

# Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, JULY 7, 1886.

WHOLE No. 1690

**Co-education.**—Co-education—says the *Standard*—scores several notable victories of late. Not the least is the generous concession just made by Columbia College, New York city. Besides declaring its doors henceforth open to young ladies, who are to be granted equal privileges with the gentlemen undergraduates, so far at least as concerns the curriculum of studies, it has signified its new and progressive departure by granting the degree of Doctor of Philosophy to a young lady post-graduate.

**SELF-WILL BAPTISTS.**—The *Christian Mirror* says that a Portland, Me., minister tells the following story: Once on a time, being in a Southern city on the Sabbath, he wished to attend service in a Free-Will Baptist Church, where a distinguished divine was to preach. Passing along the street, in quest of the church, he asked a venerable darkey whom he met, pointing to a building near by, "What church is that, uncle?" "Oh, dat is de Methodist church. Mighty fine church, massa; better go dar." "And what is that?" pointing to another. "Dat is de Baptist church." "Well, what sort of Baptist, de Free-Will or de other?" "Oh, laws," said the guide, "I dunno 'bout de Free-Will Baptist church. I specs dey is de Self-Will Baptists."

**MUSICAL INSTRUMENTS.**—The lute came originally from the far east. It is said to have been brought to Mecca in the sixth century and thence to Europe. The invention of the piano is attributed to Cristofali, an Italian, J. C. Schrotter, a German, and Marius, a Frenchman, in the eighteenth century. It was suggested by the old harpsichord and psaltery. The chief difference was using small hammers for striking the strings, instead of quills as in harpsichords. Archedirides is said to have invented the organ, and it is also attributed to Ctesibius, a barber of Alexandria about 250 B. C. The organ was in use in European churches about A. D. 657. It is said that one was constructed for Louis I. of France in 115. One of the largest organs in Europe is at Haarlem. It has 60 stops and 8,000 pipes. There is an organ at Amsterdam, Holland, with a set of pipes that imitate human voices in a marvellous way. The tradition exists that the violin was invented by Ravenna, King of Ceylon, 500 B. C. An instrument somewhat like the violin, called the Ravanastron, is yet played by the poor Buddhist monks of the east, who go begging from door to door. The violin is mentioned as early as 1200 A. D., in the life of St. Christopher. The earliest violins in general use seem to have been those of Gaspar di Salo, in Lombardy, 1560-1610.

**HOW LIGHT AFFECTS THE BLIND.**—An interesting account has lately been furnished by M. Plateau, the eminent Belgian physician (who has been blind nearly forty years), of the sensations he experienced in his eyes. He has no sense of objective light even when turning his eyes to the sun. But his visual field is always divided into spaces, some of which are pretty bright and others sombre or nearly dark, and which merge into each other. Their general tint alternates, in time, between grey and reddish. The relative arrangement of those different spaces is always the same, but the intensity of their tints varies. The central space seems now rather bright, now very dark; above and below, and on the left to the limits of the field, there is sometimes brightness, sometimes darkness, but on the right there is generally a vertical band, nearly black, and beyond this a space which is nearly always bright and reddish. These appearances follow all the movements of the eyes, which probably do not participate in the same way in the tints, but M. Plateau cannot distinguish what belongs to one from what belongs to the other. No connection of the general tint with the work of digestion is observed. The author states that he became blind through looking fixedly at the sun for some time, with a view to observing his after sensations; it was not till about fourteen years after this that inflammation of the choroid set in, destroying vision, but, during the interval, he often saw colored and persistent halos round flames, etc., and he advises those who have such vision to consult an experienced oculist.

## Our Contributors.

### WALKING WITH GOD.

BY THADDEUS.

Noah was the only successful man of his age; and yet in the estimation of the antediluvian world, his life was a failure. It was not until near the close of his lone and eventful life, when his work was done and the old world's doom was sealed, that they saw that theirs had been the failure, not his. In the ninth verse of the sixth chapter of Genesis we are told the secret of his success, "And Noah walked with God." "How can two walk together unless they are agreed?"

If we would walk with God we must walk in His path. He will not come down to ours. If we want a helper in every time of need we must walk with God. If we want good companionship we must walk with Him. Sometimes God leads His children over rough places, sometimes through the fire as the Hebrew worthies. Daniel, to walk with God, must walk into a den of lions; but he is as safe there as in the parlor of the King. Joseph, to walk with God, must walk into a prison; but God leaves him not at the prison door, He sweetens his captivity by His presence. Paul and Silas walk with God, and He goes with them into the Philippian jail. But what strange sound is this the jailer hears? Are these much wronged men shrieking with pain, can human nature endure no more? No, their loving Lord has walked with them into the prison, and because of His presence they cannot contain their joy, they sing praises unto His holy name. A martyred Stephen walks with God, and if he is bruised and wounded and dying he sees the heaven's opened, and catches a glimpse of his coming glory.

And a countless host, of whom the world were not worthy, have walked to the block, to the stake, to the dungeon, to all the tortures of the inquisition; if their enemies who witnessed their sufferings and heard their groans thought them down and forgotten and forsaken of God, they deceived themselves, just as the antediluvians were mistaken who thought that Noah was alone as they saw him walk to and from his work. If their eyes had been opened they would have seen that they walked with God; and if their ears had been opened they would have heard these words, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee."

Reader, walk with God, He will sweeten your life; and when you take your last walk through the valley of the shadow of death you will fear no evil for He will be with you, will support and comfort you.

### REMINISCENCES OF GRAND MANAN.

NO. IV.

BY REV. A. TAYLOR.

Grand Manan has been visited by a number of ministers of the different denominations of Christians, but none of them have succeeded in establishing themselves on the Island but the English Church and the F. C. Baptists. The Church of England has been established here for many years. They are doing what they can for God, in their own way. Their present pastor, Rev. Mr. Covert, is a kind-hearted gentleman; he is a steady temperance advocate, and an excellent Christian. He is doing what he can to better the moral and religious condition of the people, and we hope that he may have success.

Rev. Mr. Casey retired from the active ministry of the Church of England some years ago, but he is still at work. Years ago we learned to respect him for his genial spirit and frank open heartedness; and I was particularly pleased to learn his present temperance stand.

Some years ago our Baptist brethren had a small church somewhere on the lower part of the Island, but it had lost its visibility before I saw Grand Manan. The Christians had also a small church, but it soon came to an end. The Disciples have tried their hand on the Island, but left no permanent establishment. The Methodists have been here, and a few still remain; had it not been for their leader (Joseph Lakeman) they would have been scattered to the winds long before this.

Spiritualists have been here too; and the good Lord only knows who all have been on this Island; but they have all gone long since. Our Methodist brethren have within a few years been trying to establish an interest on Grand Manan, but they too have failed, and have at present, we believe, withdrawn from the Island. This is not a Methodist community.

The Free Baptist Church at North Head has for its pastor, the present year, the Rev. H. H. Cosman. He has been its pastor since last October, and he is very much beloved by his people. They are doing a good work for the Master. Last winter he and his church saw considerable revival of religious life, and he baptized fifteen or twenty persons. The interest at North Head is very important, and I trust he may greatly succeed in his pastorate; I expect he will see large success. I hear that the church at Castalia is enjoying a good share of religious life; I rejoice to hear of their spiritual prosperity. They secured the labours of Licentiate J. Noble for some months last winter, and a very good revival was recently reported in the *Intelligencer*. Bro. Cosman baptized some for him. Bro. Noble has left them for the present, but I understand he intends to return to this church a few months hence. I hope large prosperity may attend the church and that they may do good work for Christ. At Woodward Cove there is no church of our denomination at present, but we have members there who belong to some other churches on the Island; all the people at the Cove are kindly disposed towards us, and I have no doubt would be pleased to have religious worship there. The churches at Grand Harbour and Seal Cove I found very low religiously. They had been without a pastor since last October when Bro. Cosman left them to take charge of the church at North Head. They have felt the want of pastoral labour, and have been discouraged. But now they are more hopeful. Bro. Irvine Harvey has the charge of the church at White Head Island. Last winter they enjoyed some revival of religion, and Bro. Cosman baptized several converts there. They highly appreciate the labour of our young Bro., as we hear, and I hope he may prove a great blessing to them. The people at Two Islands have engaged the labours of Rev. Mr. Kinkley for three months, and I hope his labours may be a great benefit.

And now I have passed in review the material and spiritual interests of Grand Manan, all too imperfectly I am sure, but we give the review for what it is worth, and, perhaps, it may help some one on the Island, as well as give information to our friends abroad.

The brethren who were present at that excellent General Conference at North Head in 1881 will remember with pleasure the blessing enjoyed then, and the interest they felt in the prosperity of the Island. I can only say that they may rest assured that the Free Christian Baptist influence on Grand Manan is no less now than it was at that time.

We are hoping for better times financially. Spiritually we are looking for an advance, and trust that we shall have the prayers of the denomination that sinners may be converted, that the churches may progress more than they ever have in the divine life, and God in all things may be glorified.

### THE BIBLE IN CIVILIZATION.

Travellers tell us that in traversing some of our great southwestern prairies there will occasionally appear to them, amid the dreary wilderness, in summer, of faded flowers and withered grasses, a beautiful and refreshing oasis, and upon examining into the origin of it it will be found that it has been produced by a subterranean stream which sends up its moisture through the gravel and shale. What that stream is to that belt of prairie is the Bible to true, genuine civilization—it is hidden and unappreciated, but efficient and unfailing source of verdure and beauty. Its principles, its virtues, its atmosphere, its glory, lay the basis and erect the superstructure of the best social and national life. Compare Channing's strong testimony here. Not to art or science, culture or education, but to the Word

of God, Europe and America are indebted for their grand and noble advancement in those elements that give character to society and a firm, abiding basis to national existence. And in our age this truth needs emphatic enforcement. Latter-day philosophers talk otherwise. It is contended by some that the Bible excites fear, paralyzes inquiry, impedes freedom of thought and speech, resists science, etc. As contradictory to this position recall Bacon and Locke in philosophy; Miller, Dana, Cuvier in science; Galileo, Kepler and Newton in astronomical studies; Milton, Dante, Scott, and Addison in literature; Mozart, Haydn, Handel and Beethoven in music; Raphael, Leonardo and Angelo in art; Washington, Kent, Garfield and Gladstone in statesmanship. Truly has Robertson said: "Expand the heart and you enlarge the intellect." Even Schleiermacher declared that to abolish the Bible is to pluck up by the root all that is grandest and noblest in truest civilization. The testimony on this subject of Bacon, Bolingbroke and Rosseau is remarkable. The Bible is the great civilizer and educator of humanity—a charter of rights and liberties as well as an oracle of faith and a manual of devotion. In substantiation of this position look at the part played by the Bible in man's life from three distinct standpoints: socially, intellectually and physically.

**Socially.**—Look at family life where the Bible has not been, and where it has breathed its vital breath. Compare pictures by Maurice and Farrar of Roman life before Christ and since—the position of woman and childhood, for instance. Look at philanthropy in Bible lands. Where Rome had amphitheatres for perpetration of murder in gladiatorial contests, Christian lands have asylums, hospitals, etc. Note that the Latin word *humanitas* and Greek word *agape* have taken new meanings in Bible lands. The iron age of misanthropy has been changed into a golden age of philanthropy by the Bible's influence.

**Intellectually.**—Read what Adams, Webster and Newton says about the Bible's literary elements and influence. Study Genesis' history, Leviticus' law, Job's poetry, the narratives of Ruth and the evangelists. The Justinian code was founded on the Mosaic law. Moses supplies materials for "Paradise Lost." Scott got his Rebekah in "Ivanhoe," probably from the Bible. Wycliffe's influence is seen in "Canterbury Tales." The age of the Reformation is the palmiest age of European literature. Bunyan's "Progress," Dante's "Inferno," A' Kempis' "Imitation," Byron's "Hebrew Melodies," Burns' "Cotter's Saturday Night," and parts of Tennyson's "In Memoriam" are from the Bible. So in science. Though not a scientific book, the Bible has helped to mould scientific thought. In Bible lands we find the names Locke, Leibnitz, Newton, Pascal, Linnaeus, Morse, Herschel, Davy—in Bible lands, Tintoretto, Titian, Raphael, Angelo, Ghiberti, and such master pieces as St. Paul's, St. Peter's, the Vatican; also the greatest pieces of sculpture and painting.

**Politically.**—The Bible, though not a political work, is a great political power. Read what Mills, Macaulay, Mazzini and Gladstone say. Talleyrand said scornfully but truly, "The Bible is the grain of musk that has perfumed all Europe." The Bible will yet destroy the blighting influence of intemperance, polygamy, rationalism, vile literature. Love it, defend it, preach it; if needs be, die for it. —*Pulpit Treasury.*

**RELIGION OF AFRICA.**  
The Africans seem to have no idea of God, except as a passive being, who does not in any way interfere in the affairs of men, and, as they do not attribute to him their misfortunes, nor credit him with the good they enjoy, they do not, as a rule, worship him. The name of the West Africans for the Supreme Being is Unkulunkulu—the old, old one, the most ancient one. They have very vague ideas of him, and because they do not know him, they have, in the words of one of their most intelligent men, made for themselves "spirits" called *Enadholoi*, to whom their prayers are addressed, their praises sung, and their sacrifices made. They regard themselves as

living in the midst of an invisible world of spiritual beings, by whom they are in danger of being constantly influenced for evil rather than good. Rightly directed, this belief in the spiritual world is a part of true religion, and is one of those things which distinguish mankind from the brute creation. In Africa, however, it is the primary cause of most of the misery and suffering of that land.

There is a widespread belief in the existence of the disembodied spirits of the dead. A man will do anything rather than risk exposing himself to the displeasure of the dead, and this gives rise to many horrible deeds. It specially leads to a dreadful system of human sacrifices. A king dies, for instance, and he is believed to dwell in the land of spirits as a king, and to need all the state and luxury he possessed on earth. In order, therefore, that he may be royally served, many men and women are killed at his funeral that their spirits may accompany him, and administer to his wants and pleasures. And not only at his death are these sacrifices made, but at frequent intervals afterward.

Images representing the dead are also used, especially in Western Africa, where alone idolatry is found. None of the tribes in Eastern Africa have idols. In some places in the West the idols are gross beyond description.

There is also a system of relic-worship. Frequently the skull, as the seat of wisdom, is kept for this purpose. Sometimes all the bones of a father or mother are kept in a small house built for the purpose. Those who resort to them for worship and aid, believe they gain help in all the trials and emergencies of life.

But the chief religion in this country may be summed up in the word *fetichism*.

This faith, in its simple form, implies that certain people have the power of giving to a stick or a stone or a bone, or anything else, the power of guarding their persons and property from the malice of evil spirits and of bringing evil upon men who seek their hurt in any way. Fetiches are not only worn about the person, but are also set up in their fields, their villages and their houses as a protection against harm. The uses of fetiches are almost without number. One guards against sickness, another against drought, a third against the disasters of war. One is used to draw down rain, another secures good crops, a third fills the sea and rivers with fish, and makes them willing to be taken by the fishermen. There is scarcely a single evil incident to human life which may not be overcome by this means.

Altogether, the religious instincts of the African find expression in beliefs and practices which are not only fierce and brutal, but puerile and idiotic. Still there is a hopeful side even to the perversion of the spiritual part of their being. Their strong belief in their supernatural will, when rightly directed, lead them to an equally strong acceptance of what God has revealed and ordained for the purification and exaltation of our spiritual nature. If missionaries realized this fact more, they would adopt St. Paul's plan when at Athens, of making use of what the heathen already know and believe, instead of regarding their superstitions as utterly useless and worthless.

**THE SILENT MISSIONARY.**  
The Moravians have many a good story to tell, but few more thrilling than the following: A century ago, George Schmidt, the first missionary (Moravian) to the Hottentots, was called to his rest. Part of his preparation for the pioneering work in South Africa was a six years' imprisonment in Bohemia, for the truth's sake. He landed at the Cape in July, 1737. About eighty miles from Cape Town he entered a valley called Bavin's Kloof (Baboon's Glen) where he preached the Gospel by word and example. On the spot where he preached his first sermon he planted a pear tree. After several years of much hardship, he saw a small flock of fifty souls gathered around him, and among them were seven baptized adults. Soon open enmity and persecution broke out, and George Schmidt was compelled to leave the country. Before doing so, he gathered his little flock together, and addressed them from Acts xx., Paul's farewell words to the Ephesian elders.

He gave his New Testament and pear tree to one of the baptized; he saw his beloved Hottentots no more on earth. The Dutch Government prohibited the continuation of the mission among the natives. Some fifty years passed away, and, in 1792, on Christmas eve, three men were walking from the river Zondereind up to Baboon's Kloof, to the spot where George Schmidt's hut stood. They rejoiced to find Schmidt's pear tree. Soon the Hottentots were seen coming from the neighboring kraals to salute the new teachers. Among them was an old woman, who brought out a book which had been carefully wrapped up in a sheepskin, and began to read to the missionaries, to their great surprise. This old woman, named Lena, was one of the Hottentots baptized by George Schmidt, and the book was the New Testament he had left behind him. This blessed book had been a silent missionary for fifty years. Much fruit of its ministrations were manifest. The year after the missionaries arrived they baptized seven adults, after five years they commenced to build a church, which could seat 1,000 people, and after ten years' labors 1,200 Hottentots were dwelling around them.

## Among Our Exchanges.

### HOW TO TELL.

If a man wishes to know whether he has Christian faith or not, let him ask whether his life is distinctly marked by Christian works.

### KEEP YOUR TEMPER.

Never lose your temper when arguing about entire sanctification. Perfect love and an angry mind are not entirely congruous. Purity should banish wrath. —*Western Advocate.*

### IN A BAD WAY.

A Church of several hundred that can't furnish a quorum for the weekly prayer-meeting is in a bad way, and something ought to be done, and the sooner the better. —*Arkansas Methodist.*

### THE BEST WORK.

The "Great Work on Baptism" which the Rev. Dr. James W. Dale got out some years ago at sixteen dollars, is now offered for five dollars. No Baptist has found it necessary to publish anything requiring so much paper and ink as to demand such a price, and while we give this free advertisement to Dr. Dale's "great work," we venture to say that the best work on baptism can be had for a few cents. It is generally known as "The New Testament." —*Baptist Weekly.*

### HELP HIM.

Bear with your pastor. He is not a Solomon and you must not expect the wisdom of that sage from him. Nevertheless he is a man of at least average good judgment. And then possibly he may see some things you do not see, or he may look at some things which you behold in a different light from which you view them. He is not a Spurgeon and it would not be right to demand of him the pulpit power of that wonderful preacher. But then he is trying to proclaim the gospel to the best of his ability; pray for him and sympathize with him. —*Central Baptist.*

### THE BEST KIND.

Blessed is the man who can perform his routine, commonplace religious duties with high motive and happy enthusiasm. His very presence in prayer and class meetings inspires his brethren; his pastor finds him the best of hearers; and all about him feel the benign infection of his spiritual vitality. His song may not be musical, nor his speech eloquent; but "the secret of the Lord" is his. No hero with picturesque environment can do more for God and humanity than the humble, intelligent, zealous Christian worker amid commonplace surroundings. —*Advocate.*

### A GOOD CUSTOM.

The custom of sending expensive bouquets of flowers to be laid on the casket or grave of a deceased relative or friend, is fast going beyond all bounds. The Swedes set an example in this respect which we might do well to follow. If a citizen of Stockholm desires to show his appreciation of a deceased friend, he sends a card, to be laid upon the casket, upon which he writes out an order upon himself in favor of some local charity. In such a mark of respect there can be no hypocrisy. —*Critic.*

### AMBITIONS.

How much evil is wrought by vain and restless ambitions. "Seekest thou great things for thyself?" said the prophet, "Seek them not." As Bishop Temple, of London, when head master of Rugby, told his boys: "Depend upon it, if there is any reason why you should be in the front, you will be called to the front, when there is an opportunity; but it is your business to leave it to others to do you that honor." Bishop Temple's own life is a good illustration of his own pithy counsel. —*Even, Churchman.*