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EDITORIAL NOTES.

THE *Bengal Christian Herald* gives a portion of the remarkable speech on education in India to which we referred last month. That speech, delivered on the occasion of the laying of the foundation-stone of the Free Church Female Orphanage, Calcutta, does not appear to have been quite so satisfactory in all respects as the *Times* correspondent seemed to represent it. Mr. Campbell, the Lieutenant-Governor, was perfectly unhesitating in his condemnation of the attempt to educate women without religion. But in regard to men he thought the case somewhat different. *They*, he said, came under the influence not of religion only, but of patriotism, and philosophy, and philanthropy, and the effect of godless schools on them was less to be feared. To this reasoning, as utterly inconclusive, the *Herald* strongly objects, and pleads for a far wider extension of the new policy than is as yet being dreamed of by the Government. It argues that the missionary societies can never overtake what even Mr. Campbell admits to be most desirable, the religious education of the women of India, and it pleads that the Government shall not press the "neutrality"

idea to death, but frankly offer a knowledge of Christianity as well as of physical science to the whole people. It is quite possible that there may be serious difficulties in the way of carrying out any such plan as this. But our hearts go with our Bengal Christian contemporary, when it says:—

"Whatever ideas of the rights of Government might obtain in Europe, we feel quite sure that it is incumbent upon Government to teach that which it considers good for the people, especially in a country like India, where the Government is admittedly more enlightened than the people whom it governs. It would be wrong, of course, to force any form of religion upon the people, but we do not see what objection there can be in offering to them that religion which it considers best. Such an offer in these days of enlightenment can never for a moment be supposed as opposed to the religious convictions of the Hindus or Mohanmedans. The existence of so many mission schools in which the teaching of Christianity constitutes an essential part would give the lie to such a supposition. It is high time, therefore, that our Government should awake to its duty, and undertake that work itself which it would leave to be carried on solely by the different philanthropic religious bodies of Christian Europe and America."

We are glad to learn that the vexatious law which prohibited the residence of Europeans in

have at once seen that our Galata German school is a well-organized and a popular school, and offers large opportunities for a devoted labourer to spread the gospel among this crowd of children—and through them to the parents. Their houses are at all times open to the teachers, and in visiting them they can freely converse on the all-important subject of the gospel. Of course they will meet with objections and with opposition, but as often with ready listeners to the gospel message. Precious truth has been sown in that school for more than a generation, and some souls have not only received good impressions, but these were in the Lord's own time brought to maturity, and led to true conversion of heart. So Mrs. Back in Jerusalem, who is now an excellent Christian, and does a great deal of good in the ancient city. Two recent cases are mentioned in the last annual report of the well-known mission in Kishinew, in Bessarabia. Three years ago a girl that was in Miss Henry's class said one day to her,—“I love the Lord Jesus; I would like to hear more about him.” Of course an especial interest was taken in the child, and she visited Miss Henry on the Saturdays, and at other times. She read privately the Bible, and other Christian books. But the remarkable thing was that at that very time her father was an inquirer in Kishinew, and was baptized there that winter. The longing in the child was surely in answer to prayer. The father came here, and wished to fetch the whole family to Kishinew; but the wife opposed it. We helped him to get away Bertha; a year or two later he got away the boy. The mother is now dead, but the two children are baptized, and well cared for in a Christian boarding-school at Kishinew. Bertha will be about thirteen, and may turn out a promising, useful woman. Such cases are calculated to encourage our teachers, and those especially interested in school-work. The new appointed teacher will find on her arrival that she comes to a ready field, and to a popular school. Mr. Leonhardt visits every Saturday among the parents, and feels greatly encouraged in his work.—Yours truly,

ALEX. TOMORY.

MODERN JERUSALEM.

BY S. J. M. EATON, D.D.

THERE is but one road in all Palestine, and that leads from Joppa to Jerusalem, a distance of thirty-six miles. This road was made a few years ago by the Turkish Government. Through the remainder of the land the tourist finds his way over narrow paths, climbing steep precipices and across ploughed fields, and even through fields of grain, without protest from the owners. And, indeed, there is little need of roads, for there is not a single wheeled vehicle in all the country. Camels, horses, mules, and asses do the work of carrying passengers, baggage, freight, and even the fuel needed for the cooking during the journey.

The road from Joppa to Jerusalem is a romantic one.

It leads first over the plain of Sharon, where the flowers are crushed beneath your tread, and then through the gorges and over the hills and mountains of Judah Benjamin. There is an ascent of two thousand six hundred and ten feet on going from Joppa to the Holy City, so that the way is necessarily precipitous. The hills and mountains look bare and barren, but a close examination reveals the fact that at one time they were all terraced and held under cultivation. Water is scarce, and timber wanting altogether. There is hardly a tree of any size save those planted for fruit, such as the fig, the olive, the mulberry, the carob, and a few others.

Our first walk at Jerusalem was to walk clear around it outside the walls. This can be done in an hour, as the walls are only a little over two miles and a half in circuit. Going around by the Jaffa Gate you are soon on the summit of Mount Zion and by the side of the tomb of David. The highest portion of Zion has been, strangely, left out in building the present walls. You pass on and see the Valley of the son of Hinnom on your right. Soon the Mount of Olives appears, with its sunny slopes covered with olive-trees. Then you look down upon Gethsemane, with its associations of awe and love, and then past the Golden Gate and around by the Grotto of Jeremiah to the camping ground.

The population of the city is about twenty thousand. Of these one-third are Israelites, seven thousand Mohanmedans, and some five thousand nominal Christians. These are divided into various sects—Greek, Latin, Armenian, Coptic, and Abyssinian. The Israelitish quarter is near Mount Zion. They come from all lands, have little employment, are poor, and are generally supported by their brethren in Europe and America. They flit about like ghosts; yet they love that spot above all earth besides. The dearest wish of their hearts is to die and be buried on the side of the Valley of Jehoshaphat.

The Temple area, or Haram, is the central point in the whole city. It is in the south-eastern corner, and occupies a large space. The Mosque of Omar occupies the site of the Temple, and is the most unique building in the world. The chief object of interest in the Mosque is the Sacred Rock. This lies under the dome, a huge mass of limestone, about fifty-five feet square, and some six feet above the floor of the Mosque, with a large cave underneath. Many suppose this rock to be the threshing-floor of Araunah the Jebusite, on which David erected his altar, and the platform on which stood the great brazen altar in the Temple. Much of the foundation of this area is yet perfect in its masonry, and supposed to be the work of Solomon. The area itself is fifteen hundred feet in length, and one thousand in breadth. It has been thrown open to Christians but a few years ago.

What about Calvary and the Holy Sepulchre? Tradition locates these sacred places at the site of the present Church of the Holy Sepulchre. This edifice was com-

menced A.D. 325. The Sepulchre as shown is about seven feet in length and six in width, and contains a single niche. Here the faith of many locates the place where the Lord was laid for his brief slumber. Calvary is located under the same roof, near the place where a remarkable crevice is seen in the rock, as though caused by some violent concussion. The senseless worship that is practised there disgusts one. But after all the objections that are raised as against this site, it does seem as though the traditions, that run back to the third century, should be authority in the matter. Surely, Chris-

tians would never forget the place where the Lord was crucified and buried, during the space of a hundred years.

About a dozen years ago the great quarry was discovered from which the stones for the Temple and walls were brought. It runs directly underneath the city, and is of vast extent, reaching, in a direct line, seven hundred and fifty feet, and being some three hundred feet in circumference. In this quarry are stones in all stages of preparation, with an immense mass of debris. The roof is supported by natural columns left standing during the progress of the work.

THE CONTINENT.

CONVENER.....T. CLEGHORN, Esq., ADVOCATE, SHERIFF OF AROYLE.
SECRETARY.....REV. P. HOPE, B.D.

OUR WINTER STATIONS.

At all our winter stations the work of the Church during the past season has been eminently encouraging. We do not here refer to our regular settled charges, as Pau, Nice, Florence, Leghorn, &c., of which, however, the same thing may be said, but of those which have been temporarily supplied by ministers from Scotland. Of course we must, for this season, include Rome in this category, though it was our minister at Genoa who occupied this important post, having as his genial and efficient coadjutors Drs. Ker and M'Gregor. But we have specially in view such places as Cannes, Mentone, and Montreux; and regarding these very gratifying accounts have been presented to the Committee.

CANNES.—The generous gift of a place of worship by Admiral and Mrs. Pakenham, has put us in possession of a commodious church, and as the transfer has been completed, it is now the actual property of the Free Church of Scotland. We need not say that the services of Mr. Grant of Ayr, during the winter, have been highly valued. In a recent letter Mr. Grant says:—

“Though many of my hearers have left Cannes, their places are more than filled by new comers. The ‘chapelle’ is now full on Sabbaths, and half full at the prayer meeting on Thursdays. My congregation wished me to have a forenoon service also; but until the ‘chapelle’ was really ours, we could not well move in the matter. And at last we thought it better not to disturb the French congregation for the sake of six weeks. But Lord Dalhousie has kindly opened his drawing-room for a service at 11.45. With this and three prayer meetings my hands are full. But it is pleasant to find the people so greedy of the Word. I am every day more deeply interested with my work here, not only in the public meetings, but still more in private conversation with individuals.”

MENTONE.—Mr. Grierson, looking forward to the close of his labours at Mentone, says:—

“The work here has been most interesting. I may truly say there has been a deep and steady interest manifested by our little congregation in the preaching of the gospel both on Sabbaths and week-days. The attendance, too, has been

much increased. At the dispensation of the Lord's supper I may say the hall was full, and thirty-six persons in all—members of the Established, Free, United Presbyterian, Lutheran, and some of the American Churches—sat down at the Lord's table without a jar: a striking illustration of the communion of saints.”

MONTREUX.—Let me say a few words, writes Dr. H. Bonar, in favour of Montreux:—

“Its importance as a station does not arise from the number of Scotchmen or Presbyterians located or sojourning there. But of other nations and Churches there are many. Danes, Swedes, Russians, Poles, Germans, Hungarians, Dutch, Swiss—all congregate at Montreux and its neighbourhood for four or five months. They are not passing visitors, but strangers settled down for a season in this milder climate to escape the inclemencies of a northern winter. They are of the higher classes, and most of them understand English well, and speak it with wonderful accuracy both of accent and grammar. Their ears are open to the gospel, and being in many cases invalids, they are very accessible and impressive.

“Besides these continental nations, there are many English and Irish Episcopalians, and not a few representatives both from the American States and Canada. The gathering of different nationalities here is quite peculiar, and will not, I believe, be found to the same extent anywhere else. So also I may say of the Churches represented here—Greek, Lutheran, Hungarian, Episcopalian, Presbyterian, and Congregationalist. The new church holds nearly 200; and at my last service there were present about 180, and at the Lord's table we had 76 communicants.

“I would add that Montreux is only one of a number of Swiss villages along the lake, all of which are studded with hotels and *pensions*—Clarens, Tavil, Vernex, Veytaux, Chillon, &c. Our new church is in the centre of these, and very accessible.

“The above brief statement will show the importance of Montreux as a station for our Church to occupy, and as a centre of evangelical light, not only to the adjoining region, but to the Continent in general. The sojourners here carry back the gospel to many lands, and as they are generally of the higher classes (many of them nobles), the influence which they may exert in their own sphere and nation is not easily estimated.

“The Misses Harley have done very much for the station,