

Religious Intelligencer.

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

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WHOLE No. 1737

NOTES AND COMMENTS.

—A MAN now in a Pennsylvania Penitentiary, has confessed that he was employed and paid by the rum-sellers of a town in the state to burn the barns of temperance men. He received \$50 for each fire set. And the spirit of the rum trade everywhere is the same; it will do the same whenever it thinks its interests require it, and it dares.

—A PHILADELPHIA Doctor expresses the belief that a great deal of what passes for heart disease is only mild dyspepsia, that nervousness is commonly bad temper, and that two-thirds of the so called malaria is nothing but laziness.

—ATTENTION is called by London papers to the extreme and increasing pauperism of the Jews in the East end of that city. The total number of Jews in the Metropolis is astonishingly small, being estimated at 46,000. Of these no fewer than 14,350 received aid last year. Figures which are accepted by the Jews themselves as authoritative, show that last year every third Jew in London was actually in receipt of poor relief, every second Jew belonged to the regular pauper class, and every second Jewish funeral which took place in the Metropolitan area was a pauper funeral.

—AN OHIO TOWN, Reudville, has just elected a coloured man mayor. He is the first of his race to hold such a position in that state.

—THE TENDERNESS of the pastoral relation is beautifully set forth by the *Examiner* thus:

One of the tenderest and sweetest relations outside the family circle should be that existing between pastor and people. No other man should have the confidence of his church as the pastor has it, and no other man so deserves the loving treatment of his people. They are the friends to protect his reputation; to keep up the courage of his heart, and cheerfully to minister to his necessities. We believe that this relation exists in its best fruitage in a large number of our churches, and that it is abidingly reciprocated by an equally large number of pastors. One of the truest Christian women we know of told us last week, in a neighboring city, that her church had "the best pastor in the world"; and the best pastor in the world is the pastor who has his church as high as she does her pastor. How delightful it is to have its so! In another city, further off, a bereaved pastor had just buried a beloved wife. The same evening, the deacons called to urge him to take a month for change and rest. They would see that the pulpit and the church were cared for. The suggestion was just what the afflicted pastor needed, but the beautiful way in which it was made was worth about as much to the pastor as the suggestion itself. It was literal obedience to the law of being "tenderly affectioned one to another."

Reminiscences of my Early Life and my Religious Experience.

NO. XVI.

In my last paper I said we hastened on to the town of Studton that we might attend a Millerite meeting to be held there that evening. We arrived late, but I at once went to the meeting. Of all the places of excitement I had ever seen that was the greatest. I had not been in five minutes, when a man arose and told a dream. He said he was where there was a wheel lying on the ground perfectly motionless. A number of men were trying to turn it, but they seemed unable to make it move. A number of others helped them, and after a long while it began to move. It went faster, and faster, until it went of its own accord, spinning like a top. Just then it struck something, when it was broken and scattered into a thousand pieces. He interpreted the dream as the wheel of time, going violently and with a rush; it would soon strike the end of the world, would be broken into a thousand pieces, and stop with a loud crash. In a moment I had a view of their spiritual condition; and was impressed to arise and interpret the dream. I never had had just such a view of things before, and I could not think the suggestions came from God; and I disobeyed the impression. It was one of the worst disobediences of my life;

for I found afterwards that my impressions were correct, and I ought to have obeyed the impression, which was evidently of the Spirit. Had I spoken as I felt, I should have said: "Friends, I am a perfect stranger in this place, but I will interpret that dream, and you can judge whether I am correct or not. This place contains a large number of professed Christians; the disunion has been so great among them that it is only a short time ago that you could not sustain a meeting of any kind here. Just like the wheel on the ground, you were without any motion. Some hands tried to move you to activity, but all in vain. Recently a number of hands have got hold of it, and by a determined effort have set it going. The excitement is now moving of its own accord. In less than three days it will strike something that will scatter the excitement to pieces with a crash, and tear your fancied union into a thousand shreds, and this community will be placed where they cannot hold a meeting again for a long time to come. The sequel proved my vision to be correct. But my disobedience sank me down to low water mark, and my feelings were very distressing. And yet the whole scene gave me a great check about the truth of Christ's speedy coming; and the end of the world.

We attended to our duty in setting Bro. James Elliot apart to the work of the ministry. But it was not much satisfaction to me, for I was down in my mind and pretty well discouraged. I wanted Bro. Elliot to return to Springfield, but he would not, declaring he must see a revival in Studton before he went to Springfield again. Just then two Millerite preachers, Elders Dawson and Ireland, came to us saying that they wished us to join them in a series of meetings to be held in the James School House, near the centre of the town of Corrina. I would not have anything to do with it, but Bro. Elliot was ready for it in a moment. So the meetings were appointed, and they commenced on the Wednesday following. I said but little in the meetings, for some days, because I felt like every thing else than speaking. They had not continued but a short time, before I began to perceive a curious thing about them; but it was some time before I could explain the phenomenon. It was not anything external or physical; it existed simply in my imagination and represented moral and spiritual qualities. It appeared to me as if a large beam was hung by the middle, and balanced in the centre of every meeting. First one end would come down and the other go up, and vice versa, as like the movements of a balance. I soon found that when one end went up a portion of the audience were elevated and rejoicing, while another portion of the people were correspondingly depressed. I soon found that one end of the balance represented Millerism, and the other end those who did not believe in it. Which was right and which wrong, I could then quite determine. As yet nothing had been done for God in the meetings, and no signs of a revival appeared. Sitting one afternoon in the meeting and observing this phenomenon of my imagination, it came to me there are two spirits here, one is a right and the other is a wrong spirit; why not test them, and find out the right from the wrong. Test them? said I to myself, how can I do that? Do you not believe in God? yes, surely I do. Then ask a sign in the Heavens above or in the earth beneath; only be not afraid, it shall be given to you; and you can then try the two spirits, and understand the right from the wrong. There and then I made up my mind what that test should be, and the sign also. And I was impressed that they should both be granted. I then turned to the preachers and said, "Will you let me preach to night?" They said, very quickly, "yes," and the announcement was made to the congregation. I told Bro. Elliot about it, and that God would do work this evening, and determine the right from the wrong, but he said he thought I was crazy. The evening came and the services were commenced. I said, "Lord, where is my text?" and then there it was given me Psalm, 50: 5-6, "Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the Heavens shall declare his righteousness; for God is judge himself." O, how the

Lord did help me that evening. The spirit of Millerism was driven out of the house. The Millerite preachers had not a word to say, for God reigned supreme in the congregation. The people rejoiced and praised God, and about thirty young people came forward for prayers. Bro. Elliot declared that he never saw anything like it in a meeting before. The test had been put, and it had proved effectual, and one part of the sign demonstrated. The other part of the sign was, if Millerism was wrong, then the Millerite preachers should leave in the morning. And that came to pass also. They called us aside next morning and said, "After what transpired last evening you may be well assured we did not sleep much through the night, and by daylight this morning we came to the conclusion it was best for us to leave you at present; you can carry on the work now, and we can go somewhere else." We said that was all right. They bade us good bye, and we have never seen them since that morning. They were, doubtless, honest men, but they were very much mistaken. We hope to meet them above where all these errors will have been corrected. I was now assured that the spirit of Millerism was wrong; and after some months, when the excitement had passed away, and I had leisure, I took Miller's books and with the Bible in hand, after a few days study I became convinced that his dogma of the speedy appearance of Christ and of the end of the world being nigh, and the setting up of the Everlasting Kingdom, were ideas hatched in his fertile but not well balanced brain, and were without any foundation in the word of God. The second advent of Christ and the end of this present world are truths I firmly believe, but it is my decided opinion that they are yet far in the future, and that there is much more work for the church yet to do for the Master. The revival went on after they left, and we were left to go to Springfield. Bro. Elliot had baptized forty-five or fifty converts and united them to the Free Will Baptist Church in Corrina. The work done we went to Lee, attended the Quarterly Meeting held there in March, saw some more revival, and continued to labour there until about the 14th of April 1843. By this time the Millerite excitement had subsided. Christ had not come; and the world jogged on after the old fashion, and at the regulation pace. Our labours had been severe and exhausting, and we were very glad to take a little rest. In June of this year (1843) I was married to my first wife, Miss Philena Gellerson, eldest daughter of the late Wm. Gellerson of Weston, Me. She lived with me a little over three years, and then departed to her home on high. About a year and a half after our marriage she bore a son, but he lived only a few hours. From that time my wife began to fail in health. She kept up until October, when she passed triumphantly to another and better world, the land of the blessed, the home of the holy. Her death was exceedingly happy and glorious. That I was lonely and sad I need not say; but God was my Father and helper indeed.

A. TAYLOR.

Missions Among The Jews.

The interest in the conversion of the Israelites to Christ has taken a practical form in the Lutheran Church abroad, which promises much for the future. The translation of the New Testament into Hebrew, by Dr. Delitzsch, has given an impulse to the study of the Holy Scriptures such as was never witnessed before. An association for missionary purposes has also been organized, at the head of which is this eminent scholar, and the monthly magazine they publish is full of interest.

A correspondent of the *Reformed Messenger* thus closes an able article in regard to this remarkable people: "Thinking of their past history, this is our duty. Regarding their remarkable influence over cultured nations of the present day, adds a stimulus that the work is of the utmost importance. They have been the great bankers of the world. They have furnished great scholars and statesmen. Neander, the celebrated Church historian, Stahl, the eminent jurist, and not a few of our finest pulpit orators, were converted Jews. Mendelssohn, Heine, Lord Beaconsfield, Gambetta descended

from this nation. Scattered all over the globe there are between eight and nine million Hebrews, 50,000 of whom live in New York city. Of these few millions already 100,000 are converted to Christianity, though not more than 250 missionaries are engaged in the vast undertaking. For their use the New Testament has been recently translated into beautiful idiomatic Hebrew by Dr. Delitzsch, which has given a great impetus to the enterprise. Thus within the last five years Jewish missions have grown with unexpected rapidity. But here as in every other department of missions, the complaint is that, though the harvest be ripe, the laborers are few. Fields are opening everywhere, brilliant with promise; opportunities such as the Church has never before witnessed in all her history are daily making more emphatic demands. But men and women, consecrated to the Lord's service, are not at hand in sufficient number, and much less is the requisite capital proffered, to respond to this cry raised in ancient Macedonia. That God would open the hearts of believers to reckon the responsibility resting upon them."

—United Presbyterian.

A Notable Case.

When the record of notorious defaulters is receiving almost constant additions it is pleasing to note that there are not wanting illustrious examples of business integrity and a high sense of personal honour, as the following facts attest: At the beginning of the American Civil War a wealthy Southern grocer who had recently taken his young bookkeeper into partnership, fearing that his property would be confiscated, decided to go North. He told the bookkeeper to use the property, valued at about \$400,000, as he thought best, and that he (the merchant) would rely upon the bookkeeper's honour for a settlement at some future time. The merchant then came North, and settled in New Haven. Six years ago, wondering what had become of his estate in the South, the merchant placed the matter in the hands of his lawyer, with instructions to investigate and collect, if there was anything to collect. After some correspondence with the bookkeeper at the South, the latter forwarded an acknowledgment of the claim, and an inventory showing his indebtedness to his former employer to be \$648,000, and expressed the desire to return the property, but requested time to perfect his arrangements. He began his remittances several years ago, and last week forwarded the last payment, including interest, thus wiping out a debt of honour.

Multiplying Proofs.

Proofs of the absolute verity of the early Bible record multiply in the light of modern scientific research. For example, when the Pharaoh of Abraham's day gives gifts to the patriarch from the East, there are included sheep and oxen and asses and camels (Gen. 12: 16), but no horses nor chariots are mentioned. When, however, the Pharaoh of Joseph's day honors him whom he has taken from the military prison, he gives him a chariot to ride in; and in the days of Joseph the horse is specifically mentioned in Egypt (comp. Gen. 41: 43; 49: 17). It is only in recent days that the monuments of Egypt have been so closely studied as to show that no horses are pictured there as early as the days of Abraham, while they do appear there as early as the days of Joseph. It is even agreed by Egyptologists generally, that horses were first brought into Egypt from the East during the reign of the Hyksos kings. If the Bible story were not veritable history, there would be a lack of accuracy at one point or another of this sort, such as does not now appear. Even in so carefully written a romance as Ben Hur, there is a reference to horses whose pedigree went back to the horses of the first of the Pharaohs. Nor is this the only indication that modern romances are not inspired, and that the early Bible story is not a romance. —S. Times.

Recent Inventions.

THE CYCLONE PULVERIZER.—Dr. Selwyn, director of the geological survey of the Dominion of Canada, has expressed the opinion that the grinding of phosphates by the new

cyclone methods will render unnecessary the treatment of phosphates by sulphuric acid, hitherto found essential to produce the fertilizing effects. The fineness that can be attained by the use of the pulverizer, enabling the material to pass through sieves of 160 mesh, will make it immediately available for use, more effective in strength and at much less cost.

COOKING THE DEAD.—A new sort of cremation, or rather incineration, has been produced by a gas engineer of Monongahela, by which it is said the solid and volatile portions of bodies are separated, the former into a mummy of coke, and the latter into gas. The remains are not reduced to ashes, but will be returned to friends, to stand up in the corner or keep in any shape that their tastes may prefer. A dog was killed and brought to the gas-works, and the retort being heated to a proper degree, the body was shoved in and the caps screwed on. The gas gauge was watched, and it was found that while the dog was incinerated he made 180 feet of gas. In the course of a couple of hours the retort was opened. The frame of the dog was whole, being formed into a perfect piece of coke, which could be handled with no more danger of breaking than an ordinary piece of coked coal, and when removed but a very slight odor was emitted from the retort.

HYPNOTIZING BY TELEPHONE.—M. Jules Liegeois has made some successful experiments of hypnotizing by telephone. The first experiment was made upon M. Gordoillet, one of the editors of the *Courrier de Meurthe et Moselle*, through a line about 1,500 meters in length. M. Gordoillet was hypnotized by the distant operator within two or three minutes of placing the telephone to his ear. A lady was subsequently sent into a hypnotic sleep, and further experiments on various persons showed that there was no difficulty in producing all the ordinary hypnotic effects on a distant subject by means of the telephone.

AERONAUTIC BALLOON.—Experiments recently made at Metz with a balloon impelled by an electric motive power have been completely successful. The *Augsburg Gazette* says that the "Aerostal" is the invention of a German engineer named Walker, who has been engaged for some time in America in perfecting his discovery. The German government has purchased his invention for a million of marks cash, and another million, payable in deferred payments. The speed of the balloon surpasses that of an ordinary railway train; it can be arrested at will, and impelled against a strong wind. Whatever may be alleged in regard to the exactness of these particulars, it is very certain that the inhabitants of Metz can now perceive, every night, an electric illumination at a very considerable altitude above their houses, doubtless proceeding from an object similar in character to that just described.

INGENIOUS SCALES.—Mr. L. A. Meneger, of Lansing, Kas., has invented a computing scale which he thinks is destined to revolutionize the weighing business. The scales consist of a simple balance-arm resting on a nickel point supported by a standard about eighteen inches high. There are two scales on the balance-arm. One denotes the weight, and the total cost of the article weighed; the other the unit of price, which is designated by a sliding weight. From this sliding weight is suspended the scoop or slab to contain the article to be weighed. By this scale the total cost of any article to be weighed is given. For instance, if seven and a half pounds of butter are placed on the scale, and the price is thirteen and a half cents a pound, the scales show at once that the total cost is \$1.01 1/4. Or if a purchaser wishes sixteen pounds of tea, the price of which was seventy-five cents a pound, the weight would be fixed, the sliding one at seventy five cents, the other one at the sixteen cents mark on the computing scale. Then, when enough tea had been put into the scoop to cause the scale to balance, that quantity would be the sixteen pounds desired.

Once upon a time, there was a discussion between a Baptist and a Pedo-Baptist as to the advice they should give a young convert. At last the Baptist said, "Well, let's give him the Bible and let him read that." "Umph," said the other, "you might as well tell him to be a Baptist at once."

Among Exchanges.

SMALL DEBTS.

Debts scattered about in sums of two or three dollars will damage a man's reputation more than obligations for a hundred times the amount to one person. If the butcher, the baker, the grocer, the shoemaker, and the tailor are not paid, the man becomes odious in the community. Nothing will undermine respectable standing in a community like the non-payment of small bills.

A HUMBLE HEART.

The heart that is truly humble has no tendency or desire to assert its own righteousness; it feels itself to be dependent upon the mercy and grace of God; it is conscious of no security for itself, except as it hides itself in the arms of Infinite Compassion and Strength.—*Zion's Herald*.

LITERARY NOTES.

The *Abbott and Halliday Life of Beecher*. There seems to be more brain talent connected with the book written by Lyman Abbott, D. D. and Rev. S. B. Halliday than with any other biography of the late Henry Ward Beecher; for in addition to the work of the above-named gentlemen, about forty other eminent writers and thinkers have contributed reminiscences to the book.

The sixth article in the sterling series of Great American Industries in *Harper's Magazine* is on "A Sheet of Paper," in the June number. It sketches the origin and history of paper from its original manufacture in Egypt and China from plant pith to the astounding variety of materials transformed into it nowadays, comprising all manner of rags, roots, grasses, grains, sea-weeds, nettles, thistles, woods, hair, skins, gutta-percha, and asbestos. Among the frequent coaxings by which the world was persuaded into the habit of saving its rags for paper occurs this appeal from a mill in 1803 to "the ladies, young, old, and middle-aged." "If the necessary stock is denied paper-mills, young ladies must languish in vain for tender epistles from their swains; bachelors may be reduced to the necessity of a personal attendance upon the fair, when a written communication would be an excellent substitute. For rags, matrons can be furnished with Bibles, spectacles, and snuff; mothers with grammars and primers for their children; and young misses with bonnets, ribbons, and ear-rings (by means of which they may obtain husbands), or they may receive cash." The various processes of paper-making are described in detail, and illustrated with numerous drawings, with special emphasis upon that most wonderful machine the Fourdrinier, which receives a fluid stream of pulp at one end, and transforms it into a dry, smooth, sized, and finished paper at the other, in continuous rolls or in cut sheets. The remarkable uses of paper in paper-boats, car-wheels, lumber, etc., also receive mention, as well as the commercial aspects of the industry.

THE JESUITS.—The passing of a bill in the Quebec Legislature to incorporate the Society of the Jesuits has attracted attention and provoked opposition. Even the Protestant members of the Assembly were divided about it. And so were the Catholics, Cardinal Taschereau, if not actually opposed, desired delay. It is probable his opposition was caused by the jealousy of other Roman Catholic societies. On behalf of the incorporation of the Jesuits, it was maintained by Mr. Mercier that they had as good a right to a legal standing as other societies and orders, that have received incorporation. But it is not merely Protestants who distrust the Jesuits. They have at one time or other been expelled from nearly every country in Europe, because of their seditious machinations. A society whose narrow aims and selfish interests outweigh all considerations of justice and patriotism is a dangerous element in any community. There is enough of this ecclesiastical narrowness and selfishness in the ordinary policy of the Church of Rome, without giving it legal and formal recognition. The favor of the present Pope has galvanized Jesuitism into new life. Its influence has always been a curse and a blight on all that is liberal, fair and patriotic. A revival of its influence in Canada is a baneful thing.—*The Guardian*.

There is a dentist in a Michigan town, the sign over whose door reads: "Teeth Extracted Without Enny Pane. Laffin Gas (10) Cents a Ha Ha!"—*Exchange*.

About one gear ago Henry J. Peters, an old miser, died in Milwaukee. After his death the heirs searched the house for his money, but were unable to find it. Recently a sewer under Peters' house became clogged, and while seeking for the cause workmen found an iron chest containing nearly \$20,000 in gold, which had been buried by the dead man.