

against the White Thorn, and kindled the fire of pride in the forest, so that all the trees were set on flame.

Two or three vain and proud men in a peaceful congregation have, by contending for the preference, disturbed the peace, and obstructed the prosperity of many a church, while there was no more virtue in them than there is of value in the white thorn or prickly bramble.—*Sermons by Christmas Eoans.*

For the Christian Messenger.

#### Organization of a Baptist Church at Mill Village.

The brethren and sisters residing at Mill village and vicinity, after mature consideration concluded that their organization into a separate church would enable them better to advance the interests of Christ's kingdom.—On advising with the church at Port Medway, of which they were a branch, their conclusion met with the approval of the church, and on application they were cheerfully and prayerfully dismissed for this purpose. Pursuant to appointment the meeting was held on the 7th of March, 1868. The following is the order of the proceedings: 1. Singing. 2. Reading of Scriptures. 3. Prayer. 4. Reading of the Articles of Faith and Practice.—5. Joining in the Covenant. 6. The Right hand of fellowship and Charge. 7. Prayer. The church commenced with a membership of 62 persons. They then proceeded to add to the staff of Deacons by duly appointing and Ordaining brother Thomas Munro.

REV. J. F. TOOKER, *Chairman.*  
E. P. CHRISTOPHER, *Clerk.*

For the Christian Messenger.

#### A common Mistake.

A few months ago I saw in the columns of the *St. John Christian Visitor* an article entitled, "Gerizim, Ebal and Calvary," and beginning with the sentence: "These three mountains were strikingly portrayed in one of our churches on Sabbath morning." These three mountains. Calvary a mountain. Must we conclude that the eloquent preacher, enthusiastic correspondent and able editor were all alike oblivious of the fact that Calvary is not a mountain? That in Palestine there never was any elevation, mountain, hill or hillock called Calvary? And that the term "Mount Calvary" does not belong to sacred topography but wholly to popular ignorance?

Many readers of the Bible suppose that the New Testament speaks of Mount Calvary as the scene of the crucifixion. If they were to visit Jerusalem they no doubt would eagerly seek for the elevation upon which the Saviour was crucified. They would seek in vain. None such exists or ever did. On turning to the New Testament they would find, however, that its language was in perfect agreement with their discovery, that Calvary is not a mountain or mount. Matthew in his account of the crucifixion says "And when they were come unto a place called Golgotha, that is to say a place of a skull" (Matt. xxvii. 33). Mark says "And they bring him unto the place Golgotha which is being interpreted the place of a skull" (Mark xv. 22.) John says "And he bearing his cross, went forth into the place called the place of a skull. Which is called in the Hebrew Golgotha." (John xix. 17.) Luke says "And when they were come to the place which is called Calvary." (Luke xxiii. 33.) The last quoted writer it will be observed, omits the Hebrew Golgotha. He also employs the nominative "A skull" and not the possessive "of a skull," as the others do. The word Calvary was borrowed by King James' translators from the Vulgate. It means a bare skull. The word in the original is *Kranion*; precisely the same as our English *cranium* or skull. But all four evangelists agree in calling the site of the crucifixion not a mountain or mount, but simply a place. Not mount Golgotha nor mount Calvary, but simply Golgotha or Calvary.

There are two explanations of the name Golgotha. The first is that the spot so called was that where executions generally took place at Jerusalem, and was therefore strewn with the unburied remains of those who there suffered the penalty of their crimes. Jewish law and usage however would not have permitted this imaginary and disgraceful state of things, and if they had the horrible locality would more probably have been called the place of bones than the place of a skull. The other explanation of the name Golgotha, is that it may have arisen from the place being a mount or hill bearing a rude resemblance to a skull. But this is a pure assumption supported by neither the language of Scripture nor the results of repeated and careful examinations of the place. It was

evidently the wish of the four writers of the gospels to indicate with precision the exact spot upon which the crucifixion took place. It is impossible to suppose that if it had been an elevation, they would have omitted to mention a particular that would have so greatly facilitated the accomplishment of their purpose.

Silk Buckingham, the celebrated oriental traveller, was, I believe the first to point out that mount Calvary existed only in imagination. In one of his lectures he stated that on visiting Jerusalem the first spot he sought was mount Calvary. To his profound astonishment he discovered that there was no elevation in the vicinity of Jerusalem, that had ever borne that name. He declared that he was equally amazed on turning to his Bible to find that it nowhere spoke of *Mount Calvary* but only of a *place* so called. Stanley in his *Sinai and Palestine* has established two points. There is no difficulty in identifying beyond all doubt Golgotha or Calvary, and that there is no propriety in applying to it the term *mount*, as it is almost a flat surface.

Some may be disposed to think that it is a matter of no moment that the common error of designating Calvary a mount should be corrected. A more proper sentiment is that we should seek perfect accuracy in relation to all matters of scripture. Especially should this be the case on the part of religious teachers. I neither envy nor much pity the preacher, who, having made the most solemn of themes ridiculous, by deliberately describing the Saviour toiling with his cross "up steep Calvary's rugged height," is afterwards quietly informed by an intelligent hearer that no such height ever existed except in the imagination. Let it be remembered also that errors like this form the chief stock of infidel carping and cavilling. Very frequently all that is needed to silence in confusion a noisy and offensive spouter of infidelity—is simply a correct knowledge of what the Bible actually says on a given topic. An amusing instance of this came under my notice in connection with the very matter I have been discussing. On board a steambot one day a number of passengers were conversing, when one of them stated that he had recently returned from Palestine, and while there had made many discoveries which proved the Bible narratives to be incorrect. He was indulging in sneers at preachers and their dupes when a Baptist minister at his elbow asked him to name one of the biblical inaccuracies which his personal observation enabled him to detect. The infidel at once referred to mount Calvary, which he said he went to see and found to be almost as level as the steambot's deck. "And in that," said the minister, "you had a demonstration of your own mistake, and the accuracy of the Bible, which never speaks of mount Calvary as you suppose. Reference to a Bible proved the minister to be correct, and silenced the infidel for that time at least.

M. A. H.

## Christian Messenger.

HALIFAX, MARCH 19, 1868.

#### Brightening Prospects.

We are glad to learn that a number of the churches in the province are experiencing a state of greater religious activity than for some time past. Torpor and silence are giving place to warm earnest feeling and effort. Christians are manifesting more readiness to invite their friends and neighbours to the only and all-sufficient Saviour. Formalism is being superseded by greater spiritual-mindedness. The hearts of the ministers are being cheered, by seeing that their labors are not in vain. The gospel message they bring is "good news to men" refreshing to souls thirsting for the water of life.

Christians often feel that they owe so much to Christ, their Lord and Master, that they could die for him, if it were necessary; but fail to perceive that whilst this is not demanded of them now, it is required that they should live for him; that their time, property, talents and indeed all that goes to make up life must be consecrated, and not only so, but appropriated to his service. The fact stated by the Apostle, "Ye are not your own, ye are bought with a price," is not so much a matter of theory and comfort to the christian, as it is a practical daily test of discipleship and sincerity.

The new life is made evident not so much by abstaining from wrong acts, this may be done by unbelievers and is often only the result of good moral training or a naturally good disposition; but, with this there must be a positive change, and a readiness to honor Christ as the source of all our joy in this life and as our anchor of hope in the

future. Various ways will be discovered for doing this, and where the conversion is genuine *all the life* will tend in that direction. Opportunities will be sought for giving expression to desires experienced, and although words may not be readily found, yet if "with the heart man believeth unto righteousness" the mouth will find how the "confession" is to be made, and it will be "unto salvation."

We know no reason why this should not be experienced by the masses, as well as by the two or three or ten individuals at a time, as it now is, of those who hear the gospel faithfully proclaimed. Earnest believing prayer should expect to see the windows of heaven opened and a blessing bestowed corresponding with the promises given. We hope to hear of this being experienced in many places. Let the challenge offered "Prove me now herewith, saith the Lord of Hosts, if I will not pour you out a blessing, that there shall not be room to receive it," be accepted; and faithful labor will be rewarded, yielding more joy than the joy of harvest.

EDUCATIONAL.—Friday last was a time of great interest amongst the public Schools of the Province. The competitions for "Murdock's History of Nova Scotia, 3 vols." took place in each county town. It was unfortunate, (as we are accustomed to speak,) that the weather proved unfavorable, nevertheless in Halifax a large number assembled in Temperance Hall from the various schools of the county, and continued through the day from 10 o'clock in the morning till after 10 at night, having two brief intermissions. There were about two hundred competitors. The morning was devoted to spelling, conducted by Mr. Miller the Inspector for the county, and continued with great rapidity for about two hours. The following are the names of the successful ones in spelling:

Misses Boone, McGregor, Harris, Muncey, Milligan, Bennet, Putnam, Beak, Wright, McLellan, Nugent, Bates, Masters John Small, Paul Wetmore, Lewis Wright, George Suckling, Layton McCabe, Horace Beckwith, John McKnight, Wm. Bennet, Francis Bell, Benjamin Hill, James Stanford, Charles Bennett, Edwin Miller, John Rowe.

The afternoon was occupied principally in Mental Arithmetic and Reading, these examinations were made preliminary to the evening, so that those who excelled were selected for a further test to be applied before the larger audience. The Provincial Superintendent T. H. Rand, Esq., presided, and in the evening four gentlemen: Revs. McKnight and McArthur, and Messrs. D. H. Starr and J. Farquhar, were chosen as judges. The Hall was crowded with probably about a thousand spectators who manifested the deepest interest in the competition till after 10 o'clock. The readings and recitations were finely rendered, showing a careful course of training in all the schools from which the pupils came.

In Mental Arithmetic, the following were the leading pupils: Master William Bennet, of the Brunswick Street School, answered 26 questions; Miss Katie McIntosh answered 6, and Master William Cruikshank, of Musquodoboit, answered 6. Some of these were quite difficult and complicated. The prizes were awarded to them amidst much cheering. In Declamation the prizes were awarded to Masters Lannigan, Hills and Lithgow. Singing of a number of School Songs, was interspersed with the other exercises.

The examination in English History took place on Saturday morning in the Brunswick Street School. Prizes were awarded to Wm. Calder, of St. Luke's School; Francis Hugh Bell, of St. John's School; and Wm. Gill, of St. Luke's School. Another lad named Smith was regarded as so nearly equal that the examiners expressed their unwillingness to pass him by, but there were but three prizes to be given. On this being stated, Master Bell stepped forward and said he would willingly give up his prize to Smith, seeing that he had already received one on the previous day. This generous act was immediately acknowledged by the whole company present, and three hearty cheers were given for Master Bell.

These examinations are a striking illustration of the advantages of our present school arrangements over anything we have had in the past. They will doubtless prove a fine stimulus to all concerned.

SUNDAY MORNING BREAKFASTS are a modern mode of doing good to the poor and neglected, in populous cities. The following is an account of one given in an arch of one of the London Railways:

The breakfast was appointed for ten o'clock, and before that time the guests began to assemble. It was a motley group. There were old men and women whose clothing was not sufficient to keep them from shivering; there were mechanics who bore evidence that they had enjoyed robust health, but whose faces were now

pinched by want; there were young mothers with little famished children in their arms, and there were shirtless and shoeless costermongers, whose other clothing was of the poorest character. The arch was filled by the time appointed, nearly one thousand persons being present.

The arch had been decorated with evergreens, etc., for some festive occasion in the preceding week, and this increased its appropriateness for the present occasion. Grace was sung, and each person having come provided with a cup or mug, these were filled with warm tea, and bread and butter was freely distributed. Warmth and food opened hearts and mouths; and while the conduct of all was of the most decorous character, those who were entire strangers to each other became communicative, and conversed with each other of their toils and disappointments and of their wants and woes.

When all had eaten as much as they chose, grace was again sung, and the president addressed a few words of sympathy and kindness to those who were gathered together. He then read that portion of the sermon on the mount which contains the injunction, "Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them," and made brief and suitable comments thereon. Other addresses followed, and a number of hymns were sung, among them that containing the stanza,

"The birds without barn or storehouse are fed;  
From them let us learn to look for our bread;  
His saints what is fitting shall ne'er be denied,  
So long as 'tis written, 'The Lord will provide.'"

This hymn seems to have attracted much attention. The meeting closed at half-past one o'clock, having occupied altogether, three hours and a half.

Similar breakfasts have been given on Sabbath mornings in other parts of London. Six of them were given in December and early in January in the east district, where there has been much distress, at which there was an aggregate attendance of five thousand. Some of the roughest of the roughs have attended some of these meetings but every one of them passed off without any breach of decorum. Each of these meetings continued about two hours and a half. In this way Christians have supplied food for the bodies of those who were destitute and at the same time have proffered food for their equally famished souls. The former was gladly received and the earnest attention given to the addresses delivered indicated that the latter was not entirely disregarded.

Here is a notice of one held on this side the Atlantic, at Philadelphia:

SUNDAY BREAKFAST.—The interesting mission commenced by the Tenth Baptist Church, which furnishes a warm breakfast on Sunday morning to the lodgers in the adjacent station houses, welcomed over one hundred last Sunday, with free medical advice and appropriate religious exercises. It was good to hear the words sung "I'll go to Jesus."

Our United States exchanges are much occupied with the proposed impeachment of the President. It appears the Senate received a check in its preparation for the trial, by a letter from Chief Justice Chase informing them that the court must make its own rules and regulations instead of receiving them from that body—the Senate. The labor of the Senate therefore in making the preliminary arrangements for the court were lost, and the trial is not to be hurried on as they were proposing that it should be. It seems to be a settled determination with the party having a majority that President Johnson shall be deposed.

The first five charges against the President are concerning his appointment of General Thomas to the office of Secretary of War, and removal of Secretary Stanton.

The 6th 7th and 8th charges are allegations of conspiracy to seize and take possession of the property of the United States War Department.

The 9th and 10th charges are of violation of the law in having acted with intent to control the disbursements of the moneys appropriated for military service, and tampering with the army officers.

The Senate was organized as a Court of Impeachment on Thursday the 5th inst., Chief Justice Chase in the chair, which was vacated by the Vice President of the Senate, Mr. Wade. Whilst the members of the Senate were being sworn in a question arose as to whether Mr. Wade—who would become President of the United States in case President Johnson is deposed—should be allowed to sit as one of its judges. After a considerable time occupied in debating this question the Court and Senate adjourned. On the following day the Court reassembled and after completing the organization—Mr. Wade taking the oath, but stating that he did not intend to vote on any important question—adjourned to the 13th, at which time the President was summoned to appear for trial. The court met on Friday last, and by request of the President's Counsel, the trial was postponed till Monday the 23rd inst.

It appears that the President will not appear in person, and it is probable that the objections and points of cavilling and difficulty will turn it into a solemn farce instead of a tragedy as at first supposed.