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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 jour-  
ney,  
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 Testa- ment.

Rev. Charles Goodspeed in an arti-  
cle 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 opposi-  
tion 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 Chris-  
tian 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 refuta-  
tion 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 bigot-  
ed 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 repen-  
tance. There would have been en-  
ough in common to afford only a con-  
trast, 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 pre-  
sumption 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 explana-  
tion 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 wash-  
ing or bathing.

There are 40 specified cases of cere-  
monial 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 tab-  
ernacle, 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 de-  
clare that baptism, a rite wherein pure  
water was used, was determined by the  
purifications of the law to be a sprink-  
ling and not an immersion, when in those  
purifications there was never a sprink-  
ling of pure water, but purification  
in it was always a bathing or washing!

Is it not as clear as the sun that if bap-  
tism received its form from the purifi-  
cations there was never sprinkling?—  
We have taken some pains to investi-  
gate 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 Com- pared.

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 con-  
firm it. Kinecraft 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 beet-  
les, could do so much, how much more  
should the worship of the true God be  
able and willing to do? But the nob-  
lest monuments of the Christian faith  
are constructed of better material than  
granite and marble. A single cathed-  
ral, or university, or orphan-house of  
Europe has done more good to the peo-  
ple 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 antiqui-  
ty and location of the pyramids and  
temples constitute their chief attractions.  
The ruins of Karnas, Luxor, Thebes,

Abu Simbel, Denderah, Edfu and Ghiz-  
zeh defy our notions of sublimity and  
strength, and excite our amazement at  
the mechanical skill which could re-  
move 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 ex-  
planation is a sad comment on depotic  
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 Khed-  
ive, 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 build-  
ing 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 estab-  
lish 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 him-  
self, 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 for-  
get. 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 gar-  
ment or a few rags. The children are  
mostly naked. They live in the same  
inclosure, and on terms of ultra democra-  
tic equality with their donkey, buffalo,  
cows, goats, sheep, and chickens. Only  
the doves have a separate household,  
in the air above. Ophthalmia and blind-  
ness prevail to a fearful extent. Read-  
ing and writing are the prerogative of  
a few. The common people are so ig-  
norant that they rarely know even  
their own age. Birth, marriage, and  
death are the only events in their mon-  
otonous 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 fig-  
ures, 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 phys-  
ical appearance and seeming capac-  
ity 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 to-  
tal abstinence society. Our Arab drag-  
oman from Luxor and the captain on  
the Nile indignantly refused wine or

beer, which some less scrupulous Chris-  
tian 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 luxur-  
iant 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 impos-  
sible that Egypt, the highway to Brit-  
ish 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 in-  
dustry 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.—*Inde-  
pendent.*

### 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-op-  
erating 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 sub-  
ject 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. F'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 dwindle  
d away, until now there is, we be-  
lieve, but one—in the city of Quebec—  
which continues, while the restricted  
communicationists, have increased in num-  
bers, 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 Col-  
lege, and, we never so well under-  
stood the causes of the College at Mon-  
treuil 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 pro-  
claimed the enterprise of the Baptists.  
For some time the enterprise seemed  
to feel the onward and upward impulse  
of this "new departure." The atten-  
dance of students was considerably in-  
creased, and a number of those who  
had not the ministry in view were re-  
ceived into the School. After a time  
however financial embarrassment began  
to be felt. The Canada Baptist Mis-  
sionary Society, under which the whole  
educational and missionary work of  
Canada was carried on, had taken under  
its patronage the *Grande Ligne* Mis-  
sion 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 pro-  
vide 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 disap-  
pointed. In addition to all this, the  
great body of the Baptists in the West,  
never warmed up toward the Montreal  
College, and consequently neither con-  
tributed 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 Mon-  
treuil Collection of books. This East-  
ern 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 preach-  
ing the gospel. There are besides sev-  
en in Canada, who are not engaged in  
the ministry. I can recall four others  
who are in the United States, and sev-  
eral 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 So-  
ciety, 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 com-  
posed 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 Bap-  
tists 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 col-  
lege 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