

Religious Intelligencer.

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

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WHOLE No. 1993

NOTES AND GLEANINGS.

THE INDEPENDENT has come to the conclusion that relics pay. The Exhibition of an alleged fragment of St. Ann's arm netted four thousand dollars to a Roman Catholic church in New York last Sunday. The story that three miracles had been performed was a big drawing card.

THERE was a large meeting of Woman Suffragists in St. James Hall London, last week. It ended in a riot. Mr. Gladstone, as opposed to woman's suffrage, came in for his share of abuse, and one woman called out "Down with the old enemy of women." The meeting was composed largely of Socialists.

FATHER CHINIQUE, the reformed Catholic priest, is still, at the age of 82, actively engaged in the work of Evangelization in districts where his life is not safe from assault. He passed lately through a severe medical operation and when it was thought he could not live, his only fear was that the Catholics would circulate the report that he died in the Catholic faith.

REV. DR. PARKHURST, of New York, will doubtless think his crusade against violators of the law has not been in vain. Since his exposures the police force has had a thorough shaking up, many of the captains being sent into exile, and 150 arrests were made last Sunday for violation of the liquor law.

INDIA is a great grain producing country. Last year 50,000,000 bushels of wheat were exported to Europe. The total Indian product last year was 235,000,000 bushels. For the last seven years the annual export has averaged upwards of 30,000,000 bushels a little over half of which has gone to Great Britain.

ONE HUNDRED JEWS, male heads of families, are to settle near Oxbow in the Canadian Northwest. As soon as they locate their families will follow. Baron Hirsch, the Jewish philanthropist is backing the scheme. This will open up a new era in the history of Jewish colonization. The Jews will be wealth producers for the country if they are true to the instincts of their race.

ONE OF THE most trustworthy papers in New York says that there are in that city 250 gambling establishments, 750 policy shops, 8,886 rumholes of which no less than 6,000 regularly violate the Excise law and are open on the Sabbath. In the face of such a proportion of license law violations it is strange that prohibitory laws are altogether unbroken.

A CHICAGO paper says that the Mayor had a pleasant communication from the "Collector" lately. It was that during the first quarter of the year 6,377 saloons in that city paid license. This is an increase of 700 over the corresponding period of last year, and, according to the delighted journal, "means an addition of \$350,000 to the revenue," which "is likely to exceed \$3,200,000" from the saloons. But the wonderful part is that this very paper has for years been telling of the stamping-out effect which their High license system was having upon the traffic; that it was the very best temperance legislation possible and was clearing out the low holes and dives and making a straight road for prohibition. Advocates of the liquor traffic have to be inconsistent.

MR. MELLIN, a Portuguese lay missionary at Madeira, was arrested and tried for expounding the Scriptures and singing a hymn at a Protestant funeral in the Portuguese cemetery on All Soul's Day when it was crowded with Roman Catholics. A clever lawyer, succeeded in obtaining his acquittal on the ground that the service was not an act of public worship inasmuch as Mr. Mellin was not an ordained pastor. Twelve years' banishment from the islands would have been the punishment.

THE RUSSIAN Trans-caspian railway which is just completed is one of the engineering wonders of this century which abounds in wonders. At first it was considered impossible to maintain a road through the shifting sands of the Kara Kum desert, but Gen. Anzenko, who was superintendent of construction, overcame what was supposed to be an insurmountable obstacle

by covering his railroad with clay and planting the sides with thickets of desert plants, and shrubs. But when this had been done and the roadbed assured, a cry went up to the effect that the scheme would have to be abandoned because there was neither fuel nor water along the line. The doughty General solved the water problem by bringing water in pipes from the mountains.

IN FLEET STREET, London, there are 300 newspapers published, 11 of which are dailies.

THE QUEEN of Saxony maintains three physicians whose sole duty is to attend the ailments of the suffering poor. Such acts become royalty.

AND NOW they are manufacturing false teeth for horses. The industry has a large capital in Paris and employs a large number of men.

THE LARGEST UNIVERSITY in the world is at Cairo, Egypt, and it has 11,000 students. They come from every part of the Mohammedan world, and they study Mohammedan law, history, theology, and other branches needed to confirm them in the faith of Mohammed. "They sit on the floor of an enormous court and study aloud, and the western visitor who calls on them during study hours thinks that he has struck the original site of the Tower of Babel."

ALL INVENTORS do not succeed, but there are some men who have realized large profits from their inventive genius. It is said that the invention of the stylograph pen brought in \$80,000 a year; the India rubber tips to pencils, \$40,000; metal plates for protecting the soles and heels of boots brought in \$500,000 in all; the roller, \$400,000. A clergyman realized \$300 a week by the invention of a toy; another toy, the "return-ball," brought in an income of \$20,000; the "Dancing Jim Crow," \$30,000 a year. The inventor of a copper cap for children's boots was able to leave his heirs \$800,000, while Singer, of sewing machine fame, left at his death nearly \$6,000,000.

Infant Baptism and Its Results.

Baptists must everywhere oppose so-called infant baptism. It is not consistent with a true Protestantism. Chillingworth long ago declared that, "The Bible, and the Bible only, is the religion of Protestantism." It is here affirmed, without fear of intelligent contradiction, that infant baptism has no scriptural authority; that it was not known in the early ages of the church, and that many of its present supporters, who are candid and scholarly, frequently make these admissions. Roman and other high Churchmen, who believe in what is called baptismal regeneration, can consistently with their premises practice this rite; but those who deny this doctrine have no logical ground for its observance. Protestants must either make more or less of this ordinance; they cannot logically maintain their present position. As a matter of fact, those bodies that deny baptismal regeneration are attaching comparatively little importance to a rite which in their case is meaningless. Dr. William Wall, who was a learned divine of the English Church, distinctly says in his history of infant baptism: "Among all the persons that are recorded as baptized by the apostles there is no express mention of any infants." The great Luther also says: "It cannot be proved by the sacred Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles." Professor Lange positively affirms that, "All attempts to make out infant baptism from the New Testament fail. It is totally opposed to the spirit of the apostolic age and to the fundamental principles of the New Testament." Dr. Hanna is equally explicit, for he affirms that, "Scripture knows nothing of the baptism of infants." We might quote many more who are equally positive in their denials of the Scripture authority for this observance, and among them such scholars as Dr. Neander, Professor Jacobi, Dr. Meyer, and Dr. Olshausen, Calvin, Doddridge, Henry and others who freely admit that in the case of the jailer's household, all believed and were, therefore, baptized, and that there were no infants. Many

of the greater commentators do not claim that any of these households baptized give countenance to the idea of the baptism of infants. We admit that infant baptism was observed in occasional instances early in the history of the church. Tertullian, who first mentions it, opposed it, thus showing that its observance was of recent origin and of no recognized authority. Some also affirm that at the outset the subjects of such baptism were not unconscious infants, but children of from six to ten years old.

It is easy to discover the cause of the origin of this rite. The idea came to prevail in sections of the church that if persons died without baptism their souls would be lost; saving efficacy was thus attributed to baptism. This perversion of Christian truth led to the substitution of pouring or sprinkling for baptism in the case of the sick who could not be baptized, and it led also to the substitution of unconscious infants for intelligent believers as the subjects for baptism. If baptism had saving efficacy, and if children who died without receiving this rite were lost, anxious parents were, of course, desirous of saving their souls by having them receive an ordinance so efficacious. The history of infant baptism is one of the most horrible chapters in the annals of the church. It is not the beautiful ceremony which many suppose; it is rather the historical embodiment of a gross and revolting superstition. As the babe is brought to the font, the meaning of the ceremony is, that unless certain drops of water be sprinkled on his brow, that beautiful child will go down to darkness and despair. This superstition is akin to that of extreme unction; the one given to an unconscious babe, the other often to unconscious men and women. Such superstitions drive thoughtful men into infidelity; and unfortunately this superstition exists in many churches to this day. There were times when this dreary doctrine cast a gloom over the history of the church for centuries. One scarcely dare speak in print of the efforts which anxious mothers made to save their children by giving them this rite lest they should perish eternally; the fearful anxiety of their hearts led to practices in connection with the birth of their children which may not here be described. The observance has also wrought great injury in countries where it has been generally practiced. It is neither beautiful nor harmless. It robs baptism of its meaning and beauty; it has introduced into the church in various lands those who have never known the power of the Gospel to save their souls; it has substituted a few drops of water for the cleansing blood of the Son of God, and has thus ascribed to an outward ordinance an inward and imaginary virtue. There is no logical place for this ordinance in a system of evangelical religion. If men believe in baptismal regeneration, they may practice it consistently, although unscripturally; but those who deny baptismal regeneration, and who practice this rite, are both inconsistent and unscriptural. There is no logical stopping-place between the position occupied by the Romanist and that occupied by the Baptist; there are logically but these two religious bodies in existence; there is scripturally but one body, the Baptist.—Dr. MacArthur in *Inquirer*.

Infidels Discouraged.

A correspondent of the *Christian Guardian* gathers together some facts which show that the leaders of infidel forces are not all encouraged. He writes:

A gentleman in New York, "who left the pulpit because his usefulness therein had ceased," named Henry Frank, has been trying to rally the infidel forces of that city into the form of an organization. He says, in the *Sun* of February 6th: "We have a positive side to our intellectual positions. We affirm faith in man; faith in the laws of nature; faith in the persistent, pervasive ethical energy of the universe; faith in the ultimate happiness of humanity, and harmony of all things. We have faith, too, in the superhuman purposive potency of nature. We look upon the universe as the involution of the divine potentialities. The all-potential is within all and out-working through all." After the perusal of that creed no one will be disposed to say that infidels are un-believers. The creed makes considerable demand on the faith faculty. The substance of the faith is without form, and void. As the editor of the *Sun*

remarks: "The only significance there is in the enterprise described so loosely by our correspondent is the indication it affords of the craving for some semblance of religion, some sort of fetish, even among those who reject supernaturalism. They want to worship something; an abstract idea, if they can find nothing better. They want some support for their absolute feebleness as against the laws of nature. They have exiled themselves from the Church, and in their homesickness they are hunting for a foster-mother."

The *Truthseeker*, perhaps the leading infidel paper of America, has, in the issue of February 20th, an editorial on the situation, and urges freethinkers to attempt an organization around Mr. Frank's. Its admissions of weakness and failure are so striking that they should become historical. The editorial says: "The independence of thought which leads to freethinking seems to destroy the power of cohering, compact organization. The nearest approach to it is the National Secular Society of England; but that was held together by the personality of Charles Bradlaugh, and to day is kept in line by the ability of G. W. Foote; but it now shows apathy. The Positivistic societies of London are but a handful, and not increasing. In France, Spain, Italy, Sweden, Austria, and Germany there are local societies here and there, but of no great strength. In the United States there were once about three hundred auxiliary leagues. Where are they now? The American Secular Union is the national organization; but that is for political purposes, though it has been used as a publisher of theistic manuals, and will now probably be diverted to maintaining the interests of so-called labor against capital. A few years ago it gave evidence of possible achievements, but lately, beyond supplying its secretary with a salary, and propagating theism through its manual—with which it has nothing to do—it has done nothing. In New York city there is but one freethought organization, and that is kept together through the efforts of a few. The Manhattan Liberal Club would go to pieces if it had to build a hall. O. B. Frothingham's congregation became afloat and jettisoned when he inherited wealth and went to Europe. The Positivistic Society of Humanity has split up several times, and all attempts to get its members to working harmoniously have failed. Felix Adler is maintained by the clanish spirit of his race, and the fact that Jews are generous to themselves even when they have left Judaism. Mr. H. O. Pentecost had to discontinue his platform work because, while his audiences were large, they would not pay the expense of the meeting. Some of them evidently left the church to save money, as we heard his former treasurer say that six or eight dollars was all an audience of a thousand contributed, and some of that was suspended buttons. . . . It is unquestionable that there are one or two thousand freethinkers in this city (New York) who want some lecture to attend on Sunday evenings during the winter. The theatres are closed to them. Most of them do not care for concerts; they have read the papers through; played with the children; eaten too big dinners, and would like some place to go and attend their wife's—churches they will not attend. They will attend Mr. Frank's meeting, but will they take more interest in it than in any other entertainment provided for them by private enterprise? Will they support it—pay for it? Would they help build a hall or provide a reading room or recreation room? Will they take any interest in it beyond the interest of amusing themselves for an evening? Will they make it to themselves what the church is to the devotee? Would they bear an unpopular pastor for the sake of the cause?"

For centuries infidelity has been boasting that it would soon bury Christianity in an eternal tomb. With blasphemies, misrepresentations, and all the sophistries of eloquent pleaders who have on hand a hard case, Ingersoll and Saladin and Watts and others, have been, in this decade, endeavoring to convince the jury of the intelligent public of America, that the Bible is an immoral book, Jehovah a monster of iniquity, and Christians hypocrites or fools. With dogmatism, unequalled even by Rome, they have formulated a forlorn hope they have directed the cannonade of their sarcasm and ridicule against the citadels of Christianity. A few have abandoned the faith of their fathers for the vague and uncertain faith of these men; others have been slain by their wit. But Christianity looks down upon their petty attacks as calmly as Gibraltar upon a bombardment with baked beans, and, according to the *Truthseeker's* article, the sinews of war are wasting away, and the courage and energy of the attack must somewhat abate.

How marked is the contrast with the hosts which follow Christ with a devotion unequalled since apostolic days; magnificent churches in every town are filled with worshippers whose yearly contributions of millions of dollars attest the sincerity of their faith. The sharpshooters of infidelity will probably continue their practice on the army of the Lord, but it is encouraging to find them bawling their own weakness and inability in the metropolises of America.

WOMAN'S FOREIGN MISSION SOCIETY.

"Rise ye up women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. J. M. McLeod, Fredericton.]

Second District Society Notice.

The Annual meeting of the Woman's Foreign Mission Society of the 2nd District will be held at Windsor during the session of the Annual Meeting of the District. The Societies will please send the amount contributed with reports as soon as convenient.

R. J. ALEXANDER, Sec. Treas.

Farmerston, C. Co.

CHILDREN OF INDIA.

Babyhood and childhood is not so happy in heathen lands as it is in Christian countries, and I have often longed to be able to build a home for poor, neglected children, where they would be kept clean, taught about Jesus and made happy. I used to have a class of servants' children on the verandah every Sunday, when I taught them to sing, repeat some little prayers and the Catechism and Commandments in rhyme. This is the little prayer which here so many little ones learn to lip as soon as they are old enough: Mou sol jata hun Rhuda

Fu mujhe afat se bacha, Aur ja moir marun aj ki rat Tu mere ruh Ro de najat.

When a child comes to a home, the parents get charms from the brahmin or priest, and tie them about the neck or arms of the baby to keep away sickness or evil spirits.

When a baby boy comes to a family, they have great rejoicing, and everybody congratulates the father because he has a son. They often have a band of music and other demonstrations, but if the new baby is a girl it is kept very quiet, and when the friends hear of it, they sympathize with the father, and tell him, it is a great pity. It costs a great deal to marry a girl, and you know they begin to arrange for the marriage of their children when they are very young, and never wait to consult them about the matter. The poor mother generally loves her child even when it is a girl, but she is often treated as if she had been guilty of some great sin that God should have sent her a girl baby. Sometimes they neglect their girls so that they may die, and thus they may be spared the expense of buying a husband for them. Many years ago they used to throw them into the river, but now the English government will punish any who are so cruel, if they are found out.

I once had a poor little baby brought to me, so ill and thin that its face looked like an old woman's. The father did not care for it, and could not give the mother money to buy suitable food, and even in the winter no clothes were provided except old dirty rags—all this because it was a girl. I gave it medicine and food on the verandah twice every day, but the poor little thing had been neglected too long, and one morning I heard that it had died through the night beside its mother, and she found it when the light dawned, cold and lifeless. The father would not allow any oil to burn a light, or help to keep watch over the poor, sick baby. I felt sorry for the mother and could only comfort her by telling her that her little one had gone to be with Jesus; who loved little children and blessed them when He was on earth.

This is to them quite a new idea, as the heathen believe they will never meet again with those who are taken away by death, but that they are born again and again in form of some animal, or perchance a snake. It is for this reason that they do not like to destroy the life of any animal, and will even allow a dangerous snake to live, lest they might destroy some relation. Now these are the children for whom you, in your Mission Bands, pray and work. God is answering your prayers, and I can only urge you to pray and work more diligently, thanking Him, that you have been born in a Christian land, and have been given a mother who teaches you to love and serve Jesus.—*Children's Work for Children*.

Among Exchanges.

JUST THINK OF IT.

An Episcopalian bishop participating in Good Friday union services with Congregational and Unitarian clergymen! But his name is Brooks.

THE PRAYER-MEETING.

How is the prayer-meeting? Running along in the same old worn rut? A little tame talk by the preacher, a few spiritless songs, and two or three cold prayers that the people have learned by heart? Is that your prayer-meeting? Man of God, wake up! Get a fresh fire in your soul, and take hold of the people, and lift them out of that living death!—*New Orleans Advocate*.

A DIFFICULT PROBLEM.

The most difficult problem which confronts the Church in America is how to reduce the number of churches in villages where they cannot live, and how to build them in cities where they may be useful.—*The Interior*.

OUGHT TO BE.

The Church ought to be like an advancing host against the liquor business—every Church-member a sworn foe to whisky in all its forms.—*Phil. Standard*.

WELL SAID.

Impertinence deserves rebuke, and one man got it handsomely. Revamping an old saying, he remarked that if he were so unlucky as to have a stupid son he should certainly make him a parson. A clergyman who heard him replied: "You think differently from your father, then."—*Inquirer*.

THE WORLD'S FAIR.

The Fair is to go into business as a drunkard-maker. The liquors which are to be off red under its auspices are those which make every saloon an enemy of human kind. Under the sanction of the directors they will have on the Fair grounds the same fell power over body and brain, over manly virtue, noble aspirations and humane impulses as in the corner groggery. In the name of our common humanity, cannot a great and wealthy, not to say moral and Christian nation of 63,000,000 pay the expenses of such an enterprise without the help of the beer bottle and the rum cask?—*The Independent*.

"MAKE THY WILL."

Superstition often shows itself in the hardest headed business men. One we knew to live forty years in an unfinished house because he believed that he would die soon after it was finished; and now it appears that Ario Pardee, a coal operator of Hazleton, Pa., who died on Friday three weeks ago, leaving an estate valued at thirty millions of dollars, left no will. He had been a liberal giver to many educational institutions, and encouraged them to believe that he would remember them in his will. It is now said that he thought if he made a will it would hasten his death, and was in the habit of saying that he would dispose of his property when he was ready to die. He died suddenly.

The making of a sensible will tends to long life, because it diminishes one of the causes of anxiety and prevents a sick man from being made worse and (we speak within bounds) possibly killed, by the mental efforts he makes in an enfeebled condition; to say nothing of the fact that wills made under such circumstances usually provoke a contest.—*N. Y. Advocate*.

CLEANSING NEW YORK.

When Dr. Parkhurst began his attack on the dens of sin in New York and upon their legal defenders he was told that he knew nothing about such matters. Being a mere clergyman he was not supposed to know anything about city life on its seamy side. The duties of policeman, police officials, and great people of that kind were far above the comprehension of a preacher. He was denounced for dealing in vague generalities and challenged to give particulars. The doctor and a couple of his friends went down into the dens and got particulars that were utterly unfit for publication. The moment he did that the parties who challenged him for particulars denounced him for unprofessional conduct in visiting such places. It is utterly impossible to please some people. Quite often they are never so much displeased as when you do the very thing they challenged you to do. It is scarcely reasonable to expect Dr. Parkhurst to win the plaudits of the people he is trying to chase out of the city.—*Can. Pres.*

KEELEY TREATMENT.

There are those who would frame a law by which any habitual drunkard might be so adjudged, and put in an inebriate hospital where he should be subjected to the Keeley treatment. Whatever, this might do for habitual drunkards, it would have a salutary and sobering effect upon the occasional, sometimes drunkards; for how could he know but that friends might have the line drawn so close as to send him to the bichloride of gold reformatory. It would be infinite humiliation and constant mortification to one of these gentlemen who "can let it alone when he wants to" (but is careful never to want to) to be bundled off to the inebriate hospital with old Joe Guzzler. The penitentiary is a great argument against stealing with some people, and a bichloride of gold hospital might be a powerful exhortation to sobriety with others.—*Standard*.