

# Religious Intelligencer.

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

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SAINT JOHN, N. B., WEDNESDAY, DECEMBER 8, 1886.

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## CAMPAIGN NOTES.

THE "INTELLIGENCER" FOR 1887.

The Price Reduced to \$1.50!

**ENCOURAGING SIGNS.**—There are indications that the friends of the "Intelligencer" are disposed to show their appreciation of the reduction of the price by making earnest efforts to increase its circulation. We have received assurances to this effect from several quarters. Such things do us good. We trust that every where earnest work for it will be done. If so, the number of subscribers can easily be increased.

**THEY ARE COMING.**—New subscribers are beginning to come. Not only the ministers, but others are interesting themselves to get new names. We thank those who are at work securing names, and those from whom we heard promise more. Good. Now, let everyone go energetically to work and surprising results will be accomplished.

Send names and money as fast as you get them—at least every week. And keep on getting and sending till there are no more to get.

**A GOOD PLAN.**—We know of at least one minister who has set a sister to work in one part of his pastorate getting subscribers for the "Intelligencer." And she is succeeding. It is a good plan. Perhaps other pastors have adopted the same plan; if not we hope they will do so at once. Every part of every circuit should be thoroughly canvassed—every family visited and the character and claims of the "Intelligencer" presented to them.

**RENEWALS AND ARREARS.**—Some of those to whom we have sent letters within the last month have responded. Thank you. We are expecting to hear from all the others right away. Please do not delay. Try to get some new subscribers, and in that way pay part or all of your own Subscription. Read the Special Offer below and take advantage of it.

**THE AIM.**—Our aim is to put the "Intelligencer" into every Free Baptist family in the Provinces, and into as many others as possible. Will not every minister and other member of the denomination help in so good a work? Help now!

## SPECIAL OFFER!

Every subscriber who will send us SIX NEW NAMES and \$9.00 before 1st January next, will receive one year's credit on his own subscription.

[Send the names and money as soon as you get them. We will keep a record of the number sent, and credit you accordingly.]

## IS THERE "NO PRINCIPLE INVOLVED?"

Rev. A. D. Williams, D. D., writing in the *Morning Star*, tells of a good Free Baptist sister who had for some years been living away from her own denominational associations, and had formed pleasant relations with Congregationalists. When, at length, an opportunity offered to break off those affiliations and identify herself with her own people she declined, giving as one of her reasons, "There is no principle involved."

Dr. W. very properly takes exception to the view that no principle is involved, and discusses the question thus:

This reveals one of our weaknesses. We have so affiliated with pedobaptists, and so left the great truth entrusted to us concerning baptism in the background, that even some of our own members can emphasize that there is "no principle involved" between Baptists and pedobaptists. If that is the case, if there is really "no principle involved," then by all means let us all do what the good sister is practically doing—go over to the pedobaptists. If there is "no principle involved," we have neither reason nor excuse for a separate denominational existence, and ought at once to disband, or go over as a body to some pedobaptist denomination.

If, too, there is "no principle involved," then Baptists have been engaged through so many centuries in a very unjustifiable and unchristian struggle and warfare against the pedobaptism, first of the Roman Catholic Church, afterwards borrowed from it by the other pedobaptist sects. If there is "no principle involved," we have been engaged in what is not only a very useless and unjustifiable waste of Christian force and effort, but what is also a very wicked use of our powers and opportunities. If anything like this is the case, then we have the utmost need to re-examine and reconstruct our position and practice; and our good sister, and all so-called Baptists who think with her, have a great

mission to perform, in bringing us to a sense of our folly and our wickedness.

But, is it so? Is it true that there is "no principle involved?" Is it true that Baptists have been through all the Christian ages wasting their strength, fighting "as one that beateth the air," with "no principle involved?" Is it true that they have been wickedly using their energies for a wicked end, as must be the case, if there is "no principle involved?" Let us see!

1. Pedobaptism was confessedly borrowed from Rome.

2. Rome did not receive it from the apostolic and primitive Church. She, herself, admits this. She admits and declares that, in accordance with her doctrine that "the (Roman) Church" may change a Biblical and apostolic method, she has changed the mode of baptism from immersion to affusion, or sprinkling. Protestant pedobaptists deny that the Roman, or any other Church, has any such power to change God's ordinances or commands. But they have still borrowed from Rome this sprinkling, that has no other basis than this falsely-assumed right to change God's word and ordinance. If Rome had such a right to change God's ordinance, then sprinkling may be right; but, if she had no such right, then sprinkling for baptism is a monstrous perversion,—the acceptance of a Roman-Catholic service for the command and ordinance of God.

And then our sister, and all others, will see that, if Rome might properly change one of God's ordinances and commands, it might equally another and another, and so, in fact, all of them. There is no escaping this conclusion. Hence, if Rome could justly change baptism to sprinkling (rantism), then it might change God's command and ordination to transubstantiation, to indulgences, and to any and every one of the abuses against which Luther and the Reformation protested, and against which Protestant pedobaptists still protest. If, therefore, there is "no principles involved" in baptism, there was none involved in Luther's doctrines, in the Reformation, or in the specific doctrines and practices of any Protestant sect. If there is "no principle involved" in being a Baptist, there is none involved in being a Protestant at all; and our good sister, instead of going back simply to Congregationalism, ought in consistency to go back to Rome itself. There is, therefore, just as much principle involved in being a Baptist as there is in being a Protestant.

Rome is by no means alone in admitting that there is no Scriptural or apostolic authority for sprinkling as baptism. There is no question connected with ancient language or usage so universally admitted by the most learned men or the world as these two things: (1) That the literal meaning of the Greek word *baptizo* is "to dip, to plunge, to immerse;" and that its figurative meanings, "if," as Dr. Anthon says, "it has any," all derive their beauty and force from the idea of immersion. (2) That the practice of the primitive apostolic Church was immersion, and immersion only.

There is no man to be found of learning enough to make him an authority on these points, who controverts either of them—or who does not admit them both. Accordingly, Dr. Smyth, the leading man at Andover, tacitly admitting these points, maintains that "the Church"—what Church?—"has a consciousness of liberty" to change immersion to pouring or sprinkling. This is the Catholic doctrine of the right of "the Church" to change God's commands and ordinances, with but the slightest veil of covering. In fact, it is not covered at all. And, if it is true, then the Catholic Church had a right to change God's ordinances and commands to those things against which Luther and the Congregationalists protest; and neither Luther nor the Congregationalists have any ground for his or its separation from "Mother Church." If, again, there is "no principle involved," our good sister has not gone back far enough. The "no principle" argument leads straight to Rome, and has no stopping place short of it.

But there is "principle" involved. There is involved the fundamental and basic principle for which Luther and the Reformation contended,—that no man, no men, no "Church," has any right to change that which is ordained

of God; that to attempt to do so is not only the height of human assumption, but must be productive of immense mischief—mischief, the consequences of which no man can estimate. There is also the principle involved that pedobaptism is not of God, but of man, and that to give our influence in its favor is to give that influence in favor of the man-devised against the Divine. Our good sister by no means intends this. But intentions are no test of truth. We may intend to do right—may think we are doing right, as Paul did—when, in fact, we are really doing what is both opposed to God's will and the best interests of men.

Our brethren have failed of duty on this question of baptism. They have too largely hidden this light of God under a bushel. When one of our members can feel and say there is "no principle involved," then it is evident that our light has been far too greatly hidden or obscured.

## "TO EVERY CREATURE."

The Saviour has issued his orders, and my business is to obey. His last command to his disciples, "Go ye into all the world and preach the gospel to every creature," was not limited to the eleven. Christians in all generations have regarded it as a command to the Church in every age. If we believe in Christ and love him, we will keep his commandments. And this is the last and greatest of them all. It is the test of loyalty. The church which is not doing all it can to carry or send the gospel into the whole world, is not faithful to him in whom it trusts. The Christian who is not personally interested in the salvation of every creature for whom Christ died, is not in full sympathy with Christ.

"To every creature." How definite and specific! The herald of glad tidings is not merely to go into the world and utter his message. He is not to pass along the streets of heathen cities as Jonah went through Nineveh, but he is to seek for every man, woman and child. He is to preach the Gospel to all and to each. There is to my mind something very significant in these words, "To every creature." Christ by them seems saying to us: "You need not speculate as to the condition and prospects of the heathen; I have settled that matter for you once for all. I tasted death for every man, and I want every man to know it. There is not a creature on the earth—of any nation, in any land—who does not need the gospel. You are to take it to him in my name and leave the results with me. Lo, I am with you always, even to the end of the world. I will see to it that the preaching of the gospel is not in vain."

It is well for us to learn all that we can about the degradation of the heathen—to realize how great is their need of the gospel. But our duty to them does not rest on their degradation and their need; it rests upon the marching orders of the Captain of our salvation. The appeal on Foreign Missions is not to sympathy but to loyalty. We are to go into all the world and preach the gospel to every creature simply because Christ tells us to. Yes, he tells us to, and that is enough. He knows what is best for the heathen and what is best for us. He would not lay this great duty upon us if the preaching of the gospel would only increase the condemnation of those who heard it. He would not send us into all the world if our souls would not be blessed in obeying his commands. So let us, as obedient children, as true and faithful soldiers, press on in this campaign for the conquest of the world. Let us send out more men; let us give more money; let us pray more earnestly, "Thy kingdom come." In this campaign our Lord himself is the leader, and no human speculations or questions of expediency should tempt us to loiter while He leads the way.—C. E. B., in *Journal and Messenger*.

## STORY OF A PUMP.

One day a certain pump in a certain cistern was found to be entirely useless. All efforts failed to make it work. The owner removed it from its place in the cistern, examined the valves, and stopped all possible leaks, and then tried it again; but the most vigorous pumping failed to produce the desired result. The pump-maker was sent for. He took the pump to pieces and re-adjusted its various parts, working at

it for several hours, but all his efforts were fruitless. Tired out at last, he removed the covering, and looked down into the cistern, and discovered that there was not a drop of water in it.

Is not the failure to secure results in churches sometimes due to causes similar to that which prevented this pump from working? It is well to have correct methods and systematic appliances. The house of worship should be as comfortable, as well arranged, and as inviting as possible. If possible, let the order be perfect, the singing faultless, and the preaching always eloquent. Have the sermons and prayers exactly long enough, and not a sentence too long. Make the congregation large and orderly and attentive.

We should try to make outward conditions perfect, if perfection is possible. Do not neglect a single leak; do not leave a single hinge or joint or valve unloiled or out of order. And yet these outward things alone will not secure success. The pump will be worked in vain if there is no water in the cistern. The best methods and appliances in church and school will be useless if not brought into vital connection with earnest Christian love and spiritual life deep down in the heart of pastor and people, of teacher and scholars. We need above all things a fountain of the water of life springing up in every soul.—*Presbyterian*.

## A RABBI'S TESTIMONY.

I a recent debate at Cabot, Ark., between Dr. T. Rawlings, a Cumberland Presbyterian, and T. J. Shelton, of Little Rock, the latter produced the following testimony from Rabbi Stolz, of Little Rock, a Hebrew scholar of high standing in Arkansas: As we have no Hebrew type, we have to give the Hebrew words in English type:

LITTLE ROCK, Oct. 22nd, 1886.

DEAR SIR:—In answer to your questions, I beg leave to reply:

The Hebrew word *to-dip* means "to dip," to immerse (*v. Gesenius' Dictionary*; Gen. xxxvii. 31; Lev. ix. 9; Job ix. 31; II. Ki. v. 14). The Greek equivalent is *baptizein*, from *baptein*, to "dip in water."

From the Hebrew verb *to-dip* was formed the new-Hebrew noun *to-vi-la*, a word occurring very often in the Mishna and Gemara (the literature contemporaneous with the New Testament), to mean the "bathing of the body" on account of levitical uncleanness (e. g., Jona 88a, Berachoth 22a, Nidda 30a.)

This noun is also used in the same literature to designate the "ritual bath," the "baptism" which was necessary according to Jewish law, before the proselyte could be accepted into Judaism (Kerithoth 9a, Jebamoth 46a). Undoubtedly, John, Jesus and the apostles derived baptism from the latter custom.

Hoping this answer is satisfactory, I remain

Yours, respectfully,  
RABBI JOSEPH STOLZ.

We are aware that learned Jews generally regard proselyte baptism as a recognized rite long before the days of Christ; but we have not yet seen satisfactory evidence of the truth of this. But as regards the meaning of *to-dip*, the testimony of Rabbi Stolz is valuable, and accords with that of the best Hebrew scholars.—*Standard*.

## A LESSON IN ROMANISM.

Those who have any doubt whether the Roman Catholic Church is as much an enemy as it ever was of human freedom, public peace, and domestic happiness, need only turn for a solution of their doubts to the latest illustration of its spirit and method. This will find in the correspondence that has just taken place between the head of an English household on the one side, and the Rev. C. Harrington Moore, administrator of the Pro-Cathedral at Kensington, and Cardinal Manning, on the other. The former complains, in a tone of very natural bitterness and indignation, that his wife has been secretly admitted into the Romish Church without so much as an intimation having been conveyed to himself of the step she was about to take. As a Protestant Churchman he would, in any case, have been opposed to her doing so, and would, no doubt, have used all legitimate influence to prevent her, though, in manly fashion, he admits her right to follow the dictates of her conscience in matters of religion. But whatever may have been his objection to the thing itself, it is against the mode of its accomplishment that his strongest protests are offered. His wife was

stealthily indoctrinated in the new faith by the local priest. For that purpose she was received by him, without her husband's knowledge, in his private apartments in the Kensington clergy-house. When she had been admitted into the Romish Church, a week went by before Mr. Moore wrote to acquaint her husband with what had taken place, and he only sent the information after the latter had written to make inquiries. The melancholy sequel to all this is that in one more happy home the black shadow of the priest has fallen between husband and wife, chilling affection and creating distrust. Disunion exists in a previously united family, and it has been felt necessary to restrict intercourse between mother and children. Strange and appalling as this story will sound in ordinary English ears, the most necessary thing to notice is, that neither Mr. Moore, nor Cardinal Manning attempts to deny it, or is willing to admit any wrong has been done. Mr. Moore tenders his "sympathy" to the husband, but assures him that "it is a painful part of the work of a priest to be the means of causing disunion in families." In another letter he says it is a "pleasure" to him to reply in the affirmative to the question which asked whether he had twice received the lady alone in his private residence. Cardinal Manning fully endorses his priest's action, declares that it is quite "lawful for a Catholic priest to receive the wife of any one of any religion without requiring the consent or making previous communication to any one," and that, in default of any other place, it is right for the priest to receive her at the clergy house. Both he and Mr. Moore take the ground that obedience to conscience is the sole condition by which action should be regulated and conduct judged. The priest's conscience and the convert's conscience are to be the determining factors in matters of this kind, and before their dictates all other considerations are to give way. The Romish Church is consistent with its past in taking this road, but it is one that leads now, as of old, to the violation of the sanctity of the home, to the devilish engines of the Inquisition and the fires of Smithfield.—*London World*.

## PAT AND THE PRIEST.

Seldom has a better answer been made than that of the poor Irishman to a priest, while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes 'o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children'; and, sure, the priests have no children."

"But, Michael," says the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Ah! very well, your reverence. If I cannot understand it, it will do me no harm; and what I can understand does me a heap 'o' good."

"Very well, Mike," said the priest: "you must go to the Church, and the Church will teach you. The Church will give you the milk of the word."

"And where does the Church get it but out of the Bible? Ah! your reverence, I would rather keep the cow myself."

## A HUNDRED YEARS AGO.

We have before us a German Atlas about a hundred years old. It is curious to note the changes that have come over the world since that time. The French Revolution and Bonaparte had not then disturbed the map of Europe. France was the France of Louis XIV. Italy was a geographical expression, politically and nationally powerless and of no account. Turkey was a very great European as well as Asiatic power. Her dominions extended over all the Danubian Principalities. Sweden was still a great power and had not been utterly robbed by Russia. Germany was cut up into many separate Principalities and States, lacking in common patriotism and purpose. In Asia we find Hither India and Farther India occupying the Southern portions of the continent. Afghanistan has no place; Persia is vast and powerful. Thibet and Tartary occupy a large space, and China spreads out to exclusion of Japan, from recognition. Australia is "New Holland." "Ethiopia" occupies the greater part of Central Africa. The Congo is but a small stream extending a few hundred miles inland, and of less importance than the Niger. Rivers are marked where we know of none, and so are lakes. Britain had not laid the foundations of her empire in South Africa. The United States were then bounded on the West by the Mississippi. Florida was still a Spanish land, and Louisiana

was French, while all to the Westward, including California, belonged to Mexico. The only United States cities marked are Boston, New York, Philadelphia, Charleston and Annapolis. Halifax and Quebec are the only Canadian cities named. The vast territory southeast of Hudson's Bay was New Britain; West and South-West of that Bay lay New North Wales and New South Wales; Westward again, there is marked "Unknown Land."

Of course there is not a mile of railway marked on the map; nor is the track of steamships; nor any telegraph line; nor any mission stations. The world a hundred years ago was vastly different from our world in very many particulars.—*Pres. Witness*.

## Among Our Exchanges.

### QUEER, ISN'T IT?

How curious it is that a man may seriously doubt if he is a Christian, but be very certain that he is a Baptist, or Presbyterian, or Methodist.—*Independent*.

### CHARACTER.

Great deeds may be performed in a single hour; but the character capable of a great deed is the formation of many seasons of summer and winter. No moment is lost that is devoted to the development of greatness of heart and brain.—*Telescope*.

### WEARISOME.

How wearisome the grammarian, the phrenologist, the political or religious fanatic, or indeed any possessed mortal whose balance is lost by the exaggeration of a single topic. It is incipient insanity.

### INCREASE NEEDED.

We do not say that aggressive, effective and wisely directed goodness is rare in these days, yet it is hardly an hyperbole to say that it ought to be multiplied a thousand fold. The powers of evil are active; they must be met by an active goodness.—*Northern Ad.*

### BEWARE OF IT.

Has some one who once did you a great injury fallen into disgrace and suffering? Are you tempted to such sweetness from that fact, as bees sip nectar from flowers? If so, beware! For, instead of sweetness, you will find only the poison of revenge. An old divine well says of the pleasure of revengeful feeling, that "the root of it is devilish."—*Zion's Herald*.

### SEEK A REVIVAL.

Is your church lacking in spiritual fervor and power? Then seek a revival. Go to God first of all yourself, and in prayer and personal consecration. When God has filled your soul with his love, and given you a burning desire to save souls, go to work in earnest to enlist others in the work. Spiritual fervor and power in yourself will beget the same in others. Action begets action. Faith begets faith. Concern begets concern. Life begets life.—*Telescope*.

### "ALWAYS BEGGING."

"Our minister is always begging." Glad to hear it. Thank God for it! What is your minister for, if not to stir you up to work for Christ and your generation? Shame on you, brother! Concerned about the grand and glorious work of Christ's church in the world, only because it draws on your purse! You are like a dairy maid who has no thought of the majestic roll of "God's artillery," crashing through the heavens, except that thunder sounds milk.—*Advocate*.

### BE CAREFUL.

The way persons are put forward who have been notoriously vicious, and even guilty of crime, is often a scandal, and is frequently followed by scandals. A thoroughly repentant sinner is humble, and has to be urged forward. Those who need to be urged, should be, indeed, treated kindly, but also with caution. "There is more joy in heaven over one sinner that repenteth than over ninety-and-nine just men that need no repentance." But in heaven they know whether the repentance is genuine or not. On earth we cannot find it out by mere words, but by their works we must judge them, and that takes some time.—*Advocate*.

### THE HIGHEST WORK.

It is well to have eloquence and originality and learning in the pulpit. But the preacher should never forget that his highest work is to arouse souls from the sleep of sin and death, and lead them into the way of life. There are people in every congregation perishing for the help which only the gospel can bring. Will you instead of the broad of life, offer these famishing souls the glittering chaff of your learning, or your speculation, or your science? What is scholarship or brilliancy worth if it only shines, and flashes, and wins applause, but does not help these for whom Christ died? Brethren, let us see that every sermon we preach has enough of the gospel in it to point a trembling sinner to the Lamb of God.—*Cumberland Presbyterian*.