

# British American Presbyterian

Vol. 4—No. 38.]

TORONTO, CANADA, FRIDAY, OCTOBER 26, 1875.

[Whole No. 194

## Contributors and Correspondents.

### DIARY IN THE EAST.

NABLOUS (ANCIENT SHECHEM)—SAMARIA—  
ETC.

There is a nice Protestant boy's school at Nabulous which I enjoyed visiting. The first step into the room had to be made over heaps of shoes belonging to all the scholars which were left outside the door. This seemed absolutely needless before the children squatted down on the cane mats on the floor for the filth of the streets was indistinguishable. I saw everything of the nature of garbage from orange peel to a dead horse lying in the mud. The boys were busy writing on thin slates when I went in. Some of the farther advanced scholars had paper to write on. This they held in their hands. Even if a table be at hand a native does not think of laying his paper on it to write, but still holds it in his hand, and it is thought more elegant, to make the lines slope, but I forgot whether it should be up, or down. One way is elegant, the other quite the reverse. So there are high fashions in Nabulous as elsewhere. The boys seemed very well taught in Scripture there, as in all Bishop Gobal's schools, the Bible and its Gospel truths are the one thing made of supreme importance. What a contrast this school and the bright looking boys was to a Moslem school which I passed in the street.

It was in a dark vault sort of a room, which, with its grated window without glass, looked more like a prison than anything else. Squatted on its damp, dirty floor were a number of boys, some filling, others shouting their lessons aloud with a manifest desire to appear very industrious. The master was blind. But that was of little consequence, the boys were only to learn to read the Koran, and that the master knew enough of by heart for his purposes. In fact while the children appeared to be reading they were really just repeating off what the master had drummed into their memories. This is quite a common mode of learning to read in the East, so that many who can read could not make out a word of anything but the Koran. In it they got to know something of the words and pages, so that they can make out where they are in it, and read on partly from memory, but if another book is handed to them they are quite at sea in it.

Twenty-first of March.—At last we made our expedition to Samaria. Mustapha had sore feet, so Mr. F. took his own little servant boy to attend us, seeming to think a third person added to our safety. He kept up with us on foot very easily, and was most useful in gathering the lovely flowers which we passed. He soon saw I liked variety, and seemed charmed when he could bring me something new. The ride to Samaria takes about two hours and a half by the ordinary way, which is down the vale of Nabulous westward, till it opens into the valley from which the hill of Samaria rises. Mr. F. was afraid to attempt the usual track, the valley was so flooded, so we took what I think must be a more beautiful route, crossing the western continuation of Ebal to a little glen which led us down to the plain below Samaria. The view of Nabulous from this hill north-west of it was really enchanting, especially when on our way home the slanting rays of the declining sun struck up the long valley, and lit up the domed roofs and minarets of the city, with the crags of Ebal on one side, and the verdant figs and vines of the terraces of Gerizim on the other. Both hills are terraced and cultivated, but Ebal looks grim and barren, Gerizim cheerful and verdant, the hills that jut out here and there only making the foliage look the fresher and brighter by contrast. The view of Samaria is very striking from the side on which we approached it. The hill is pretty well wooded, and near the summit a number of cypresses still remain standing in rows, looking stately even in decay. They form part of a long colonnade which ornamented one of the principal streets of Samaria, terminating in a triumphal arch. The present little village was so low and wretched that it was scarcely visible as we approached, so did not mar the beauty of the view. Topping up the steep path we passed some of the wretched huts which form such a contrast to the splendid remains of the Samaria of Herod's day, and went on to a pleasant spot shaded with fig trees, where we rested and ate our lunch before exploring the ruins.

The present inhabitants of Samaria bear a very bad character. They did not molest us, but I observed that even our own boy felt hardly to like going for water in the village, yet a woman brought it quite pleasantly, and seemed really satisfied in the matter of it. After lunch we rode right up the hill, admiring the columns which still stand erect, and walling at the number lying about in all directions. They have been "poured down into the valley" according to the prophetic prophecy of Micah. Samaria has

indeed become "a no heap of the flour, and as plantings of a vineyard."

The columns stand in cultivated fields, or vineyards, and in ploughing these fields the peasants constantly pick up coins and other remains of antiquity. As we rode around the hill we were met on every hand by boys and men bringing us old coins for sale. Some had also cornelian beads, and one had found a broken cornelian which seemed to have been in a signet ring. I know nothing about coins, but was glad to spend a few pence on them as a remembrance of this interesting place. There are the remains of an ancient Christian Church, on the still older site of an ancient city gate. In the Church are monuments of some knights of St. John, the crosses on the tombstones being mutilated by the Moslems. There is also the reputed tomb of St. John the Baptist, though how he came to be buried here when he was slain at Machaerus on the other side of the Dead Sea, no one can say. These places had but little interest for me. What did interest me deeply was to look abroad over the

hills one day to dry before I set off. Sometimes the day of the post from Jerusalem to Europe was approaching, and I was most anxious to get there in time to send off letters.

Some travellers who came into Nabulous, came near suffering seriously by the weather.

The upper part of the hill where their baggage, mules, and men were, came down, the animals were used for a considerable time, but happily were not injured.

Another person was imprisoned in Nabulous, who had even more cause to wish to get away than I had. This was the Bethlehem school master. His leave of absence had expired, but he could not get to Bethlehem. He had to come to Nabulous to look after a sister in law who was most unhappily placed there. Her mother, a nominal Protestant, had forced her to marry a Roman Catholic, it being a good match in a worldly point of view. The man was not, perhaps, cruel himself, but he was much from home, and meant to let his mother, aided and abetted by his

disciples, and transcending in importance any that are likely to occur for a long time to come. The crowds that were present to witness him showed how deeply these great events moved the hearts of our people. It is a matter for profound thankfulness that nothing took place in connection with the former to mar the harmony, or to lessen the joy and gladness that so happily and abundantly prevailed. The spirit of union and brotherly love was in very deed abroad. Every heart felt its presence, every tongue owned its power, and everything that was done betrayed its supremacy. Amid the general sympathy, not one discordant note was heard that jarred upon the ear. All went harmoniously as the stars in their courses. It is a matter for no little regret that the latter did not pass off with the same unbroken harmony. At one of the meetings in connection with it, as is well known, a most unhappy reference was made to the Confession of Faith by one of the speakers, whose address, though far from being the object of the speeches that graced the occasion, has in consequence

courts. The gentleman, whose allegation was so injurious, and compounded so ill with the place and the occasion, is, we believe, an able and excellent minister, and sincerely attached to the doctrines of the Confession in the main. As he grows older, and becomes better versed in the theology of our Church, and more familiar with the Scriptural action on which it rests, we will, we venture to hope, be as ready to retract, as he is now to make an attack upon a work compiled by great and good men, centuries ago, cordially assented to and firmly believed in by many of the greatest and best of our race in succeeding ages, and anchored deep in the affections of millions in our own. Yours truly,  
AN ELDER IN THE PRESBYTERIAN CHURCH IN CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

### An Educated Ministry.

By THE BRITISH AMERICAN PRESBYTERIAN.

Sir.—The key note sounded at the opening of Knox College, and taken up by most of the other speakers, was that of "An Educated Ministry." The point in the history of the church from which they started was the education of the apostles by Christ himself, whom he called to follow him, and afterwards formally ordained to the office of the Gospel ministry. Prior to that, however, we think, with good reason, that there was an educated ministry during a considerable part of the Old Testament history of the church. Scripture does not say much on this matter, but enough, we think, to warrant us to arrive at the above conclusion.

A careful study of Scripture unfolds the church laws as laid down by the lawgiver himself, and certain customs which, although not established by divine precept, yet were honored by divine approbation. Notably was this approbation given to a certain class of prophets. It is generally thought that the prophets were those who were inspired to predict future events. These were prophets, according to the strict meaning of the word, but they were not all the prophets. So far from that, they were only a very small fraction of the Scriptural prophets. Another, and by far the largest class, existed in a succession almost, if not altogether, unbroken from the days of Samuel, if not before that time.

The first and principal class of prophets was inspired by the Spirit of God to speak or write the prophecies recorded. These men were not necessarily pious. Dathan, for instance, was a wicked man. Nor were they of any particular tribe. These spoke as they were moved by the Holy Ghost, and their words were recorded for explanation by the prophets and sons of the Prophets, as well as by the New Testament ministers of the Gospel.

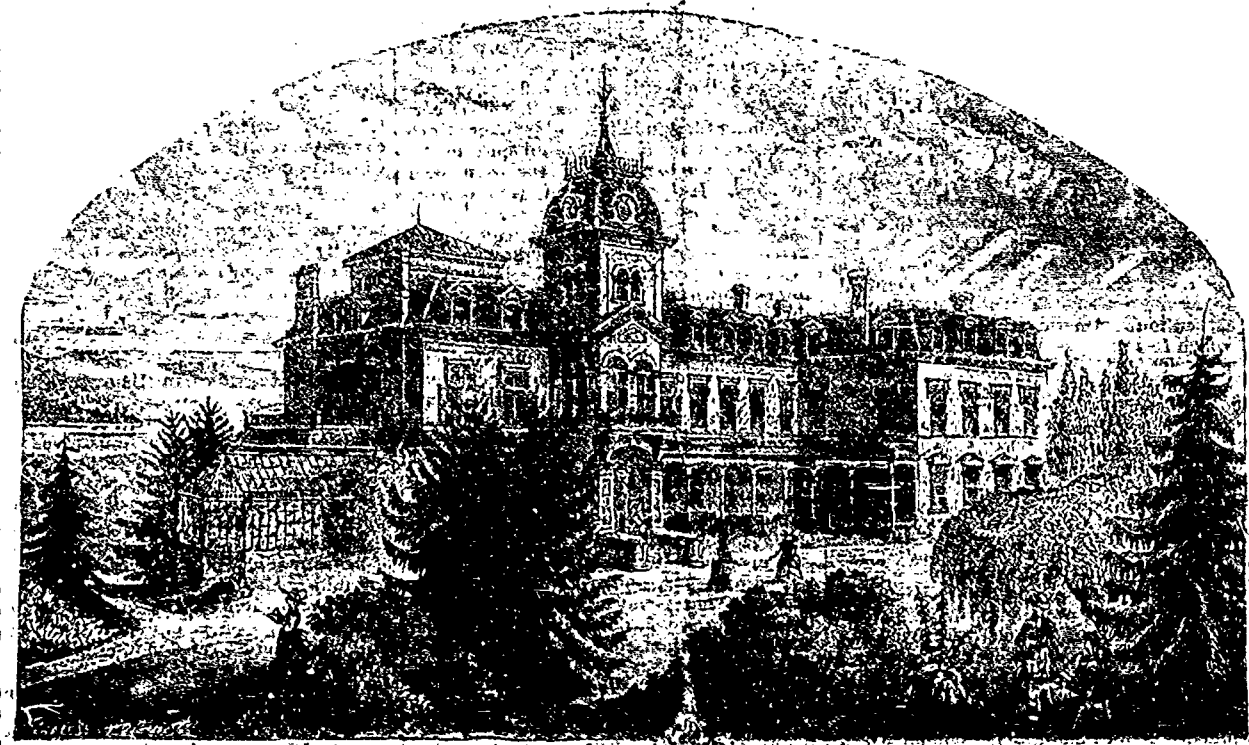
The second class of prophets was those who were educated to explain the law to the people. When the institutions for training men to this office were established as difficult to say. For a certainty it is known that one existed in the days of Samuel. Those in the course of training, and who had completed their education, were called "Prophets," "Sons of the Prophets," "Men of God," "Seers." At the time Saul went to apprehend David and Samuel, they found the latter as he was appointed, standing over the company of the prophets whilst they prophesied. This incident alludes to an institution which had been fully established for a period longer or shorter prior to this time. It is not improbable that this institution had fallen into decay, and had been by Samuel remodelled and established on a better footing. It is not likely that the Jews were without prophets from Moses to Samuel. So far from that, we think that the opposite may be inferred from the rules Moses gives to try the prophets and prove their truthfulness or falsity.

Their position as teachers is evident from such passages as "I have sent unto you all my servants the prophets, daily rising up early and sending them," and speaking, but ye heard not.

Those students under Samuel's care were taking part in certain religious services called prophesying. These were not the tabernacle services. It was at Kirjath-Jearim whilst they were at Ramah. Nor were they predicting future events. We believe they were exercising their natural gifts to qualify them to go through the length and breadth of the land to teach the people the law of God. The same conclusion will be arrived at, though in a round-about way, when we consider who those were who were sent for to meet Elijah in that singular contest upon the sides of Mount Carmel. The prophets, not priests, of Baal, were gathered from all parts of the country. These prophets had been sent out as teachers in the places of such prophets of Jehovah as had perished in the persecution waged by Jezebel, or had gone into voluntary exile, and the one hundred whom Obadiah had protected during the storm of blood. After this event, the prophets of God had resumed their duties, and increased so as to have two colleges, one at Bethel for the Ten Tribes, the other at Jericho for Judah.

If this order did not exist when the New Testament Church was founded, it would appear to have been revived by divine command. Probably it never became extinct, also that many of the prophets, like that "great company of the priests," became obedient to the faith. The office of apostle died out with the apostles, but those of evangelist, prophet, teacher, would, being of the same nature, settle down into that of minister of the Gospel. Although the date we have to base the assertion that a properly educated ministry existed under the Mosaic economy, be not very extensive, yet, we think it sufficiently strong to support it.

J. B. SCOTT.



PRESBYTERIAN YOUNG LADIES' COLLEGE, BRANTFORD.

plain where the camp of the Syrians must have stood on that memorable day when the Lord interposed in behalf of Samaria, causing the "host of Syrians to hear a noise of chariots," and to fly in terror, thus bringing on the fulfillment of Elisha's prophecy that "a measure of fine flour should be sold for a shekel" in the very city where mothers had been boiling their children for food. Looking northwards too, we could see the hill over which the same prophet brought the bands of Syria from Dothan, after his servant's eyes had been opened to see that numerous as these enemies were, a far larger band of invisible protectors kept watch and ward around him. Here too came the proud Naaman, demanding to have his leprosy healed; and from hence he pursued his journeying probably past Nabulous; and across the hills I had looked on from Gerizim, till he found Elisha, and was sent by him to wash in the despoiled Jordan. How real all these wonderful incidents seem after standing on the very spot where they occurred, and marking that the present state of the proud city of Ahab in every most minute particular confirms the truth of God's Word.

That visit to Samaria has left most sunny memories in my mind. The day was magnificent, my companion was most kind, and could fully enter into all my feelings as regards the sacred associations of the place; the scenery was lovely, and the wild flowers more varied and beautiful than I could have conceived possibly; such brilliant tulips, and adories, cyclamens and anemones. Even the colours were of all bright hues. There was a beautiful bush very plentiful, something between our olive and broom, and its bright golden blossoms were very sweet scented. The only drawback to our enjoyment was my poor horse's back, which needed great caution in saddling, putting pads of rags to save the sore place. On our way home, however, poor Mr. F. met with a rather unpleasant tumble. We were passing through a stream, the banks of which were a deep bed of black mud. The mud was so soft and deep that it proved too much for Mr. F.'s brave little donkey, which sunk till its nose was nearly buried. It was evident that it could never struggle out with a rider on its back, so there was nothing for it but that Mr. F. should tumble off into the mire, and then the donkey made its way to terra firma, but leaving Mr. F. in a regular mud bath. Such a sight he was before he could get out. He could only go to the stream at a safe place, and get the boy to scrape and wash his clothes, and all, while I sat, by my horse not knowing how to keep my gravity, yet ashamed of wanting to laugh at the ridiculous figure he cut, when it was his kind attendance on me that brought him into such a predicament. He bore it very good-humouredly, but not more so than his wife, though she did look somewhat gloomy at first, when she saw what a state his clothes were in.

We hoped this fine day was the beginning of settled weather, but alas! it did not last, and I had still to wait four days longer before I could get away from Nabulous, for it was necessary to let the

priest, persecuted the poor delicate wife most dominantly, because she would not give up her faith. The priest tormented her to wear an image of the Virgin, maintaining that her delicacy, and the fact in Palestine a disgraceful fact—that she had no children, was all to be traced to her Protestantism. The poor girl was apparently a real Christian; her training in a Protestant school in Jerusalem had borne good fruits; she would not give way to the persecution; but her health sunk under it. Her sister's husband hearing how ill she was, came from Bethlehem to look after her, and to take her to the Protestant Hospital, where eventually she died in peace. Even his presence in the house could not protect her from the visits of the priest, who tried to force her to receive the host before setting out on her journey, and when she refused, told her she would in consequence probably die on the road. The pretty delicate creature looked so frail and gentle, that I felt that nothing but the power of God's Spirit could have enabled her to stand firm through beating and starvation, for the cruel mother-in-law would not even get such food as the poor sick creature could eat. She was never allowed to attend the Protestant service in Nabulous. She was truly alone, one of the Lord's hidden ones, and I felt really thankful when I heard of her peaceful death.

(To be Continued.)

### PRESBYTERIAN YOUNG LADIES' COLLEGE, BRANTFORD.

At his recent visit to Brantford the Lieutenant Governor went to the Presbyterian Ladies' College, was presented with an address, and returned a very cordial and appropriate reply.

We are glad to learn that this Institution under the new arrangements and under the able superintendence of Rev. Dr. Kemp, continues to prosper. The staff of teachers has been considerably enlarged, and everything promises a brilliant future. On Friday, the 15th inst., there was a Drawing Entertainment given at the Institution. In the course of the evening there were rendered by the pupils various pieces of music in admirable style. At its conclusion the Rev. Dr. Cochran was presented by the Shareholders of the College with a purse of money and a very handsome clock, accompanied by a very flattering address, to which the Dr. replied in appropriate terms.

### Knox College.

Editor BRITISH AMERICAN PRESBYTERIAN.

Sir.—The year 1875 will long be memorable in the annals of the Presbyterian Church in this country. The consummation of the long-desired union in June last, and the opening of the new Knox College building the other day, are events second in interest to none that our past history

could be more spoken of than all the rest combined. We are not surprised that the reference met with a stout and sturdy disclaimer. We should have been surprised, and grieved too, if it had not. We know something of the veneration which Presbyterians everywhere cherish for the Confession of Faith, and of the sensitiveness with which they regard every unfriendly reference to it. There never was a time when it was dearer to their hearts than it is at this moment. Our fathers asserted, maintained, and defended it, and their children are resolutely resolved with God's help to do the same. Our recent union has been constructed on the basis of it, and were any attempt now made to cast it aside as a falling fetter, or to mutilate it to any extent, the peace of our Church would be terribly disturbed, our happily-consummated union would be shattered into fragments, and a blow dealt to the cause of Presbyterianism that would probably be felt for generations to come. Our only surprise and regret is that, when in an assembly, a large number of whom are publicly pledged to maintain and defend it, it was described as being in some respects a fetter to them. The allegation did not meet with an immediate and earnest outburst of honest indignation. It is with the greatest possible satisfaction we learn from your journal of last week that the unseemly and most unfortunate allegation was not allowed to pass altogether unchallenged. We rejoice greatly to learn that it met at once with a firm and dignified protest on the part of the Rev. Mr. Robb, the able and accomplished minister of Cook's Church, Toronto. The Church at large owes the reverend gentleman a debt of gratitude for his manly and needed disclaimer, and we have reason to know that the debt has been readily acknowledged, and is being cheerfully and cordially paid. Everywhere and on all hands his conduct is spoken of in terms of the warmest approval. It is with pride and pleasure we record the fact. We sincerely hope the time will never come when our ministers and people will be indifferent to the good old faith our fathers loved so well. The book that ensues it may be a fetter to some minds, but it can not be too loudly proclaimed that it is the faith of the Presbyterian Church in Canada, by which she is prepared to stand or fall, and which she is resolved to transmit in all its integrity to generations yet unborn. We sincerely hope our ministers and people will always be ready to do battle on its behalf, and we feel strongly that it would have been a something to fill the hearts of our people everywhere with shame and sorrow, if, at the opening of our theological halls, and in the presence of Professors in our Colleges, and of a large assembly of our ministers and elders, the allegation that it is a fetter to us had been made and allowed to pass unchallenged. All honour to the gentleman who uttered the manly protest, and may he be long spared to lift up a noble testimony on behalf of the truth as it is in Jesus. At the same time, we have a strong feeling that the few words that the Rev. Mr. Robb uttered are all that is needed, and should be sorry if the matter were dragged into our Church