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Contributors and Correspondents. DIARY IN THE EAST.

ANATHOYH, MICHMASH-FEAST OF PARIM in jenukakem—keniono, jordák, and THE DEAD SEAL-Continued.

March Ard was the Jewish feast of Parim, the celebration of which I was anxious to witness, and accompanied the Jewish missionary and exother English clergyman in making attour of the Synagogues, of which there are a number in Jerusalem. Two of those are tolerably handsome buildings, but some of the smaller Synagogues are wretched, dirty, close dehs. The Jovish quarter is the dirtiest in Jerusalem, and that is saying a good deal. There had been much rain-during the last few days, so that the narrow fitting lanes were works even than usual. Through these we wandered about, preceded by a man carrying a lantern, for the service of the Parina feast takes place after sunset. The light of the lantern was a doubtful benefit, as it often only showed beds of filthy mud which we could not avoid, and which it might have been almost more agreeable to plunge through in the dark. But a Initern is an absolute necessity in going through the streets of Jerusalem at night, for any one passing along without a light is liable to be taken up by the watchmenwho are posted every here and there. I never heard of any good these watchmendo except whistling when anyone passes them, giving a separate shrill whistle for each passenger. We found all the Synagogues well filled, some of them quite crowded. The separate nationalities of the Jows in Jerusalem necessitates separate places of worship, and the dress of the worshippers in each marked their origin. The Spaniards and Poles are both numerous. The latter are very peculiar looking with their high fur caps, and their bing dressing-gown looking coats, also often trimmed with fur. In each Synagogue the large high pulpit was occupied by a reader engaged in reading sloud the book of Esther. The reading through of that book seems, the whole of the public religious ceremonial of the Parimfeast. The reader had a sort of scarf over his liead, and as he read swayed himself back and forward without cossation till, what with the exertion of loud reading in a close atmosphere, and what with the bodily exercise, the pers-

piration was streaming down his face. One of the superior Synagogues was well lighted by chandeliers; the others were but dimly lighted, and many of the worshippers held a candle in their one hand, and in the other a copy of the book of Eather, in which they followed the reading. There were some very quaint looking old men among them. With the great round oyed broad-rimmed spectacles on their large noses, and their faces lighted up by the candle held close to their book, they would have made excellent studies for a painter. Whenever in the course of reading, the name of Mordecai occurred, a great shout of praise was raised. When Haman's name was read loud curses were uttered, and a deafening noise was raised by thumping the floor or benches with sticks kept ready for the purpose. Some, even of the oldest men, took part in the row, and it was truly ludicrous to see the solemn venerable looking elders provided with rattles like what are used in England for frightening birds in the fields. Of course the liberty to make as much noise in the Synagogue as they liked was delightful to all the little boys, and the merriment in their faces was very infective. One little fellow took off his wooden shoe, and rising from the stool on which he had been sitting, belaboured it most vigorously. But ludicrous as the sceno was, it was a very sad one too. It was so like that which our Lord so strongly condemned in the spirit of His people when He trod this earth. Now, as of old, the Jew says in this feast of Parita not only "Thou shalt love my non-" and but "Thou shalt hate thine enemy," and the children's merry after laughing at the children's moise, I could not but feel and to think in What a spirit of malico and hatred they were being educated. This feeling was in-creased by hearing that after the reading in the Synagogues the Tows spend the night in feasting to drunkenness. By old tradition it is said that a Jow may on the two days of Purim drink until he does not know the difference between blessing Mordecai and cursing Haman. Of this, of course, I saw nothing, as it goes ou in their own houses, and lew of the Jews of Jerusalam have the means of indulging to the full in this licensed drunkenness. The worshippere in the Synagognes made no objection to my going in, and in one of the Synagogues I saw several other ladies, travellers like myself. The Jawish women of course were separated from the men, as usual, having latticed galieries for

their use. They were much less numerous than the men. March 4th is a very marked day itt iny

first week of the year, Mr. W. B. and I had been talking of it, and here was the lirar week of March come without our having necomplished it. Every time we fixed on a day for starting, other the weather or Mr. W. so originally other the weather or Mr. W. so originally of the time weather or Mr. W. so originally the same of the man of the man of the comments for travelling with natives of the East can have any idea of the fertility of their inconsisty in putting difficulties in the way, if it does not suit them to move. The man from whom I generally hired my horse was on this occasion to provide one for Mr. W. also, besides attending us himself. On the morning on which we were to start it was discovered that most of his horses were sway with another party, so that he had no horse for Mr. W. This made him sixtious to put a stop to the whole expedition for that day, that he might not lose the hire of a horse. This we would not submit to, and Mr. W. hired a horse from another man. But our mustapha was not so easily foiled in his purpose of hindering us. It is quite necessary for all travellers to Jericho to be provided with an Arabessort from the Sheikh of Abudis, a village a little way on the other side of Olivet, the Sheikh of which has the monopoly of the Rittle way on the other side of Olivet, the Sheikh of which has the monopoly of the Jerioho road. There is generally no difficulty in finding an escort, as in the travelling season, men from Abudas are constantly hanging about the different consulates waiting for employment. But se mustaphia waiting for employment. But as mustaphadid not want to go he managed to make it appear that there was not a single Abudisian to be found in Jerusalem. Good kind Mrs. G., always inclined to believe every one, in spite of her twenty seven years experience in Jerusalem, was now quite ready to believe mustapha, and wished us to dofer our expedition for another week. This Mr. W. and R. would not hear of This Mr. W. and B. would not hear of; they were sure it was all a trick of ruustathey were sure to was an a trick of successful, and all our preparations ande, the weather seemed likely to hold good for a few days, and so go we would, and go we did. We told mustaphs we would ride out without an essent if there was none to be found in Jerusalem, trusting to get-ting one at Abudis in passing. When he saw us so determined he withdrew his op-position, and then marvellously soon it was discovered that the son of the Sheikh of Abudis himself had just arrived in Jerusalem, and was quite roady to be our So at last about 11 a.m., we were all

mounted, and with much waving of hands to those we left behind, started for our three days trip. Our cavale de was a little larger than when we went to Hebron mustapha looked quite splendid, mounted mustapha looked quite splendid, mounted on a large grey horse, and fully armed with seimitar, pistols, etc. Another native followed on a donkey; he had charge of Mr. W.'s horse. Our Arab guide was a pleasant intelligent young fellow, well claimed armed, and very quiet and dignified an manner, a perfect contrast in that to the denkey man, who was a regula harlequin, full of every kind of antic. B. rode her pony, which from its small size provoked many remarks ac to how it would be possible for it to make out the journey. In the ble for it to make out the journey. In the ble for it to make out the journey, usual style of pious ejaculation, which often in the East covers such utter godlessness, the donkey man exclaimed, "God ness, the donkey man exclaimed, "Godhelp the little animal, how will it ever do such a journey." He did not know its powers of endurance as well as we did. Riding around the north side of Jerusalem we took the road across the Kedron valley and up over the shoulder of Olivet, which was now such familiar ground to me. Passing through Bethany we descended a steep lill into a narrow glen running eastward. Above us to the right we saw the village of Abudis, from which we were expecting our escort to appear, for he had hurried home to tell of his intended expedition. We saw nathing of him as we pedition. We saw nothing of him as we passed below the cluster of little houses, and rode slowly on wondering whether he could have preceded us, or whether he was going to fail us after all. We soon met a rather warlike figure, an Arab, well mounted, fully armed, his long gun slung over his shoulder, and with scars on his face which told of former conflicts. He looked suspiciously at us, for all were already in the region where no traveller is safe without an escort. We stopped to speak to him, and when mustapha told him who B. was he at once became exceedingly gracious, the Bishop's name being well known and respected in his tribe. He be longed to Abadis, and though he was just returning from a long expedition, declared his willinguess to turn back with us if B. wished it. When he found we were looking for another escort he volunteered to hurry on to the village and see what Lad become of him. So after a friendly greeting we again rode on slowly, and not long after had the pleasure of hearing our Arab com-

ing clattering after us at full speed.

The .oad to J richo was particulirly good when I went over it. A travellor who had passed when it was in bad order had expended a large sum in having the worst places repaired, and that so lately before my journey that the road had not had time to be destroyed by the rains, as it soon would be.

It seemed such a strange thing to hear of travellers in Palestine expanding their money on repairing roads, and cleaning the streets of Jerusalem, while the natives and government looked on indifferent. In the glen below Abadis we passed a very fine spring of water, the stream from which flowed down the valley. The fountain ic covered by the remains of a Saraconic ardi, and there are other rains supposed to have been a Khan. We went along the winding glen for about an hour and a half. lical necessed describe this road between Jerisexe att ni staloseb as officers bur malas

The hills are indeed rugged an I sottary in the extreme, and the occasional glimpses which we got of one or two Arabs peering round some cliff, or looking down on us from some continuanding cock, thinds us feel thankful that we had one with us who knew thom, and whose presence was a guarantee for our eafety, for every man we have betterned not rugged by might guarantee for our satery, for every man we saw, between poor and ragged he might be, was fully armed. But the hills, wherever the rocks were at all covered with foil, were, when I saw them, cluthed with verdars, and brilliant with thowers. B who had been at Jeriche before said the never sould have believed there could be contain uncluded. nover could have believed there could be so trately verdure on these usually barren steeps. The very abilitate rain of the winter accounted for the difference. Certainly my ride to Jeriche was one of the most doughful of my whole took. I wish I sould just convey to my readers something of the feeling that coines over my own hind when I think of that day. The yeather was charming, the hot aum being tempered by some light floating clouds, which not only days us reireshing clouds, which not only days us reireshing shade, but added immensely to the picturesquences of the views as their shadows floated over the hills. The air had sufficient of the hill sharpness to give that sense of exhiliration in the exercise of riding which makes everything appear delightful, and fills the heart with somes of praise. The flowers of such endless variety made a period garden of much of the valleys. Many of them were quite new to me, and had I followed my inclinations I fear we should have made it rather a long ride to Jericho. There was such temptation to stop and gather some lonely blossom of which I had never seen the like

My horse was in much better condition than most hired horses in Palestine. Mustapha had just purchased it, and it had not got worn out with the constant work of the traveller's reason. It possessed the poculiar paccucalled rechwan by the na-tives. It is neither a center, a trot, nor a walk, but something faster than a walk, and smoother than a trot. They say that horses are trained to 5t by having their legs tied together when they are young, so that they get into the way of moving along quickly without much action. It is a capital pace for a long ride over rough roads where much cantering is impossible.

(To be Continued.)

Regeneration.

Editor British American Presbyterian.

Sir,-We have been getting some extra-Sir.—We have been getting some extra-ordinary theology recently on this subject from two of your correspondents, the first of whom signs himself "A Layman," and the second "Layman." The attempt of the latter to guide the former to a correct view of this subject, reminds one very forcibly of the passage of Scripture that speaks of the blind leading the blind. It is deficult to decide which of the two is furdifficult to decide which of the two is fur-thest from the truth.

The first finds fault with Mr. Moody and other tenchers of the present day, who, in guiding a sinner in the matter of salvation, say to him. "Just believe, and you are regenerated." Does "A Layman" mean to ssert in opposition to this that the man who believes on Christ is at necessarily a regenerate man? or that ministers should. in dealing with and directing sunners, ith press on them that they must be recener-ated first and believe afterwards. He is perfectly correct in asserting that faith is a living act, and cannot take place in a soul spiritually dead: but what soul ever knew itself quickened or regenerated by the Holy Spirit before faith? Just as truly as breathing in the newly-born in-fant proves the presence of life, so does faith prove regeneration, or imply it, and consequently, for all practical purposes in the case, it is perfectly correct to say to an anxious sinner perplexed about regeneration. "Just believe and you are regenerated, i.e., you get over all your difficulties about regeneration by simply believing on Word. "A Layman" further says, that in regeneration the scul is passive, and so it is; he is so far quite correct, but he finds fault with the preaching of the present day in not bringing out this truth prominently enough. Has he read his Bible to so little purpose, or listered to the great preachers theologians of Glasgow to so little profit, as to imagine that ministers in the pulpit should impress on sinners to keep themselves as passive as possible in order to regeneration. Your correspondent has a little inkling of Calvinistic theology as a theory, but he would require to read the sermons of some such preachers as Spurgeon, in order to get a conception of how the Calvinistic theology should be handled in the pulpit, especially when addressing the unconverted. I remember hearing Dr. Duff once say that water sometimes seemed very deep, simply because it was very muddy. I have been forcibly reminded of this observation in reading some recent literature on the subject of regeneration.

Having noticed thus briefly "A Lay-man's" letter, I now turn to "Layman." In reply to the question "Can this living act of faith he exercised by one who is spiritually dead? He promptly answers, "Of course it can," and he adduces two forms of proof. The first is, that when Jesus called Peter and Audrew saying, "Follow me," they left their note and fol-lowed him, though they were still in a natural state! How does he know thay were still in a natural state? He might as well assert that when Jesus said to the man with the withered hand, "diretch forth thy hand," no divine porer was exercised on that the hand was as powerless as ever until

most original argument I made over met with an the subject. It amounts to thus, that a child without knowing anything of adaction whatever, or believing any truth in education may come to cohool, and so a samer, without knowing or believing any truth in religion, may come to Christ, that heves nothing, and has no conception of spiritual things," etc. And all this is to prove that faith precedes his in the soul. Nay, further, that taith may take place without a mans knowing or believing anything! The Bible says that "he that cometh to God much believe that have and that he we the must believe that he is, and that he is the rowarder of them that diligently seek him, but according to "Layman," a person may come to Christ without believing that Christ exists, or that he is divine, or that he did anything for sinners, or that the person concerned needs him either as prophet, priest, or king! I would strongly recommend those two laymen when they again attempt to help forward the cause of true religion by means of the pen, to select a subject more familiar and sumple, such as the claims of Christian missions, and the liberality with which they should be sus tained, or the duty of the churches in respect of the support of the ministry, or the duty of every member of the Church to be doing some work for Gm st, whether in the Sabbath School, visiting the sight belying the needs extracted as all of the contractions as the sabbath school. sick, helping the needy, acting as collectors for the schemes of the church, or in some way helping in the great work. Each of these brethren may be a power for good, if he will only take hold of work that he can do. Yours, etc., W. T.

History of Presbyterianism in Carlow.

Editor British American Presutterian Editor Shirish American Phespurrentan.

Dear Sir,—It may be interesting to your readers to hear the history of our Church in this newly settled district. I send you the following extract from our minute book: "Settlers began to enter this region from the Ottawa sade in the year 1965. The Rev. Mr. Lees was sent by the Presbytery of Kingston in connection with the Canada Presbyterian Church for this whole district porth of Truler in the for the whole district north of Tuder in the third year thereafter, and labored for over one year very acceptably. The Rev. Jas. Stewart, the second ordained missionary, followed him in the year 1870. Mr. Lees dispensed the Lord's Supper onco, Mr. Stewart twice.

After that year the following students were sent here by "Knox College Students' Missionary Society," Messrs. Frizzell and Stewart, for the summers of "712; Carmichael, for "78; Gilchrist, for "74; and Acheson, for "75; all of whom have been successful in daing missionary work

Acheson, for '75; all of whom have been successful in doing missionary work.

In 1878 the Lord's Supper was dispensed. by the Rev. Mr. Surton, of Belleville, and the next year by the Rev. Mr. Wishart, of Madoc. Through the instrumentality of the latter, a glebe of thirty acres has been purchased for the use of the congregation, and preparation for the erection of a Church was made in the winters of '78.4. Serving was made in the winters of '78-4. Service is now held in it, though not completed.
By appointment of Presbytery, Messrs.
Robt. Grant and Jas. Wilson were ordained elders in the year 1868.
The former liney per the record were

The former liaving left the second year thereafter, and his place requiring to be filled, Sylvanus Gemmell was elected by the congregation in 1878, and ordained after a sliow of hands from the congregation in proof of their confirmation of the same, on the Sacramental Sabbath, the 22nd August, 1875. The Communion Roll now numbers sixty-five, including seven new members, about sixty of whom observed the ordinance. The services of the cause here, and indeed of the whole North Riding of Hastings, has been mainly due to Mr. Wishart, of Madoc. We are the only de-nomination represented here. This part has been wholly given to us as a Church let us do the work assigned us by the Mas ter. And how are we about to do it? In four weeks we are to leave these sixty five communicants—in fact the whole district without service; for in that time we students shall be (D.V.) returning to college. Could not at least one ordained missionary be obtained for this whole die 10t. There are four mission fields in all, two occupied by the students from Montreal College, and two occupied by the students from Knox College. An ordained missionary could give each of these fields one Sabbath per month. I trust the Presbytery of Kingston will be successful in obtaining a missionary for this much needed district. This whole district seems to be given us as a Church; let us do the work the Master has assigned us, lest we be accounted unworthy, and the vineyard be given unto

I trust the friends of our society will be liberal in their contributions, that we may be enabled as heretofore to send the Gospel to these somewhat out of the way places.

Yours truly, STUART AGRESON. Boulter P. O., August 81st.

"Domestic Economy"

Editor British American Presdeterian.

Domestic economy is one of the branches of education professedly taught in some of our Outario Public Schools. It is a good thing that it is taught, and we wish it was ao, much more extensively than it is. We are not among those who erv out as if the average Canadian girls were just as Early as possible uspless, except as matters of prominent and ampenent. On the conmemory. On it Lat late at off on the trip I trong, passing between rogged hills, and that the hand was a powerless as averantal trang, we are quite sure that a very large land been longing far; and almost despair. Through average wilds where abundant after he had straighed to fire the second number of our young women, in all ranks, large land to fire the second proof is taken from the sending of are very plasmat, intelligent, and without a fire land. I sended. Here since the read even now so dangerous, children to school, and, I confess, it is the active are industrious as well. Still, there

is no doubt a good deal of room for grumblers saying hard things about the shortcomings of a good many. In a great number of each cases the mothers are more to in education may come to cohool, and so a same, without knowing or believing any truth in religion, may come to Christ, that is, may exercise faith in Christ I A knowledge or belief of any truth is subsected as some to the constitution of getting little help from their girls, They don't teach them anytimg about the management of a house,—nay, they seem rather jealous about their interference. In man, instances mothers to on and their compliant of getting little help from their girls, though they have said again and again they would rather do things themselves than he of rather do things themselves than be at the trouble of showing auch "thoughtless things" how to do thom. Givis may, in such circumstances, be excused if they don't meddle with domestic matters, and grow up perfectly ignorant of everything connected with housekeeping when their methers have monopolized the whole work, and have only treated them to seedding and contempt, as awkward, thoughtless, and unhandy when they tried. What unplease ant reflections some mothers must have when they send away their daughters to houses of their own, as ignorant as children how they are to proceed in the changed circumstances. They may laugh at the idea of "baby wives," but it is no laughing matter to the husbands and as little to the wives themselves, who may have to pass through a discipline of vexation, auxiety, and annoyance before they learn that which they ought to have learned under their mother's direction and care, or which is still more likely, may sink into careless disgusted slatterns, fully convinced, and their husbands equally so, that the ro-mance of matrimony had entirely disap-peared. If mothers were only wise, would they be continually treating their daughters -"poor things"—as if these were to be kept laid up in wadding all their days, or as if they would rather not be troubled with the task of teaching them how to "keep house," though they have no objection to young men in due time taking them off their hands. There are managing, bust-ling mothers, whose daughters could not cook a dinner or dust a room, or know when these were done as they ought to be. Have they no pity on the coming husbands?

A Roman Catholic's Title in Church Property.

It is probable that few Roman Catholic laymen are likely to bring a suit, based on a supposed title in church property, acquir-ed through money contributions. Such a suit, has, however, been brought in the Now Hampshire courts, and the decision, given by the judges last week, will be of interest to Roman Catholics everywhere. The suit was one brought, in equity, by some attendants of the Roman Catholic Church at Portsmouth, against the local priest and the late Bishop Bacon. The complainants contended that they had contributed toward the erection of a Church edifice, but at times were debarred from entering it for the purpose of religious worship, unless on rayment of an entrance fee. They also complained that the pricet abused his clerical office by taking advantage of the position to abuse some of the complain-ants in open meeting on the Sabbath, etc. The case had been on the docket for two years, and was regarded with interest, as likely to indicate how many, if any, rights were preserved by contribution towards the erection of Roman Catholic Churches by the lasty. The defendants claimed that the sole and exclusive proprieto ship of the church was in the bishop, and the laymon had no rights therein, which the priests were bound to respect as against their own convictions. .

The court has sustained the bishop on the ground that the complainants show no legal title in the church property; their contributions are given without acquiring right of ownership. The title rests in the land upon which the building is erected. The remaining questions, as to priestly conduct and admission fees, follow the other decision, but the court goes further, and indicates that such matters belong to eccles-instical jurisdiction and not to the courts of the State, and it declines to interfere. The decision firmly entrenches the bishops and priests in the power as enjoyed in foreign countries over church property, and; how-ever much at variance with the custom in such property owned by Protestants, seems to be in accordance with the contract with the Roman Catholic laymen, who may contribute but not control in matters of church lands and buildings.

Waiting.

One windy afternoon I weut with a friend into a country almshouse. There was sitting before a feeble fire a very aged man, who was deaf, and so shaken with palay, that one wooden shoe constantly pattered on the brick floor. But deaf, sick, and helpless, it turned out that he was

happy. "What are you doing, Wisby?" said my

friend.

" Waiting, sir." "And for what?"

"For the appearance of my Lerd." "And what makes you wish for his ap-

pearing? Because, sir, I expect great things then. He has promised a crown of righteonsness to all that love his appearing."

And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectagles, and open-

degrees he got on his spectacles, and open-ing the great Bible braids him, pointed so the text, "Therefore, being justified by faith, we have peace with God-through our Lerd Jeans Christ t by whom, also, we have access by faith into this grace wherein we stand, and rejoice in the hope of the givey of God."