

# Messenger and Visitor

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"We have sent statement of account to the most of our subscribers who are in arrears. Of course there will be some errors. Will the friends please bear these patiently, and we will rectify them immediately. We would also request that none of them become displeased because we take this method to let them know how their account stands and request payment. No paper can be conducted on business principles where this is not done. We hope all who have received these statements may be able to respond at once."

—THERE was a time in the history of Acadia college when the governors decided to give up the struggle and close its doors. The resolution to that effect was made public. Instead of the people quietly conceding, they said, no, Acadia college shall live! Great meetings were held, the heart of the denomination was stirred, money flowed in from thousands who were not so well to do as the most are to-day, and the crisis was passed. The governors joyfully rescinded their resolution, and the college survived to do its splendid work for our denomination and for Christ. Our seminary at St. Martins has reached its crisis. It is true its directors have not passed a resolution to give up the struggle; but a few weeks—perhaps a few days—will determine its fate. Shall there not be an uprising on its behalf? For the sake of the toil and effort and means already expended, and for the sake of the possibilities our seminary embodies, will not our people come up to its help? Every day is fateful.

—How is it?—On the Queen's birthday, a lad in Fredericton was found drunk with a bottle of rum in his pocket. Almost all our secular contemporaries have mentioned the fact, and instead of using their influence to frown down the efforts of law-breakers to destroy the young, have used it to throw contempt upon the Scott Act and its supporters, who are unable to suppress drunkenness altogether. On the other hand, not one, but numbers of boys were lying beside the roads about Carleton and St. John, on the evening of the same day, and from all we have seen of notice of the said fact, our city might be supposed to be one of the most temperate instead of the most drunken. Is it because our contemporaries are more willing to show up every failure to enforce temperance legislation to suppress the curse of drunkenness, than to help suppress the curse by showing up the ten-fold more terrible results of a licensed rum traffic, that the one case is mentioned and the other cases are not?

—TROUBLES IN THE SALVATION ARMY.—We have already noticed the secession from the Army in Toronto. The speakers, at the public meeting in which the new organization took shape, gave a dark picture of the grinding tyranny to which the under officials, so-called, are subjected by their superiors, and the despotism by which the Army is ruled. It has come out that a former officer of the War Cry had prepared a book, exposing the inner workings of the Army. Commissioner Cosma, however, was acquainted with something in the early life of this man which put him in his power. By a threat to expose him, unless the book was suppressed, this gentleman prevented the exposure of the true inwardness of the Army. Any thoughtful person will at once conclude that such anxiety to suppress this book as to use a power of this kind to succeed, shows that the book is feared, and gives a strong presumption of the truth of the charges. Word has also come that a former officer of the Army in England is about to bring suit against General Booth in the courts, and is prepared to substantiate charges which will prove very damaging to the management of the Army. The wonder is that this absolute despotism should have continued so long and had so few rebellions against its tyranny of life and conscience. Of course these ex-officers may not be able to prove their charge; but the fact that they attempt to do so causes such commotion, seems to show that there is some truth in the charges, of which the leaders of the Army are afraid.

—A STEP IN ADVANCE.—At the meetings in Boston it was determined to make the annual meetings more representative of the churches. Resolutions were passed requesting the churches to appoint delegates to represent them. We have always felt that a promiscuous gathering of individual subscribers to the various great objects, as the body controlling the various boards was neither Scriptural nor Biblical. An effort was also made to place more laymen on the various committees and boards. The Missionary Union has succeeded in inducing the ladies' societies to come into closer relations to the general board. This is well as far as it goes.

## Toronto Correspondence.

Since the close of the college year, the Senate and Board of Governors have been devoting a good deal of thought to educational matters in connection with McMaster University. Woodstock College, Moulton College, Toronto Baptist College and the projected Arts department of the University, have all received a fair share of attention. A committee on curricula is now hard at work, and the results of their labor will appear in the new catalogue soon to be issued. Dr. McVicar has been appointed to the chair of Philosophy and Dr. Rand to the chair of Ethics and Civil Polity in the Arts department, which is not to be opened till the fall of next year (1890). The latter will spend the intervening year in study bearing more or less directly on the work before him. The chair of Classics (Latin and Greek) has been assigned to Mr. Campbell, a gold medalist in classics of Toronto University, and for some years past head of the Collegiate School of Hamilton. The Mathematical chair has been offered to Prof. Wolverton of Woodstock, who, if he accept, will spend two or three years—probably, at Cambridge, England. Prof. Farmer, now Principal of Woodstock College, has been appointed to the chair of New Testament Interpretation in the Theological department, and will give two years at least to preparatory study. Prof. Farmer is also a gold medalist of Toronto University, and has qualities of head and heart which eminently fit him for his work. Mr. Huston, of Toronto, will succeed Prof. Farmer in the principalship of Woodstock College. Dr. Newman, professor of Church History in the Theological department, has been appointed to the chair of History, also in the Arts department. In like manner my own work, so far as the simple teaching of the Hebrew and Aramaic languages is concerned, will be credited to the Arts department.

In the Theological department there will henceforth four regular courses of study—one of three years for university graduates; one of three years for those who have completed two years in arts; one of four years from the point of matriculation into arts; and an English course of four years. Students satisfactorily completing the first course will receive, in addition to the degree of Bachelor of Arts already held, the degree of Bachelor of Theology; those completing the second course will receive the degree of Bachelor of Theology; while those completing the third and fourth courses will receive simply a certificate of the same.

The Moulton Ladies' College has been such a success the past year—so numerous have been the applications for admission which could not be entertained for want of room, that it has been decided to provide greatly enlarged accommodation for the coming year. The contract is already let for an additional building, 100 feet long, three stories besides the basement, and to be ready for occupancy the 1st of September.

I am glad to be able to report that Dr. Castle's health is gradually improving. In view of his early departure from Toronto, many and touching have been the demonstrations of the deep and universal esteem in which he is held. Of these mention may be made of the magnificent banquet tendered him last Thursday evening in the Jarvis street church by the Baptist Ministerial Association of the city, at which were present able representatives of the different evangelical churches, besides distinguished citizens in other professions, including Mr. Mowatt, the premier of Ontario, and Sir Daniel Wilson, president of Toronto University.

The Methodists are not having altogether smooth sailing in the movement to federate Victoria College with Toronto University. The latest hitch has arisen from an injunction against the Act procured by the Senate of the former institution. There is, however, some prospect now of this injunction being dissolved, in which case the contemplated new buildings may still go up in the Queen's Park.

The anti-Jesuit agitation is assuming huge proportions throughout Ontario. Probably there never was a question on which the people were more thoroughly aroused. Monster meetings are being held in every city and town in the Province, and steps are being taken to organize the whole population—the Protestant portion of it certainly, which means nearly all—in a combined and systematic effort to resist papal aggression and in defence of civil and religious liberty. I doubt if any candidate for political honors, of either political party, could now declare himself in favor of the Jesuit Estates Bill and secure his election to Ottawa.

The churches of Ontario are on the

whole in a fairly prosperous condition, though there is much room for more Christian liberality—more devotion to the cause of Christ at home and abroad. The associations are right upon us, when denominational affairs will be considered again, and I trust fresh zeal enlisted for the Master's service.

D. M. WELTON.

## The Silence Broken.

PART II.

Your having so fairly inserted the first part of my response to the challenge of the Baptist pastor of Petrolia, and your further invitation as to the other parts, induces me to take up the second point in the challenge, viz.: One text to prove "that baptism was given to a babe." This may be fully met by the question, One text to prove that baptism is forbidden to a babe? And with more reason may this question be asked, for God commanded children of eight days old to enter His covenant of works; which, to such, were quite as impossible as faith. Surely then, children of like age may enter that covenant where all is a free gift. According to Peter's words, "the promise is to you and to your children (*tois teknois tu nomou*).

2. But that children did receive baptism is plainly declared by the apostle Paul—1 Cor. 11: 4. Will any Baptist venture to say that the children were left behind when all Israel were baptized into (or) Moses (a type of Christ) in the cloud and in the sea? My Baptist friend of Petrolia has great courage, but he will scarcely venture to deny their presence in this baptism. The number of Israel at this time was over two millions, and St. Paul says they were all baptized. The infants, therefore, must have numbered as many as in half Canada. Dr. Angus, a Baptist, says of this passage, Bible Hand-Book, page 231: This is an allegory and "prefigures important facts in the history of all Christians." Therefore he allows that this baptism was a type of, and prefigures Christian baptism. The infants were beyond doubt included in this baptism. The case can be carried further, for "They did all eat the same spiritual meat (manna, a type of Christ), and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ." So that infants did eat and drink of Christ. They must, therefore, have been baptized.

3. My next case is the baptism for the dead. 1 Cor. 15: 29. A common custom appealed to by St. Paul to show the common faith in the resurrection of the dead. A proxy baptism—one being baptized for another—is the plain meaning of the apostle's words. The existence of the custom has too much proof for those who value their reputation to reject it. It appears to have been a special and transient baptism like that of John, and allowed for the comfort of those who had recently buried children or other beloved relatives or friends who had died before the gospel reached them, and had been buried without hope. To the common question therefore, "Can a child believe?" The proper reply is, Can the dead believe? For there was a baptism for the dead allowed by St. Paul. If therefore one person might be baptized for another who was dead, why should a living child be denied baptism, which gives entrance into Christ's kingdom, for which He himself has declared its fitness? The above is quite consistent with many of our Lord's acts. The daughter of Jairus was raised from the dead upon the faith of her parents. The faith of the centurion obtained healing for his servant. The Syrophenician woman's faith obtained healing for her daughter. The nobleman's faith obtained healing for his son. So likewise the faith of the parents who brought little children to Christ that He should touch them, caused Him to take them in His arms, lay His hands upon them and bless them. It is evident therefore that the prayer of the righteous availeth much, so that God's free gift is given upon the faith of others, and that children are most fitting to receive the required birth of water and of the Spirit so as to give them deliverance from Satan's kingdom and entrance into Christ's kingdom.

As I cannot expect unlimited space in your columns, I conclude here my remarks upon the second point, and will dismiss the third in very few words.

My Baptist friend of Petrolia in the third part of his challenge, viz.: Prove "that baptism was given to the unregenerate," has overlooked the fact that in the New Testament certain persons are said to have been baptized, whom He himself would class with the unregenerate, such as Simon Magus, Ananias and Sapphira and some others; but let me

say here, that if it was not given to the apostles to discern between the converted and unconverted, who can expect to have that power now?

RICHARD JOHNSON.  
Liscombe, N. S., May 27.

## The Oppressor of the Children of Israel.

BY REV. H. MORROW.

Most travellers to Egypt begin with Cairo. If that city is reached by train from the north, the great pyramids can be seen in the distance before entering it. Having had a glimpse of the pyramids, though at a distance of half a score of miles, he can delay a closer inspection of the colossal piles of masonry, with the no less wonderful sphinx serenely watching for sunrise by their side, till he has visited the great Bulak museum, where are collected relics of all periods of Egyptian history. Emerging from the hotel, a swarm of donkey boys surrounds him, each with his knapsack in his rear, on whose merits he expatiates vociferously, not hesitating to speak slightly at least of those of his rivals in business. In this almost deafening babble, he can distinguish the guesses of these aspirants for service regarding his nationality and the place of interest he would first visit. They exclaim almost at the top of their voices, "My donkey's name Gladstone," "My donkey's name Yankee-doodle," "My donkey good donkey, he go Bulak Museum himself; just try, he go himself." He makes his selection, and his beast's enthusiasm being kept at white heat by his master following close behind and in the most striking manner admonishing him that he must prove equal to the reputation claimed for him at starting, the museum is soon reached. To one prepared by previous study, and with time at his disposal, every object is of interest. The casual visitor, who has neither of these, must make a selection of such as he can understand and appreciate, and in these the mummied remains of him designated at the head of this paper would be very likely included. It seems almost impossible that one can look upon the veritable remains of him, who thirteen centuries before the Christian era, reigned a despot over millions of subjects who "sighed by reason of the bondage." But there he lies in his glass case, and it is not difficult to believe, in looking on those features, so long cold in death, that he was quite equal to all these diabolical wickednesses that are recorded of him in the book of Exodus.

At the beginning of this decade, Rameses the Great, with other royal personages, slept quietly in his deep, dark chamber at Deir-el-Bahari, near Luxor, ancient Thebes, some distance up the Nile, but now exposed to the view of any one who can pay a franc for admission to the great museum, and is no unimportant witness to the truth of Scripture. Perhaps Divine Providence allowed it thus to be, that those who have tried to enlighten the world in tracts on "Moses Demolished," or "Moses denied by History," might meet a refutation from a most unexpected quarter.

The discovery of the remains of Rameses II., as well as of his father Seti I., with Rameses III., and that of Thothmes III., the obelisk maker, took place in the summer of 1881. For several years before the way was being prepared for this great "find," which, when it came to light, avok the curiosity of the world. About ten years previously the Bulak Museum had been placed in charge of an energetic man, Professor Maspero, assisted by Herr Emil Brugsch. Always on the alert for something new, the Professor discovered that relics far more valuable and important than any which had for ages appeared, had been offered for sale at places along the Nile. Among these were what were called scarabs, stone or metal imitations of the beetle, containing on their surface hieroglyphic markings called cartouches, and used as seals by royal personages. These bore marks of monarchs of the remote past. A valuable collection of these scarabs is now in the possession of Dr. Grant of Cairo, who kindly opens his treasures to the inspection of visitors once a week during the tourist season, January to April. Those engaged in this relic traffic became bolder as time passed on, and finally an offer was made to an American gentleman, for a "suitable consideration," of the remains of the great Rameses himself. The business was traced to five brothers, Arabs, and after various stratagems, including the arrest and imprisonment, for a time, of the eldest, a contention arose among them which became so severe that one of them divulged the hiding place of their treasures. At that time the Professor was in Europe, and to his assistant belongs the honor of first seeing these important relics. They were, as

has been said, near-Thebes. A shaft six and a half feet square and thirty-seven deep had been dug through the solid rock; at its bottom a long passage turned off toward the west, then toward the north and ended in a chamber twenty-three feet long by thirteen feet in breadth. There were found thirty-six mummies of kings, queens, princes, and high-priests, with large numbers of urns, vases, statuettes, and other things used at Egyptian funerals. But this had not been their first resting place, nor do we know how or when they were placed in this sepulchre at Luxor. The papyri relate that Rameses II. was buried with his grandfather and his father in the royal sepulchre in the valley of the Tombs of the Kings. For two centuries the body lay undisturbed. Then came a period of tomb-robbing, and these royal remains were carried about five or six times, and at length found their way back to their first tomb. From that they were subsequently taken to the apparently secure place in which they were found. During their migrations all valuables were removed, but the inside bandages of the mummies were undisturbed. The removing of these was the occasion of a good deal of ceremony, and was done in the presence of the Khedive, with the High Commissioners of Turkey and England, and many officials resident in Cairo. The wrappings were linen of the finest texture. A white linen band drawn across the shrouds to keep them in place bore the name and history.

It almost seems fortunate for Rameses that the remains of his father Seti I. were found at the same time, and occupy the case to the left of his, in as much as they can share in the execution one naturally feels would be heaped on even the mummy of such a tyrant. Rameses was unfortunate in his early training and example. When a boy, perhaps after he had been associated with his father on the throne, for he was raised to that position at the age of twelve, he had known that father to have sent forth a proclamation that all the male children of the Hebrews should be put to death. For the crime of being born these innocents were slaughtered. And now that despot lies for the whole world to look upon in the museum at Bulak, but a little distance from the Nile where Moses was found by his daughter whom God used to rear up a deliverer for His people, Rameses reigned with his father twenty-five years, and was sole monarch forty years, dying at the age of 67.

The remains indicate that he was an old man, but probably a vigorous old man. The head is long and small for the body. The hair, quite abundant, is now a light yellow; but is supposed to have been white and turned the color it now is by embalming. The forehead is low and narrow; the eyes small and close together, the nose long, thin, and arched; the jaw-bone large and strong, the teeth white and well preserved, indicating that he did not use tobacco, so that can be put down in his favor. He was over six feet in height, with square shoulders and broad chest; in build and appearance the determined, proud, self-mannish we should expect to find Rameses in the book of Exodus.

Rameses in the enormous statues lately dug out of the mud at Memphis, and Rameses in the museum at Bulak is one and the same person. With him, each in his glass case, are the remains of Amenhotep IV., who is supposed to have been the Pharaoh who placed the Israelites in Goshen; Rameses I., his successor, and Seti I. If we had Memphis, the Pharaoh of the exodus, the line in connection with Israel would be complete. He is said to have been the thirtieth son of Rameses II., but little is known of him beyond the Mosaic account. It may be possible he was with the host when "the Lord overthrew the Egyptians in the midst of the sea." There is one other we should like to see, and yet we might be sorry to find her in such bad company. It is the Pharaoh's daughter, who saved Moses. Josephus tells us that her name was Thermuthis, and it is supposed she was daughter of Seti I. and sister of Rameses II. She is one of that wicked race of whom we must think kindly. In that dark age she had a woman's heart, sympathetic and yet brave enough to dare censure in order to help an innocent babe.

Wide Awake for June might well be called a "true-story number." It opens with a reproduction of Henry Bacon's beautiful painting, "The End of a Long Day," photographed especially for Wide Awake—a lovely picture. Then come the true stories—five of them. The number abounds with readable articles: "Relics of Torture," by Mrs. F. H. Humphreys. Mrs. Claffin's "Letter from Daisy" on behavior is excellent; and others.

## W. B. M. U.

"Arise, shine: for thy light is come."  
Extracts from a Letter from Mrs. Churchill, dated April 6, 1889.

Mr. Churchill has been out on a twenty days tour, and all that time I have been the sole occupant of the Mission House. I had calls from three English gentlemen during the time, who were passing through Bobbili and put up for the day in the Rajah's bungalow, just across the way, and these were the only white faces I saw or the only English voices I heard during that time. But my time was full of work, and I had the assurance of the Master's presence in an especial manner. I had been out with Mr. Churchill on the former tour, and the evening Mr. C. went away, all the waves of my great trouble rolled over me again, and I cannot tell you how lonely I felt. The tears flowed as they had never flowed before, and for a time I felt as if I could not bear it; but at last I said, this will never do, there is one who can bear my loneliness and sorrow for me, and the sooner I take the burden to Him the better. So I gave it to Him of whom it is said, "Surely He hath borne our griefs and carried our sorrows," and I realized the truth of this, in the peace and comfort He gave me daily, hourly, thereafter. Now, Mr. Churchill did not complete his tour till the 6th, so after the morning Telugu worship, in which my little boarders joined me in prayer for the endowment of the Spirit, I spent the 3rd of April alone with my Master till three and a half in the afternoon.

In anticipating the day on which so many of us were to pray for a great blessing on the Telugu, I felt I should receive a blessing personally, and I was not disappointed. It was one of the experiences of my life that I shall never forget. I trust many of our missionaries, those fasting with prayer at home had the same blessed experience on that day.

At half-past three I went to one of our Zenana houses. Sanna was there before me, and as I listened to her explanation of the Word, I said to myself, she too has received a blessing, and when I asked her if she had received a blessing to-day in waiting on the Lord, she said, Yes. And as we finished the lesson, my Zenana woman said, "I do believe in Jesus."

O, my dear sisters, I have not a doubt but that the Lord is coming in great power to bless our poor perishing Telugu, and I want our part of them, those in Bobbili field, to share in this great blessing. But the Lord giving me the same mind as I have now, I said rejoice in it, with my whole heart, when it comes, even if not one mercy drop falls in Bobbili. But now I will fall in Bobbili. Has not the Lord said, "In due season ye shall reap if ye faint not." The Lord helping, keeping us, we shall not faint, and then we shall reap.

I have had two proofs of this lately. In 1882, I obtained from government, the sanction of a grant of 22 rupees for the school-house in town, but the money could not be drawn until a certain official gave a "Completion certificate." We tried over and over again to get this certificate before we went home, but failed; on leaving India, we put the matter into Mr. Archibald's hands; on our return we found that he had written to this official for the necessary paper, but his reply was that the school was a private affair and he would give no certificate. He was a Catholic. I waited a year after my return for the Inspector of schools to visit me, intending to put the matter before him. When he came, I was at conference. At the next visit, last August, I showed him all the correspondence in the matter, and asked him if he thought I was hoping against hope when I still hoped to get this grant. He asked me for a copy of the papers, and I said he would lay them before the Director of Public Instruction, and recommended that the grant be re-sanctioned. He did so, and reported progress. In the meantime the former official had died, and a new man appointed in his place. He was written to and furnished the certificate, after a visit to Bobbili in January to inspect the building. When the money actually came into my hands, I thanked the Lord, and said to myself, "In due season." Now I have this money in the Post-office Saving Bank in Bobbili, as a nest egg for the church we are going to build here some day, for the Lord is going to give us converts, and we are going to need a church "in due season" in Bobbili.

The other thing which has encouraged me in this line is, a few years ago we began praying for two men in Palodolai, that they might truly be converted, and that they might obey God's commands in the ordinances. In October, one of them came out and I was baptized, he has since come to labour in the Bobbili field. We prayed on for his father, and in March 24th, he too put on Christ by believer's baptism, and when I heard it, I said again, "In due season" the promise is sure.