

## The Christian Visitor.

Saint John, N. B. March 5, 1879.

## Editorial Notes.

**JOB PRINTING of all kinds done at the VISITOR OFFICE. Orders Solicited. Rates Reasonable.**

**SUNDAY SCHOOL BOOKS.**—English and American Sunday School Books can now be supplied at the VISITOR Book Room at rates as low as elsewhere.

**SUNDAY SCHOOL PAPERS** can be furnished through the VISITOR Book Room as cheaply as they can be procured from the United States. See advertisement.

Editorial and other matter crowded out this week.

The contributions to Foreign Missions in Great Britain last year amounted to \$5,503,965.

Rev. Geo. Armstrong wishes us to state that he has been sick and unable to attend to correspondence, and may not be able to visit the places he hoped to.

The Eastern Association Minutes are sent to the churches this week. If any church fails to receive them inside of a week please notify the VISITOR office.

A son of Dr. Ashmore—William Ashmore, Jr., of the Senior Class in Rochester Seminary—has decided to join his father as a missionary to China, and the Board of the Missionary Union at Boston has just accepted him. He is a young man of great promise.

The American and Foreign Bible Society issue an appeal for help to send the Scriptures to the Telegoos. Brother Clough asks for \$1000 and Brother Timpany for \$500. Address all communications and remittances to Rev. J. N. Folwell, 150 Nassau Street, New York.

Our sentiments well expressed by the *Presbyterian Witness* of Halifax: "The University of Halifax costs about \$2,000. This sum can be saved without detriment to any human soul (or body.) Still we should like to see the 'great ghost' float around for a year or two yet, in order that men should cease to expect much or little from it."

Mr. T. Cook, the great excursionist, is about organizing another excursion to Rome in time for the Baptist anniversary services which occur there this month. We have now three Baptist churches with comfortable edifices in that city, one presided over by Rev. Dr. Taylor. Mr. Cook, who by the way is a good Baptist brother, handed the profits of his last year's excursion, \$500, to the Roman churches, and proposes to do the same this year.

By some mischance the excellent and scriptural sermon which appeared in our issue of the 19th ult., failed to be credited to Rev. Dr. Hurd. We take this opportunity of supplying the omission, and asking for it a thoughtful reading. It discusses an important matter, "Christian giving," and the enforcement of the scriptural rule in reference to it is especially pertinent in these hard times. The Dr. wields a ready pen and is always sure to be read, name or no name, for his articles have the grace of readableness.

The notorious Rev. R. W. Pearson has gone to San Francisco with a letter of commendation from Dr. Fulton. Some of us could forgive Dr. F. for his late unpleasantness with the Ministerial Union, but this endorsement and recommendation, is the last straw that breaks the camel's back. If Dr. Fulton knows aught of the man's career, whom he recommends, in England, Lawrence Mass., Montreal and elsewhere, he certainly could not have so imposed upon our brethren on the Pacific Coast. It is too bad. What have our brethren in California done to merit this affliction?

The comparative progress of the different denominations in the U. S. is well shown by the following from a correspondent of the *Standard*.

"While speaking of the year-book I find that the various denominations show in five years the following per cent of growth: Baptist, thirty-two and a half; Presbyterian, North, South, twenty and one-half; Methodist, Episcopal, North,

South, and colored, sixteen and one-half; Freewill Baptist, twelve; Congregationalist, twelve and a half; Episcopal, fourteen and one-half; Lutheran, twenty-seven and one-half. Leaving out the Lutheran, the growth of which is exceptional because of immigrants, we find Calvinistic churches show the best growth and churches without a distinct mission, e. g. Congregationalist and Freewill Baptist, make least progress.

(For the Visitor.)

## Jottings from Yarmouth, N. S.

MR. EDITOR:

We, in this quarter, in common with most other places, are now in the midst of a real, old-fashioned winter, and one of the most trying ones, in some respects, we have experienced for years. Just now we are having a furious snow storm, accompanied by a gale of wind which is doing quite a business in the way of drifting up the roads. If it continues, as there is every prospect of its doing, travelling in every direction will be for a time impossible. In this respect, however, we in Yarmouth have but little cause for complaint. We have had excellent sleighing all through the winter, with but few drawbacks in the way of drifts and bare ground.

We have had during the past few months, both in town and country, an unusually large amount of sickness of various kinds, terminating in numerous instances in death. The very aged and the tender young and intermediate classes have been visited by the death angel, and summoned from earth to test the realities of another state of being. Sorrow and sadness have entered many a household, and mourning for loved ones has continued from week to week. May God impart the consolations of the Gospel to these whom He has thus afflicted; and may others learn wisdom.

As to the state and condition of our churches here in town, I cannot say that anything very special in the way of general influences is enjoyed, or that, as a general thing, the present appearances are indicative of a speedy or extended awakening within our borders. We, as churches and individual members thereof, must acknowledge that, notwithstanding all our privileges, we are but little engaged in our Master's work, and therefore cannot reasonably expect His blessing. When worldliness, pride, and self-will, with all their attendant evils, enter our churches at the door, spirituality, meekness, zeal for God and love for His truth are very apt to escape out of the window.

During the past autumn Rev. Mr. Earle, the Evangelist, was induced to visit Yarmouth, in company with another gentleman, whose connection with Mr. Earle seemed to be identical with the relation existing between Messrs. Moody and Sankey, his principal office appearing to be the singing of devout and revival hymns. They remained here some two weeks, holding Meetings in almost all the different churches in town—also at the Skating Rink—in connection with ministers of the various denominations, but, I regard to say, without any special or satisfactory results. Without seeming to criticise too closely, or placing myself in antagonism to such movements, I must confess that I cannot discern the necessity or sound wisdom of the employment of such instrumentalities, under such circumstances, and hope the time is far distant when it will be repeated here.

Rev. Dr. Day still presides over the Central Baptist Church, and, although his health is far from being good, he succeeds in filling his appointments with characteristic regularity and acceptableness.

Rev. T. H. Porter has been preaching and laboring with the Temple Church, as far as his very feeble state of health will admit, and I believe with acceptance. He is at present on a short visit to Barrington, and the pulpit is now occupied by Rev. Mr. Thomas, from Newton Mass.

Rev. J. B. McQuillan is the present pastor of the Milton Baptist Church, having assumed his duties as such in September last, receiving a cordial and unanimous call some months previously. As a preacher and pastor he is held in much esteem by his church, and people. He is regarded as the right man in the right place, not inferior in the least to any of his compeers. He is laboriously engaged in promoting the interests of those committed to his care with many indications of success. This church had been without a pastor for a year or more, and, although partially supplied with preaching during the time, its prospects were far from cheering, but the labors of Bro. McQuillan, with the blessing of Heaven, have produced a marked improvement.

I will now, with your permission, refer

briefly to some of our churches outside the town proper.

Rev. A. Cohoon, pastor of the Hebron Church, is regarded as a skilful workman in the Master's Vineyard, and I believe much harmony exists in the church under his care, his labors are highly appreciated and much good is being done.

Rev. James Stubbett, our somewhat aged brother, still labors with the Deerfield, and Ohio churches, and his ministrations, as is well known, have been largely owned and blessed of God in all the different sections where he has been engaged preaching the Gospel. There are but few localities which will compare with brother Stubbett's field of labor in point of strict adherence on the part of the people to Baptist sentiments and usages, remaining intact, without encroachments or innovations from any quarters.

Rev. Mr. Parry, the present pastor of the West, or Chegoggin church, is much esteemed and has been very successful in building up that interest, too long divided by internal difficulties, but now happily reunited and in a prosperous condition.

Rev. George B. Titus is still with the Beaver River Church, and I regret to state that the large and commodious meeting-house at that place was totally destroyed by fire on the night of the 19th inst., with all its contents. There was unfortunately no insurance. This will place the Baptists there in a very trying position for some time to come, but Bro. Titus, with the aid and co-operation of his church and people, will no doubt adopt measures and secure the means to erect another house in place of the one destroyed.

Rev. A. H. Lavers is pastor of the Acadia, Little River and Central Chebogue Churches, where he is doing good service, and, although his field is somewhat extended, and considerable effort is required to fill his appointments and discharge his pastoral duties, he succeeds in doing so in a satisfactory manner. The utmost harmony exists between pastor and people, and good is being done.

You are doubtless aware that during the past year or two, a very extensive and most remarkable interest has been manifested in this community, in favor of Temperance and Total Abstinence; that numbers who were accustomed to the use of strong drinks, have manfully and decidedly abandoned the practice, and pledged themselves to abstain from everything that intoxicates, and are now zealous and active advocates of temperance. Although Yarmouth has not been what might be designated a drinking community, at the same time a revival of the Temperance Reform, was much needed in order to awaken its professed adherents to the discharge of their duty, in striving to rescue others from drinking habits! The labors of Geo. W. Dutcher, Esq., who visited us two or three times the past year, were largely instrumental in effecting the happy change now existing in these respects.

Our local authorities have been making it rather lively the past week or two, for those engaged in the illicit sale of intoxicating liquors; several have been convicted of a violation of the law, and fines have been imposed. In order to convict them two Boston detectives were employed last November, to come down here and work up the cases, and then to appear as evidence against the parties when the cases were recently brought up for trial. Their *modus operandi* appeared to consist in a large degree of *falsehood and deception*, coupled with that kind of *intrigue* for which Boston and all other expert detectives are so famous. But as those engaged in these suits seemed to act on the principle that "the end justifies the means" employed, perhaps it will not do to find fault.

Business matters, in almost all departments, still continue in a low and depressed condition, with scarcely a shadow of a prospect for improvement, and although we have not had during the past year any positive failures among our business men, and but few cases where "an extension" or accommodation was necessary, in order to prevent disaster, at the same time the "hard times" are keenly felt, and it is plainly evident that numbers who are engaged in business are so completely "strapped down" that much difficulty is experienced by them in meeting their liabilities.

Within the past few days intelligence has reached here of the loss of three fine ships belonging to this port, also one or two smaller vessels, attended with loss of life. This has produced some little panic among share-holders in our local Insurance Companies, as these vessels were largely insured in Yarmouth offices.

The good steamer *Dominion*, is advertised to leave this port on the 8th of March,

thus commencing her regular trips between Yarmouth, St. John, and Boston. She has been newly painted and fitted up during the winter, and I understand that no pains or expense have been spared, in order to make her every way worthy of public patronage. She will be still commanded by her owner and proprietor, Capt. N. K. Clements, who will have the same staff of efficient Officers as last year; and I doubt not will merit the favorable consideration of the travelling public.

Yours truly,  
Yarmouth, Feb. 22nd, 1879.

Acadia College.

DEAR VISITOR:

It is important that the friends of Acadia should understand the financial condition of the Building Committee, and the need of a general effort to gather in the money to meet their pressing responsibilities. The work on the buildings will be urged on with vigor. The College will be completed by the first of June and the Seminary by the first of July.

At present there has been paid to the contractors, architects, supervisor, etc., \$23,082.

I am sorry to say that \$3,736 of this was borrowed money. \$7,500 was insurance money (the balance of that money being used for the temporary buildings). It thus appears that about \$12,000 has been received from subscriptions.

The contract price for the buildings is \$34,500. To this must be added for the heating apparatus, furnishing of the two buildings, supply of water and other incidental expenses, at least \$7,000, making \$42,000 for the whole work. Of this \$23,082 has been paid, leaving about \$19,000 to be procured from some source. Every effort should be made to raise as much as possible of this sum within the next four months. Pay-days will come to the committee with oppressive regularity. Let them not be compelled to meet their obligations with hired funds.

To cancel the demands that will be made upon them during the next four months will require more than a thousand dollars a week.

None can be too prompt in paying their subscriptions, or too diligent in obtaining contributions from any who have not already subscribed.

Yours truly,  
A. W. SAWYER.  
Wolfville, March, 1, 1879.

## Lavo—Dr. White Speaks.

MR. EDITOR:

You will remember that during the late discussion of the word *baptizo*, the above word played a somewhat prominent part. It was stated by one of the disputants that *sprinkle* was one meaning of the word *baptizo*, according to Schrevelius and others; his definitions being *mergo, abluo, lavo*. It was argued that as according to Schrevelius *lavo* was one meaning of *baptizo*, and according to Dr. White's Latin English Dictionary, *lavo* means to *sprinkle* therefore *baptizo* means to *sprinkle*. Having written some time since to Dr. White with reference to the matter, asking him on what grounds he gives *sprinkle* as a definition of *lavo*, and whether it is right, supposing it does mean *sprinkle*, to give that as a meaning of *baptizo*. The following is his reply:

"In the force of 'to sprinkle, to wet,' *lavo* occurs only in the poets. The word in question being, as I have stated, *used only by the poets*, nothing whatever can be drawn from it, either for or against any views respecting baptism.

"Speaking on critical grounds, I unhesitatingly say that when a word is used in a particular sense *only* by poets, no one is justified in applying that sense to it even when occurring in a passage of any *ancient prose writer*. To this I would add that, in my opinion, to apply *lavo* in the force of *sprinkle* to baptism is *wholly out of the question*." The italics are Dr. White's.

I send this not with the intention of reviving the discussion of the word, (indeed there seems to be no room left for discussion after what Dr. W. has said) but simply to give Dr. White's explanation of his own definitions.

Yours,  
J. B.

Paradise.

The Sax-Meiningen Legislature has passed a law enabling persons of full age to leave the State Church on going through certain formalities. They may form Dissenting Churches on satisfying the Government that their doctrines are not counter to civil order and morality, and are entitled to burial in the churchyards on payment of a small fee.

(For the Christian Visitor.)

Visit to Palestine.

BY REV. W. B. BOGGS.

As I did when going out before, and as many persons travelling to the East do now, we engaged our passage while in London, and then went across through Europe to join the steamer at the Suez Canal. This avoids the stormy Atlantic from England to Gibraltar, and reduces the Mediterranean passage to three or four days. Knowing that we would have more than a week to spare before our steamer could possibly reach the Canal, and wishing to improve the time, we made arrangements before leaving England to pay a short visit to the Holy Land. Expense is but little in addition to that of going all the way from England by steamer. Jaffa (ancient Joppa), the principal port of Southern Palestine, is only about twelve or fourteen hours by steamer from Port Said, at the Northern end of the Suez Canal.

Taking passage by an Italian steamer, we left Port Said in the afternoon, and the next morning at daylight the coast of Palestine was in sight, and we soon cast anchor before Jaffa. The first sight shows a low sandy shore, with a range of mountains in the background, looking quite near though they are twenty miles distant. They are the mountains of Judea, beyond the Plain of Sharon.

As soon as the anchor is down we are boarded by numbers of clamorous Arab boatmen all eager for passengers to take on shore, and soon after we are wending our way through the narrow, crooked, dirty streets of this very ancient and truly oriental town; dodging past camels and donkeys, and picking our way among the groups of people, who sit in the streets buying and selling, or leisurely smoking the favorite *narghil*.

This town is connected with Scripture history at several points. It was to this place that Hiram, King of Tyre, sent the rafts of timber from Lebanon which Solomon required for the building of the temple. It was here also that Jonah started on that unfortunate voyage, during which he was taught by such a trying process the lesson of obedience. Here the Apostle Peter raised Dorcas to life, and here he saw that impressive vision by which he learned the great truth that the gospel of Christ was for Gentiles as well as Jews. The house which tradition points out as that of Simon the tanner, by the sea side, was shown to us as we neared the shore.

The tourists, agents in London (Messrs Gare & Son), from whom we had obtained through tickets covering all the expenses of the journey, had sent word to Jaffa, and so, on landing, we found arrangements all complete for our tour. Without tarrying at Jaffa, we set out at once for the Holy City, so as to make the journey, about thirty-seven miles, in one day. It may be made either on horseback or by carriage. We chose the latter, as we would necessarily have a good deal of horse-back riding after reaching Jerusalem. The carriage is a very rough affair, but well suited to the road, which for the most part is dreadfully rocky and steep. It is only a few years since this road was made, and even now the latter half of it is little better than a track where the largest of the rocks have been moved to either side. From time immemorial travelling in this mountainous country has been done chiefly by means of camels and asses. Horses are sometimes used.

Our conveyance was drawn by three horses abreast, and driven by a young Russian, and we had with us as dragoman, an Arab named Abraham, one who ought to know the land of Canaan tolerably well, judging by his name.

Leaving Jaffa the road first passes through very extensive orange orchards, loaded with the finest fruit, the oranges of Jaffa being generally considered the best in all the Levant. We noticed also the hedges composed of enormous cactus plants, many of them from eight to ten feet high. Passing these we come out to the bare broad Plain of Sharon, and over this our road lies for about twenty miles. It looks as if it might be very fertile under good cultivation, but the present half civilized inhabitants are few and miserable, and their methods of agriculture wretched. At this time of year the Plain is dry, hot and dusty, and as there are scarcely any trees to form a shelter, or relieve the monotony, it looks like a desert.

In two hours from Jaffa we pass through the old town of Ramleh, with its lofty tower, dating from the time of the Crusaders, and can see Lydda, a few miles distant to the left, the scene of one of the miracles of healing performed by Peter. Acts ix: 32-35. The mountain range is in front of us, stretching away north through Samaria, and on towards Carmel.

About noon we reach the foot of the mountains, and begin to "go up" to Jerusalem, the road being very steep. Soon after we pass up along a narrow valley, supposed to be the Valley of Ajalon, where at the word of Joshua the sun and moon stood still. One can readily realize how desirable it was to have the sunlight prolonged in a narrow gorge like this when ordinarily at two or three o'clock in the afternoon the sun would be hidden behind the hills.

Climbing still higher for some time over a dreadfully stony road, we come to ancient ruins looking place, as all places are in this ruined country. It is Kirjath Jearim, where the Ark of God remained for twenty years, after its return from the land of the Philistines. From this place, looking back, we can see Ramleh and Jaffa, and the Mediterranean beyond, from twenty-five to thirty miles distant.

About dusk we passed through the Valley of Elah where the shepherd boy, Bethlehem slew the Philistine giant. We had hoped to reach the Holy city before dark that we might see it as we approached it, but found it impossible.

At 6.30 p. m., an hour after dark, we stopped before the stately and venerable wall, and leaving the carriage, entered on foot at the Damascus gate on the North side of the city. The carriage is necessarily left outside as there is not a street in Jerusalem through which it could pass. I do not suppose there is a vehicle with wheels within the walls. We are led through the narrow, crooked, rough, dark