

Religious Intelligencer.

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

VOL. XXXIV.—No. 32.

FREDERICTON, N. B., AUGUST 10, 1887.

WHOLE No. 1747

NOTES AND COMMENTS.

—DR. HATCHER having observed what is too common at public gatherings, a tendency to repeat old speeches, advises ministers and laymen to correct this habit at the summer and fall meetings of the associations. Here are his words: "Do not fire at random. Do not peddle the old stock. Do not rattle along the old ruts, but have something fresh and new. We know one man who is fond of speech-making, and yet ridicules the idea of preparing speeches for associations. He is by general consent a champion bore."

—A CONTEMPORARY pertinently remarks that the minister that is constantly on the look out among current events for the topics of sensational sermons on the Sabbath, and uses his Bible mainly for texts on which to hang these sermons, is almost anything but a preacher of the Gospel. He had better read his Bible more and study current events less. He will thereby better edify the Church, and be the means of saving more souls.

—IT WILL BE startling to most people to learn that Japan possesses 2,000 newspapers—half as many as Great Britain and Ireland. Mr. Sell, in his interesting *Directory of the World's Press*, says there are known to be 35,000 newspapers in the world, which is one to every 28,000 inhabitants. Europe has 20,000 papers and magazines, Germany being first with 5,500, of which 800 are dailies; France second with 4,092—England having about a hundred less than France. Outside of Japan there are 1,000 newspapers in Asia, most of which appear in India. Africa has 206 journals, and Australia 700. As regards circulation, Paris, with only half the population of London, circulates 1,100,000,000 copies, to London's 1,017,000,000. Unfortunately, it would be better if a great deal of the Parisian periodical literature never saw the light.

—A RAILWAY around the world, with two ferries, may be a reality in the near future. The Russian Council of State, with the Czar's approval, has ordered surveys to be made at once, and next spring it is intended to begin grading track to the Pacific Coast. Five years are allowed for the work. With a railway across the Eastern continent, one could travel around the world in less than sixty days.

—REV. JOHN JASPER says he has preached his famous "sun do move" sermon about a hundred times. "I preached it first," he says, "in 1878. Since then, I have had offers from all over this country, and from London, Paris, and other places, to go and preach it; but I refused 'em all, 'cause I didn't think it would be right to leave my people. One man offered me \$400 to go to London and preach the sermon. He even said he would pay me the money first, and that I wouldn't have to walk a step after I got there." He is now very old, but hale and vigorous. He says he baptized three hundred people in one day without coming out of the water.

—AT MR. MOODY'S Bible school recently Dr. Trumbull spoke of the meaning of the word "amen," which, said he, many think means "so mote it be" or "so let it be." It means, "So will it be," said he, or as one man translated it, "You so believe in Him that you will give yourself up entirely and will go unto Him and be a part of Him, because you so believe in Him you cannot help it."

Reminiscences of my Early Life and my Religious Experience.

XXVI.

The revival at Campobello continued through the winter, and a good many were baptized and added to the church; among them was the late Lorenzo Wilson. A few words about his conversion may not be out of place here. Rev. F. Babcock proved a very efficient helper in this revival, and he will distinctly remember one evening at the close of the meeting when, L. Wilson called us aside, he being then under deep conviction for sin, and having been forward two or three times for prayers, and said to us something like this: "You men have always preached to me, and I have accepted it as a truth, that earnestness and

decision are necessary elements in serving God, and living a religious life. Now I am decidedly in earnest about the matter of religion, and what is to be done, I wish it to be done as soon as possible, for I have no faith in hesitancy and halting, and the putting away of things to a more distant period. I have done that too long already, and do not wish to continue it. I want religion; I believe in God's word, and in his promises; I believe in Christ's death, and in the influence of the Holy Spirit; and now I want that you should pray that God will convert my soul and give me religion now." We knelt in prayer together.

He wrestled with God in a good deal of agony of spirit. All at once he ceased praying, and arose from his knees, but said not a word; he blew out the only light that was burning, locked the meeting house door, and went to his home. After he left us, I said to Bro. Babcock, "do you know that Bro. Wilson experienced religion just now while kneeling with us?" He replied, No. I do not know it. "Then," said I, "keep quiet, a few days will tell the story, and make it clear to you and every one else." On Friday evening Bro. Wilson told the people he was sorry he could not meet with them the next day in their monthly conference, as he was very busy fitting some vessels for a fishing voyage. On the next Sunday, after the sermon, he arose and stated again that he was sorry he could not have been with them in their conference yesterday, but, said he, the other evening while praying here with the ministers God forgave my sins, converted my soul, and gave me peace in believing in Jesus, now I wish to be baptized, and follow my Saviour in his ordinance. I told him we would attend to it at the close of the service, and we did so, and a good season was enjoyed. At that time, as we afterwards learned, his father was in the Island of St. Thomas, and sick with typhoid fever, and died there at the very time his son was baptized at Campobello. The work of revival went forward and spread over to the south side of the Harbour DeLute, and on to what is now known as the North Road, and a number was converted there. The following summer there came a stranger to Deer Island by the name of Johnston, preaching to the people and setting everything on fire. Bro. Babcock and myself went to Deer Island to hear the stranger for ourselves. Coming home from that meeting I told Bro. Babcock that in my opinion he was a bad man, and it was best to have nothing whatever to do with him. Bro. Babcock could not think so, and I gave up the idea, supposing I might be wrong. But as the sequel showed I was right, and we and others suffered in consequence. It was at the General Conference held in Carleton, St. John in 1862, that the Seventh District Meeting was constituted. It was at this Conference also that the first change was made in our system of voting. (See Minutes of Conference for 1862, page 18). Prior to that time we had always done our business with a unanimous vote, and it was then changed to a four-fifths vote; a few years later it was changed again to two-thirds except in certain specified causes. It was in the fall of 1862 that the late Rev. P. Mallock and myself organized a branch church on the south side of Harbour DeLute, and known now as the North road church. It continued as a branch church a few years and then, as had been provided, it became an independent church. In the winter following I had to leave my charge on Campobello to go to Hampstead to fill an engagement I had entered into there. I need not and should not have gone, as the other party failed in the engagement, and did not meet me there; and it was wrong for me to have been away from the Island. Johnston was at work with the people, and when I returned in the spring the church was in a prostrate and sad condition. After a while we called a meeting of the church for business, and I hope I shall never witness another such meeting. It was at that time that I considered it best to resign the pastorate of the church after having held it for nearly eight years. The church suffered in consequence but I always considered I acted right under the circumstances. At the General Conference 1863, held in Southampton, Rev. F. Babcock was received as a minister of the Denomination

A little later our esteemed brother Rev. Jos. McLeod, D. D., was baptized by Bro. Babcock, and began his life work as a Christian and a minister. Also at this meeting, Rev. B. F. Ratray was dismissed, by his own request, and joined the Baptist Denomination. It was the next year that Mr. Johnston was received as a member of our ministry. He at that time resided on the North Branch of the Oromocto. After some months a charge of immoral conduct was preferred against him; he left the place secretly, went to Deer Island and Campobello, pretended to engage with the people, borrowed all the money he could from his friends and left for parts unknown. Last spring (1887) when I was in Boston I learned from a sister, Mrs. Onslow Ludlow, that he was in Charleston selling books or something of that kind; but hearing from her that I was in the vicinity he made himself scarce, and I have heard nothing of him since. He had a peculiar magnetic power that strongly drew some people to him. And it was that power that gave him the influence which he wielded to so much harm. At the General Conference I was appointed a missionary and was sent to labour in the First and Second Districts. Mr. John Hartt gave me 50 acres of land in Andover, and I moved my family there the following winter. It was while labouring there that I first visited the Tobique river region, including Arthurette. I left promising to return and hold a series of meetings. They wished me to bring Bro. Parsons; he came, but could do nothing among them. He had taken their minds a few years previously, and they thought he could do it again. But neither he nor I could do anything, and we left them. After I had left four preachers with them, I thought why will not people let God work in his own way, for "He will not give glory to another nor his praise to graven images." It was two years from that time before the church at Arthurette had a Free Baptist sermon, and then I was there again and made them a visit, remaining a few days.

A. TAYLOR,

A Horrible Tale!

The Montreal *Witness* furnishes a minute and detailed account of the hideous "massacre of the innocents" in Montreal in connection with the Grey Nunnery. Of 200 babes given to one baby farmer 198 perished. Two, and two only of the 200 lived eighteen months. "Mrs. Lapierre lost 20 children." "Mrs. Racette lost 60." "Sour milk and vile soporifics" kill the children by scores.

One nurse stated that she took one dead child to the Nunnery every day during the summer months for three successive years! The dead baby was taken, and a living baby handed back in its place. Only one survived out of many scores. Here is a picture worthy of the darkest dens of Africa: A room in a back yard, fearful odors, bedticks filled with rotten straw; two women, a child perfectly naked; the face of one woman covered with scrofula; the babe similarly scrofulous all over. The place filled with flies. The women's garments foul. One of the women had charge of four babes for the Grey Nunnery. All dying—lying in two cradles, completely covered with flies. Sour milk and opiates round them. Their little faces were about the size of a crown piece; and they were wrinkled, pinched, drawn with anguish. The loose flesh doubled round their limbs; spasms of suffering had drawn up their extremities, so that they looked like little round balls of skin, held in shape by constantly lessening bones. They moaned wearily, but camphorated water, which there was a large bottle full, had in a large measure deadened sensibility. The cradles were stuffed with dirty old garments, the smell from which of itself was enough to kill. In the corner of the bedroom there were several pieces of frowsy clothing, from the decomposition of which myriads of flies derived nourishment. Madame Goyette lifted up the heads of the four children. Unutterable suffering, and the ghastly, yet merciful premonitions of death, were written there in unerasable lines. The woman was in no degree discomposed. She pleasantly recounted the number of deaths which had marked her farming experience, and complacently

remarked that "these, too, were going."

This woman had nursed 20 since April, and had killed them all. The nuns call on her and give her camphor water, &c. Other cases more or less resembling each other in grim horror are related. Madame Goyette has

"Three children. One was four days old, and is 'doomed,' as she cheerfully admitted. Another, nursed by her little daughter, was in the last stages of mortal suffering. It had shrunk to a shadow; its little limbs, like pipe-stems, were gathered in pain; a linen rag, steeped in milk, was in its mouth; but it was too feeble to derive any nourishment from it. It gasped in feebleness and pain, and looked at its nurse now and then in unconscious but heart-rending appeal! In an inner room, in a small cradle, completely covered up, was a third infant. The coverings were taken off, and an attenuated mannikin was discovered, doubled up like a bow; a bandage was over its eyes, from which, when this was removed, a diseased rheum exuded."

This woman had already killed thirteen. The nuns visit her three times a week.—The babies are the only means of living of the family. Another woman had charge of six children. All died.—The Lapierre woman and her two daughters were the most efficient nurses, for they had disposed of 200 in three years and three months.—Another woman had "lost" 43 babes, and reared only 4 to be 18 months old. Another woman had lost 60—all in a very short time.

The *Witness* states that even the comparatively few baby farmers visited by its reporters had disposed of over a thousand babies. The Grey Nuns have over a hundred baby farmers in their employ, and the full record of death must be awful. Probably 800 babes are done to death every year through the fearful agency of the Grey Nunnery. The Mother Superior stated the number received at between 700 and 800, and she admitted that 96 per cent die!

In fairness to the nuns it must be stated that the 4 per cent who survive are brought back to the Nunnery and kept very neatly and comfortably, or are adopted outside.

But the hideous record published by our contemporary should rouse Montreal like the blast of a trumpet and constrain a Christian people to wash their hands from sins so horrible.—*Pres. Witness*.

A Misleading Falsehood.

In all appeals to class feeling, there is danger that because an un sound and misleading statement is made in the interest of a class, it will be accepted without proof, and in spite of its falsehood. Among the resolutions recently passed by the Toronto Anti-Poverty Society, it is said: "Land is an indispensable condition of existence; to deprive him of access to land, is to deprive him of the possibility of getting means for subsistence."

Taking this statement in the only sense that gives it any point in the discussion—viz.: the possession of land—it is utterly untrue. It is not true that the possession of land, or the cultivation of land by every one, is essential to existence. People may not own or cultivate a foot of land, and yet may have the means of procuring an abundance of all that land yields. "Land" in this statement cannot mean the products of the land, for all admit that these are necessary to life, and there would be no point in asserting this, as it is the possession and ownership of land that are under discussion.

The self-contradictory falsity of this statement, borrowed from Henry George, is made manifest by the fact that thousands of whom it is alleged that they are now deprived of access to the land, are alive and doing well! Neither is the assumption true that any class of the people is deprived of access to the land by our present laws. Nearly all the farming land in this Province was taken up by poor men; and thousands of poor men have during the last few years obtained homes and land in the North-West. It is neither just nor true to say that the land is given to one class, and that another class is deprived of it. No man is deprived of land, except in the same sense that he is deprived of other desirable things. He cannot possess them if he cannot afford to pay for them.—*The Guardian*.

A Poor Religion.

The religion of "Don't know," is a very poor article for any man to keep on hand. Is there a personal God? "I don't know." If there be such a God, what are his attributes and relation to men? "I don't know." Has man a soul distinct from the body that dies? "I don't know." If he has a soul, will that soul survive the event of death and live forever? "I don't know." Is there a Heaven and a Hell? "I don't know." Is the Bible true? "I don't know." Was there a Jesus Christ who came into this world to save sinners? "I don't know." Did Christ rise from the dead and ascend into Heaven, and does he now exist there as the High Priest of the Christian profession? "I don't know." The man who thus answers these and similar questions, and thus disposes of them all, "would do well to see where he stands. He declares his own ignorance upon the most important questions that can be asked or answered. No others are or can be to him of so much importance; and yet he dismisses them all at sight by simply saying, 'I don't know.' This is the one saying which he flings at every religious truth, and by which he seeks to relieve himself from its pressure. We more than suspect that he does not want to know. He prefers the religion of 'I don't know,' rather than that of 'I do know.' When he comes to die he will, if he has his reason in that solemn moment, want to know something, or believe something, which contains the solution of what death is and is to be to him. He will find it a difficult task to get out of this world on the naked theory of 'I don't know.' He is, after all, a man, and has locked up in his nature the wants that are common to men.

Why Carry the Heathen the Gospel?

Professor Max Muller, addressing the British and Foreign Bible Society, said, this year: "I may claim that in the discharge of my duties for forty years (as professor of Sanskrit in the University of Oxford) I have devoted as much time as any man living to the study of the sacred books of the East. And I venture to tell this meeting what I have found to be the one key-note—the one diapason, so to speak—of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zendavesta of the Parsees, the Tripitika of the Buddhists,—the one diapason, the one refrain that you will find through all, is salvation by works. They all say that salvation must be purchased, must be bought with a price; and that the sole price, the sole purchase-money, must be our own works and deservings. Our own holy Bible, our sacred Book of the East, is from beginning to end a protest against this doctrine. Good works are, indeed, enjoined upon us in that sacred Book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart,—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. Let us not shut our eyes to what is excellent and true, and of good report in these sacred books, but let us teach Hindus, Buddhists, Mohammedans, that there is only one sacred Book of the East that can be their mainstay in that awful hour when they pass all alone into the unseen world. It is the sacred Book which contains that faithful saying worthy, to be received of all men, women, and children, and not merely of us Christians,—that Christ Jesus came into the world to save sinners."—*Advocate of Missions*.

The Teetotaler.

My father said: "I became a temperance man in early life, because I noticed in the harvest-field that, though I was physically weaker than other workmen, I could hold out longer than they. They took stimulants, I took none."

A brickmaker in England gives his experience in regard to this matter among men in his employ. He says, after investigation: "The beer-drinker who made the fewest bricks made 659,000; the abstainer, who made the fewest bricks, 746,000! The difference in behalf of the abstainer over the indulger, 78,000."

There came a very exhausting

time in the British Parliament. The session was prolonged until nearly all the members got sick or worn out. Out of 652 members, only two went through undamaged. They were teetotalers.—*Selected*.

THE SON OF AN AFRICAN KING.—The late King of Sherbro, West Africa, when on his death-bed, committed his son to the American missionaries to be sent to this country for a Christian education. Having obtained this, he lately returned to Africa with his wife as a Moravian missionary. He proposes to translate the Bible into his native tongue, and to publish a journal, having learned the printer's trade while here.

Among Exchanges.

Do Good.

Let us say to all our Christian readers who are enjoying a summer vacation, let not the days pass without some useful or kindly act. Leave behind, wherever you tarry, some remembrance worthy of a disciple of the Lord Jesus.—*Don's Herald*.

ONE LIFE.

We live but one life in this world. If that is a failure, then our whole existence is a failure. Of one chargeable with this failure it may be said, as Jesus said of Judas: "God were it for that man if he had never been born." Such a man is a frightful monument alike of wickedness and folly.—*Independent*.

A "fire-proof" warehouse in New York was burned down a few days ago. All that remained standing is a piece of the wall on which is painted, "This building is fire-proof." The wall was not to blame for the fire; but the man whose life is immortal, but who ostentatiously professes to be a Christian, is to blame; to use another figure, he is a "whited wall."—*Ch. Advocate*.

A NEED.

Every family should have a church paper and keep informed as to what is being done in the church and in bringing the world to Christ. The lack of church papers partially explains the apathy of a large number of our people. Pastors find their most intelligent families their best helpers. Ignorant and misinformed people, as to religious work and enterprises, are not to be depended on to be zealous workers, large givers or fervent, praying people.—*Church at work*.

BOTH RIGHT.

A lady said to her pastor last Sunday, that he ought to preach extra well during the hot July days, because it was such a task to listen well. The pastor replied by expressing the conviction that people ought to listen extra well during those hot July days, because it was such a task to preach well. Both were right. Good preaching helps good listening, and good listening promotes good preaching.—*Baltimore Baptist*.

THE SAVINGS BANK.

There has been a large increase in the amount of the deposits made by the people in the Post-office Savings Bank during the year ending 30th June last. There are now 90,159 accounts open with the bank, and the average amount to the credit of each is the largest on record—twenty-four dollars. If the bank were purely a workman's bank, this sum would represent an amount of solid prosperity throughout the country of the most satisfactory character. It is an admitted fact, however, that the bank is popular among all classes, particularly among professional men and men with fixed salaries, and that it is their deposits that bring up the average. While it would be a decided abuse of a privilege if capitalists were allowed to deposit large sums in the bank as a temporary investment, as long as the limits laid down by the regulations are not exceeded, there is no reason why all classes should not take advantage of the facilities of the bank. The money costs the Government only four percent per annum, of which four percent goes directly to the depositors, and it is doubtful whether the Government can borrow money at a cheaper rate. It would be impossible under any other circumstances than as an adjunct of the Post Office for a savings bank, with four hundred and fifteen branches, to be managed at a yearly cost of only \$43,661.—*Mont. Witness*.