

dents of the Passion. Not thinking it sufficient to mark the positions of Calvary and the Holy Sepulchre, the originators of these traditions have identified each place where the minutest event of the Gospel History took place, and completely covered them all with a mass of shrines and various superstructions which to our mind have defeated their own object of perpetuating the impressiveness and solemnity of the spot.

One turns with relief from these to pass outside the gate for a survey of those scenes which have suffered less from the constructing as well as the destroying hand of man. A ride around the city walls is full of the most absorbing interest. The eye can turn in no direction without alighting on some illustration of a score of Scripture texts, as one passes along those valleys which surround Jerusalem and make it "built as a city which is at unity in itself." On the west the valley of Gihon, passing into Hinnom at the south, which in its turn emerges into the valley of the Kedron, which skirts the eastern side of the city and separates it from the Mount of Olives.

A strange and not very well-known place to be reached in the course of a tour around the walls is the so-called "Cotton Grotto," or the "Quarries of Solomon," entered by a low doorway in the rock beneath the northern wall close to the Damascus gate. Here is an enormous cavern which stretches under a great part of the city. It is in fact a series of mammoth caves, running in all directions at a considerable depth and through the solid rock. Here, it is believed, was excavated all the stonework of the city—its Temples, Palaces, and Walls, from the time of Solomon onward. The stone is a hard creamy limestone, of which the better part of Jerusalem to-day is built, and which, when polished, is almost as pure and rich as marble. On the walls and the lofty roof of the cavern are to be seen the marks of wedges used to detach the blocks for building from the native rock, and underfoot are chips and fragments—remnants, perhaps, of the finishing of the Temple stones which was ordered to be done before they were carried to the Sacred Hill, where

"No workman's steel, no ponderous axes rung,
Like some tall pine the noiseless fabric sprung."

Directly opposite the entrance to the Royal Quarries is a rocky hillside with a cavity in it known as the "Grotto of Jeremiah." This hill has recently attained an additional interest from the now widely accepted theory that it is the real site of Calvary. Its likeness to a skull is certainly striking; it is said to have been the Jewish place of execution; but without pronouncing upon the disputed question, or entering upon its numerous "pro's" and "con's," it may be said that one can stand upon the summit of this "green hill far away," outside the city wall, feeling that it must have been at some place very like it in its general aspect and position that our Lord was crucified, and, feeling so, can picture the awful scene with a vividness, a sense of awe and satisfaction which a visit to the traditional site of Calvary, now, at any rate, *within* the city, and completely disguised by its superstructions, entirely fails to arouse.

The crowning beauty and pride of modern Jerusalem is the splendid Temple Area—the *Haram-es-Sherif*, or "Noble Sanctuary," as the Moslems call it—which occupies the S.E. quarter of the city, and of which the chief adornment is the beautiful mosque of Omar—*Kibbet-es-Sakhra*, or "Dome of the Rock." It is an octagonal structure, dating from the 7th century, built of white marble—largely fragments of Herod's Temple—and covered entirely within and to a great extent on the outside with Persian tiles. Its exquisite dome completes it as a model of grace and beauty, and, visible from every point, it gives dignity and grandeur

to any comprehensive view of Jerusalem, especially from the east and south. Within the mosque of Omar is the Sacred Rock, the unhewn summit of Mount Moriah, which a venerable tradition, common to Christian, Jew and Turk, identifies as the threshing-floor of Ornan the Jebusite, and the spot where Abraham bound his son for sacrifice. Upon this sacred spot Jew, Christian and Mohammedan successively have worshipped, and in its vicinity they live together now in outward peace, though with very little good will towards one another. Let us "pray for the peace of Jerusalem," not seeking again to wrest it out of those hands into which God's providence has allowed it for a time to fall, but desiring and striving to have the message of "peace on earth, good will towards men" brought home to the heart of the untaught Israelite and the infidel Turk alike, that they, with us, may at length be admitted to the Jerusalem above, "which is the mother of us all."

G. ABBOTT SMITH.

The General Synod.

A circular, over the signature of our esteemed friend, Canon Spencer, addressed, we presume, to all the members of the proposed General Synod, and entitled "Suggestions for Defining and Harmonizing the Powers and Jurisdiction of the General Synod with those of the Provincial Synods," appears in another part of this number. It comprises certain statements or principles which are proposed for the adoption of that Body. As to the "Declaration" as a whole we would say that it appears to us sufficiently covered by the Scheme of Union adopted by the Provincial Synod of 'Canada' with the special Resolutions attached thereto, save and except as to part of Article 1; and this differs mainly in form of expression. We are convinced, however, that it is the part of wisdom to *adhere as closely as possible* to the very words and form of the Scheme referred to. It received very full and earnest consideration at the Synod of this Province; and to reopen the discussion by departing from it would be, we are convinced, a grave mistake. We do not find such a difference between paragraph *one* of the "Suggestions" and the Resolutions adopted by the first Provincial Synod of Canada, and recommended for incorporation into the Constitution of the General Synod as to recommend the proposal to us. But there is a very serious departure in these "Suggestions," in one particular, at least, from the Scheme of the Provincial Synod of "Canada," and that is that it proposes that the General Synod shall restrict its power of legislation as to Doctrine, Sacraments, Worship and Government: (a) to the consideration of such matters *as shall be remitted* to the General Synod from any Provincial or Diocesan Synod; and (b) to the confirmation, revision and amendment, or disallowance of the Acts of any Provincial Synod or Diocesan Synod," presumably upon any of these subjects. This would be, it appears to us, such a departure from the Scheme adopted by the Provincial Synod, and ratified by the Diocesan Synods, as would prevent the formation of the General Synod at all. As to *Doctrine* (which term might be said fairly to cover all the remaining terms of the first clause) it will be found, on reference to the "Declaration" of the Provincial Synod (and we believe those of the various Synods within the

Province agree therewith) that it is *not* included in the matters over which that body declared its intention to deliberate. What power then of *reference* would that body or a Diocesan Synod have? Why limit the power of the *whole* Church in Canada by such an unnecessary restriction? The General Synod, if it is to be worthy of the name, should represent the Church of Canada as a whole: and it should not be limited in action or power by any *part* of the whole body. The principle involved in this proposal of the circular is, it appears to us, a *vicious* one, and as neither Provincial or Diocesan Synods have now any power of legislation regarding *Doctrine*, a wholly unnecessary and undesirable one; and one which, if adopted, must wreck the whole Scheme.

Again, in paragraph III, the writer proposes a somewhat different arrangement of the objects which may fitly come under the jurisdiction of the General Synod from that adopted by the Provincial Synod of Canada. Whilst it is possible that his proposal covers all that the Synod's arrangement does, we fail to see the necessity for the change. But here again there appears to be a real change in principle. The writer of the circular proposes that the *General Synod* shall have power to confirm, revise and amend or disallow such act or acts "of any Provincial Synod or Diocesan Synod as are appealed against by any Bishop or one-fourth of the members of such Synod, or affect the welfare of the whole Canadian Church, or endanger its harmony and unity"—a wider scope than is expressed in the resolution of the Provincial Synod of "Canada;" and further differing from it in this that the *power* of disallowance is, by its resolution, placed in the SUPREME COURT OF APPEAL, and not in the General Synod. If the proposal of the circular were adopted, it would again be, in our judgment, such a departure from the Scheme of Union adopted and ratified, as would necessarily involve reference back to the Provincial and Diocesan Synods of this Ecclesiastical Province before the General Synod could be said to be in existence. We would again express the hope that at the meeting of Toronto the fact that the Scheme, as drawn, embodies the deliberate and mature thought of the Provincial and Diocesan Synods, may have its full force and effect, and that it may be adopted as it stands, so that the General Synod may be *created*. Should amendment hereafter become necessary, it can be made without imperilling the existence of this great Council of the Church in Canada, or postponing (as it must if now insisted on) its very formation.

SUNDAY SCHOOL TEACHERS' EXAMINATION.

The Rev. Francis E. Hooper, Local Secretary of the Melton Mowbray Branch of the Sunday School Teachers' Examination, has circulated amongst his teachers a paper containing the following five advantages gained by passing through the Institute's Sunday School Teachers' Examination:

1. It helps the teacher to teach by helping him to study.
2. It imparts a fresh interest to his teaching by the fresh gain of knowledge.