

There are two principal streets which run through the city from east to west, the one entirely through; different parts of which bear the different names of the street of the palace, and the Via Dolorosa; and south of this, the street of David, which extends to the east as far as Haram, or the grounds occupied by the Mosque of Omar; and one extending north and south from near the Gate of Zion to the Damascus Gate. There are, of course, a multitude of other short and crowded streets. The two last named streets, which divide, by their crossing, the city into four unequal parts, define quite clearly the four quarters of the city, or the portions assigned as the residences of the different nationalities, or rather religions. The Jews' quarter is the south-east; the Armenian, the south-west; the Christian, the north-west; and the Mohammedan, which, of course, is the lion's share, being much the largest, the north-east. These several "quarters," if we except Mount Moriah, which is occupied by the Mosque of Omar and the several buildings and grounds connected with it, correspond quite exactly to the four mounts or hills on which the city is built. Mount Zion, which is occupied by the Jews and Armenians; Akra or Calvary, occupied by the Christians; and Bezetha, occupied by the Mohammedans. These hills, however, have been so graded down and the valleys which separated them so filled up, by the events of the last 3,000 years, that the city presents within the walls only a slight unevenness of surface.

Returning now to our place of observation, and standing with our face to the east, there is right before us, coming up almost to the walls of our hotel, the large Pool of Hezekiah, still containing water, but discoloured and dirty-looking, used for bathing, I believe, and not for drinking. To our left, and almost within calling distance, rambles and rises the vast irregular pile of buildings, of various architectures and ages, known as the church of the Holy Sepulchre; built over the traditional site of Calvary and the Garden in which was the tomb where the body of Jesus was laid after the crucifixion. This is surmounted by several domes, one towering above all the rest.

Directly to our right, a little further away, and occupying what must anciently have been the summit of Mount Zion, are the Armenian convents of St. James, St. George, and the Olive Tree. Beyond these, and outside of the city walls is the Cœnaculum, which contains the reputed upper chamber where our Saviour ate the last pass over with his disciples; and joining this, is an ancient mosque, called the Tomb of David, and is supposed, with reason perhaps, to cover his ashes.

Directly before us, and at some distance—indeed, on the other side of the city from us, and across the slight depression which still marks the course of the Teropian valley, rises the Mosque of Omar, standing near the centre of the broad area, of some thirty acres, which was levelled off by Solomon, for the temple and its grounds. This mosque is by far the most imposing of all the buildings in the city, and is one of the half-dozen, or less, most renowned edifices in the world; and from its site and the associations which cluster about it—if we except the Church of the Holy Sepulchre—the most sacred structure in the world. Standing thus quite by itself, upon its broad and elevated platform, it has every advantage to make the most marked and striking impression. Beyond this, and rising far above it, forming a kind of background, is the Mount of Olives, crowned by the Church of the Ascension, while still beyond, filling the whole eastern horizon, loom up the soft and shadowy, but solemn and mysterious Mountains of Moab; and partly behind and to the right stands, in antique homeliness, the Tower of David, with an old rusty cannon in one of its embrasures, which is fired off at sunrise and sunset. This is Jerusalem as I see it, and ever shall, for it is fixed in the tablet of my heart, when viewed from the level roof of the Mediterranean Hotel.

If one will take an ordinary plan of Jerusalem, which he will find in Barnes' Notes on Matthew, or even a blank piece of paper, and draw a square, and then the lines I have indicated as streets, and exercise a little imagination and invention, he cannot fail to get a very good conception of the Holy City, especially when he remembers that on the east and west, and south, just outside the walls, run deep ravines, with bare and broken hills rising beyond them.

S. GRAVES, D. D., in the Baptist

Educational Record.

ENDOWMENT NOTES.

Within a year and a half notes have been given towards the Endowment of Acadia College, amounting to many thousands of dollars. It is very important that prompt payment should be made, according to the terms of these obligations. Notes are not endowment, however honorable may be the intentions of the parties who gave them, by reason of the thousand contingencies which cannot be foreseen in the lives of so many individuals, such promises will prove to a large extent delusive, if they are allowed to remain unfulfilled for any length of time.

There is no occasion for delay on account of the risk of investments. The committee having that business in hand, have proved their fitness for the office by nearly twenty years of successful service. Some of them have subscribed a thousand dollars each to the recent addition to the Endowment, and when they ask men who have signed twenty, fifty or a hundred dollars, to pay promptly, they only ask others to do what they have themselves done.

Besides, any one, by a little thought, can see that it is impossible for the Treasurer to meet his obligations promptly, if he must depend on so many, and oftentimes uncertain, sources of income. If fifty men have given notes for one hundred dollars, it is not probable that more than ten of the fifty will pay the interest regularly, and without waiting to be asked for it. To the forty others the Treasurer will be obliged to write, reminding them of the promise to pay. This will call for considerable labor and expense, and the answers for still more—to say nothing of the vexation likely to rise out of the forty, not more than twenty-five may think it worth while to make any remittance. Let notes for \$2,000 be held by two hundred men in different parts of the province, and the difficulty and annoyance are increased fourfold. Business cannot be conducted successfully on such a plan. The funds must be concentrated and invested in large sums with ample securities. Let the subscribers contrast the trouble of collecting the interest on two or three hundred notes given by parties representing all the counties in the province, with the ease with which the interest due on twenty debentures, if a thousand dollars each, is obtained, and all who have any appreciation of right methods of business will say at once, let us pay.

The Treasurer informs us that payments are being made on the new notes. In some cases, the full amount has already been forwarded. This is encouraging. We hope the work will go on, and that soon the amount of every note will be added to the Endowment.

The meeting of the Governors resident in New Brunswick, and other friends of the College, in St. John, on the 2nd inst., has been followed by good results. It is clear that there are ministers and laymen in that province, who are as open and decided friends of the College, as any in Nova Scotia. This fact must be recognized, and every thing possible should be done to aid these men in their attempts to arouse greater interest in the work of the College. Injustice has been suffered by reason of indiscriminate criticisms and complaints. If every body is not friendly, that is no just reason for rebuking or neglecting actual friends. It appears, also, that many of the leading Baptists in that province judge it to be important that the Theological Department should be continued and improved. They say that a large amount of money can be obtained there for this specific purpose. A great work, in the way of enlightening the people in regard to higher education, is yet to be accomplished. It will demand faith and energy. But the men who have given themselves to it, possess the needed qualities. Nothing can be gained by delay. Many and great advantages will be secured, if the effort to raise \$25,000 in New Brunswick, for the college, during this year, shall be successful.

Some one has sent a letter to the *Journal of Education*, in which he proposes the question, whether a section may expend the public money on its schools, without any assessment on its rate-payers. We are not prepared to speak of the special provisions of the statute, nor of the discretionary power granted to the Council of Public Instruction. But the question seems

to arise from a misapprehension of the principle on which the school law is based. We have free schools just as we have free roads. Special grants are made for bridges and roads of difficult construction, in order that the expense of these works for the public use, may not press too heavily on the people in the neighborhood of them; but the roads in any inhabited district are to be considered as belonging to the people of that district, and they will clearly show what sort of people live there. In some sense, the schools are under the control of the government; but in a fuller and fairer sense, the schools of any district belong to the people living in it; and they must be what the people make them. Experience has shown that the most just, economical and convenient method of supporting schools for our children, while they live at home, is that of general assessment. This method has been voluntarily adopted by a majority of the people. It is wrong, therefore, to speak of compulsory taxation for schools, any more than for roads. Every man that is a man, is willing to meet his portion of the expense necessary for good roads in his vicinity; and every man should be as willing to bear his part of the expense of having good schools. A grant-in-aid is made from the public treasury. But, except in sections smitten with poverty, the greater part of the money needed for public schools should be raised directly by the people themselves. No government can do much for a community that will deliberately inquire, how mean will the law allow them to make their school. The present law permits the people to make their schools as good as they please, and the less they depend on the government and the more they do themselves, the better it will be for them.

Correspondence.

For the Christian Messenger.

THE SALVATION OF INFANTS.

DEAR SIR,

Your Correspondent "Elihu" is doubtless aware that on some subjects Scripture is almost entirely silent. Theology, in regard to those subjects, is mostly made up of conjecture or inference. We ought to be very modest in our assertions on such points. The longer I live the more fully am I convinced that many would-be divines have great need to take care lest they "darken counsel by words without knowledge." Catechisms and creeds are good enough in their places, but if they are used as chains and men's minds are fettered by them, it is all the worse for true divinity. The tendency to dogmatism is as foolish as it is injurious. Some men are mortally afraid of saying, "I do not know"—a confession which must be frequently made by all true scientists, be the science what it may. "Elihu" asks whether "all infants will be among saved souls in another world." I believe that they will; but I have contented myself with maintaining that they cannot be lost, for this reason, that, according to the uniform statements of Scripture, lost souls perish on account of their own sins.

Is it certain, he asks again, that "infants know no sin?" It is certain, I think, if the apostolic definition of sin is correct—"Sin is the transgression of the law."

Once more—"Why is it that they suffer? How is it that infants die?" The only answer is, that it is God's will. It was his constitution, that Adam's sin should affect his posterity; and he is "holy in all his ways, and righteous in all his works." Suffering, in itself, is no proof of sin. All animals suffer, and suffered long before man appeared on the world. "The whole creation groaneth and travaileth in pain;" but the creation has not sinned.

In reply to the question, whether it is certain that no infants die eternally, I can only refer "Elihu" to the paper on "the fall of Adam." It is unnecessary to repeat the observations contained in it. But the supposition that an infant may be lost is so monstrous that I wonder how any one can entertain it for a moment.

"Elihu" asks whether infants "experience all this"—referring to the enjoyment of the blessings of salvation. Certainly not, on earth. What change takes place when they die, we do not know. It may be that their powers are developed—that the benefits of the Saviour's death are applied to them—and that they are enabled to enjoy these

benefits. If so, the majority of mankind will be saved.

But, as I hinted before, we must beware of dogmatism.

Hannah More says, in one of her "Sacred Dramas" (I quote from memory, and will not vouch for verbal correctness.)

"Enough to animate our faith we know,
But not enough to soothe the curious mind
Of vain philosophy:—enough to cheer our
hopes,
We see—the rest is hid in clouds."

Ritualistic Churches are very positive on this subject. "Baptism, as they dream, cleanses away original sin, and the infant, whether plunged or sprinkled, becomes a member of Christ, a child of God, and an inheritor of the kingdom of heaven." But, "to the law and to the testimony."

Yours,
SENEX.

Jan. 9, 1874.

For the Christian Messenger.

To the Editor of the Christian Messenger.

DEAR SIR,—My attention has been called to a letter in your issue of 31st ult., by Rev. Mr. Steele, Amherst, in which he makes some remarks on a lecture lately delivered by me before the Y. M. C. Association of that town. I regret the tone of these remarks and fear they are calculated to do harm.

Mr. Steele says he "learned from those who were there, as well as from Mr. Campbell himself on the following day, that he considered the close communion of the Baptists to be a great barrier to the Unity of the Church." And below, he states that "this was introduced in a lecture before the Young Men's Christian Association," and attacks not only me but the Association accordingly. Now, in the first place, assuming his statement to be correct, why attack the Y. M. C. A., and do anything to lessen the usefulness of an institution so excellent in character, and already so fully owned of God, when it is manifest they could not know all I was to say, and were responsible only for inviting me to lecture on "The Unity of the Catholic Church." If I am not a proper person to lecture for a Y. M. C. A., or if my subject is unsuitable, they are to blame, but not otherwise. If I have said anything improper in my lecture, as they could not expect it, the blame belongs wholly to me, and it was very wrong for Mr. Steele to lay any part of it on the shoulders of the Association.

In the second place, if Mr. Steele has as much work as I have, and as little time for writing for the papers, it is a pity he should waste any of it in complaints against a fault, without first making sure that the fault was committed. The fact is there is a confusion between what was said in the lecture and what was spoken privately in the freedom of brotherly intercourse. All the latter part of the lecture was extempore and I cannot therefore give the words used, but I have a clear recollection of what I said, and also the notes which I held in my hand as a guide. I did not say, there, that "the close communion of the Baptists is a great barrier, &c." Under the head of Hindrances, I mentioned several things, but not this. But a little later, under the head of Helps, I closed by referring to Communion together in the Lord's Supper, saying that I should little more than mention it, as the feelings of some were tender on the point, but that I must state my conviction that as this was given in Scripture as an expression of our essential oneness, so it would be a help in the promotion of other manifestations of it. I justified this statement by referring to the words (in 1 Cor. 10; 16, 17.) "The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread;" and simply showed, I think in a sentence or so, that the meaning is that, as we, being many, are spiritually one bread and one body, through our union to Christ by faith feeding on his body as the bread of life, and as this ordinance is the visible expression of that spiritual feeding, so it is also of that spiritual oneness. Let Mr. Steele take the trouble which he should have taken at first, to enquire carefully of those who were present, and I think he will learn that this is the substance of what was said. And was there anything uncourteous in that? He will hardly say so. To single out and name the Baptists, though they are not the only close-communicants, to charge their practice with being a great barrier to christian union, is one thing; to state the conviction that inter-communion would be promotive

of union, is a very different thing. The former I did say in familiar, brotherly intercourse with Mr. Steele, when it was expressly agreed by us that we were to speak out freely without fear of offence being taken; but it would be subversive of the very object I was seeking, to say it in a lecture before the Young Men's Christian Association. And generally, I prefer to state what seems to me positive truth, rather than to name and attack the error arising from neglect or disbelief of that truth. Now, is it to be maintained that a lecturer is never to express a conviction which is opposed to that of some of his audience? Even in politics, I admired Jenkins for the frankness with which he spoke out his mind when it was opposed to that of many who were hearing him, and perhaps to my own. The Rev. Mr. Pitblado lately addressed the Teachers' Association, and argued most strongly and plainly against the views as strongly and conscientiously held by others there. Yet no one, so far as I am aware, has taken him to task for expressing his extreme voluntarism in an association some of whose members hold the principle of a State Church, and the duty of the State to teach the principles of the Christian religion to its youthful subjects. And when Spurgeon was going to preach in Exeter Hall, and was advised to avoid the presentation of such doctrines as were disliked by some of the denominations forming his mixed audience, he spurned the suggestion, declaring that he would preach what he believed to be the truth. Surely christians are not to allow in themselves such a spirit as will take offence at the respectful and kindly expression in public, of opinions opposed to their own. How are we ever to arrive at unanimity, except by each thus freely stating and supporting his views in a candid, humble and loving spirit. The weakness of our love would render it unwise at present to select a subject for lecture in a Y. M. C. A. on which the members held strongly opposed views; but if, in the treatment of any suitable subject, a controverted point lay in his way, the lecturer would seem to me to manifest miserable cowardice, and also to insult his audience as weak and irritable, if he passed it by untouched. Let him only speak respectfully, humbly and kindly.

And this brings me to notice a sentence of Mr. Steele's which I much regret he would write. He is not ignorant, he knows the meaning of the word "perverse," and yet he says, "We have imagined that the perverse practice of our Pædo-baptist friends, &c." Had he said "mistaken," or any such word, I should only have laughed; but when he says "perverse," I am indeed saddened. Does he mean it? Then, truly, he is right in refusing to allow us to sit at the Lord's Table with him; on that ground I justify him, as on that alone; but, if so, he is wrong in holding any fellowship with us as Christians. If we are guilty of perverse practice he has no right to admit us to his pulpit, or to join with us in any religious work, he had no right to call me "brother," or to speak so warmly and fraternally to me. But if he does not mean it, he should not have used so utterly unjustifiable a word. Ah! this, and not kindly utterance of opposed opinions, is what does harm, and is to be condemned.

Yours faithfully,
JAS. FRASER CAMPBELL.
Halifax, 10 Jan. 1874.

The Christian Messenger.

HALIFAX, N. S., JANUARY 14, 1874.

PAUL AND CHRIST: A PORTRAITURE AND AN ARGUMENT, BY J. M. CRAMP, D. D. London, Yates and Alexander; Halifax, N.S., Stephen Selden; Montreal, Dawson Brothers, pp. 198.

The following review of this latest work of Rev. Dr. Cramp, is submitted by a friend:—

Its type and form are pleasing to the eye. Its contents are simply and naturally collocated.

The book may be read for a devotional or an intellectual exercise. It is both Bible Doctrine in order, and christian life and character begun, developed, and completed.

A brief outline of Paul's life, in order of time, is spread over the first twenty pages. It is a compendium of his biography collected from the Acts of the Apostles. It is a brief survey of his earthly pilgrimage. Along this course of his life, thus indicated, his christian character is developed—

Christ is introduced into the world, home of the Cyrenians comes rabbi—He soon death, stands of those the hea persec usalem he eates a things becom The of Pat the lif develo (Christ a glas the sa by the mation began; man; life of force thusi kindl the b form like his h sudd is ca pear The "Ch of ot vious alwa goes soul and truly in Chr in a pas In t is t ap pro in m Jan by mar mat acte of Jew from a d so hor the no not the effi utt dar lin sa pe ki de re th er th sa to in le k of a p a th