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Contributors and Correspondents.

DIARY IN THE EAST.

(Continued.)

EXCURSIONS ROUND JERUSALEM.

The unusually wet winter of my stay in Palestine, made it very difficult to arrange for any long excursions. When two or three days are to be spent entirely out of doors, and on horseback, it is needful to feel pretty sure of fine weather if there is to be any enjoyment, especially when no baggage animals are taken, and the baggage is necessarily limited to the smallest bulk possible, so that there can be no changes of garments. But, while waiting for weather which would do for longer excursions, there were many charming days spent in rides to places whence we could return to Jerusalem before night. One very delightful day was passed in going to Neby Samwil, and El-Jib. The first of these is most probably ancient Mizpah, the latter is almost undoubtedly Gibeon. Our party consisted of four, for in addition to my two usual friends, I was accompanied by the master of Bishop Gobat's school, at Jerusalem. He kindly devoted a holiday to acting as our guide. We needed one, for, though Mizpah is almost within sight of Jerusalem, perched on a commanding eminence, the track to it is very easy to miss, amid the winding valleys and dry water-courses of the Judean hills.

Leaving Jerusalem, as usual, by the Jaffa gate, we turned northward, and soon passed close by the excavated tombs called the tombs of the Judges. Some of the carving about the entrance to these caverns must originally have been very fine, but they have been sadly mutilated. Our path was a very rough one. The rains had made the bottom of the glens so swampy, that we kept on higher, and consequently more rocky ground, going along a rough sort of sheep or goat tracks. In one place we met a camel laden with small barrels, and were glad to give it a wide berth, for, as usual, its driver was quite careless as to whether its burden knocked us over or not.

As we approached Neby Samwil we could see how well it deserved its ancient name of Mizpah-Sentinel, or Watch-tower.

A long steep hill gave us a fatiguing scramble, both for horses and riders. There is a pretty large space of tolerably bad ground at the top of the hill, the sides of which are still partially terraced and cultivated.

A ruined mosque is surrounded by a cluster of miserable native huts. Most of them are built of ancient materials, for this commanding site has probably been inhabited since long before that day when, according to tradition, Saul came there to enquire of the seer concerning his father's asses, and received the startling intelligence that he was soon to reign over God's people in Israel. From this tradition it has been named Neby Samwil, but it does not at all correspond to the topography of Scripture in reference to Ramah of Samuel. With all we know of Mizpah of Benjamin it quite agrees, and its commanding position makes it seem more suitable as a gathering place for the tribes of Israel, while Jerusalem was still in the hands of the Jebusites.

It was interesting to think of it as the scene of that remarkable interposition of God in behalf of his repentant people, when, in answer to the cry of Samuel, he "thundered with a great thunder, and discomfited the Philistines, and they were smitten before Israel." One could fancy the people looking forth from the top of the hill on the armies of their enemies as they came through the pass from the valley of Ajalon, and spread themselves out in the low ground below Mizpah. Their hearts trembled in view of the warlike Philistines, for they had been departing from God, and many years of neglect of his worship, and following of idols had brought their constant accompaniment of faint-heartedness before the foe. But Samuel, God's devoted servant, was in their midst, and at his call they had put away their idols. Still, when the enemy approached who had so long oppressed them, "they were afraid." But they had been in earnest in their repentance, for at sight of the Philistines they appealed to Samuel, "Cease not to cry unto the Lord our God for us, that he will save us out of the hands of the Philistines." They claim God as their God, and appeal to him for help, and when was ever such a claim or such an appeal refused? The God of mercy heard the cry, accepted the blood of the lamb which Samuel offered, and fought out of heaven by his thunder for his poor trembling people.

We found the flat roof of part of the ruined mosque a pleasant place for discussing the provisions which we had brought in our saddle-bags. One of the men of Neby Samwil constituted himself our sort of body-guard, keeping off the little mob of its inhabitants who clustered round us, calling out "Zakabehsh. He was far from

being disinterested in his attentions, I am afraid. He watched every mouthful we ate. I hope I do not wrong him by thinking that he would have been well pleased had our appetites not been so good, for when we gave him the pretty large remains of our eggs, meat-balls, etc., etc., and expected him to divide them with his family, we were rather disgusted to see him sit down and demolish every morsel himself.

Neby Samwil being the highest point of this part of the hill country of Judea, there is a very extensive view from the roof of the mosque, and from a rickety minaret which still stands. Although the sun was very hot in sheltered places, there was a very sharp wind blowing in this high spot. The same east wind which is such an exhausting hot wind in summer, is in winter a very piercing blast. In spite of it I remained long enough on the outlook to get a very good idea of the lie of the ground. The view extended from the mountains of Gilead and Moab, on the eastern and south-eastern horizon, round to the Frank mountains and Bethlehem on the south, beyond which the hills, even in the neighbourhood of Hebron, are visible.

High as Jerusalem stands, its domes and minarets are quite looked down upon from the height of Mizpah. On the west, beyond the hills near Gibeon, the plain of Philistia is seen, bounded by the sea. Northward there are several historical sites in view, such as Beeroth and the rock of Rammon, and (to me more interesting) Ophrah, afterwards Ephraim, where our Lord retired from the malice of his enemies, when it had been tamed by the sensation caused by the raising of Lazarus. The little village of Tayibeh, which now occupies its site, is conspicuous from a great distance, as it crowns an eminence which looks forth towards the Jordan valley. It interested me too, as one of the villages where Bishop Gobat was trying the work of Scriptural education among its ignorant inhabitants.

From Neby Samwil we descended on the opposite side of the hill from where we ascended, for we intended to ride round by Gibeon on our way home. A descent of 500 or 600 feet brought us to the little plain near Gibeon, which must have been the gathering place of the armies of the five kings of the Amorites, when they came up to attack that place because the inhabitants had made peace with Joshua. The fact of this plain being there agrees with other facts of topography in identifying El-Jib as Gibeon. Amid the hills of Judea there are not many places that would suit so well as a place of encampment. At the side of the little plain we crossed a tiny purling brook, where bright grass dotted with large daisies told of the abundant rains. The brook, and the grass, and the daisies would hardly have been noticed in Scotland, but in Judea they were hailed as a most refreshing sight, for though the glens and gullies all look as if they ought to have a stream flowing down them, they are generally quite dry, and only remind one that in former days the land was described as "a good land, a land of brooks of waters, of fountains, and depths that spring out of valleys and hills."

Gibeon is on the top of a little conical hill. As we slanted up the side of it, we found the ground so swampy that Miss G's hardy white pony had some difficulty in getting through with its short legs, and we were glad when we again got on rocky ground where it could exhibit its skill in scrambling up shalving rocks that formed sort of steps.

The pony came from Lebanon, and was my continual admiration for the way in which it half-scrambled, half-jumped up and down rocky paths that seemed more suited to a goat than a horse. My own horse was a good, quiet, cautious creature, that carried me well up and down all sorts of queer steps, but was altogether wanting in the air of capacity for anything and everything, which the little white pony exhibited.

The village of El-Jib is much larger and more prosperous looking than Neby Samwil. Almost all the houses are very old looking, but there is nothing particularly interesting about any of them. There is one solid old tower still standing, which may have been the citadel of the place. The principal thing which we wished to see was the fountain of Gibeon, near which is an open reservoir or tank, (now dry) which is supposed to have been the pool on either side on which the followers of David and Ishbosheth sat down, before the battle spoken of in 2 Samuel, ii. The fountain, like most of the perennial springs which I saw in Palestine, rises in a rocky hollow under the hill. A reservoir has been hollowed out for the reception of the water, and here the people of the village continually come to fill their pitchers. After looking at the fountain we turned our faces homeward, taking a different route from that of the morning. It took us through a winding valley, where quite a nice little stream was now flowing, which we forded several times. A good many olive yards looked thriving and prosperous. Near Gibeon we passed a large flock of goats. Almost all the milk used in Jerusalem is from goats; sometimes it is very scarce, especially in summer and autumn when all verdure is dried up. After the early winter rains plenty of grass for the flocks generally springs up in spite of the rocky, stony look of the country, but during my winter in Palestine, the season was so unusually cold that vegetation was greatly retarded, and great numbers of goats and kids died, both from cold and want of food. The valleys through which we took our way were very solitary. I do not think we passed one house between Gibeon and Jerusalem, though it was a two hour's ride. There was nothing in the present to retain our thoughts from wandering back to the old history of this wonderful events which took

place in the glens between Gibeon and the plain of the Philistines, when the defeated armies of the Amorites fled from the face of Joshua and the Israelites. The events of the battle seemed wonderfully real after seeing parts of the scene where it took place. From the top of Mizpah we had looked down over the hills between us and Gilead, where Joshua and Israel were encamped when the people of Gibeon sent to beg for help from their now allies. Through one of the deep gullies that intersect these hills past Mizpah, Joshua and his "mighty men" came up "all night." In the plain near Gibeon they found the Amorites encamped, and, perhaps, wearied with their night march, they might feel some trembling of heart as they saw the host of their enemies. But the God of Israel was with them, and had addressed to Joshua one of the comforting "Fear nots," which are so numerous in the history of that faithful type of the Great Captain of our salvation. And soon they saw how little those have to fear who go forth to battle in trusting reliance on Israel's God. The Amorites fled before them, and they chased them up over the heights to the westward of Gibeon, which we had viewed from Mizpah, and down the steep descents between that ridge and the plain; a mighty storm of hail doing more for the discomfiture of the fugitives than the arms of the mighty men of valor. Then Joshua, standing on these heights, and seeing the sun ready to sink down in the western sea before the defeat of the enemies of God was completed, called on the Lord, and the day was lengthened, and "there was no day like that before it or after it, that the Lord hearkened unto the voice of man, for the Lord fought for Israel." What comfort to the Christian when beset by spiritual foes, to know that the Lord still fights for his people, dwells in them, and fights their foes for them, whenever they put all their trust in him. His arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.

The Glengarry Mission.

BY THE REV. NATHANIEL PATERSON.

I have thought it my duty to give the Presbyterian Church in Canada, through the useful columns of our weekly organ, some account of the Glengarry Mission, which has been sanctioned and supported by the General Assembly of the former Canada Presbyterian Church, and is now an institution of the Church so recently and happily united. It is not only respectful to the brethren lately of the Church of Scotland, but necessary to an intelligent appreciation of our work in the Presbytery of Glengarry, that the united Church should have some definite idea of our plans and objects.

Let me then first give some notice of this County of Glengarry in its early settlement, which will certainly not be less interesting on account of the fact that the Lieutenant-Governor who now presides over the most important Province in the Dominion of Canada, is a native of it.

It is just ninety-three years since the first tree fell before the woodman's axe in Williamstown, which event is about coeval with the settlement of the county. The population is almost exclusively of Scottish origin, who emigrated from the Highlands of Inverness and Ross-shire, a large number of them having been U. Empire Loyalists, the romantic story of whose sufferings and devotion to their king and country may yet be written by some future Scott or Dickens of our noble Dominion. It may not be generally known that the part of Scotland referred to is to this day to a great extent Roman Catholic as well as Presbyterian, consequently the Church will not be surprised in being told that Glengarry very naturally formed the cradle of these contending systems of belief. Williamstown, I believe, was the seat of the first Synod held in Canada, and Mr. Bethune, the father of the present E. Bishop of Toronto, was its first Presbyterian minister. Romanism was planted in the new county just as soon as its more orthodox opponent, and for more than half a century they grew side by side without giving one another much trouble about the affairs of the immortal soul. Popery in those days was mild and not ultramontane; Presbyterianism was also exceedingly mild and exceedingly slow. About twenty years ago, however, the Presbyterian Church of Canada began to notice the rather significant fact that every second man in a large and influential section of Canada was a Romanist, and on account of the Jesuits having so much power in the Church at Rome almost shut out from the truth of God's revealed word. I say "large and influential," because a goodly number of our leading statesmen and professional men were natives of this county. The population is twenty-two thousand, and consequently our mission work is devoted to eleven thousand Roman Catholics, who stand as much in need of instruction in the principles of our common Christianity as those of Quebec, who are now under the bondage of the Synodus and the Programm.

A student was sent during the summer months to labour among them, and I trust sowed some good seeds of the Kingdom

which may yet take root in human hearts. He is now one of our ministers in the West, the Rev. Arch. McDonald. The work at this time, however, was not prosecuted either with vigor or success. And about nine years ago, when the writer came to minister to his present kind flock, he received great sympathy and encouragement from his people in the conviction that it was the Church's duty to prosecute the work of evangelization. He brought the matter before the Presbytery of Montreal, who at first did not see its way to immediate action, but the students of the city in their well timed and vigorous zeal sent Messrs. McIntyre, now of Osnabruck, and D. H. McKinnon, to break up the fallow ground in Alexandria. These gentlemen were the means of doing appreciable good to the conversion of at least one woman, who died in the true faith of the Gospel, renouncing Romanism and forbidding the approach of the priest, and another who died also in Christ, and who heard the Gospel at my hands as well as those of the worthy students referred to. During the incumbency of Mr. McKinnon, a remarkable visit of a famous Jesuit priest, Father Laucake, was the means of directing public sentiment to our community. He outraged the Christian feelings of the people by openly telling them in his lectures, to which he invited the Protestants, that Knox was a murderer, Calvin a voluptuary (of all characters to give the almost asetic Calvin) and Luther a liar. The notice then taken of the proceedings by myself in the columns of the *Montreal Witness*, by which Mr. Laucake, after having absented himself from the scenes of that controversy which his own bitter and oft repeated challenges had inspired, was glad to retire from the conflict, attracted the attention of our respected friend the Rev. Dr. Taylor. On the floor of the Presbytery he became the advocate of our cause, and an overture was unanimously sent up to the General Assembly of which I was the mover. It was carried, and the mission became the work of the whole Church.

The vigorous little congregation of Alexandria gave a call to the present missionary, the Rev. Ken. McDonald, with a salary of \$400 from the people of his charge, along with \$600, the half of which was made up by the former Presbytery of Montreal, and the other half by a grant from the General Assembly's Home Mission Committee, making in all a salary of \$1,000, while with a liberality rarely equalled, his excellent flock have added in the meantime a rented house, and a fund for a future manse.

The responsibility, however, of continuing the work—and this is the leading subject before us now—rests with the Presbytery of Glengarry; and I do most earnestly beg the attention of the Presbytery to the matter, and take the liberty of thus communicating the above information a short time before its meeting in Cornwall, in order that it may at once be prepared to continue the good work into which I trust the new-born zeal of an harmonious union will infuse new life and vigor.

God is moving his hand against the projects of His great enemy, Rome. And although she is dying she is still desperately active in the last struggle. Signs of awakening are among us. A noble French lad, who is now acting as a private missionary among his countrymen, and summoning them like the woman of Samaria to the feet of Jesus, was most heartily admitted not long ago by our Session. A young woman near Cornwall has lately renounced the errors of Rome and received the truth of the Gospel. Another interesting case I have now on hand and a faithful friend of Christian truth in Cornwall has lately abandoned Rome, and declares that he will give himself no peace until he is made the instrument under God of winning over his wife and family.

Let us be more faithful in the united Church than we have ever been during a long separation, and God the Lord will most certainly bless us, while we, his own blood-bought Church and people, re-echo unconsciously the Saviour's own cry to the nations: "Come out from among them, and be ye separate, lest ye be partakers of her plagues."

Rev. F. W. Farries

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—The following minute of Paris Presbytery should have appeared in a former report of its proceedings. It was handed me at the Synod meeting in Elora, and overlooked in sending minutes for publication.

"The Rev. John Dunbar, from the committee appointed by the Presbytery of Paris to draw up a minute in connection with the translation of the Rev. F. W. Farries to Ottawa, reported as follows:

"The Presbytery cannot part with Mr. Farries, and drop his name from the roll without recording their high regard for him as a man, a minister, and a member of Presbytery—as a man ever genial and gentlemanly, as a minister zealous, active, and effective—as a member of Presbytery, regularly attending on its courts, and regularly acquiescing in its judgments. While parting with him with unfeigned regret, yet this is modified by the fact that he is called to a higher sphere alike of influence and usefulness, and in entering thereon, we cordially commend him as a brother beloved at once to the congregation to which he is to minister, and to the Presbytery of which he is to become a member, hoping that in the former he will find a hearty welcome as well as a willing, working people, and in the latter, a brotherhood not less congenial than that which he has left behind."

Yours, truly,
Wm. COCHRAN.
Brantford, August 2nd, 1875.

Music in Churches Sunday and Day Schools.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—That the singing in "our Churches and Sunday Schools might be greatly improved, must be obvious to all interested in the work. When we seek to reform any department of the "Service of Sacred Song," we are met by obstacles, sometimes numerous and difficult to overcome. It is evident that this delightful and soul-elevating service does not receive the attention it claims, whether as an offering of thanksgiving and love or in compliance with the authority of Scripture, "singing and making melody in your hearts to the Lord." With the heart and understanding also," etc.

In order that an effectual and general improvement be secured in singing, we must have our children and all others available taught to read music. This could be accomplished if all the latent power amongst us was brought into activity. If our school commissioners would see to having the theory of music systematically taught in their schools; if our colleges, boarding-schools and other educational institutions had their singing classes efficiently conducted; if every Church had its class for Sunday School choir and congregation; if our ministers, preceptors, and people were thoroughly alive to the importance and dignity of the service of praise.

The Tonic Sol-Fa system of the Rev. J. Curwen offers many and special advantages for the furtherance and spread of this noble work. It is as it claims to be, "easy, cheap and true," and very attractive to all classes of students.

During the last quarter of a century it has grown into favour throughout Great Britain, particularly in Scotland, and is gradually being developed in the colonies and elsewhere. It has proved a useful help to many who had hitherto worked from the established system, and those who know and practice it most, readily acknowledge its suitability for such work as we propose.

This system is not unknown in the "Dominion," and here and there may be found persons of varied acquirements in musical knowledge, quietly engaged in bringing its various excellencies to bear on this most neglected field of useful education.

It would be departing from the object of the present paper, and indeed space would not permit us to answer the many and somewhat natural objections, which might be raised to its general adoption, and it would be equally impossible to enter into a lengthened detail of its technicalities, yet we venture the assertion that these troubles would in the end prove only apparent and be easily overcome with a little time and patient perseverance. Past experience shows that it is next to impossible to give all our singers in Sunday Schools, Church choirs, etc., a thorough reading power with the use of the ordinary notation, and the system of learning tunes by rote is at best unsatisfactory; the time spent in teaching our children new tunes by the present almost universal means, would be productive of greater benefit if we were adopting the more attractive method presented by the Tonic Sol-Fa system. It is frequently objected by parties who have acquired (at considerable expenditure of time and money) a knowledge of the old notation; that, having learned one system they do not need another, but in the interests of the many who do not enjoy such opportunities, and seeing that it would be desirable to have a system common to all, it would not be much trouble for such as have already attained a knowledge of the old to acquire a knowledge of the new; and thus aid in furthering the important and pleasant work amongst our day and Sunday schools and congregations.

That methodical tuition is preferable to mere routine will be freely admitted, and if we can thus contrive method with simplicity, we will assist the pupils under our care in preparing and strengthening their minds for their other educational studies.

It will doubtless be found that children naturally prefer being taught theoretically; advancing step by step, in preference to the present rote system so generally in use. The Tonic Sol-Fa system has been very carefully arranged by Mr. Curwen and his numerous staff of eminent Professors and amateurs; beginning with the simplest elementary lessons on time and tune, it proceeds by easy gradation to the more advanced studies of harmony and composition. Full information can be had by applying to the "Tonic Sol-Fa Agency, 8 Warwick Lane, E. C., London, Eng." A supply of books and materials or lists can be secured at Mr. Grafton's book store, Montreal. The subscriber will be most happy to furnish any information in his power and bring the subject more fully before your readers in future papers.

JOHN McLAREN,
52 St George Hypolite St.
Montreal, 27th July, 1875.

Sessional Powers.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

MR. EDITOR,—Would you kindly answer the following question through the medium of your valued paper, viz:—Supposing a case of dispute between a member of the Church and Session—the Session carrying the case to the Presbytery, the Presbytery sending a deputation to dispose of the case, and after doing so the Session sets aside the decision, and acts as it pleases. What is to be done. Yours truly,

A MEMBER.
[Bring it again to the Presbytery. Editor B. A. P.]