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## Poetry.

For the Christian Messenger.

### Suffering With Christ.

Onward Christian, though thy pathway,  
Hedged with thorns and briars be;  
Though through all thy toilsome journey,  
Shadows may encompass thee;  
Though the storms of life beat round thee,  
And its tempests loudly roar;  
He who has thy portion chosen,  
Trod the weary way before.

While thy Saviour's loving presence  
Guards thee, thou hast nought to fear,  
For no evil can befall thee  
When thy Mighty Friend is near,  
Trust to Him thy griefs to lighten;  
Cast on Him thy every care;  
For our great High Priest was tempted  
In all points like as we are.

When thy heart is sore with anguish,  
Aching with a weight of woe;  
Think that Jesus' heart was broken  
That God's wrath we ne'er might know,  
When thy brow with pain is throbbing,  
Till the agony be o'er;  
Think of what thy Saviour suffered  
While the cruel crown He wore.

Life seems long, thy feet may weary,  
Toiling o'er the rugged road,  
But the cruel spikes pierced Jesus,  
Nail'd them to the shameful wood,  
And those hands that full of blessings,  
Of the maimed had touched to heal,  
Cured the sick and blind and palsied,  
Direst agony did feel.

Scoffs and jeers and spiteful mockings,  
Did the Son of God endure,  
While upon the cross suspended,  
Making our Salvation sure,  
More than all the Father's presence,  
And support did from Him flee,  
Till He cried in anguish bitter,  
"Why hast Thou forsaken Me."

Let the memory of that hour,  
When thy suffering Saviour died,  
When the gushing tide of crimson  
Burst forth from His wounded side;  
Let this make thy burdens lighter,  
Make thee strong to do and dare;  
Bear, on earth, thy cross in patience,  
Then go home thy crown to wear.

February 23rd, 1878.

## Religious.

### The Baptisms of the Old Testament.

Rev. Charles Goodspeed in an article on "The relation of the rites of the Old Testament to Christian Baptism," says:

Pedobaptists urge an argument for sprinkling as baptism which may be stated as follows:—

As the baptism of John excited no surprise, baptism could not have been a new rite. As it aroused no opposition from the Jews, wedded as they were to the Mosaic ritual, it must have been but the continuance of the Old Testament purifications. As these were by sprinkling, John's and Christian baptism must be a sprinkling. Put in the form of a syllogism, it stands thus: The Mosaic purifications were by sprinkling. The form of baptism is determined by that of the Mosaic purifications. Therefore baptism is by sprinkling.

After a full examination and refutation of this very specious position taken by certain Pedobaptists, Mr. Goodspeed sums up his argument as follows:

"Thus we find that there is no sprinkling of unmix'd water in any Old Testament rite. How can it be then that sprinkling with water was the baptism of John, and excited no surprise and opposition, because it was familiar to the people and a part of their ritual, when they never had seen a sprinkling with water as a rite of their law? The only sprinklings under the law were of blood, from the hand of a priest, or of water and blood, or water and ashes, prepared with the utmost care and solemnity, and used in

limited and specified cases. How could such sprinklings have led the bigoted Jews to regard without surprise and suspicion a sprinkling of John, when he used any water which came to hand, and sprinkled all who professed repentance. There would have been enough in common to afford only a contrast, and make the Jews furious at what they considered a parody of their most sacred rites, and a profanation of their exclusiveness.

But there is another fact which not only destroys altogether whatever presumption might still remain in the minds of any that the form of baptism was determined by the sprinklings of the law, but also indicates the true explanation of how baptism when practised by John and our Lord, was accepted as a matter of course. This fact is,

Wherever pure water is used in any Old Testament rite, it is always a washing or bathing.

There are 40 specified cases of ceremonial or other defilement where the clothes are to be washed in water. The sacrifices were to be washed in water. There are 30 occasions described in which the whole body of persons was to be bathed in water. The priests were required to bathe the hands and feet in water before going into the tabernacle, or ministering at the altar. And so it always was. No use of pure water under the law except in washing or bathing. How absurd then to declare that baptism, a rite wherein pure water was used, was determined by the purifications of the law to be a sprinkling and not an immersion, when those purifications there was never a sprinkling of pure water, but purification in it was always a bathing or washing!

Is it not as clear as the sun that if baptism received its form from the purifications there was never sprinkling?—We have taken some pains to investigate this point, as we have never seen it discussed. We hope that the result may be of some service to the cause of truth.

### Ancient and Modern Egypt Compared.

BY PHILIP SCHAFF, D. D.

The Bible calls Egypt "the land of bondage." This is as true now as it was in the times of Moses. Its ancient ruins, and monumental inscriptions, and the present condition of the people confirm it. Kingcraft and priestcraft, in possession of all intelligence and power, used the people as beasts of burden and mechanical tools in the times of the Pharaohs, and under the present Khedive.

Temple ruins and tombs meet the traveler day after day on the banks of the Nile. The mind is kept vacillating between admiration for the grandeur of the monuments, and contempt for the absurdity of the idolatry to which they were dedicated. It seems inconceivable that a nation possessed of such skill, and capable of such structures, should have been given to the worship of beasts and reptiles. But St. Paul gives us the solution in the first chapter of his Epistle to the Romans. In the days of Herodotus it was easier to find a god on the Nile than a man. And in honor of these gods—half men, half beasts, or all beasts—the Egyptians erected their greatest works of art. They built as magnificent tombs and sarcophagi for their sacred bulls at Sakkara as for their kings of Thebes. If the worship of bulls and rats, of crocodiles and beetles, could do so much, how much more should the worship of the true God be able and willing to do? But the noblest monuments of the Christian faith are constructed of better material than granite and marble. A single cathedral, or university, or orphan-house of Europe has done more good to the people than all the temples of Egypt, which were only intended for kings and priests, and closed by their outer wall to the multitude.

The gigantic proportions, the antiquity and location of the pyramids and temples constitute their chief attractions. The ruins of Karnas, Luxor, Thebes,

Abu Simbel, Denderah, Edfu and Ghizeh defy our notions of sublimity and strength, and excite our amazement at the mechanical skill which could remove from the quarries of Syene and pile up such enormous masses of stone. Only command over unlimited time and unlimited labor could do it. The explanation is a sad comment on despotic power, which forced myriads of human beings, subjects and captives of war, like so many camels and donkeys, into the service of vanity and folly, without any reward but their scanty food and nameless obscurity. Moreover, grand as is the design, and admirable as is the execution, there is, after all, no real beauty and grace in the Egyptian works of architecture, sculpture, and painting, as compared with those of Greece. The gods and men are stiff, stolid, monotonous, and disfigured by the admixture of animal heads. The Egyptian mind was kept in bondage by the dark powers of Nature. The Greek mind was emancipated and breathed the air of freedom and manhood.

In the course of time, Egypt, from the most powerful of empires, became the basest of kingdoms. And from this condition it has scarcely risen yet. It is true a new era of reform began with Mohammed Ali, the Napoleon of Egypt. His nephew, the present Khedive, has trod his steps, and seems to have taken Napoleon III.—"the nephew of the uncle"—for his model. He is undoubtedly a most intelligent ruler, and has all the varnish of modern French civilization; but he builds from the top downward, instead of building from the foundation upward, and the natural result is bankruptcy. His officials are corrupt. The administration of justice is so bad that he had to establish a mixed international court, to which every government that has to do with Egypt sends a representative. He constructs by forced labour railroads and canals, palace after palace for himself, and his wives and concubines, sugar factories and plantations, and he grinds his people to the very dust by taxation. A more degraded, abject, and beggarly people than the modern Egyptians it would be difficult to find within the limits of the civilized world. "Back-sheesh" is the first word they learn, and the last they forget. You hear it everywhere, from morning till night, from old and young, as if it were "the chief end of man." It indicates the all-prevailing poverty and misery. Their villages look like shapeless heaps of ruins. Their houses in the country, and even in some quarters of Alexandria and Cairo, are miserable mud huts, not much better than Indian wigwags, without beds, without furniture. Men, women and children are huddled together on the bare floor. They have but one garment or a few rags. The children are mostly naked. They live in the same inclosure, and on terms of ultra democratic equality with their donkey, buffalo, cows, goats, sheep, and chickens. Only the doves have a separate household, in the air above. Ophthalmia and blindness prevail to a fearful extent. Reading and writing are the prerogative of a few. The common people are so ignorant that they rarely know even their own age. Birth, marriage, and death are the only events in their monotonous animal existence.

And yet these Egyptians are not without noble qualities. They are a submissive, gentle, harmless, and by no means unintelligent race. They have bright, dark eyes, white teeth, fine figures, and any amount of endurance. Many of these men are very handsome, and the women carry their water-jugs most gracefully on their heads. Even the Nubians, though darker than our Negroes and far beneath them in knowledge, surpass them in physical appearance and seeming capacity for higher attainments. Like other Mohammedans, the Egyptians are temperate in meat and drink, and can live off bread, lentils, beans, and water. Mohammedanism is a great total abstinence society. Our Arab dragoon from Luxor and the captain on the Nile indignantly refused wine or

beer, which some less scrupulous Christian passengers injudiciously offered them. I often thought how difficult it must be for these simple-minded and contented Orientals to be convinced of the superiority of the Christian religion and civilization, if judged by the luxuriant extravagance and intemperance of English and American travellers.

Is there any hope for such a people? Undoubtedly there is in God's own good time and way. Great political changes must precede. It is not impossible that Egypt, the highway to British India, will before long be annexed to England. The most intelligent men in Egypt, not interested in the personal reign of the Khedive, desire it, knowing that England has a strong and honest government, would throw a vast amount of capital into the country, and promote liberty, education, and industry among the people. An English protectorate over Egypt would be a part of the solution of the Eastern Question. It would prepare the way for a still higher solution—the triumph of the Cross over the Crescent.—Independent.

### Baptist Ministerial Education in Canada.

The fact of Rev. Dr. Cramp having been President of the Baptist College at Montreal and subsequently coming to reside over Acadia College, and spend the best years of his life in co-operating with the brethren in the same work in this province, gives additional interest to the history of what our brethren in Ontario and Quebec, or Upper and Lower Canada, as it was then called, have been doing and are now doing to provide for the education of their ministers.

The letters of Dr. Fyfe on this subject will therefore have special interest for many of our brethren who are so deeply concerned in promoting the same work here.

At the time to which Dr. Fyfe's second letter refers there were quite a number of open-communication Baptists in those Provinces. It was found impossible for them to effectually unite in carrying forward this work, as will be seen by these letters. Since that time the open-communication churches have dwindled away, until now there is, we believe, but one—in the city of Quebec—which continues, while the restricted communionists, have increased in numbers, and the churches have multiplied all over the land, till they are now a very influential and wealthy portion of the community.

We visited Montreal in 1845 and saw the handsome structure then in course of erection for the Baptist College, and, we never so well understood the causes of the College at Montreal not succeeding as since reading these instructive letters. We give the second one entire:—Ed. C. M.

The Montreal Committee of the "Canada Baptist Missionary Society," erected a fine cut stone building, upon a beautiful site, which they had reserved from the land they had bought. It was a beacon which could be seen from a great distance, and brilliantly proclaimed the enterprise of the Baptists. For some time the enterprise seemed to feel the onward and upward impulse of this "new departure." The attendance of students was considerably increased, and a number of those who had not the ministry in view were received into the School. After a time however financial embarrassment began to be felt. The Canada Baptist Missionary Society, under which the whole educational and missionary work of Canada was carried on, had taken under its patronage the *Grande Ligne* Mission also. It is well known that this society like most others, has always

been able to use more money than it could raise; and the obligation to provide for this Society drew heavily upon the General organization. This, taken with the fact that they had incurred a very heavy debt in erecting the college building, taxed the Committee heavily. They hoped to be aided, from England, to the extent of at least \$10,000 toward the building, but were utterly disappointed. In addition to all this, the great body of the Baptists in the West, never warmed up toward the Montreal College, and consequently neither contributed men nor money toward it. Then the hard times of '48-'50 came on, and utterly prostrated the few who had struggled so hard for ten or eleven years. The *Grande Ligne* had to be thrown mainly upon its own resources, the "Canada Baptist Missionary Society," was disbanded, and the college property was sold, to pay its debts, so far as possible! The Library which had made a very fine beginning, was sold, and scattered all over Canada. To this day, we, from time to time, come across books which belonged to that Library. We have probably over a hundred volumes in the Institute Library, bearing the marks of the Montreal Collection of books. This Eastern enterprise of which I am writing, has often been severely criticised, and its managers have been greatly blamed; but, from my experience for the last twenty years, I can no longer join in this. A more liberal and large hearted body of men in proportion to their means I never expect to see. It is well known that I never agreed with the views of most of them in regard to Communion and church order, nor with the idea of locating the College at Montreal. But aside from these it is nothing but just that we should recognize the important services which they rendered, and their self denying exertions to accomplish their work. No intelligent Baptist can look back forty years, and ignore the great impulse imparted to the Baptist cause, by the Montreal Society. Of the men educated at the Montreal College, we have one in England and six in Canada, still engaged in preaching the gospel. There are besides seven in Canada, who are not engaged in the ministry. I can recall four others who are in the United States, and several who have finished their course, and gone home. Besides, there were a number of ministers, who were induced to come to Canada by the Montreal Society, who rendered good service to the cause of the Master. From my heart I gratefully thank God for the good work done by the Montreal Society!

When I closed my work in Montreal College, I settled as pastor of March Street Church, Toronto, in 1844. A few of the many Western Baptists who would not co-operate with the Montreal College had felt that they ought to do something to raise a college for the West. In the following year (1845) I attended an education meeting, held at a point about twelve miles west of where I am now writing. But it was utterly impossible, for the ill informed and conflicting elements, which composed that meeting, to take even one step toward getting up a theological school. The idea was given up for that time.

After the Montreal College was closed the question was, what is to be done to provide an educated ministry for our churches? The leading Baptists in the West began to feel that they must bestir themselves in this work. In proof of this, an agitation was commenced in 1852, to establish a theological college in Toronto. The late Rev. Dr. MacLay was employed to canvass the country for an endowment. He was a great collector, with some local aid from Dr. Boyd and others he secured pledges for over \$26,000 towards an endowment. The subscriptions were in the form of bonds, bearing interest till paid.

The subscribers met in January 1853. They organized, drew up, and then adopted a constitution, and made other important and necessary preparations to commence work. But the Baptists of those days were