

# The Christian Visitor.

"HOLD FAST THE FORM OF SOUND WORDS"—2d Timothy, i. 13.

VOL. XXXII.

SAINT JOHN, N. B., WEDNESDAY, MARCH 5, 1879.

NO. 10.

**THE CHRISTIAN VISITOR,**  
The largest Religious Weekly in the Maritime  
Provinces.

IS PUBLISHED EVERY WEDNESDAY  
AT  
No. 85 GERMAIN STREET,  
SAINT JOHN, N. B.

Price \$2.00 per annum in advance, or 50 cts.  
extra if not paid within the year.

Rev. J. E. HOPPER, A. M.,  
Editor and Proprietor.

All Correspondence for the paper must be addressed  
CHRISTIAN VISITOR OFFICE, No. 85 Germain St.,  
St. John, N. B.  
All payments or remittances for the CHRISTIAN  
VISITOR, from May 1st, '78, are to be made to REV.  
J. E. HOPPER, No. 85 Germain Street, St. John.

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As the representative paper of a large and growing  
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## Poetry.

### We Are Thine.

BY MARIA J. BISHOP.

Let Avarice, exulting, say,  
"These jewels all are mine,"  
Be this our treasure, this our stay—  
Dear Saviour, we are Thine!  
Thine when fair friends come crowding  
round,  
And Thine when all alone;  
Thine in sweet Beulah's lovely ground,  
Thine by the cold tomb-stone.  
Thine when we camp in sunset's ray  
By Elin's palm-trees fair;  
And Thine when, all alone, we pray  
In valley of despair.  
Thine when applause meet our ear,  
And bay-leaves crown our brow;  
And Thine, when in mockery we hear,  
"Will God but own him now!"  
Thine when in our dear mother's arms  
We draw our first faint breath;  
I'm Thine, sweet thought! It still alarms  
Amid the shades of death  
Thine, when the heavens together roll  
And worlds astonished stand;  
Thine, written on the Lamb's white scroll,  
Thine, Thine at thy right hand!

(From the *Acedia Athenaeum*.)

### Reminiscences of European Study and Travel—No. 5.

BY PROF. D. M. WELTON.

In the Spring of last year I had occasion  
to spend six weeks in the Reading Room of  
THE BRITISH MUSEUM.

Before detailing the circumstances which  
made this necessary, a brief description may  
be given of this great establishment. Though  
situated in London, it is yet the property of  
the nation, and an institution of which every  
Englishman may justly feel proud.

The buildings with their adjoining court-  
yards occupy seven acres of ground, and up  
to the present time, have cost nearly a  
million sterling. But extensive as they are,  
so much more room is required that it has  
lately been decided to remove the Natural  
History Collection to South Kensington,  
where a suitable building has been erected  
for its reception.

The contents of the Museum are divided  
into thirteen departments, each being under  
the care of a person specially qualified for  
the place. Prof. Owen, who has been called  
the English Cuvier, superintends the Natural  
History departments. The highest office  
in the institution is that of Principal Lib-  
rarian, a position now filled by John Winter  
Jones, Esq., who is one of the first biblio-  
graphers living. His knowledge of books,  
in regard to their authors, subjects, editions,  
and history, is marvellous.

A complete inspection of the various art-  
treasures found in these spacious rooms and  
galleries would require weeks or even months.  
In my last paper, reference was made to the  
world-renowned Elgin marbles and Assyrian  
slabs. In the Egyptian galleries is a fine  
collection of remains from ancient Memphis  
and Thebes. The hieroglyphics seen on many  
of these stones have afforded scholars a most  
difficult subject for investigation. Perhaps  
visible. The room in which it is now kept  
can be visited only by special permission.

To students of Zoology, Palaeontology,  
Botany, etc., the collections relating to these

several sciences possess many and great at-  
tractions. But to the majority of persons  
the principal interest centres probably in

### THE GREAT LIBRARY,

which is supposed to be the largest in the  
world except, perhaps, the Imperial Library  
of Paris. It contains nearly a million  
volumes, and the rate of increase is over  
20,000 volumes a year. There are few Ger-  
man Libraries which contain more German  
books, few French Libraries which contain  
more French books, few American Libraries  
which contain more American books, than  
are found in this one library. It is thus like  
London itself, which is said to number in its  
population more Scotchmen than are found  
in Edinburgh, more Irishmen than are found  
in Cork, and more Jews than are found in  
Jerusalem. In fact, it might be called a  
the most interesting object is the celebrated  
Rosetta Stone, which has three inscriptions  
of the same purport, the decipherment of  
which gave Dr. Young a key to the inter-  
pretation of Egyptian characters. This stone  
was among the treasures collected by the  
French, when they invaded Egypt, but they  
surrendered it to the English at the capitu-  
lation of Alexandria.

No object receives more attention in the  
Museum than the Barberini or Portland  
Vase, which belongs to the Duke of Portland.  
It was found in the early part of the seven-  
teenth century in a sepulchral chamber a  
few miles from Rome. It went into the  
hands of the Barberini family, and then into  
Sir William Hamilton's, who sold it to  
the Duchess of Portland for 1800 guineas.  
Many years ago a crazy man got access to  
the room in which it was kept, and broke it  
into fragments. It was, however, so well  
repaired that the fractures are scarcely  
collection of libraries, many of them large  
and valuable, as those presented by George  
II. and Thomas Grenville. In the room  
which contains the latter, may be seen the  
signature of Shakespeare to the mortgage  
of a house in Blackfriars; Queen Elizabeth's  
prayer book, entirely in her own writing  
when Princess; the original draft of the will  
of Mary Queen of Scots; the original agree-  
ment between Milton and Symonds the  
printer for the sale of the copyright of  
Paradise Lost; Nelson's unfinished letter,  
written on the eve of the battle of Trafalgar;  
and the famous Magna Charta of King John,  
dated at Runnymede. A long gallery ad-  
joining contains George III.'s library, which  
was handed over to the nation in 1823. It  
comprises upwards of 80,000 volumes, and  
cost about £130,000. The collection is re-  
markable for the discriminating choice of  
the editions, and for the bibliographical pec-  
uliarities and varieties of the copies. Here  
is a volume of the Arabic Koran, written in  
gold 860 years ago; the original Bull of  
Pope Innocent III., granting the kingdoms  
of England and Ireland in fee to King John  
and his successors; and the original Bull of  
Pope Leo X., conferring on Henry VIII. the  
title of Defender of the Faith.

In the inner quadrangle of the Museum,  
and reached by a long corridor, is the

### NEW READING ROOM,

which is the finest for the purpose in the  
world. It is circular in plan, and is covered  
with a dome 140 feet in diameter, and 106  
feet high. In point of diameter it is larger  
than any existing dome, except the Pantheon  
at Rome, which exceeds it by only two feet.  
It is constructed principally of iron, of which  
more than 2,000 tons were used. The  
quantity of glass employed in the dome was  
about 60,000 superficial feet.

Here good accommodation is afforded to  
300 readers, each of whom has a space of 4  
feet 3 inches allotted to him, with an ink-  
stand, a hinged desk, and a folding shelf.  
There are 35 reading tables, two of which  
are set apart for the exclusive use of ladies.  
Near the centre of the room are placed on  
shelves the catalogues of books and manu-  
scripts contained in the library, and which  
readers must consult for the "press mark"  
before they can send for a volume. Around  
the walls are shelves for the reception of  
85,000 volumes. Those under the gallery  
are filled with books of reference, about  
20,000 in number, which readers may remove  
to their desks without any formal application.  
All other books must be applied for through  
the medium of signed tickets, which are  
handed to attendants, who bring the books  
from their shelves in the library.

Admission to read here is granted on

special application to the Principal Librarian,  
supported by the recommendation of two  
persons of known respectability. When ad-  
mission is granted to the applicant he receives  
a ticket, which is good for six months, at the  
end of which time it can be renewed for  
another six months, and so on for years if  
the holder wishes. And all the reader is  
charged for these magnificent privileges is  
simply nothing, John Bull provides the  
whole entertainment out of his own pocket.

It is frequently the case that every seat in  
the room is occupied, and various national-  
ities are represented among the readers.  
Englishmen and Americans, Frenchmen and  
Germans, Greeks and Turks, Chinese and  
Japanese, pursuing different lines of investi-  
gation, resort to this room for information,  
and seldom do they fail to obtain it. The  
necessity of my visiting the place grew out  
of my Semitic studies in Leipzig. Having  
occasion in those studies to consider the state  
of Hebrew learning in England, my attention  
was naturally turned to its most distinguish-  
ed exponent, the great

JOHN LIGHTFOOT.

As his knowledge of Biblical and Talmudical  
Hebrew was greater, perhaps, than any other  
man's in Europe in his day, the question arose,  
whence did he obtain this knowledge? In  
other words, who were his teachers? Many  
persons were supposing, I found, that he en-  
joyed the advantages of Jewish oral instruc-  
tion. Such was the opinion of Prof. Delitzsch  
of Leipzig. No man, he remarked to me,  
could attain to such proficiency in  
Rabbinical learning without having himself  
been taught by a Jew. As Prof. Delitzsch  
is himself a Jew, he may have, on this  
account, the more readily inclined to this  
view. After corresponding with different  
persons in England, from none of whom  
I could obtain a satisfactory answer to my  
inquiries, I resolved to go thither my-  
self and search for information within the  
walls of the great library I have described.  
Nor was my searching in vain. I found  
that the man to whom Lightfoot was especial-  
ly indebted for the distinctness he reached in  
Oriental and Talmudical learning, was Sir  
Rowland Cotton. The biographers of Sir  
Rowland relate, that at the age of seven he  
could fluently read Biblical Hebrew, and  
both understand and readily converse in  
that language.

I found, moreover, that Sir Rowland  
Cotton's instructor in Hebrew was Mr.  
Hugh Broughton, whose skill therein was  
a matter of general notoriety. He spent much  
of his time on the continent, where he fre-  
quently conversed and disputed with learn-  
ed Jews, oftentimes showing himself to be  
more than their equal. And going still  
further back, I discovered that Mr. Broughton's  
teacher in Hebrew was one Cævellarius,  
a Frenchman, Professor of Hebrew  
in Cambridge University. Among the Lans-  
downe manuscripts I found a copy of a letter  
written by this Frenchman to Sir W. Cecil,  
asking him to recommend him to this Pro-  
fessorship. Lightfoot was directly taught  
by Sir Rowland Cotton, and indirectly by  
Broughton and Cævellarius, and all three  
were among the most celebrated Hebraists  
in the kingdom. What they were capable  
of imparting he received, and then advanced  
beyond them to still grander attainments.

If Lightfoot availed himself of the aid of  
Jewish oral instruction, it must have been  
either in or out of England. It could not  
have been the latter, for he never once left  
the shores of his native land. Unless  
Pococke, Broughton and others of his fellow-  
countrymen and contemporaries, who often  
visited the continent and held much in-  
course with learned Jews, he sought the  
means of advancement in his studies wholly  
in his native land. And the weight of prob-  
ability lies entirely against the supposition  
of his having received any assistance from  
Jewish teachers in England.

No acknowledgment of this kind is made  
by himself in any of his writings, or by those  
who have written concerning him. In his  
time, in fact, there were few if any Jews in  
England; they had not yet returned since  
their banishment by Edward I.

To Lightfoot's close and diligent applica-  
tion to study—first, during the six years he  
was more immediately under the tutelage of  
Sir Rowland Cotton; and second, during  
the succeeding twelve years of his stay in  
Ashley—must be traced the working of the  
energies which carried him forward, and  
made him the first Hebraist England has yet  
provided. He had a natural taste and apti-  
tude for Hebraistic and Talmudical research-  
es; he had a physical constitution that  
would bear the strain of the closest and  
most unremitting mental application; and  
he devoted himself to his studies with a  
perseverance and courage and zeal which  
bore down everything before them, and  
converted formidable obstructions into the  
stepping stones of grander triumphs; hence  
the broad and lofty scholarship to which he  
attained.

What man has done, man may do again.  
Who among our Theological students will  
make the attempt?

### A Page of History Revived.

BY REV. W. P. EVERETT.

In the Minutes of the Massachusetts  
Baptist State Convention of 1878, there is  
an item which should interest those Bap-  
tists of our Province, who have a veneration  
for the antique and a love of history.

It appears from the above named record  
that the the oldest Baptist Church in the  
Bay State is the "First Swansea," duly or-  
ganized A. D. 1663, and on good historical  
authority, ranking in age as the fourth  
Baptist Church on the continent.

The 1st Providence Church, R. I., and  
the 1st and 2nd Newport Churches in the  
same State, have the precedence in senior-  
ity to the extent of from seven to twenty-  
four years.

The probabilities are that while the  
Swansea church dates its organization  
from 1663, a number of those who were its  
constituent members had, at least twelve  
years previously, been united in an incipient  
ecclesiastical body, avowedly Baptist in  
sentiment and practice.

But the point of interest to Canadian  
Baptists is, that this oldest Baptist Church  
of Massachusetts in 1763, just a century  
after its formation, became the mother of  
the first Baptist church in what is now  
called British America.

One remarkable feature in the history  
of that first church, and which distinguishes  
it from any other Baptist church located  
in the Maritime Provinces, was that it was  
really a transplantation.

This we ascertain from the following  
record furnished by an eminent New Eng-  
land historian, who states that this church  
was organized at Swansea especially for  
transplantation to Acadian soil.

Says Backus' History, vol. 3, page  
146: "When all North America was  
ceded to Great Britain, Nathan Mason and  
wife, Thomas Lewis and wife, Oliver Ma-  
son and wife, and Experience Baker of the  
Swansea Church; Benjamin Mason and  
wife, and Charles and Gilbert Seamans  
and their wives from other churches, were  
formed into a church, and Nathan Mason  
was ordained pastor of this emigrant  
body, April 21, 1763. This newly organ-  
ized community soon after set sail for their  
new location and settled at the head of the  
Bay of Fundy."

Of the history of this little emigrant  
church, which, according to the statement  
of Rev. Edward Manning, found a local  
habitation and a name in Sackville, N. B.,  
we have but the most meagre and tantalizing  
record.

Dr. Benedict, in his "History of the  
Baptists," presents the following state-  
ment. "Of the doings of these New Eng-  
land adventurers, most of whom were  
probably of Cambro-British descent, in this  
then uncultivated region, our accounts are  
very imperfect. The most we know about  
them is that they continued there about  
eight years, enjoying many spiritual bless-  
ings, and witnessing much of the goodness  
of the Lord in that new and remote situa-  
tion. This little church increased to about  
60 members, and among its ministerial sons  
was Rev. Job Seamans, pastor in Attleboro'  
Mass., and N. London, N. H. But the land  
and government not meeting with their  
approbation, and finding themselves un-  
comfortable in other respects, they re-  
turned" to Massachusetts.

Father Manning endorsed the above  
statement in respect to the date of found-  
ing a Baptist church in Sackville, and al-  
ludes to the visit of Elder Rounds to that  
place. Now this Mr. Rounds had un-  
doubtedly been a member of the Swansea  
church, as had also Elder Isaac Case, who  
assisted at the re-ordination of Rev. E.  
Manning in 1807. Their connection  
with the Swansea church is manifest from  
the records of that body.

Mr. Case was an itinerant missionary  
from Massachusetts and preached in Nova  
Scotia and in Germain Street Church, St.  
John, as well as in other portions of New  
Brunswick. He probably imparted infor-  
mation to Mr. Manning in respect to the  
establishment of a church by his Swansea  
contemporaries.

May we not believe that though that  
earliest Sackville Church lost its visibility

through the removal of its founders,  
nevertheless, the good seed sown was af-  
terwards reaped by Rev. Joseph Crandall,  
who was the honored instrument, in 1800,  
in constituting the Sackville church which  
still exists.

Before closing this sketch I desire to ad-  
vert to a fact in connection with the first  
Sackville Church, which is, to me at least,  
a matter of interest.

In all probability the Masons who aided  
in the formation of that church, were the  
progenitors of a large number of men  
bearing that surname and who have been  
distinguished laborers and ornaments in  
the Baptist denomination of the great Re-  
public. I have had the pleasure of a  
personal and delightful acquaintance with  
many of them and have admired their tal-  
ent and piety. Among them may be men-  
tioned the three brothers, well known in  
New York, viz., Rev. J. Orley Mason, D.  
D., for 30 years or more pastor of the Green-  
wich, N. Y., Church, the largest and wealth-  
iest Baptist Church in Washington Co.;  
Rev. H. G. Mason, a successful and elo-  
quent minister in New Jersey; and Rev.  
Jerome Mason, for about 15 years pastor  
of the Church in Stirling, Illinois.

There were also the two brothers, Rev.  
Sumner R. Mason, D.D., for many years  
the distinguished pastor of the church in  
Cambridge, Mass., but now deceased, and  
Rev. A. P. Mason, D.D., Secretary for  
New England of the American Baptist  
Home Mission Society, and who spent a  
day or two at our last Convention in Fred-  
erickton. He has also a son, who has until  
recently been the pastor of one of the most  
prominent churches in Washington, D. C.

Mrs. Haswell, wife of Rev. Dr. J. Has-  
well of Burmah, was a sister of Dr. S. R.  
and A. P. Mason.

There are also several others of this  
Mason family in the Baptist ministry in  
the Western States, and not a few of the  
female Masons became the wives of Bap-  
tist clergymen and instructors in literary  
institutions.

And as for the deacons, good and true,  
emanating from the Mason family, their  
number is legion. Thus the seed of the  
godly ones who first planted the Baptist  
banner in this "Canada of ours," has not  
failed in their strenuous efforts to main-  
tain the doctrines and ordinances of the  
gospel in their purity.

### Scotch Baptists.

Though the Baptist cause is making pro-  
gress in Scotland, it has many difficulties to  
overcome and obstacles to remove. Our  
Presbyterian friends, generally speaking,  
are determined to shut out the light on the  
subject of baptism. The pecuniary in-  
ducements to become Baptist pastors are  
small. Besides, the advocacy of what is  
called free communion is we firmly believe,  
retarding the progress of our cause, in  
Scotland. A young student, we shall sup-  
pose, is troubled about baptism. On  
making inquiry, he finds that Baptist  
churches admit to the Lord's Supper those  
who, according to their principles, were  
never baptized. The student naturally  
concludes that Baptists regard immersion  
as a matter of little importance. In these  
circumstances, he deems it unwise to make  
the sacrifice which the connecting himself  
with the Baptist denomination would in-  
volve. Again, when a member of a free  
communion church removes to a distance  
from his place of worship, he very natu-  
rally connects himself with a Pedobaptist con-  
gregation, putting the flattering unction to  
his conscience—namely, I have not changed  
my principles, in connecting myself with a  
Pedobaptist church: I sat down at the  
Lord's table with Pedobaptists, in the  
church I have left.

True love to Christ has no right to select,  
among the commandments of the Lord,  
which it must observe and which it may  
neglect. Indeed, true love is not disposed  
to such selection. Nay, in a certain sense  
attention to the smaller commands is  
stronger and a surer test of affection than  
the most zealous execution of the great.  
In the greater there is an intrinsic im-  
portance, which, discerned by the mind, is  
of itself an urgent motive to their per-  
formance. But the smaller, where this de-  
tion of motive is absent, owe their im-  
portance simply and exclusively to the in-  
fluence of love to the blessed Jesus.—A. B.