

# British American Presbyterian

Vol. 4--No. 43.]

TORONTO, CANADA, FRIDAY, DECEMBER 8, 1875.

[Whole No. 199

## Contributors and Correspondents.

### DIARY IN THE EAST.

LAST WEEK IN JERUSALEM—JEWISH PASS-OVER—JOURNEY TO NAZARETH.

Jonin is the ancient Egeanum, the "fountain of gardens," as the name means. Even now the name suits it; there is abundance of water, and many fruitful gardens. It is beautifully situated on the slope of a hill on the very edge of the Plain of Esdras, just where the glen by which we had come opens out on the plain. We had no tents, so were obliged to be content with a native house where travellers are received, and where good Bishop Gobat was in the habit of resting when making a tour through his diocese. Going into a small court we were taken up an outside stair, to a room which was put at our disposal. It was entirely innocent of furniture of any kind or description, but looked clean, and had some pegs and a shelf, and a kind of stone *divan* before the window, which had a frame of trolis work instead of glass, and wooden shutters. The family brought mats and cushions, which they spread on the floor for us to squat or lie on. We took supper from the provisions we carried with us, and then thought we would try if we could get some sleep, for we were tired after our six hour's ride.

But it was the pursuit of sleep and difficulties. Dogs barked and howled incessantly. Mustapha, in the room below, talked unwearily with the mukharries and family. A marriage was being celebrated in a neighboring house, and, along with a tabourine, they with their voices kept up a tune consisting of some three or four notes, repeated up and down, and backwards and forwards, by the hour together. Then frogs added their voices to the music outside, and the droning pipe of the mosquitoes inside, gave us warning of danger.

There was a small square hole, close to me, in which I rejoiced at giving air when the shutters were shut, but soon I heard a fussing noise, and only looked up in time to see a cat ready to jump down on me. Then we had to barricade the opening with a big basket of grain which stood in a corner, and again I tried to sleep. We kept very quiet, each hoping the other was sleeping, but beginning to be painfully aware that there were more inhabitants of the room and cushions than ourselves. Occasionally the smack on the cheek of a vain attempt to murder a mosquito, gave notice of wakefulness. At last we got into a fit of laughing at our hopeless efforts at sleep, and proceeded to concoct lemonade and drink it by way of soothing ourselves. Thus our night passed on wearily.

Occasionally I took an airing on the landing outside the door. The stars were shining in great splendour, and the tall palm trees waving their graceful plumes over the flat-roofed houses, looked very fine against the dark blue sky. I think I may have had half an hour's sleep towards morning, but certainly not more.

April 10. We had intended to start very early, but though we called the mukharries and Mustapha about 6 a.m., we did not get off for another hour. It is always difficult to get them under weigh, but in other respects we had no cause of complaint. Their mules were excellent, and they were very careful of our baggage. The small articles, which are needed every evening, they saved up every morning in a long sack, so there was no chance of their being lost off the mules, but for this they took a very long time. I had been told so much about the hard usage that baggage met with in roping on mules, and occasionally tumbling off them, that I was agreeably disappointed by my own being so little injured. A great deal depends on the skill of the Mukhary in balancing the load for each side of the mule, as the things are slung across the pack-saddle by ropes; if too heavy a load is put at one side it overbalances the other, and all goes to the ground. Besides, of course, with such queer tempered animals as mules, there is always the chance of a biting and kicking match, ending in a general scolding of the whole luggage. Tumbled down, slippery places, or by fighting on narrow paths are not at all rare. When, at last, we were under weigh, and rode out of Jonin, we found we were fairly on the great plain of Esdras, the battle field of Palestine from the days of Deborah and Barak, to those of Napoleon Bonaparte. The plain is of a kind of triangular shape, with two long off shoots, one dividing the mountains of Gilboa from little Hermon, the other separating little Hermon from the hills around Nazareth and Mount Tabor. From the moment we started we had the heights about Nazareth directly in front of us, and looking across the level plain they seemed so near, that Mr. W. and I could scarcely believe B. when she told us we had a four hour's ride between us and them. But

we took all that to it, though the width of the plain is only some fifteen miles. There were several water courses to cross, which took time in seeking out a good crossing place: there were swampy bits to avoid, and even when we could gallop on ourselves, we had afterwards to linger till our attendants came up with us. It was a most interesting ride. There were so many interesting sites on all sides. West of us to our left was the long range of Carmel, that "ancient river" Kishon flowing at its foot, and receiving the water courses which we crossed as its tributaries. The high point supposed to be the scene of Elijah's sacrifice, was pointed out to me on several occasions from a distance, but that was all I saw of it, for the accounts we got at Nazareth of the state of the Kishon at the crossing place near there, made me give up a proposed excursion there. After much rain its bed and banks are sometimes very dangerous to cross, and it would have been very foolish to take a four hour's ride in the heat only to find that the river was impassible which divided us from our goal. To attempt to cross at certain times is risking the sharing the fate of Sisera's host, when the "river Kishon swept them away."

As we got out on the plain we could see, in a recess of the hills to the south-west of us, Tannuk, the ancient Tannach mentioned in connection with Megiddo, in the account of the defeat of Sisera's host in the song of Deborah. Further on towards Carmel lie the few remains of the Legio of Roman times, the Megiddo of Scripture, now bearing the name of Lejjun. To our right, east of us, the range of Gilboa bounded the plain, and at the foot of one of its spurs we saw distinctly the village of Zerin, the Jezrul of Ahab, the scene of his and Jezebel's cruel oppression, and its terrible punishment. Beyond the arm of the plain, at the mouth of which Jezreel lies, little Hermon rose before us to the north-east, with the village of Solem pleasantly situated at its south-western base, and interesting as the Shimon of Scripture. When we got quite abreast of the western end of little Hermon, we began to see the other northern arm of the plain, and gladly hailed the sight of Tabor which looks down upon it. Its peculiar smooth, conical outline, blunted at the top, is so remarkable that even on first sight one could have no doubt as to its identity with the Tabor one had so often heard described; and great Hermon showing its snowy head at one side of the nearer Tabor, at once accounted for the way in which these two mountains are associated in Scripture phrase.

In crossing the plain I was much struck by the exceeding richness of its alluvial soil. The water-courses which cut across in different directions, show something of the depth of the soil, and the luxuriance of the few slovenly fields, and still more of the woods and wild flowers, show its richness. I was reminded, by the height of the grass and abundance of flowers, of some description I have read of the rich western prairies of America. In crossing one of the streams we met a large flock of sheep, and goats, and calves. The shepherd had some difficulty in getting them to tempt the deep, but sluggish stream. We waited to see them pass; it gave us an idea of what was before us. The way the man succeeded in getting all into the water was by pushing one venerable-looking goat in. When she swam off the others followed, and all got safely across. What we found most difficult was the banks of the streams, which are apt to break off under the horses' fore feet, and send it back into the water, but the bottom where we crossed was good, so all got through safely. In the Kishon sometimes the bottom of the fords turns into something between a quagmire and a quicksand, in which a horse flounders about till it is exhausted, and is carried away by the stream if it does not sink altogether. About the middle of the plain we passed the small village of El-Fuleh, near which Kleber fought the battle of Mount Tabor, in which, with his handful of Frenchmen, he stood his ground against a much larger body of Turks for some six hours, till at length Napoleon brought reinforcements, and the Turks were completely defeated. Though the plain looks to perfectly flat, there are slight undulations, and several little mounds crowned with villages, which rise almost like islands from the sea of verdure around. It was beginning to get very hot by the time that we reached the foot of the long and very steep hill, which we had to mount after crossing the plain. We had still an hour's ride up it, and across some broken ground to the little upland valley in which Nazareth lies unbosomed. It struck me as being much more of a regular hill-town than I had expected. The valley is shallow, the houses are built on a rather steep hillside, and even from the houses there is a wide view over the low heights that encircle the vale, down to the plain of Esdras, which looks so far below that it makes one feel Nazareth is higher up than it really is. Its height does not at all approach that of Jerusalem, and in consequence the heat of summer is much more felt there, as it has not the cool nights which in some degree refresh the inhabitants of Jerusalem, after even the hottest summer days. As we reached Nazareth before our letters no one came out to meet us, an omission which my kind host, the medical mission-ary and his wife, could never forget, though they were no way to blame for it. What a kind welcome they gave me, and how much they did to make my three weeks stay in Nazareth agreeable to me, I can never forget. And what a feeling it was to look forth on these scenes where our blessed Lord passed the greater part of his life on earth. There is much less of the certainty of everything being entirely changed in the town since his days than in Jerusalem. Not that Nazareth looks

nearly so ancient, or that there are really any certain remains of antiquity in it at all; but in Jerusalem we know that the very foundation of the city of our Lord's days lie buried beneath twenty, thirty, or forty feet of debris and ruins, while Nazareth is still just the little country town that it must have been when he lived there—a despised little country town whose turbulent Galilean inhabitants were so far from bearing a good character, that it had become even a proverbial saying that no good thing could come out of Nazareth. The only thing in the town which I felt really belonged to our Lord's days was the fountain.

There is but one at the eastern side of the village, and to it one can fancy the child Jesus must often have accompanied his mother. It was with the greatest interest, therefore, that I watched the picturesque figures of the women as they went to and fro, balancing their large earthen water-jars on their head. Their flowing dresses, and long, hanging, pointed sleeves looked very well, and as almost all are Christians, they were not covered up with the hideous veils of which I saw so many in Jerusalem and Nablous. Their head-dress is not so pretty as that of Bethlehem. There the silver coins are fastened on a round form, that makes a kind of coronet on the top of the head. In Nazareth the coins are fastened like scales one over another upon a roll, which surrounds the face like the front of a hood, and looks very heavy. And it is a very heavy head-dress. I had one sent me for inspection, and found it very weighty indeed.

Nazareth has no walls around it, so the houses are not nearly so thickly built together as in Nablous; it is also very much less populous, numbering only 4,000 or 5,000 inhabitants, while Nablous has nearly double that number.

(To be Continued.)

## French Canadian Missions.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—I send you for publication in your next issue the protest and names of 167 persons who have recently left the Church of Rome under the preaching of Mr. Chiniquy. The protest is a translation of the French sent to Bishop Bourget. Yesterday 15 additional converts gave Mr. Chiniquy their names. This was the result of their having listened to his fearless exposure of the Inquisition last Sabbath evening. Please publish also the accompanying letter addressed to Mr. Chiniquy, which appeared in last night's *Witness*. Our work is most prosperous; but our congregations are not sending us money to carry it on. Why this tardiness, this want of faith in what God is manifestly calling us to do? Our Board met last Saturday, and was utterly at a loss how to continue its operations for lack of funds. I hope to find time to-morrow to tell you more fully of the triumphs of the Gospel among this people, as well as of the hardships and persecutions patiently endured by our missionaries and converts. Meanwhile be so kind as to publish this hurried note, in the hope that the Lord may touch the hearts of some of his people to come to our aid, and to send us at once of the abundance which He has given them. Our Treasurer is A. B. Stewart, Official Assignee, Montreal. Yours truly, D. A. MACVICAR.

Montreal, Nov. 23rd, 1875.

CENT SOIXANTE CONVERSIONS AU PROTESTANTISME.

A Monseigneur Bourget, Eveque Catholique, a Montreal

Les Misericordes du Seigneur sont infinies, nous venons d'en avoir une preuve admirable dans la grace qu'il vient de nous accorder en nous faisant decouvrir et comprendre les erreurs de l'Eglise de Rome. Aussi nous abandonnons cette Eglise dont jusqu'a present nous avions fait partie que par le hasard de notre naissance et par la confiance que nous avions accordée a des pretres, qui nous trompaient sans que nous le sussions. C'est ce que nous vous faisons savoir par la presente lettre que nous avons signee de nos noms en presence de Rev. M. Chiniquy. Et nous nous engageons a faire tous nos efforts pour ramener au christianisme du Christ nos freres et soeurs, infortunés, que vos pretres, et vous, tenez, enchaînés, au christianisme contrefait par le Pape, et qui n'est plus maintenant qu'un fetichisme grossier, au lieu d'une religion sainte.

(Signe)

Francois Papineau, Eugene Potin, Philippe Blanc, Pierre Dubourg, Marie Dupuis, Alexandre Brossard, Emile Hubert, Guillaume Hubert, Louis Seneou, Eugene Boyer, Louise Jorelle, Francois Peltier, Joseph Peltier, Rosalie Lajounesse, Louis Peltier, Julian Lavalin, Ernest Sorres, Alfred Serres, Henri Hubert, Cyprien Hebert, Philippe Roux, Rodolphe Bredin, pere, Rodolphe Bredin, fils, Isidore Thierri, Alfred Jorelle, Paul Aady, Etienne Monsoit, Alphonse Foucher, Virginie Ridoux, George Foucher, Jean Foucher, Sara Armstrong, Jean Hebert, Adolphe Brisson, ex-Conseiller Municipal de Fontainebleau, Franco, Felix David, Marie David, Bernard Lupas, Philomene Laroche, Edward Hamel, Eugenio Hamel, Victor Genot, Joseph Fadoveze, Gregoire Fadoveze, Marie Fadoveze, Marie Michault, Francois Petit, Eugene Pontre, John Downes, Alexis Colombo, Theophile Hault, Joseph Paradis, Joseph Suard, Georgina Berner, Pierre Bernier, Jean Richard, Marie Richard, Nicholas Brogier, Alexis Etelle, Claude Simon, Marie Goux, Henry Goux, Marie Fontaine, Francois Larochelle, Jeanne Larochelle, Joseph Larochelle, Pierre Larochelle, Ottilie Larochelle, Michel Larochelle, Jules Fresques, pere, Emile Fresques, Jules Fresques, fils, Emile Fresques, Marie

Charrette, Lucien Pessoz, Caroline Pessoz, Suzanne Pessoz, Louis Senebor, Marie Louvenier, Francois Louvenier, Jacques Louvenier, Vital Dumas, Napoleon Dubrulo, Rene Cousin, Henriette Belanger, Jules Delisle, pere, Jules Delisle, fils, Constance Delisle, Emilienne Delisle, Julia Jacob, Marie Jacob, Narcisse Belanger, Rose Noel, Jean Desloriers, Marie Colombo, Pierre Bonvin, Victor Nioifore, Jules Oclarene, Francois Defor, Rosalie Dourdon, Marie Hennopin, Kate Hennopin, Paul Viathon, Marie Cazabas, Dominique Viathon, Joseph Viathon, Maitilde Viathon, Elzear Bouchard, Marie Noulleau, Auguste Noulleau, Leon Chavrier, Clemence Souchet, Marie Charrier, Looise Charrier, Felicie Charrier, Henriette Charrier, Joseph Angue, Louis Baribeau, Victoria Angue, Anne Bourbue, Joseph Desloriers, pere, Lumina Paquette, Joseph Desloriers, fils, Eugenio Desloriers, Gilbert Desloriers, Victoria Desloriers, Joseph Desloriers, grand-pere, Louis Stephane, Esther Stephane, Elzear Bouchard, Eliza Bouchard, Louis Bouchard, Marie Bouchard, Emilio Baron, Pierre Cayrol, Marie Cayrol, Emile Baraton, Joseph Torrien, Eusebe Torrien, Angelino Torrien, Marcelino Torrien, Henriette Variette, Marie Monte, Lea Monte, Ernest Monte, Edmond Monte, Victoria Cousineau, Michel Cousineau, Louis Cousineau, Joseph Cousineau, Dominique Cousineau, Moyses Cousineau, Dostilio Cousineau, Elopee Cousineau, Narcisse Galipeau, Joseph Galipeau, Marie Papineau.

O. CHINIQUE, Temoin.

Montreal, Canada, 15th, Nov., 1875.

ONE HUNDRED AND FIFTY SEVEN CONVERSIONS TO PROTESTANTISM.

To Monseigneur Bourget, Catholic Bishop of Montreal.

The meritorious of the Lord are infinite, and we have had admirable proof of them in the grace he gives enabling us to discover and understand the errors of the Church of Rome. Thus we abandon that Church, of which, up to the present time we have formed a part, only by the accident of our birth and by the confidence which we gave to the priests, who deceived us without our having known it. We make known this to you, by the present letter, that we have signed with our own names, in presence of the Rev. Mr. Chiniquy; and we engage to put forth all efforts to bring back to the religion of Christ our unfortunate brothers and sisters whom your and your priests hold enchained in a Christianity deformed by the Pope, which is no more now than a gross Feticism instead of a holy religion.

(Signed) O. CHINIQUE, Witness.

Montreal, Canada, Nov. 15th, 1875.

"ANOTHER THREAT TO TAKE REV. MR. CHINIQUE'S LIFE.

"Some time since, Rev. Mr. Chiniquy received a letter, written in a good hand in good French, of which the following is a translation:—

"NOVEMBER 5th, 1875.

"CHINIQUE,—Charity obliges me to warn you that if, in a short time hence, you do not relapse the city of your infamous presence, I have a very sure and simple means to make you disappear from the world, even at the cost of my life if I am discovered, because I consider that I would die a martyr for the faith in relieving the city of a being so infamous from his scandals, and constituting the shame and dishonour of Canadians.

"You have to choose between death or quitting Canada. I am a man to do what I decide, no matter at what cost. I again repeat that I have a very simple and sure method of putting you to death, without noise. Do not believe that it is only to frighten you that I write these lines. My only object is to avoid the killing of a man, which is always repugnant to human nature.

"A CANADIAN."

In what Sense is Eternity used in Scripture?

Editor BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Your editorial of last week on this subject has, no doubt, been carefully read by many of the people for whose benefit it was intended. With its general tenor most will agree, but there are one or two points which, if not dissented from, at least deserve a passing notice.

In the quotation from "Deutic," you do not hesitate to omit the word "aye" to the life of the young man, or rather the period during which he was called on "to maintain the right." It refers to a finite subject, and must, therefore, have a finite sense. It would be false reasoning to say, "Because he is aye to maintain the right, and aye means an unending duration, therefore he must exist for ever for this purpose." But this is your mode of applying the argument to "everlasting punishment." Here the subject is as finite as in the former case, and therefore the same limitation is required, yet you adopt the false reasoning. This everlasting punishment is to last during the eternity that is to succeed the consummation of all things, therefore, the sinner's existence must be made infinite in order to endure it." I, for one, object to this reasoning.

Again you remark, "It requires a knowledge of neither Hebrew nor Greek to understand these things." This is not so clear. On the contrary, it seems to be quite necessary. Not being a Greek scholar myself, I have asked the Head Master of a High School, who is to give me the exact meaning of the words in the last clause of Mark x. 30. "And in the world to come, eternal life." He informs me the words translated *world* and *eternal* are the same,

the one is substantive, the other in adjective form; that if *eternal* is the proper word for the *one*, *eternity* would be for the other, and then it would read "in the eternity to come, eternal life." He says the Greek words are *aiouai* and *aiouion*;—in the *aiouai* to come—*aiouion* life;—and is of opinion that it is referred to the then coming age or dispensation, and the privileges it would bring with it. So the expression is equivalent to saying "You must go to Canada to enjoy Canadian life," or, "in Canada you will enjoy Canadian life." This view seems to gain confirmation from some other passages, where the Gospel is called the *aiouian*, or everlasting Gospel, and the blessing of the Christian life—overlasting joy, everlasting light, everlasting salvation, and everlasting consolation, and that not in the *future* but in the *perfect tense*, "hath given us everlasting consolation.

If this reading is correct, it furnishes an argument not only for the necessity of a knowledge of Greek, but against your definition of everlasting punishment. Because if "eternal life" means the blessings and privileges peculiar to the Christian dispensation, in like manner "overlasting punishment" may mean the judgments and awards pertaining to its administration. And accordingly, we read amongst others of "everlasting reproach," "overlasting confusion," and "overlasting contempt," expressions conveying the idea of continuity, even more clearly than "overlasting destruction;" yet all referring to finite objects, and therefore, subject to corresponding limitation.

You say, "surely the Bible has some word to express *never ending continuance*." And so it has. That word is *KRATHEIN*. A word of awful majesty; grand and impressive from its very solitude, for it occurs but once in the sacred volume; a word not applicable to any created being, to man, angel, or devil, but to God only. "The high and lofty One that inhabiteth eternity, whose name is holy."

Would it not be well to stay all discussion on this subject till the revised edition of the Bible, now under way, is completed, when every reader of it will have the benefit of the new light, which is to be hoped will be shed on many passages, hitherto somewhat obscure. Yours, truly, 22nd Nov., 1875. LATMAN.

## Future Punishment.

Editor BRITISH AMERICAN PRESBYTERIAN.

SIR,—May I say a word or two about the notion of getting out of hell again? Some people seem to think that such a thing may "come to pass;" but however much I might "wish" it to be so, I can't believe it, because it leads one into such absurdities. Let me mention one or two things connected with it which seem not a little strange.

If hell is a place of preparation for heaven, then its suffering is not punishment but chastisement. Read—"these shall go away into everlasting chastisement," and doesn't it sound somewhat out of place? If the wicked become purified in hell—"without holiness no man shall see the Lord"—then they are not punished but chastised. We read, "whom the Lord loveth He chasteneth"—never whom the Lord loveth He punisheth. But the Bible teaching throughout is that God inflicts punishment upon His enemies. Look at the difference between chastisement and punishment. If a child disobey, the parent corrects that child so as to make it understand the fault, be sorry for it, and amend its ways. This is chastisement. When a murderer is executed it is because the law demands "life for life." This is punishment. I think any one can understand that a murderer's life is not taken to make him sorry for his crime, and give him a chance to amend his ways.

"There is none other name under heaven, whereby we can be saved but the name of Christ." "Neither is there salvation in any other." "He that believeth shall be saved; but he that believeth not shall be damned." "Thus saith the Lord." Universalism and Restorationism say that's a lie. Some are "saved by faith," the rest are "saved by fire." The Bible teaches that the blood-washed are to be "clothed in white robes," and are to "ascribe their conquest to the Lamb." Query—How are the fire-purged ones to be clothed? Shall they ascribe their salvation to—well, in plain English, to the Devil through whom "hell and destruction" came? A great many such questions come in which I can find no answer to in the Bible, but which ought to be fully answered there if Universalism be true.

If this doctrine be true it won't be such a terrible thing to be in hell, because the commencement will be the worst, and the "chastisement" must get lighter as the sin gets smaller and the being holier. Indeed there would be a great amount of pleasure in such a hell—one brother could cheer his fellow with such words as these: "Christ said to us 'depart ye cursed,' but no, we are most blessed, for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

These are only a few of the things that are readily suggested. Though a very long letter could easily be written I shall stop.

Mr. Editor, you deserve thanks for the decided stand you have taken on this subject. Those who preach the Gospel specially need to be decided and positive on this point. Look at Spurgeon, Talmage, Moody, and all who are successful in saving souls, and they are very positive, and it is just because they are so that they are an "red-hot earnest" in pleading with sinners to flee at once to Jesus "from the wrath to come." Such is the preaching that the world needs, and that the Holy Ghost blesses. O. CHINIQUE, New Jersey, Nov. 23rd, 1875.