or even hastily exercised. It should be done affectionately, and yet firmly. Every parent should imitate the Heavenly Parent, who deals with His children in the spirit of "goodness and severity." Goodness without the severity degenerates into foolish fondness. Many children have been spoiled by this kind of sentimental treatment. Severity without the goodness would run into brutal tyranny, and would discourage and provoke to wrath. The mingling of the two is the Divine plan, and will lead to wholesome restraint. Eli failed not in affection for his sons, but he did grievously fail in the proper use of parental judicious authority. He "restrained them not."

The supports for these tender vines should be the parental life. By the force of parental example very much can be done towards drawing, alluring and bringing the child up in the right way. It is quite true that parents cannot pardon the sins of their children, nor bestow saving grace upon them. They cannot do God's work. But they may prevent many sins. It is also true that God will not do the work assigned the parent. But the real question here is, if parents do their duty, by example and otherwise, in the fear and love of God, training up their children for God, will He withhold His blessings? We trow not. It cannot so be. Has it ever been so? Before any blame Solomon, and say his counsel has failed, let them come up to the standard of his teaching.

Time and patience must both be used. Line upon line. Precept upon precept. It takes time and perseverance to train even an animal. What months of constant discipline are spent upon circus animals, or the trotting horse, before he comes up to the ideal of his trainer. Again and again is he carefully urged over the track, each spin expected to be a little faster than the previous one, until he is made to come up to fast time. Suppose parents, in proportion to the greater importance of their children, should thus spend time and persistent care in training them, what would the results be? Think you they would depart from it? What about the soldier? Who that sees him walk, but observes in this trained man, the military bearing? Will he ever depart from that "swing of conquest"? Never. In God's name let the children be trained. Let parents insist upon filial obedience. Let not those who fret, fume, scold, or indulge their children improperly, think they are training their families in the way they should go. It may be training. And in the way they do, or would go, but it is not in the way they should go. Sabbath-schools, day-schools, and other like agencies, may be used as auxiliaries, but cannot be substituted for family training. Parents should see to it, that they walk with God themselves, and that in their example is involved all they desire their children to become. If at first the little ones seem to fail, try and try again. Kindly and firmly train. Home should be the sunniest spot on earth, and thoroughly Christian. The Bible should be the family law-book, and God's blessing daily sought upon all undertaken in His name. The work properly commenced should be prosecuted. The child once initiated in the "way" should be kept therein, and then most assuredly when he is "old" he will not depart from it.

G. A. HARTLEY.

A GRAND PROTEST.

Rev. H. L. Hastings is the editor and proprietor of the *Christian*, an excellent paper published in Boston and having a very wide circulation. He is also the author of several books, and is constantly contributing by pen and voice to the cause of Christ. He preaches whenever and wherever there is an opportunity. Our readers will remember that certain preachers were not long ago arrested and fined for preaching on Boston Common. Mr. Hastings was one of them. The facts of the case and the punishment he received are set forth in the following document addressed by him to the Legislature of Massachusetts. It is the old story over of a city government in the hands of the rumselling and godless. "When the wicked beareth rule, then people mourn." Mr. Hastings' protest and plea is so vigorous, manly and Christian that we give it in full:

To the Members of the Legislature of Massachusetts:

The undersigned, a preacher of the Gospel of Christ for thirty-eight years, and for more than twenty years the editor and proprietor of the *Christian*, a religious paper published in Boston, being a native of the Commonwealth of Massachusetts, begs leave to call your attention to the following facts:

On the 17th day of May, 1885, after preaching by invitation at the chapel and warden in the State Prison at Charlestown, I went to Boston Common, and delivered a short address, as I had often done before on the public grounds of Boston, Providence, Washington, London, and Edinburgh.

For this offense, done in no spirit of defiance of the law, and with no warning from the authorities that it was forbidden, I was summoned into the municipal court, placed in the dock with twenty common drunkards, and fined ten dollars—the drunkards being fined one dollar each and costs—being told by Judge Adams on the Bench that it was an easy thing to get a permit to preach by applying for it.

The case was appealed, and I immediately made application to the Committee on Common for a permit. This has never been granted; and it has since been ascertained that this Committee had never granted a permit to preach on the Common prior to my arrest, and had voted to grant no such permit to any one.

The following Sunday, May 24, I was again upon the Common, and mindful of the city ordinance, I neither delivered a sermon or address, but read three passages of Scripture to an orderly assembly, reading portions of Matthew, fifth chapter, Luke, fifth chapter, and the twenty-first chapter of Revelation. For this offense I was again summoned into the Municipal Criminal Court, and fined thirty dollars by Judge Parmenter. This case was also appealed to the Superior Court, where on the trial (by my lawyer, of the case of Mr. W. F. Davis, which came first on the list), most of the evidence offered was excluded, and the jury were directed by Judge Aldrich to bring in a verdict of guilty, which they did.

The case was then taken up on exceptions to the Supreme Court, the exceptions were overruled, and on this 26th day of March, 1886, I was summoned into court and sentenced by Judge Pitman to pay fines amounting to forty dollars, and to stand committed until paid.

As I did not have the amount of money in my possession to-day, being a preacher without parish or salary, I concluded to accept the other alternative, and am now incarcerated in Charles Street Jail, Boston, for the unlicensed preaching of the Gospel and the reading of the Bible on Boston Common; having been unable to obtain a permit to preach from the Common Committee, the chairman of which was described by the Government's own witness in the case as "a wholesale and retail rumseller."

I have often preached the Gospel in jails, prisons and reformatories, but have never been myself a prisoner. When Thomas Hastings came to this country and was admitted a freeman in Watertown in 1635; and, in the councils of church, town, and General Court, endeavored to aid in laying the foundations of civil and religious liberty in Massachusetts, he little thought that the city of Boston would celebrate the two hundred and fiftieth anniversary of his settlement by arresting, fining, and imprisoning one of his descendants in Charles Street Jail for preaching the Gospel and reading the Bible on Boston Common.

Gentlemen of the Legislature! Guardians of the honor not only of the city of Boston, but of this ancient Commonwealth of Massachusetts, seven out of every eleven of the inhabitants of Boston are of foreign birth or of foreign parentage, and many of them come from lands where the preaching of the Gospel and the reading of the Bible has not always been as free as it is in New England. Shall such men be allowed to control the policy of our government and shape it in such directions as these?

During 63 days in 1885 the city government of Boston issued 2,589 permits to sell liquor and only two permits to preach the Gospel; and these two permits were issued only by the consent of the "wholesale and retail rumseller" who was chairman of Common Committee.

During the four years ending September 30, 1884, it is publicly stated that while 971 cases of persons convicted for selling liquor illegally, who had appealed to the Supreme Court, were finally disposed of, only nineteen verdicts of guilty were secured, and 729 cases were placed on file or *nolle prosequi*.

It, therefore, seems easy to get a license to sell rum, and if the sale is conducted illegally not one in twenty of those convicted who appeal are ever sentenced; but it is hard to get a permit to preach the Gospel, and if a man preaches without a permit, conviction is certain, sentence inevitable, and punishment sure.

Gentlemen, there are certain pages in the history of Boston to which no citizen refers with pride. The horse-whipping, flogging, imprisoning, and hanging of Baptists, Quakers, and the like are not agreeable memories. Time has moderated the severity of these ancient laws, but yet in the year 1886 Boston fines ministers for preaching the Gospel and reading the Bible to orderly crowds on Boston Common, because they are unable first to obtain the permission of a foreign-born "wholesale and retail rumseller" to do so; while at the same time the city authorities license Buffalo Bill to exhibit Indian Powwows, Pawnee dances, and the like for money on the Lord's day, in defiance of good order and State law; and I, a tax-payer of Boston, am not only taxed to pay for Sunday Band concerts, where sixty couples have been seen dancing at once on Boston Common on Sunday afternoon, but am also fined for reading the Bible there to crowds of those who are eager to hear it.

Is it not time for you, gentlemen of the Legislature of Massachusetts, to wipe off such blots from the fair name of the city of Boston, and spare her and her children the further repetition of such disgrace?

All of which is respectfully submitted by
H. L. HASTINGS.

Dated at cell No. 10, Charles Street Jail, Boston, Mass., March 26, A. D. '86.

If you politicalize prohibition you make it unfit for the notice or the handling of the church; but moralize it by making it unpartisan, and you concentrate upon it the Christian forces of the country.—Issue.

THE USES OF AN ENEMY.

The following suggestive article by the Rev. Dr. Deems is worth reproducing:

Always keep an enemy on hand, a brisk, hearty, active enemy. Remark some of the many uses of an enemy:

1. The having one is proof that you are somebody. Wispy-washy, empty, worthless people never have enemies. Men who never move never run against anything; and when a man is thoroughly dead and utterly buried nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is twofold; it permits you to know that you have faults, and are, therefore, not a monster, and it makes them of such size as to be visible and manageable. Of course, if you have a fault you desire to know it; when you become aware that you have a fault you desire to correct it. Your enemy does for you this valuable work which your friend can not perform.

3. In addition, your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch, namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes night, adjusts surroundings, that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing he will have put you in such a state of mind that you can not tell what he will do next, and this mental *qui vive* must be worth something.

4. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither your friend nor your enemy, and assails you, the indifferent one will have nothing to say, or chime in, not because he is your enemy, but because it is so much easier to assent than to oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything, and insist on proof, and *proving* is very hard work. There is not a truthful man in the world that could afford to undertake to prove one-tenth of all his assertions. Your friends will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertions of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests.

Follow your enemy around and you will find your friends, for he will have developed them so that they can not be mistaken.

The next best thing to having a hundred real friends is to have one open enemy.

EIGHT HOURS PER DAY.

The eight hour rule is now occupying public attention. If anybody thinks he can make as much money as he needs by working eight hours a day, he ought to have full liberty to try the experiment. It is simply a question of personal choice. There is no question that eight hours or even four hours per day of vigorous labor will enable mankind to live. The blanket Indian can live on two hours work. He wears but little clothing, sleeping in a wigwam on the ground, and eats his meat without fork or spoon. In the good old days when we worked fourteen to sixteen hours, there were members of the community who did not average four hours per day the year through, but they dressed in rags and were suspected of stealing chickens. Those of us who liked books, carpets, and a dearborn wagon to go to church in, worked for them, and got them. Those who liked loafing and rags better, had the benefit of their choice. Things have changed. The reaper, the sewing machine, the wood-and-iron working machinery give us more good things on ten hours of average work than we used to get for sixteen. The "poor man" may now have better home-fittings, if he let whiskey alone, than the "rich man" had then. But the grade of living has advanced all along the line. There are ten stitches put into a lady's dress now to one in

former times. For yellow crockery we now have painted china; for pewter we have silver-plate. When one comes to look at the top of life we find palaces and ocean yachts—such magnificence as no monarch could have two hundred years ago. Now the simple question is one of contentment. If we are content to move on a lower plane of living, and philosophically enjoy cheap surroundings, we can do so. But human nature is the same now that it was then. The majority of healthy, ambitious young men would rather work sixteen hours than eight, provided the extra eight hours will put them one-half ahead of their competitors. The sixteen-hour men will get there first, and be able to take a rest on the mountain-top of success, and look down at the eight-hour men plodding below for a bare subsistence. The basis of the present eight-hour excitement is a delusion in the minds of the unenlightened. They think that the time which they gain for idleness will be at the expense of employers, and not at their own. They have an exaggerated idea of the power of their employers—think they are gods or magicians, capable of making or reversing the laws of the universe. They do not know that, should the eight-hour rule become universal, that skill, talent, energy—brains—will have the same relative advantages that they have now. The plane of living would be lower, but it would be lower for all, and they must cut down twenty per cent from their living expenses along with everybody else. Time will teach them that lesson if the experiment be tried. But the strong and ambitious will never consent to it. They will drive ahead, and leave the idlers far below them. The industrious will not abide with the slothful. They will not be limited by the behests, nor the desires, nor the surroundings of the slothful. They will work for the top, and they will get there.—The Interior.

Among Our Exchanges.

PURE SPEECH.

Purity of speech is one of the first and highest Christian graces. A pure speech and a pure life are inseparably linked together, and we may not possess one without the other. Speech, like the hands of a watch, show us the heart's work.—Bap. Reports.

ONE THIRD.

In a recent Kingston, Ont., despatch it was said: "A dispute as to the number of inches in the penitentiary developed the fact that one-third of the convicts are atheist." This fact should be suggestive to the pulpit, teachers and newspaper propagators of loose religious principles. A manuscript of a work intended to "abolish" the Bible was once submitted with an air of triumph to Benjamin Franklin, who was somewhat sceptical. He read it and then said: "Don't unloose the tiger, for if the world is so bad with the Bible, what would it be without it?" This reminds us that some persons once asked Dr. Johnson why so many literary men were inclined to scepticism, and received the reply, "Because they do not read the Bible."—Westleyan.

AN ESSENTIAL.

No matter what a man may be or pretend in other respects, if lacking in a pure heart and character, he can not be an acceptable Gospel worker. This applies to the laity in general, church officials, and most of all to ministers. Such a one cannot enjoy communion with God, or the fellowship of good men. Yet there is too much indifference on this subject, and the sacred cause suffers on account of it. Wit, eloquence, passion, however desirable, can not be substitutes for godliness. This should be put first, ascertained, and required, as essential. Churches are too apt to accept as pastors those who have no proper credentials, and prove only a source of future trial. Uprightness is not the only requisite; but where this exists, it is under God a solid foundation, and then the more and the better the other qualifications, the greater the encouragement.—Morning Star.

GOSSIP.

Gossip is like rum in this particular: the more people use of it the more they want. By this means newspapers filled with gossip increase and perpetuate their circulation. The great bulk of what now appears in the daily papers consists of matter which, whether true or false, is below the level of refinement, to say nothing of Christian conversation; and to interest those who like it in anything else is about as difficult as to induce drunkards to give up brandy and beer for milk, or the readers of dime novels to substitute history. Some persons think it would improve *The Christian Advocate* if it were to introduce rumors and deal in innuendoes. A malodorous bouquet of this sort of stuff was sent in the other day, to give "spice" to the paper. We kept it for a week, and in that time discovered that three out of five statements of alleged fact were lies; one, though true, was unfit for publication; and the fifth was a cruel stab at an unfortunate victim of the wrong-doer. We would as soon put rotten fruit or tainted meat before an honored guest as to print such things.—Christian Advocate.