

Dr. Hackett's visit to Greece.

It will be remembered by our readers that Dr. Hackett last year made a visit to Greece and parts adjacent, for the purpose of more fully preparing himself by a closer study of the idioms of the Greek language for the work of revision of the New Testament.

In the last number of the *Bible Union Quarterly*, Dr. H. has given some observations on a few of the places visited which will deeply interest all Bible readers. We extract a few passages.

A JOURNEY TO NEAPOLIS AND PHILIPPI

It was the writer's original plan to travel by land through Macedonia from Thessalonica to Neapolis, and thus visit the several places in that country (Philippi, Amphipolis, Apollonia, &c. the others) which Luke has mentioned in the Acts of the Apostles. The principal object, however, was to see Neapolis and Philippi, and so much the more because they lie considerably aside from the ordinary route of travelers, and have seldom been described by persons attracted to them as places of biblical interest. On arriving at Thessalonica, on the 6th of December, 1858, it appeared necessary to modify this plan in part. The lateness of the season presented unforeseen obstacles. The rains had been uncommonly abundant, and had flooded the country. The streams were swollen, and many of the bridges swept away. The Turkish post between Thessalonica and Constantinople had recently been more than a week behind its time. Individuals, whose judgment I was not at liberty to disregard, advised me against this undertaking. Not to fail wholly in my purpose, therefore, I concluded to return to Volo in Thessaly, near the ancient Iolchos, and cross by steamer to Neapolis, on the other side. The passage occupies, usually, twenty-four hours; but a storm overtook us, and the voyage proved to be more than twice as long. We remained ten hours in one position off against Mount Athos, without making the least headway. The engine was powerless against the combined force of the winds and waves, and no harbor was within reach, which it was deemed prudent to attempt to enter. Towards the close of the second day the storm abated, and the captain took shelter for the night under the lee of Thasos. A run of two hours the next morning brought us into the port of Kavalla, the ancient Neapolis.

It was a pleasant relief, after a brief experience in the best khan which the place afforded, to be invited by the English vice-Consul, Frederick Maling, Esq., to make his house my home during my sojourn in that region. It is not enough to say that this gentleman treated me with as much kindness as if I had been one of his own countrymen; for I know of no title with which one stranger can approach another which could have procured for me a heartier welcome, or a more generous hospitality, than I received from him. It becomes me, at the outset, to make this acknowledgment, and to say, further, that I am indebted to his intelligence for hints and information which were invaluable to me in the prosecution of my inquiries.

EXCURSION TO PHILIPPI.

I took the earliest opportunity to make the proposed excursion to Philippi. Mr. Maling, who had been there several times and was familiar with the ground, was one of the party. A Greek friend, a Macedonian by birth, who had accompanied me from Athens, went with us. On Monday, about ten in the forenoon, we started from Kavalla.

PLAIN OF PHILIPPI.

The road, after striking out into the plain, was much less perfect than it had been hitherto. The soil is too soft to allow the stones to be laid firmly; in some places they were gone altogether, and in others submerged beneath the mud and water. Yet the track could be easily traced, and the pavement reappeared every now and then. We passed several flocks of sheep, and goats intermixed, as represented in the parable. The abundant rain had so flooded the fields that the peasants, in some instances, were sowing them a second time. At half-past 11 P. M. we reached a large Turkish cemetery, which contained many monuments, of which the material was antique. Some of them were marble pillars at the head of the graves, with the end wrought into the turban-shaped figure with which the Turks so often embellish their tombs. Many such pillars were lying on the ground; other more ordinary stones, taken evidently from buildings, were used for the like purpose. Latin letters, and occasionally single words, could be deciphered on the fragments. The great marble quarry in this region is the island of Thasos. The specimens here may have been obtained, originally, from that source, but were the immediate spoils of the fallen Philippi.

RIVER NEAR PHILIPPI.

Luke states in the Acts (xvi. 12, sq.) that Paul and his companions, after being a few days at Philippi, "went out of the gate by a riverside," and, sitting down there, spoke the word to the Jewish proselytes, who had a place of worship on the banks of the river. The expression implies that the stream flowed near the city; that they had only to pass out of the gate and were then shortly at the spot which they would reach. Many of the streams in the East are transient; they are full and swollen during the rainy season, but disappear in summer. I was intent on gazing at the memorials of the past hooped up before me; and, the lower ground directly under the line of the ancient walls was not yet in sight. Suddenly, as we drew nearer, a roaring noise broke upon me;

there was no visible cause for it; it seemed almost as if some convulsion of nature was at hand. A few steps further, and the mystery was cleared up. There, rushing and foaming over its rocky bed, was a wild winter torrent which had been formed by the recent rains. The proper bed of the stream measured in width sixty-six feet. One half of this space was covered with water, varying in depth from one and a half and two feet to four and five feet. The stones at the bottom were rounded and worn, and showed the action of a still more powerful current at times. It may be conjectured that, in ancient times, the banks off against the city were walled up, as is seen to be the case under similar circumstances elsewhere; so that the water was spread over less space, but formed a deeper channel. We crossed the stream, and, at the distance of three hundred and fifty feet from its margin, found a break in the line of the dilapidated walls, which showed clearly where the gate had been on that side of the city. Travelers from Neapolis would enter that gate as we did in coming from the same place. Paul and his company must have entered the town here. It may be supposed to have been out of this gate that they passed when they went to preach on the river-side; for the place on the banks, as remarked already, was near the gate, and situated as Philippi was, no other gate would have brought them so directly to the river as this. It will be seen that this vicinity of the stream and the gate tallies remarkably with the sacred text. It seemed to me, at the moment, to be one of the most beautiful topographical confirmations that I have ever traced out in sacred or classic lands.

THE PRESENT RUINS.

We were now within the limits of the ancient Philippi. Deducing the time for delays, we had been a little more than two hours on the way. Our pace had been faster than that of Eastern traveling, as usually performed, and it may be correct to reckon the distance between Kavalla and Philippi as ten miles. So many writers speak of a village as the spot known still under the ancient name, that my first feeling was one of disappointment to find that this is no longer true, if, indeed, it has been true for these many years. There was no sign of any human abode within the precincts of the ancient city. There is no village nearer than Bereketli, and that must be some miles distant. The old name is applied, no doubt, to the locality among the people, but on traditional grounds, and not because Philippi has any modern representative. The present scene is one of utter desolation.

READING OF THE EPISTLE.

Before leaving the scene I sat down upon one of the prostrate columns and read the Epistle to the Philippians. The recollections, the place, the circumstances, brought home to me the contents with new vividness and power. I had just traversed the road by which Paul and his associates approached the city. The gateway where they entered was within sight. I could hear the rushing of the stream upon the bank of which Paul declared the name of Jesus and rejoiced over his first converts on a new continent. On my left passed the Egnatian Way, along which Epaphroditus, the bearer of the epistle, hurried with tidings of the Apostle from his cell at Rome. The silent stadium lay before me on the hill-side, of which his illustration reminded the Philippians, as he held up to them his own example for imitation in striving for the imperishable crown which is to reward the Christian victor. Within the space, under my eye, must have stood the house where the first disciples were gathered for worship and called on the name of Christ. One of the mounds around me may have been the ruins of the prison which resounded with the praises of Paul and Silas, and which the earthquake shook to its foundations.

FAREWELL TO PHILIPPI.

It was hard to tear myself from the scene, and say the last word of far-well to a place endeared to the hearts of Christians through so many generations. I looked and lingered, was anxious to secure the last conscious view, and yet would avoid it. But the reluctant step must be taken. I raised my eyes once more, and cast them hurriedly over the landscape, and then, turning away, Philippi, with its visible mementoes of so eventful a history, was lost to my sight forever. Descending from the "specular mount" to the level of the road, in a few moments I reached the brow of Symbolum, on the side towards Kavalla. From this point every step of the way was descending, except a short distance along the shore. A few marketers were returning from the town into the country. I endeavored to ascertain the name of the stream which dashed through the chasm on my right, but without success. A rapid walk of forty-five minutes brought me again to the hospitable abode of the English consul.

RETURN TO ATHENS.

In the course of the forenoon, December 22, a steamer was signalled in the southwest, standing round Mount Athos for our port. It proved to be the Turkish steamer from Thessalonica to Constantinople, which, in consequence of the bad weather, had failed to come, as was expected, the previous week. The following day, at 10 o'clock, A. M., I embarked for the Dardanelles, reconciled, as well as I could be, to the necessity of retracing, to some extent, familiar ground, and returning to Athens by way of Smyrna and Syra. Our track lay under the shores of Thasos. Such names as Lagos, Samothrace, Imbros, Lemnos, Treas, played an important part in the various tongues which were spoken on board. Early the next morning we passed Samothrace. This island was the rest-

ing-place, for a night, of the first Christian missionaries who crossed from Asia into Europe.—Almost for the first time within two weeks, a cloudless sky hung over us, as we coasted along the field of Troy. The "many-peaked Ida" displayed proudly, the "snowy mantle" which she wore of old, when Homer's eye, who was not always blind, was turned thither. We were pursuing the track of Paul's vessel on his last voyage to Syria; and it happened to us, as was true in his case, that we stopped a night off against Mitylene. Amid thick darkness and torrents of rain, and through a labyrinth of islands on the right hand and left, the steamer plowed her way safely, and, after a run of ten hours, cast anchor in the Piræus. Just a month had passed since I had embarked thence on this expedition to the apostolic places. It was a great transition to find myself once more amid the bustle and refinement of Athens, as compared with the semi-barbarous provinces which I had visited during my absence.

A Proclamation

FOR THE ENCOURAGEMENT OF PIETY AND VIRTUE.

The following Proclamation was published in the *London Gazette* of June 18th by order of Her Majesty. It is the same proclamation which is made on the accession of a sovereign to the throne of England, but in a revised form. We know of no special reason for its publication just then, but presume it was intended to remind the parties addressed of the value of "religion, piety, and good manners," which are always in season.

It has been on hand for publication for some time, but has been crowded out by other matters.

Victoria R.—We most seriously and religiously considering that it is our indispensable duty to be careful above all other things to preserve and advance the honor and service of Almighty God, and to discourage and suppress all vice, profaneness, debauchery, and immorality, which are so highly displeasing to God and so great a reproach to our religion and government; to the intent, therefore, that religion, piety and good manners may flourish and increase under our administration and government, we have thought fit by the advice of our Council to issue this our royal proclamation, and do hereby declare our royal purpose and resolution to discountenance and punish all manner of vice, profaneness and immorality in all persons of whatsoever degree or quality within this our realm; and we expect and require that all persons of honor or in place of authority, will give good example by their own virtue and piety, and to their utmost contribute to the discountenancing persons of dissolute and immoral lives; and we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality soever, from playing on the Lord's day, at dice, cards, or any other game whatsoever, either in public or private houses, or other place or places whatsoever; and we do hereby require and command them, and every of them, decently and reverently to attend the worship of God on every Lord's day.

Our further pleasure is, and we do hereby strictly charge and command all our judges mayors, sheriffs, justices of the peace, and all other our officers and ministers, both ecclesiastical and civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and effectual prosecution and punishment of all persons who shall be guilty of dissolute, immoral, or disorderly practices; and that they take care also effectually to suppress all public gaming houses and places, and lewd and other disorderly houses; and also to suppress and prevent all gaming whatsoever, in public or private houses, on the Lord's day; and likewise that they take effectual care to prevent all persons keeping taverns, or other public houses whatsoever from selling wine, beer, or other liquors, or receiving or permitting guests to be or remain in such their houses in time of Divine service on the Lord's day.

And for the more effectual proceeding herein, we hereby direct and command all our judges of assize and justices of the peace to give strict charges at their respective assizes and sessions, for the due prosecution and punishment of all persons that shall presume to offend in any of the kinds aforesaid; and also of all persons that contrary to their duty, shall be remiss or negligent in putting the said laws in execution; and that they do at their respective assizes and quarter sessions of the peace, cause this our royal proclamation to be publicly read in open court, immediately before the charge is given.

Given at our Court at Buckingham Palace this 9th day of June, 1860.

GOD SAVE THE QUEEN.

Correspondence.

For the Christian Messenger.

The Sabbath.

I have just been thinking what a peculiar blessing the Sabbath may be made to the Christian. One day in seven has his heavenly Benefactor given to be spent in communion with him. That though through the week business and cares have oppressed, this day is the Lord's. He must not do his own works nor think his own thoughts, but remember the Sabbath day to keep it holy. With what pleasure does the man of God at the end of the week throw his weary body at the foot of the cross, and acknow-

ledging sins of omission and commission that he has daily committed, implore pardon through that precious blood, "that cleanseth from all sin," and ask for the morrow a sense of the living presence, that he may be "in the Spirit on the Lords day." May receive strength, by waiting upon his God, to withstand the temptations of the ensuing week. His are the words of the sweet singer of Israel, "I will both lay me down in peace and sleep; for thou Lord, only makest me dwell in safety." "My voice halt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up." "For thou Lord, will bless the righteous, with favour wilt thou compass him with a shield."

With his heart filled with God's love and his promise on his lips; he hails the early dawn and with delight hastens to tender to his kind Preserver his grateful thanks, asking that as the natural sun is now rising upon the earth, chasing away the darkness, and gilding the gloomy clouds with a halo of brightness and beauty so the Sun of righteousness might arise in his heart dispelling unbelief and dispensing joy and peace that passeth all understanding. He now takes God's Word and the blessed Comforter in answer to prayer, takes of the things of Christ and shows them unto him. His soul is quickened, and he is prepared to enter the family circle, the Sabbath School, and the meeting for public worship. Through the whole day he feels the presence of Immanuel and walking with God at his close can say.

Sweet is the day of sacred rest,
No mortal cares disturb my breast.

A Sabbath spent thus, is truly, a type of that eternal Sabbath, a foretaste of that eternal rest that remains for the people of God.

Though exalted thus to heaven in point of privilege, I trust each reader will ask, do I improve those privileges? Are my Sabbaths thus spent? Or are those mornings filled with blessings for those who wish to obtain them—wasted in unnecessary slumber? Hours spent in pampering those frail tenements of clay, that will soon molder into dust, that should be spent in making meet the immortal part for a heavenly inheritance, incorruptible? Or in leading, through the agencies of the Sabbath School tracts distribution, &c., poor sinners, to behold the Lamb of God, that taketh away the sins of the world. Perhaps hours are worse than wasted in worldly conversation—that would be more profitably spent in meditation, self-examination and prayer. O that the hours thus lost were spent in earnest supplications for the salvation of the world then I think the nations that "sit in darkness" would soon see the great Light. The heathens would cast away their idols, and worship the true and living God. How would the missionaries heart rejoice. Their bows would abide in strength and their hands would be made strong by the mighty God of Jacob.

If professed Christians would remember the sabbath day to keep it holy. Soon would the wilderness and the solitary place be made glad and the desert rejoice and blossom as the rose.

"Sweet day! thine hours two soon will cease;
Yet while they gently roll,
Breathe heavenly Spirit, source of peace,
A Sabbath o'er my soul.
Then will my pilgrimage be done,
The worlds long week be o'er,
That Sabbath dawn, which needs no sun,
That day which fades no more?"

Religious Intelligence.

MIRAMICHI, N. B.—We learn from Mr. Edward Hickson that he has removed to Newcastle, Miramichi, where he expects to remain at present. In relation to that district he remarks:—"There are four Baptist churches in this county all weak and small. The numbers as far as I have yet learned may be reckoned something like this—Newcastle, half a dozen; Black River, one dozen; North West, two dozen; Little South West, three dozen. The field however is large and some parts of it are neglected by other denominations. Labor bestowed on it would not be in vain in the Lord.

THE CROPS in these northern counties appear good, except the oats which are somewhat light and the hay which is very light.

A SAD AFFAIR occurred in Chatham about a week ago. Two young men had a quarrel and the one stabbed the other, so that he died."

BADDECK, CAPE BRETON.—To the *Missionary Board*:—Dear Brethren,—I have completed the 8 week's mission at Gut of Canso, Margaree, and Baddeck. Preached 31 Sermons, made 187 visits, and travelled 610 miles. Received in aid of the missionary fund £3. 11. 8.