

The Christian Messenger.

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NEW SERIES.
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WHOLE SERIES.
Vol. XLII., No. 25.

Poetry.

The hardest time of all.

There are days of deepest sorrow
In the season of our life;
There are wild, despairing moments,—
There are hours of mental strife,—
There are times of stony anguish,
When the tears refuse to fall,—
But the waiting-time, my brothers,
Is the hardest time of all.

Youth and love are oft impatient,
Seeking things beyond their reach;
And the heart grows sick with hoping.
Ere it learns what life can teach.—
For before the fruit be gathered,
We must see the blossoms fall,
And the waiting-time my brothers,
Is the hardest time of all!

Loving once and loving ever,
It is sad to watch for years
For the light whose fitful shining
Makes a rainbow of our tears.
It is sad to count at morning
All the hours till evening fall,
Oh! the waiting-time my brothers,
Is the hardest time of all!

For it wears the eager spirit,
As the salt waves wear the stone,
And Hope's gorgeous garb grows thread-
bare

Till its brightest tints are gone.
Then, amid youth's shining tresses,
Silent snows begin to fall;
Ah! the waiting-time my brother,
Is the hardest time of all.

Yet at last we learn the lesson
That God knoweth what is best,
And a silent resignation
Makes the spirit calm and blest;
For perchance a day is coming
For the changing of our fate—
When our heart will thank Him, meekly
That He taught us how to wait.

Religious.

For the Christian Messenger.
Open Letters on Baptism.

REPLY NO. III.

PARADISE N. S.,
June 2nd, 1878.

Rev. D. D. Currie.—

DEAR SIR AND BROTHER,—Your third letter has appeared and although occupying nearly three columns, I cannot discover the remotest answer to my question, although the Editor of the *Wesleyan* says I am "having it answered with a will." His perception must be more acute than ordinary mortals if he can see it answered in anything you have yet said. He knows, and you know, and I know, and every one who has read your letters knows, that my questions are no more answered than before you wrote a word in reply to it. You say to me:—"The point upon which you (I) appear to desire information is not whether *baptizo* in classic Greek means sometimes "to immerse" which of course it does; but whether the lexicons give *sprinkle*, or *pour*, among their significations of that word."

I asked for no such information as it seems to you I "appear to desire." I do not want it, I did not ask for it, and you know I did not, and any person with half an eye can see that this is an attempt to evade the question, which was whether the lexicons named on page 12 of your Catechism give *sprinkle* as one definition of *baptizo*, and not whether ANY lexicons do. This is a very simple question and may be easily answered. But instead of answering it you copy a lot of matter out of the Graves-Ditzler Debate as a reply, and do not even give the quotation marks, but pass it off apparently as your own by just altering a word or two. Why a school-boy could write any number of letters after that fashion. If you quote Ditzler, let us have the quotation marks. That idea in your second letter about lexicons being made to sell and make money, &c., I find was not yours but Dr. Ditzler's. In your third letter you say:—"First of all, I will give you four authorities, who did not write lexicons, but who spoke from the standpoint of lexicography, defining and

rendering the word in question, &c. Dr. Ditzler says in reply to Dr. Graves: (Debate, p. 27.) "I will give four authorities, first, who did not write lexicons, or a *Clavis Critica Sacra*, &c., but who spoke from the standpoint of lexicography, defining and rendering the word, &c." Now you see this neither Mr. Currie nor Dr. Ditzler; let us have one or the other, and I find in comparing your letter and his words that there is a very remarkable similarity, of which you must be well aware. Christ-mas Evans would tell you "if you steal the iron, make your own nails," but to steal iron, nails and all is really too bad.

You then quote, from G. and D. debate, from nearly thirty Greek lexicons, which give for the most part *sprinkle*, as the meaning of *baptizo*, for Dr. Ditzler, and you copying him, speak of them as defining and rendering the word in question. Now if you look at pages 281-283 in that Debate you will find the six best lexicons in existence, Stephens, Schleusner, Rost and Palm, which three are German, and Liddell and Scott, Robinson, and Sophocles, which are English, give *dip* or some equivalent word as the primary and literal meaning of *baptizo*. Further on in that debate (p. 309) Dr. Graves, having given testimony from forty of the most authoritative lexicons, and their authors, Pedobaptists, says:—"I have given their definitions in their own words. . . . I have invariably given the primary and literal meanings, but my opponent gives, we know not what meaning of his author; save, we know he never gives the literal ones, and he gives their meanings in his own words, seldom giving the text." "Let an unprejudiced world says Dr. G." decide if my opponent has proved the thousandth part of the evidence for the definition to *sprinkle*, or to *pour* as the proper, because primary meaning of *baptizo*! I do before God and this people deny most conscientiously that he has produced any. He has not brought forward a standard lexicon of the Greek language, that gives to *sprinkle*, or to *pour* as the primary, the literal or proper signification of *baptizo*! On page 319 Dr. Graves quotes Dr. George Campbell, President of Marischal College, England, a Presbyterian: "The word *baptism*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse. Had *baptizo* been employed in the same sense of *ratino*, to sprinkle (which as far as I know says Dr. C. it never is, in any use sacred or classical) the expression would doubtless have been, I INDEED BAPTIZE WATER UPON YOU." I hope this satisfies you Bro. Currie about lexicons and the proper, literal, and primary meaning of the word in question, for you must know that is the point to be discussed in considering the meaning of any word. Now what becomes of Dr. Ditzler, and of you and all others who say *baptizo* means to sprinkle? It is all very fine for you to quote from that great Debate for the readers of the *Wesleyan*, not one in five hundred perhaps ever having seen the book, nor are likely to and few comparatively seeing the *Messenger*, where Dr. Ditzler's errors may be in some measure exposed. Were these letters being written for the *Wesleyan*, I should quote much more largely from Dr. Graves' replies to Dr. Ditzler in which the former crushes to powder all the arguments of the latter. In the light of what I have quoted from Dr. G., it does not seem so very absurd as you call it for us to say "all the lexicons teach what the Baptists teach." You yourself admit the probability that there are lexicons in all the colleges and academies in the land which do not give *pour* or *sprinkle* as a definition of *baptizo*. And now Bro. C. I have to call your attention to something that does you but little credit, and is quite in keeping with your treatment of the lexicons in your Catechism. You profess to quote from certain lexicons on pages 27-31 in the Graves-Ditzler Debate. In doing so you leave out Robinson's definition, and some words from others, but let all that pass. You

quote Stephanus, Scapula, Hedericus and Budaeus, all giving "besprinkle" one meaning of *baptizo* in its New Testament use. On turning to those pages, what do I find? Dr. Ditzler after naming Budaeus, Stephanus and others says: "These all give (1) for classic meaning, sink and overwhelm. (2) They do not define it by dip, the very thing our opponents want. (3) Not one of them gives any other New Testament meaning than *abluo, lavo, cleanse, wash*" and you have the (call it what you please) to add "besprinkle." And note you, that not one of the six named on page 31 give *pour* or *sprinkle* as a New Testament meaning. It appears to me that you are so enamored of this word "sprinkle" that both truth and conscience must stand aside whenever you wish it to come in. I shall look with interest to see how you will clear yourself of falsifying the lexicographers above named from a new standpoint.

You refer to my dogmatism in the *Messenger*, May 31st, 1876. That piece of dogmatism I here repeat with accumulated emphasis, because of accumulated testimony. I assure him (and you) that *baptizo* in its primary and literal meaning, for that I meant and mean now, and is the meaning (which must always be looked for in discussing a word) means to dip, only to dip, and nothing but to dip, and never can be made to mean anything else." To that I now add, it never did mean to sprinkle or to pour, does not now, and never can be made to mean it. You say I did not give authorities that prove what I say about dipping (you call it "dipping business"): no I did not, and you may rest assured that the reason was not that I could not give them, but because that to write out the list of lexicons, Cyclopedias and scholars of all denominations would take up a great deal too much of my time and the printer's space. It would be well for you Bro. C. if all your assertions had no weaker foundation than that statement of mine.

You seem to think you have the Baptists in a corner by saying that some say *baptizo* means to dip, others to immerse, others, to plunge, which you describe as "contradictory." Easy Bro. C. easy now—these contradictory words are made *synonymous* in your Catechism, as I have reminded you in a previous letter. I perceive you are still under the tub, and the chances to get out become less and less.

I notice that you say, or rather Dr. Ditzler, that "No lexicon gives immerse, or dip, as a meaning of *baptizo*, in Greek, earlier than Polybius B. C. 165 next comes Diodorus Siculus, B. C. 66 to 32; next Strabo, B. C. 54 to A. D. 54; next Josephus and Plutarch, till A. D. 120." Here Dr. D. and you following him, admit that for 165 years before Christ till 120 years after, that *baptizo* bore the meaning of immerse or dip. What do you suppose or would Dr. D., whom you follow so closely, suppose the people would understand the Apostles to mean when they told them to be baptized? For at that time Dr. D. and you say the word bore the meaning of dip or immerse. Yes my good brother it did mean that and NOTHING ELSE, and when the apostles spoke they knew what they were saying, and so did the people, and so hearing they believed and were baptized. If it meant dip, and sprinkle, and pour, why did not the Saviour specify which way it was to be done? for it is very clear they are distinctly different acts. Well, you have accounted for its meaning, (I mean Dr. Ditzler whom you copy from) till A. D. 120, and it is a simple matter to account for its meaning from A. D. 120 till A. D. 1878.

My space is getting filled or I might go further; I will advise you however before finishing, that for the sake of appearance in following Dr. Ditzler you quote word for word and give the quotation marks. As it is you leave a word or two out here and put in a word or two there, I suppose to make it look like your own. If you do this your letters will be little else than quotations all through. If you do not shortly give some light on the charge laid against you, but

which as yet you seek most industriously to evade, I shall feel it my duty to make some further charges of a similar nature and quite consistent with those already made; the only difference being that in the present case you are charged with falsifying lexicons; the next will be that of falsifying the word of God itself. In the first of these the outlook appears very dark for you, and in the second impenetrably dark, and which you will never be able to grope your way out of struggle, and strive as you may.

Still yours &c.,
J. BROWN.

The Christian Messenger.

Halifax, N. S., June 19, 1878.

ACADIA COLLEGE ANNIVERSARY MATTERS.

We were unable to give as much as we desired last week concerning the proceedings at Wolfville during Anniversary week.

GEOLOGICAL EXCURSION.

We were pleased to learn from one of the Teachers that the Professor of Natural Science had taken a number of the students on an expedition to Blomidon after a fashion inaugurated many years ago by the much lamented Prof. Isaac Chipman. This trip was as usual in the month of May. It is of course a pleasing feature in the spring term and one that is taken advantage of by quite a number of the more advanced students. This year it consisted of twenty-two under the direction of Prof. Kennedy. They were absent ten days, visiting during that time many interesting points on Minas and Chignecto channels such as Partridge Island, Isle Haut, Spicers Cove, Eatonville Sand cove, Hillsboro, Albert Mines, Demoselle Creek, Apple River, Cape Split, and Cape Blomidon. They visited the plaster mills and coal mines in Albert Co., N. B. They enjoyed the favor of a free ride upon the Albert Railway with Mr. Bridges, Mr. Lutterell and Mr. Killam.

The Expedition made a large collection of fossils from the coal measures and of minerals from the different points visited. Among these were fossil fish *Stalbite*, *Calcite*, *Acadialite*, *Alberite*. Dogtooth spar with numerous shells. The amount collected for the new museum was half a ton weight. In this connection it will be proper to state that Prof. Kennedy has secured an important contribution of minerals from the Geological Survey of Canada, with a promise of some valuable fossils. The whole collection is now nearly half so large as the one lost in the fire.

NUMBER OF STUDENTS.

During the year about 57 students have attended the College classes, and 160 in the Academy classes. Of the later, 89 were males, and 71 females. The whole number in attendance during the year has been 217.

THE ALUMNI ORATION.

In the absence of a verbatim report of Rev. C. H. Corey's oration we give to our readers as full an account of it as will enable them to see that it was replete with new and vigorous thought, so that in case it is published in full our readers will have a relish for a perusal of the whole.

After an introduction calling up some pleasing reminiscences of the past Principal Corey stated his subject.

"THE CAUSE OF THE UNIVERSE A PERFECT MANHOOD."

Mr. C. held that the "final" cause is that which is to be secured ultimately by any course of action or treatment of a matter. He regarded Mind as lying back of all matter; the creation of matter as a result of the operations of an intelligent Mind; all the events of history as but the carrying out and execution of His grand design. As parents desire to see progress in their offspring, so does God wish to see His intelligent creatures advancing towards their fullest and highest realization of being.

God might have given him all possible good without his making the smallest effort, but it would not promote his ultimate happiness so much as the pursuit in which he is now engaged. Some of Mr. Corey's illustrations of this position were full of sublime and beautiful descriptions of fact and scenery. He shewed that all real culture must lead to religion. He recognized that in many instances man had risen up "in his sublime impertinence to confront the Almighty and attempt to thwart the Divine plan, and so had brought ruin upon himself.

The ruins of ancient cities and kingdoms were painful evidence of this. The degrading rites of heathenism shewed clearly that man when away from his God is in a state of moral degradation. The suggestions of Huxley to adopt a course of training one's self, to obey nature's laws in order to reach man's loftiest ideal was shown to be but a new kind of paganism which had proved a falacy by what Greece and Rome had obtained in so doing.

All the anxious inquiries of ancient philosophy had been fully met and satisfactorily answered by what Jesus had brought to light. He came "as the perfect Teacher. The development of his plans and instruction had come forth just as needed for the full instruction of mankind.

"The Hebrew Scriptures were not put into writing for hundreds of years until a nation that could appreciate them had been prepared and trained. The books of the New Testament were not penned until churches that could understand and prize them had been gathered."

"The inhabitants of Ancient Britain whom Julius Cæsar found as painted savages dwelling in that country when he invaded it in the year 55 B. C., were exposed like cattle for sale in a Roman market.

Cicero in writing to his friend Atticus (Ad. Att. lib. iv. 16) concerning them informed him that he would look in vain for one among them who was fit to be his slave. A slave at Rome was then an object so degraded as to be entirely beneath the cognizance of the law. If history is to be credited the Ancient Scots were savage cannibals rioting on human flesh.

It has taken nineteen hundred years to develop our barbarous ancestors into the civilization of to-day—a civilization exhibited in a kingdom the most powerful on the globe, on the throne of which sits the noblest type of Christian womanhood,—her Majesty Queen of Great Britain and Empress of the Indies—God bless her."

This loyal reference to Her Majesty called forth a hearty response from the audience. It was pleasing to find that a residence of ten or a dozen years in the Great Republic had not obliterated from our good brother's mind a warm feeling towards our beloved Queen.

"God has as many plans for men, as He has men. He never calls one man to be another, but each is to regard his own powers as gifts from God, and he is responsible for his trusts. The Almighty weighs, gauges, and records all our opportunities. He not only holds us responsible for what we might do with our present powers, but he holds us accountable for what we might have done had we cultivated our powers to their fullest extent.

Our ability is what we can have, or can do, and our duty is then graduated by what we can have or can do. Duties are ever the best educators for eternity."

"Man is never so powerful and never develops so rapidly as when a great work is pressing upon his soul. To an earnest spirit a sublime purpose becomes a necessity.

Why brethren of the Alumni you are stronger to-day with the College in ashes than when it stood upon the hillside in its fair proportions. The very necessities of the hour will call to the front the men whose sagacity will lay deep and broad foundations for a University grander than that of which the fathers ever dreamed."