

name. &c., of the Karen supported by Bro. McCully when Bro. Smith writes me concerning it; and likewise of the Burman, in part sustained by him, as soon as one has been selected."

With reference to the Bridgewater Juvenile Missionary Society, Bro. Crawley says, "I will send the name of their preacher, and a letter from him, as soon as the appointment has been made." He adds, "For the satisfaction of all parties concerned, I propose to send, from time to time, for publication a tabulated list of the preachers, shewing who are Burmese, and who Karens, station, by whom sustained, &c., &c."

Yours faithfully,  
ARTHUR R. R. CRAWLEY.

These remarks may well encourage the supporters of native preachers in Burmah to hope, that their wishes, communicated to our general Superintendent, will receive careful attention. Now that he is again settled in Burmah, and has the whole superintendence in charge, it is presumed the same delays in communicating will not occur as when it was unavoidably transferred. It is, however, apparent that, as the distance of the field from us is great, and the Missionaries by whom numbers of the preachers are immediately superintended reside remote from Bro. Crawley, a considerable space of time must elapse after parties begin to send remittances for the support of a preacher, before they can reasonably expect to receive any definite statement respecting him. "In due season we shall reap, if we faint not."

Yours, as even,  
CHARLES TUPPER, Sec'y.  
Tremont, Aylesford, Feb. 21, 1871.

For the Christian Messenger.

SCENES AND INCIDENTS BY THE WAY FROM JERUSALEM TO TIBERIAS.

Was the subject of a highly interesting and instructive lecture delivered by the Rev. Joseph Hogg of Cornwallis before the Acadia Athenæum, Wolfville, on the evening of the 17th inst., some notes of which have been prepared, by request, for publication. Last season the Rev. gentleman gave the Athenæum a lecture on Jerusalem.—The present lecture is a continuation of the results of his tour and personal observations in the Holy Land.

The Lecturer commenced by remarking that last year many of his auditors journeyed with him to Jerusalem, walked about Zion, entered her gates and wended their way through the streets. With him they reflected on her great history, and hallowed memories of her past clustered thick upon them, while their emotions, found expression in those exquisite lines,

Oh weep for those who wept by Babel's stream,  
Whose shrines are desolate, whose land's a dream!  
Weep for the harp of Judah's broken shell,  
Weep, where their God hath dwelt, the goddess dwell!

And where shall Israel love her bleeding feet?  
And when shall Zion's songs again seem sweet?  
And Judah's melody once more rejoice  
The hearts that leaped before a heavenly voice!

Tribes of the wandering foot and weary heart  
When shall ye flee away and be at rest!  
The wild dove has her nest, the fox his cave,  
Mankind their country—Israel but the grave!

They looked forward with hope and prayer to the fast approaching time when her people should be restored, and Zion become the grand gathering place of the nations. And now they had met where they had parted, without her walls, to pass onward towards Tiberias together. On leaving Jerusalem, the attention is first drawn to the villages or ruins of old towns which crown the hills, telling the story of the time when "the little hills rejoiced on every side," and confuting the objection that Palestine could not have had the population assigned by Scripture. Among such towns are Gibeah, the birthplace of Saul, and Ramah the home of Hannah. North of Jerusalem six miles is Berah the usual end of the first days journey from Jerusalem. Those who come up to the great feasts were wont to appoint this place as the meeting point of the members of their companies and families, and from here, all being well, they set out on their second day's march homeward. Here Mary missed Jesus and returned seeking him sorrowing. These facts rebuke the cold, heartless scepticism that declares Mary to have lacked maternal love and care in journeying a whole day without missing or caring for her child.—The lecturer's party do not tarry here but press forward six miles further to sleep, perchance to dream, on the plains of Bethel. Bethel, (now Birtin) built on the de-

clivity of a hill, once a town of considerable size is now chiefly composed of wood and mud hovels. Here shepherds gather round the travellers and offer them young lambs, but the advice of their dragoman makes them wary of accepting them, for gifts of tenfold value will be asked or their gifts redemanded with revilings and threats. Here they reflect that this is the spot where Abraham first tented in Palestine, where Lot stood when he chose the fertile plains in which to dwell, where Jacob tarried on his way to Padamaram, carrying the burden of his sin no further, finding here the house of God, the gate of heaven, where he stopped on his return with the fruits of God's blessing, where the judges held their assemblies, and which was the "holy place" of the revolted tribes, whose idolatries changed it from Bethel to a Bethaven. Two ridges rising out of Bethel stretch away toward the Jordan. Two of the travellers set out on these ridges, one on each, in search of Ai. The moon is just rising when one of them comes upon large blocks of hewn stone and huge foundations, which mark the site of this ancient city. In his joy he shouts for his fellow traveller. In reply he hears the guttural voices of Bedouins break upon the stillness of the night.—Fear comes over him as he recognizes the peril to which he is exposed from these Ishmaelites whose hand is against every man. He dares call again and clamoring voices again answer. Then in this time of fear and danger, looking up to the heavens in whose crystal depths swim the moon and stars in full nightly splendor, he is enabled to feel that the God of Jacob cares for him, who shall live when their light is quenched forever, and that He will deliver him. He trusts and is delivered, for, at midnight he reaches the tent undisturbed to find his companion returned. He joys at his safety, is glad of the separation, and will ever thank God for that night's experience on the plains of Bethel.

Next morning tents are struck. As the travellers approach Ephraim the scenery grows more pleasing owing to the increase of the number of trees. Turning aside from the main route, they visit Shiloh the scene of the capture of the daughters of Israel by the Benjamites. Here the tabernacle first rested in the Land of Promise remaining there till the time of Samuel. Shiloh next to Jerusalem was the most sacred city of the Hebrews. In its present state we may see what the Lord has done to Shiloh. Returning therefrom they enter a fertile Valley twelve miles long and two wide; on their left reposes a fruitful ridge the predatory character of whose inhabitants there is reason to fear. But they reach Jacob's Well at the extremity of the valley, undisturbed. A circular mound, the ruins of a church built over the well, now mark it. Through a circular opening in the top of the mound the travellers descend into an arched chamber in the center of which is the well's mouth, three feet in diameter. The well quickly widens to a diameter of ten feet which it keeps as it passes through a bed of limestone one hundred feet. Its present depth owing to accumulations of rubbish is but seventy-five feet. It is of few spots that we can with certainty say as of this "The Lord's feet tread here." Here wearied with his journey he waited for the disciples who had turned off to Shechem to buy bread. Hither came the woman of Samaria feeling perchance a spiritual thirst. Here Jesus stripped true worship for all time of all forms. Here He held the cup of living waters to her lips and she, satisfied, passed up the vale joyously calling her countrymen to see the Christ. And here as he saw the Samaritans quickly thronging him in response to her appeal he bade his disciples look upon the already whitening harvest. The travellers now follow the foot steps of Christ to Shechem a town of 15,000, whose beautiful gardens well watered by springs are ornamented with fig, almond and other fruit trees, and filled with all the different species of singing birds in Palestine. The Musselmen gather asking *buksheesh* coupling their request with "welcome stranger may the Lord preserve thee and take thee back to thy mother." The Samaritans, few in number are shy. A youth, educated at the Mission School in Jerusalem, and who has given up his Missionary friends for the sake of a sweet little girl in Shechem, is procured as a guide. The open Bazaar sheds, the Chief Mosque, once a christian church, from whose holy precincts the "Christian dogs" are driven with threats of stoning, and the Samaritan synagogues are in turn visited. At the entrance of the latter, the party have to leave their boots in charge of a guide. All the worshippers have white linen ephods. The

service consists in the use of a litany, and many genuflexions, the eyes being kept ever in the direction of Gerizim. At the conclusion of the service, hopes of a fee induce the High Priest to show an ancient copy of the Pentateuch which their tradition asserts was rewritten by Abishai the great grandson of Aaron nearly 3500 years ago. The roll of parchment on which it is written is thirty yards long and fifteen inches wide. The Samaritans reject the rest of the Jewish Scriptures and make some slight changes in these five books; among others they bled the 1st and 2nd commandments into one, adding as a tenth "Thou shalt worship the Lord thy God on Mount Gerizim." This peculiar and few people are the only ones, the wide world over, who observe the rites of the Mosaic dispensation.

Our travellers refuse the not altogether unselfish hospitalities of the High priest, and retire to their tent to be driven therefrom by a storm of wind and rain. In the morning as they leave Shechem crowds of lepers gather about them without the gate, thrusting into their faces the stumps of hands destroyed by the loathsome disease, and staring upon them with countenances which have lost the semblance of humanity. A merciful Providence has ordained that this disease may make these terrible inroads upon these outcasts from human society and help, without incapacitating them from supplying their own necessities. Samaria is next visited: ruins alone attest its former architectural beauty. Here in the ruins of the church are, side by side, tombs of Herod and John the Baptist. Passing on through a concourse of hills they enter the beautiful plain of Esdraelon, twenty miles by twelve, but its wide fertile lands are cultivated but here and there owing to the predatory excursions of the Midianites.

Time does not allow the Lecturer to describe or mention points of interest at Jezreel, Nain and Gilboa, nor us to recount the adventures of the party with Midianites and Musselmen in the plain and towns of Esdraelon. Nazareth reached by a pathway through the hills, the roughest yet trodden, next greets our travellers. It now contains five or six thousand inhabitants, mostly kindly disposed christians. Its numerous gardens are surrounded by the prickly pear, which there attains the size of a tree. Outside of it are the fountains where Mary no doubt frequently came for water, accompanied, as are the women now, by her son. Here they met and enjoyed conversation, mingled with a degree of fun, to which one more serious objects, with some beautiful Nazarine women, whose jewelry and dress show life to be the same as 1800 years ago. The Convent of the Annunciation, the church and grotto of the Advent, and the precipice from which the Nazarines sought to hurl Christ are in turn visited. The outlook from the top of the hill overhanging Nazareth is grand, away to the North and West stretch the blue waters of the Mediterranean. South is Carmel. Yonder the hills of Bashan, Hermon the Mount of transfiguration, and Tabor, greet us. The lecturer as he overlooked this extent of country wondered whether during those thirty years of Christ's life, the history of which is so meagre, he did not go through these villages on mission tours. Who may give the record of those years spent in preparation for his work. Nazareth awakens varied recollections. Its history and glory lies wholly in the New Testament. Here Christ dignified toil by those years of manual labor, teaching a grand lesson for those who are preparing for life-work, which should be to swell the chorus of the psalm of Tabor and the psalm of love, to clutch error by the throat, to drive oppression out and lead freedom in, to train capacious souls, and to lead the people not away from the old, but to the new, Jerusalem.

For the Christian Messenger.

SUNNYSIDE.

CANNING.

Our friends paid us a social visit on the evening of Feb. 2nd, addresses were made by J. S. Witter and D. B. Newcomb, Esqrs., and Revs. Jacob Whitman and Joseph Hogg. A sumptuous tea was provided, and on retiring the company left behind them cash amounting to \$89.74, and useful articles \$58.35. A few days afterwards friends from the mountain visited us with ten loads of wood, amounting to seven cords, worth \$17.50. This latter was better than money. Total amount \$165.50. May these expressions of good will from our people encourage and stimulate us to labor for their good more and more.  
Yours in the Lord,  
D. FREEMAN.

NEW GERMANY.

Dear Brother,—

Although admonished in the Word of God to let our alms be in secret and not to do as the hypocrites do in the synagogues and in the streets, yet it appears to be the practice to acknowledge donation visits in the Messenger. Still I suppose that which the Donor's "right hand is not to let his left hand know," the Donee may be allowed to "proclaim upon the house tops."

So in regard to giving, my friends in New Germany and also in the other parts of my field of labor have not been backward. Their gifts have been constant and yet they have had special seasons of giving; e. g. our friends at the Branch invited my wife and me to meet them at the house of Bro. Wm. Wagner, Junr., on the night of the 2nd of January. Notwithstanding the state of the roads being very bad a goodly number were present, and at the close of the evening left with us the very handsome sum of \$50.00.

On the evening of the 9th of January a similar party from New Germany took possession of our house and having spent a very pleasant evening departed leaving with us \$54.00.

Again on the evening of the 2nd of Feb. our friends in Foster Settlement invited us to meet them at the house of Mr. Jacob Wentzel, Sen., when they displayed the "riches of their liberality" in presenting to us the sum of \$66.73.

At each of the above parties a good tea was provided by the Ladies; addresses were made full of encouragement; and the bond of union between minister and people greatly strengthened.

That the blessing of God may rest upon the givers shall be the prayer of their unworthy pastor

WM. E. HALL.

For the Christian Messenger.

IN MEMORIAM.

JOHN McMILLAN, Esq.,

of Isaacs Harbor, departed this life Dec. 30th, 1870, in his 60th year. He was sick but a few days which he bore with christian patience. Brother McMillan was born at Lewis Head, Shelburne Co., came to Isaacs Harbor in 1835. In 1852 he professed religion, and was baptized by the writer. Bro. McM. became a member of the church in that place, and remained in connection with the church until his death. Bro. McM. had been doing business for some years past, and the Lord blessed him in it. He was successful, and will be very much missed by the church and people of the Harbor, and of the Harbors around.—Bro. McM. was good to the poor. The people have all lost in him a kind brother and friend, I hope the Lord will raise up some to fill his place. Deceased leaves a sorrowing widow, ten children, and a large circle of relatives and friends to mourn their sad bereavement. His funeral on the first day of the year was a solemn occasion, and was improved by the writer from Heb. iv. 7. "There remaineth therefore a rest to the people of God." May the God of all grace sustain the bereaved family.—Com. by Rev. Henry Eagles.

Religious Intelligence.

NEW YORK.—The following paragraph, which will interest a number of our readers, we find in the New York Examiner and Chronicle of the 16th Inst:—

The Sixth street church of this city, Rev. H. Angell pastor, though located in the midst of a foreign population, and suffering greatly from the removal of its members, still successfully maintains its position. The congregations are good, and the church is united, entirely free from debt, and has hitherto met all its current expenses, while occasionally rendering aid to other benevolent enterprises. They have had several accessions recently by baptism, and there are other candidates and inquirers. The pastor, though invited to other fields, has felt constrained, by the uniform kindness and sympathy of his people, to remain and toil on with them. The church is looking hopefully for a share of the blessing with which the Spirit is visiting the churches.

BRANTFORD, ONTARIO.—On the 12th inst, the Rev. John Alexander, pastor of the Tabernacle Church, Brantford, baptised 8 persons on a profession of faith in Christ. A very large congregation assembled on the occasion.

Provincial Parliament.

HOUSE OF ASSEMBLY.

TUESDAY, February, 21st.

The House sat with closed doors for about two hours. When the doors were opened it was nearly 5 o'clock.

Petitions were presented for roads and other local objects by Messrs. Hill, Landers and Campbell.

Mr. Desbrisay, chairman of the Committee on Local and Private bills reported in favor of the bill to regulate the practice of dentistry.

Mr. White introduced a bill to amend the Act relating to Mines and Minerals.

Mr. D. McDonald presented a petition, praying for a change in the assessment law.

Mr. Landers introduced a bill to amend the Act incorporating the Rothsay Lodge of Free-masons, in Annapolis County.

The Provincial Secretary laid on the table a return from the Audit office of the Dominion, embracing a statement of the standing of the subsidy and interest account between the province of Nova Scotia and the Dominion, on Jan. 1st of the present year.

The Legislative Council, by message, informed the House that they had agreed to the following bills:—To incorporate the Onslow Cheese Manufacturing Company; To amend the Act incorporating the Eastern Railway Company; To provide for the building of a bridge across the Annapolis River; and the bill to amend the Act incorporating the General Mining Association, and the Acts in amendment thereof.

Mr. Desbrisay presented the petition of Mr. Lewis P. Fairbanks, respecting property rights in the Dartmouth Lakes, referred to a special committee.

House in Committee on bills passed the bill to incorporate the Joggins Coal Mining Company.

The House resumed and Mr. Hill moved for the second reading of the Bill providing for the trial of Controverted Elections.

He went into some explanation of its provisions, and shewed in what respects it corresponded with the British Act, the New Brunswick Act and the Act now before the Ontario Legislature. Mr. Purdy seconded the motion and expressed the opinion that it would be a vast improvement on the present mode of dealing with controverted elections.

Mr. Dickie moved that the bill be deferred three months.

Mr. Kidston seconded the motion. The principal argument urged against the change was that the Judges were appointed by the Dominion government, and it would give them the opportunity of deciding unfairly, and on a matter which did not belong to their functions.

The Attorney General also spoke against the bill on the ground that it would encourage election controversies, and bring expense on the Public Treasury.

Mr. Morrison wished to speak but as it was getting dark an adjournment was moved and carried.

WEDNESDAY, 15th Feb.

The House again sat for some time with closed doors; it is supposed the controverted Halifax election was before the House.

Mr. Balcom introduced a bill to regulate the franchise in the City of Halifax.

The Attorney General presented a petition from Fisher's Grant, Pictou County, for aid towards building a public wharf.

Mr. Chambers introduced a bill to incorporate the Trustees of the Baptist Church at Truro. Received and read a first time.

Hon. Pro. Secretary laid on the table a copy of the Financial Returns for the past year of which the following is a summary:—

Table with columns: REVENUE, By Balance Jan. 1st, 1870, Cash Crown Land Department for land sold, Do. Hospital for Insane, Do. Mines, Do. Miscellaneous, Do. Railway Damages (Pictou Railway), Do. Agriculture, Do. Royalty on Coal, Do. Marriage Licenses, Do. Fees, &c., Provincial Secretary's office, Do. Dominion of Canada, Subsidy, Do. Private Bills, Do. Trespases, Do. Interest, Do. Commissioners of Poor.

Table with columns: EXPENDITURE, To cash paid Advances, Contingencies, Coroner's Inquests, Criminal Prosecutions, Crown Land Department, Education, Hare's Lot, Immigration, Legislative Expenses, Local Works, Mines, Miscellaneous Expenses, Poor's Asylum, Provincial and City Hospital, Public Printing, Salaries to Officers of Govt., Steamboats, Packets & Ferries, Transient Poor, Railway Damages (Pictou Railway), Marriage Licenses.