

# Religious Intelligencer.

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

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## NOTES AND COMMENTS.

ONE OF THE prominent ministers of the Seventh-day Adventist Church, Elder D. M. Cartright, has left that denomination and become a Baptist minister, his views of Adventism having changed, especially as regards the observance of the Seventh day.

THE UNITED STATES National Labor Bureau reports that there are 64,349 persons in the penal institution of that country. Of these, the report says, less than one tenth are females. About one fourth of this convict population are occupied with "prison duties," one sixteenth are reported as "sick or idle," and the rest, numbering 45,277, are employed in labor of some kind which competes with outside production. The leading industry is the manufacture of boots and shoes. The total value of convict labor for one year was \$28,753,999.—The freelaborer earns a fourth more than the convict laborer, and his earnings are his own; while the latter is as poor at the end of his toil as when he began. Crime is a hard taskmaster.

MANY IMPRISONMENTS are being made in Jerusalem. Excellent paving has been laid in the principal streets, and several principal approaches, especially those from Bethlehem and Hebron, have been widened.

DR. PARKER writes: A clergyman of the Episcopal Church will not preach for a Nonconformist minister, on the ground that he does not acknowledge the validity of Nonconformist ordination. In other words, the Nonconformist is not a minister at all, in the Episcopal sense; yet that same clergyman can preside or officiate at the anniversary of a Nonconformist college, whose object is to prepare young men for what is to him a non-apostolic ministry. Is the clergyman consistent? How can he recognize preparation for illicit orders? How can he wish well to students for whom he will not preach when they become ministers? Ought a Chancellor of the Exchequer to preside over private mints, to congratulate the coiners, and then reject the coin as spurious?

A Methodist Bishop expresses the opinion that the pastor who rings his own bell, sweeps his own Church, lights his own lamps, collects his own quaterage, may be zealous and sincere, but he is a failure as a pastor. The successful pastor is the man who gets as many of his people to work as possible.

## Reminiscences of My Early Life and my Religious Experience.

XXVII.

In the years '63 and '64 I labored in the first and second Districts and saw a good deal done for God's cause. There were revivals in Peel, Gordonsville, Wicklow, Andover, Portage, Fort Fairfield, Eaton, Grant, California Settlement, and Limestone Me. In California Settlement and in Limestone the meetings were attended with great power. Our respected brother E. C. Freeze Esq., will remember one baptismal season enjoyed in the woods in California Settlement. He spent a Sunday there as he was attending to his duties as School Inspector in that part of the country. God's power was there of a truth, and the woods were vocal with his praises. I organized a church in that settlement, and baptized a large number of converts. I baptized the first person that was ever baptized by immersion in Limestone Me., and a good many others also. I organized a church there then, but the church thought it best for them to unite with the Aroostook Free Will Baptist Q. M., and I thought they did wisely. It was in the winter of 1865 that the revival at Eaton Grant (then so called,) took place, and I baptized quite a number in the Aroostook River and organized a church among them. While baptizing there, a circumstance occurred that perhaps it is best to relate. As one came into the water (She had lately come to the place) she made a great ado! I trembled, the violence of my feelings was such that I with difficulty refrained from crying out, "Take her out, take her out." I scarcely know how I managed to baptize her, my feelings

were so wrought up. Two or three days afterward a man came from the West and claimed the woman as his wife, and declared she had run away with another man with whom she was now living. They did not deny the charge. She was soon excluded from the church. No wonder I felt like crying out at the top of my voice "Take her out." It is always best to obey God. Rev. John Henderson resided in Andover while I was labouring in Victoria Co., and I must bear testimony to the fact that he did all he was able for my comfort, and aided me much in my work. At Valley Settlement and Salmon River he saw a good work of grace, and was instrumental in bringing souls to Jesus Christ. I think it was in Feb. 1867 that I first went to Riley Brook on the Tobique River 60 miles from its mouth. I went in company with Mr. John Hartt. I remained about two weeks and saw a good work of grace in that time. I was the first minister who had gone on a preaching tour so far up the Tobique. The circumstances of the people were such at that time that I did not think it well to speak of baptism to them, but I promised if possible to return and see them the next summer, baptize the converts and organize a church. But when the next summer came, I was away in another part of the vineyard and could not fulfil my promise. The summer following, Rev. T. E. Curry, then one of our ministers, being in the employ of the Home Mission Board, went to Riley Brook, baptized a number, and established a Free C. Baptist Church. After this he published a flaming article in the INTELLIGENCER giving an account of what he had done and the revival he had enjoyed, and never once mentioned that any minister had seen the place before him, when the truth was, he had done but little, and had only baptized a number who had previously professed religion, and then organized a church. I cared nothing about this, and I only mention it here to show how supremely selfish some people are; we may be sure that selfish people always have the worst of it in the end. Soon after this I was persuaded by John Hartt to sell my place in Andover and move to Monticello, Me. This was a very foolish act. In a year or so I got two hundred and twelve dollars for my place in Andover, and paid two hundred and twenty-two dollars as a first payment for the place in Monticello; I also paid some of Hartt's debts elsewhere, bought all the farming tools, paid all the taxes on the place for two years, boarded Hartt a good deal of the time in those years, and then the farm was sold out from under me and I was turned adrift. It is true I ought to have done the business better, but trusting to John Hartt's supposed honesty, I got where I then was. As I had possession I, might have stayed on the farm for three years; but it would have been a continual lawsuit, and so I told Mrs. Taylor that as we were almost out of doors, we would pack up our things and get away. I sold all the stock, which was my own as I had paid for it, but I had to sell it at a reduced rate, the friends in that part of the town were very kind and made us a surprise visit the evening before we left which helped us very much. I ought to have removed all the hay and so have saved that, but the boys were discouraged working and so I left it as it was. I had previously sold my house on Campobello, but the man who bought it could not pay for it, and I had to take it back, and so it was that I made a shelter for my family; and in the Fall of 1868 I was at my old home on the Island, having been away between five and six years. When I got back I had just 40 dollars left of my five years work. But God took care of me, and mine. It was in the spring of 1868, in company with Deacon Charles Savage that I went to Fair Haven, Deer Island to the opening of the meeting house in that place. When we got there, the proprietors wished me to preach the opening sermon. I complied, and Sunday afternoon preached from the text Gen. 29: 17, "This is none other than the house of God, and this is the gate of heaven." A good day was enjoyed. In the Fall of 1869 the Saxby gale (so called) occurred. It did my house a good deal of damage, and the repairs cost me about \$60. In March 1870 I took the pastorate of the church at North Head, Grand Manan, and held it for about a year

and a half. I moved my family there about the first of June 1870. In the Fall of '71 and the winter of '72 I saw a good work of grace at North Head: 20 or 25 were baptized and added to the church, among them my four eldest children, Rev. J. N. Barnes assisted me greatly in this work. The winter following I assisted Bro. Barnes at Grand Harbour and Seal Cove, and he added a number to those churches. It was about this time that I went to attend a Quarterly Meeting in Lubec, Me., and there I saw a good work of grace. That God sent me there I have no doubt. The Rev. Mr. Moses was pastor, and I had to work carefully, or there would have been a rupture among the people. But God helped us, and Bro. Moses baptized and added about fifty to the church. I remained about six weeks, and they paid me well for my labour. Then we came to Eastport, and saw a revival there. In the Spring of 1872, I went to Westmorland Co., under the direction of the H. M. Society, and laboured about six months. Good was done at Lutes Mountain, but at Dever and Taylor village I could, for some reason, do but little, although I laboured as faithfully as I could. The first of July I attended the Fifth District Meeting held in Kars, K. Co., (Lake Meeting House), and had a good season. In Sept. of that year I attended, as a delegate, the General Conference of Free Baptists in Nova Scotia, held that year in Canning. I was kindly received, attended to the business and preached as is usual on the Sabbath. All the ministers left the meeting, however, to worship elsewhere, except our late respected Bro., Rev. C. Knowles; this desertion by the ministers I felt very keenly. As it was, God helped me, I had a very good day.

Bro. Knowles was helped very much, for he at that time was in a good deal of trouble of mind. This was the last time I saw him. But I hope to meet him in Heaven. On Monday afternoon a large party of us went to Cape Blomidon and it is worth a good deal of trouble to see what can be seen from that point in a clear day. I had often wished to go to Nova Scotia and attend a Conference there, and now I had my wish gratified. I was glad to be there. The Rev. J. Mc.Leod was with me and the visit was very pleasant. I also saw, as I thought, the causes that were keeping the Free Baptists of Nova Scotia back; but it is my belief that they will work themselves out all right, and true progress will attend their labours. I have been to Nova Scotia once or twice since that time, and have been confirmed in my belief of their condition and their future prospects. God bless our brethren there is my sincere prayer. I attended a session of the Sixth District Meeting held that year in Lower Millstream, had a good season there, and then went to the General Conference held that year in Lincoln, Sunbury Co.

A. TAYLOR.

## Joseph Cook on The Times

"I believe that infidelity and Christianity are preparing for a final assault. A final assault comes but once. What will take place in the next half century? At any rate, it will be the best for us of any that has ever been or will be. What those others have been does not matter to us." He said that God had made us soldiers here in the hope of final salvation, and he made it plain that we should fight, not only for ourselves, but for others. He said he hoped he was not getting beyond fact. Providence calls us not only to national, but to international affections. He compared the world to a chess-board and spoke of the ease with which the moves are made. The Occident and Orient, which were formerly as separated hands, are now as joined hands. A telegram can be sent six times around the world in an hour. Mr. Gladstone makes a speech in England, and I buy a paper in Chicago and read it four hours before it is delivered. A battle is fought, and its noise is heard around the world. When railroads, now projected, are built in China, a tour around the world can be made in sixty days. Any part of the world is nearer every other than the boundaries of the Roman empire were to Rome. Why should we not make the whole world our field and draw it under Christianity? The speaker said that he truly believes that unless a

soul believes and accepts Christianity it will drop into perdition. He said that he stated it freely and without apology. It is to be expected. Can a fountain send forth at the same time bitter and sweet water?

I see men all around me in the love of what God hates, and hate of what God loves. Whosoever lives in rebellion to God is lost, whether he has heard of Christianity or not. Men without the light of God are crystallizing, and the heathen are losing their souls. I have made, said he, one missionary trip around the world, and if I could have this country, I would go on another. I think I would go into these countries that I might not build on another man's foundation. I wish to wear out my life in maintaining Christ, the atonement and such doctrines. They are fit foundations for a universal religion. He charged his hearers to stand firm on this foundation, and not destroy the hopes of the missions. Every soul ends in paradise or perdition, and if they do not leave the world in harmony with God, they must go to perdition. Character hardens as the clay, and this life is but a probation. The speaker spoke of probation after death, and said that the Bible does not substantiate the belief. It was thought in the churches twenty-five years ago that the heathen are in danger. I believe it to-day, and say so even in Boston. The speaker said that we must place ourselves on self-evident truths. The distinguished professor here (Drummond) in his book, "Natural Law in the Spiritual World," and other authors in other books have done much to unmask things. Natural law is a process, not a power. As Prof. Agassiz said, natural law is the constant method of God's will. The man who leads away from light will go into the fires of the lost.

## Gospel Sunshine in Siberia.

For five years the friends of mission work in Europe and America have been watching with constantly growing interest the development of that remarkable Jewish-Christian movement in the Russian province of Bessarabia, under the leadership of the learned lawyer, Joseph Rabinowitz. It is a remarkable phenomenon, even in this century of mission conquest. For the first time probably since the days of the apostles, a prominent Jewish thinker, through independent research, and in no wise influenced by the efforts of Christian missions, has learned to see in Jesus of Nazareth the fulfillment of the law and the prophets, and has been able to persuade many of his co-religionists of the correctness of his conviction, and to gather around him a congregation of Jewish Christians, apparently in most particulars a copy of the Jewish-Christian congregation of the apostolic age. Externally and internally the movement has enjoyed a healthy development, and at the present time it is one of the most hopeful, as it is a unique and remarkable, conquest in modern missionary work.

It is an agreeable surprise that now comes to us from ice-bound Siberia—the intelligence of a Gospel movement essentially of the same character as that in Kichnev in Bessarabia. It has been assuming considerable prominence during the past two years, but only lately has reliable information been secured concerning its nature and prospects. It is also a movement Christward among the Jews of Western Siberia, originating, strange to say, entirely independently of that under Rabinowitz. The leader in the enterprise is Jacob Zebi Sheinmann. He is a Polish Jew, who twenty years ago, through independent thought, came to the conviction that the "Messiah, the son of David," was the true Saviour. The open avowal of this conviction gave mortal offense to the strict Chasidim or Talmudic Jews of his country. They first excommunicated him, and then, on the oath of four perjured witnesses, secured his condemnation on the charge of perjury; whereupon he, with other unfortunate, was transported to Siberia. He took his faith with him into exile, and did what he could to awaken in those around him a faith such as filled his heart. Having been an almost unheeded *roclamantis* for fifteen years, he accidentally, and certainly providentially, became acquainted with the

work of Rabinowitz. Among the uncalled-for mail matter at Tomsk, where he was engaged in business, he found a copy of the pamphlet called *Bikkure Teena*, containing the public confession and two sermons of the Kichnev reformer. He saw in the latter's work the realization of the dream of his exile, and at once entered into correspondence with Rabinowitz. They exchanged documents concerning their doctrinal standpoints, and it was at once discovered how entirely independently of each other they had found in the Jesus of Nazareth of history the fulfillment of their deepest longings.

During the past two years Sheinmann has been making good use of pamphlets for the propagation of the Gospel among the Jews of Siberia. He calls his pamphlets *Kol kore hamidbar* (Voice of One Crying in the Wilderness). His sentiments and ideas, as also his methods of Gospel work, have a most remarkable similarity to those of Rabinowitz, showing that the hearts and minds of both must have virtually gone through the same process in finding their Redeemer in Christ. That outward and tangible results will spring from this new movement, it would require a prophet or a prophet's son to foretell. It is yet in its formative period. But indications abound that even more effectual work may be looked for than has been done in Southeastern Russia. The Jews of Siberia are not so entirely under the sway of Talmudic prejudices as are those of Eastern Europe. Then that power among missionary agencies, Delitzsch's Hebrew translation of the New Testament, is being constantly called for by those Jews. The British Bible Society, which publishes this book, has established a depot at Tomsk, and the book is being eagerly read and studied. No distinct Jewish Christian organization has as yet been effected at Tomsk or elsewhere where the leaven is working, but the soil is being thoroughly prepared for an abundance of fruit, thirty, sixty and a hundredfold.—*Germanicus, in The Congregationalist.*

## Spontaneous Combustion.

While the recent occurrence in Woodstock, mentioned elsewhere, is in the public mind, the following article from the *Popular Science Monthly* will be read with interest: Although the majority of fires attributed to spontaneous combustion really originate in some other way, there can be no doubt that a certain proportion are really due to this cause. It therefore behooves every housekeeper to be careful to avoid any accumulation of material which can by any means ignite by itself, and an explanation of the chemical principles involved may be of interest. Oily rags and waste are perhaps the most dangerous substances on this account,—more especially rags saturated with linseed oil and turpentine, which painters seem to delight in leaving in every corner where they have been at work. These substances, when exposed to the air, will rapidly absorb oxygen, forming other substances, which gives to the paint its "drying" qualities. Now, oxidation is a process always accompanied by heat. If the oil is freely exposed to the air, the heat passes off so quickly that no dangerous rise of temperature can take place. But in a pile of rags the oxidation takes place very rapidly, owing to the large amount of surface exposed; and, the resultant heat being more or less confined in the interior, the temperature may rise so high as to cause the oil-soaked material to ignite, the rapid oxidation of combustion taking the place of the less active process of chemical change in oil. This spontaneous combustion of oily material is no theoretical occurrence, but has often been experimentally accomplished; and destructive fires have undoubtedly occurred from such a cause. . . . The spontaneous combustion of the human body is a physiological impossibility. Nearly two-thirds of the body is water; and, leaving out the bones and other incombustible parts, the proportion becomes still greater. It is absurd to suppose that such a water-soaked mass as this could "burn up," either spontaneously or otherwise, without a preliminary desiccation which would destroy life long before the necessary degree of dryness was obtained; and the amount of alcohol which

passes into the tissues of the most confirmed inebriate is so very small that it would not have the slightest effect upon their combustibility. The furnaces which are necessary to successfully cremate a human body are a sufficient proof of the impossibility of any development of the necessary heat in a living person.

## The Grave Of Gough.

The last resting place of Mr. Gough, in Hope Cemetery, Worcester, on a fine knoll overlooking from the south the long winding valley in which Worcester lies, and commanding in the extreme horizon beyond the city, the range of hills where "Hillside" is, has been marked by Mrs. Gough with a handsome sarcophagus of Westerly granite, bearing inscription as follows:

JOHN BARTHOLOMEW GOUGH,  
BORN AT SANDGATE, KENT, ENGLAND,  
August 22, 1817.

"For thirty-seven years the light and crown of his home at 'Hillside,' finished, while yet speaking at Frankford, Pa., his public message of forty-three years, and called to a higher service Feb. 18th, 1886. 'He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels' (Rev. 3: 5.)" "I can desire nothing better for this great country than that a barrier high as heaven be raised between the unpolluted lips of the children and the intoxicating cup, that everywhere men and women should raise strong and determined hands against whatever will defile the body, pollute the mind, or harden the heart against God and his truth."—*John B. Gough.*

## Among Exchanges.

### MISTAKEN SOULS.

Many sharp, smart, bitter, relentless religionists court martyrdom, glory in it, and make the most of it to excite partisan sympathy and to further their own selfish purposes; but martyrdom profits nothing without love. A burned body may only hasten a bigoted and furious soul to the everlasting burnings.—*Standard*

### CONSISTENCY RESPECTED.

Even a downright bad man will respect a Christian man more if he is a decided Christian, and steadfast to his principles, than if he is a weak-kneed, vacillating, half-hearted disciple of Christ.—*Zions Herald.*

### A FREE GOSPEL.

The Lord gives us a free gospel, but he does not furnish us a house to have it preached in, nor does he pay the fuel, gas and janitor bills of the church or the grocery and dry goods bills of the minister. He leaves these things for the people to attend to. To do otherwise would be to pauperize them.—*The Interior.*

### THE HYPOCRITES.

If the hypocrites are in your way, it is because they are ahead of you; and if I were you, I would not confess that I was hindered from serving God by a hypocrite. Let me tell you, in all candor, that I think you are lying when you talk about being kept from serving God by us poor fellows who are in the Church.—*Sam Jones.*

### THE CHRISTIAN HOME.

Their is no other view of a Christian home which reveals the inner springs of family life so clearly as that of the daily prayer service. You may visit many times at the house of a friend, but never until you have bowed with him and his around the family altar do you feel that you have had a glimpse into the holy of holies of home. Strange that some Christians have no time to keep up family prayer because of the engrossing cares of business. This rush and hurry is often not to gain the necessities, but the luxuries of life. Yet, what adorning of art or taste can equal the scene of parents and children grouping to worship the Father of all, from whom cometh every good and perfect gift? Thousands of gold and silver can not buy a picture that sheds beauty like this, which may be made in the humblest home.—*Gospel Herald.*