

JERUSALEM 800 YEARS AGO.

A late number of the *Journal of the Royal Asiatic Society* contains an account of a visit made to Jerusalem in the year 1060 by a Mohammedan pilgrim. A translation is made from an Arabic manuscript in the possession of the Nawab Zaid din Khan of Toharu, and collated with an imperfect copy in the British Museum. The writer, Nasiribn Khusr, left Rauhah on the 26th of Ramazan, A.H. 439, one year after leaving his home in Balkh in Khorassan. Passing by the beautiful spring and cisterns of Karatib-l-Anab (Grape Hamlet), and on a rising ground, he saw at a distance, across a vast wilderness of stone and bare earth, the Holy City, Baitul-Mukaddas, which he entered two days after leaving Ramlah. He found it a city of 20,000 inhabitants, with occasionally as many more Moslems as Christians, besides Christians and Jews. The environs were very fruitful, producing grapes, figs, etc., without irrigation. Across the valley to the east of the city was a vast plain, which was regarded as the scene of the Day of Judgment. He describes the valley as very deep, and containing spacious buildings. This was called the valley of Hell (Gehenna), and it was said that the cries of the inmates of Hell could be heard by one who approached the brink; though our traveller tells us he heard nothing of the sort. Two miles and a-half south was the "Font of Salwan" (Siloam), a spring issuing from a rock in a hollow. This was said to have power to heal those who bathed in it. The writer proceeds to describe with considerable minuteness the various mosques in the city. One of them, the Jami' Mosjid, was along the eastern wall, which was 100 yards high, built of huge stones. This mosque was 704 yards long by 456 broad; these "yards" being the "Malak" measure, which, he says, is half longer than the yard of Khorassan. Connected with this mosque were beautiful "darjals," surmounted by domes and having magnificent gateways, among which were the "Gate of David," the "Gate of Hell," and the "Gate of the Tribes." A small mosque in the northeastern corner of the wall containing the cradle of Jesus and the cloisters of Mary and Zacharius. This was even said to be the birthplace of Jesus, and in one of the columns was shown the mark of two fingers, impressed by Mary when she seized it in the pangs of delivery. Not far off is a large mosque, called the Mosque of Taksia. The great mosque lay along the southern wall, and a part of it, called the "Shahnah," occupied the centre of the wall, a space of 200 yards from the south end. It was an open space, and then a colonnade (ponkish), with 280 marble columns supported by arches. The Makareh had square pillars, surmounted by a huge dome. The mosque was built on a level hill being smoothed off or banked up with huge stones. Within the mosque was the shrine of the "Sakrah," a huge stone, the emblem of Islam. The entire circumference of the mosque was 1,000 yards in girth, and it was surrounded by a high wall, within which were 12 gates, and as many rooms, columns, and porches, on which rested a dome, the height of 100 feet. The building, built of stone, was 1,000 feet long, of the court 1,000 feet wide, and 1,000 feet high; and Nasr ibn Khusr, in a distance of five miles, from the crest of a mountain, saw a reservoir exists in the rock. The reservoir is in the rock of the Mosjid, into which is conducted water from a pool made by Solomon, from the city. The writer gives a description of the Christian church of "Beytul-makamah," to which people come yearly from Roine. The church holds 20,000 people, and was adorned with paintings of Jesus and the patriarchs, protected with glass. One chamber is divided, so that one half represents heaven, and the other hell. Among the suburbs of the city which he visited, he mentions Chatham, five miles distant, as a very fine place among Christians; Parade, a station of four hamlets about a mile and a half on the road to Hebron; "Khalil," the shrine of Abraham and his tomb, with those of Sarah, Isaac, and Joseph, are fully described; also Ascalon, and an old stone church, of prodigious size. This covered treatise will be found in the *Journal* to those who are studying the history of Jerusalem.

"I have hot
tears now (those I have wept while
I was mortal, than any ever given by
those that sleep and dream not)
Is he not my brother?
So we not made in His image?"

Go, then, and study how He carried Himself toward His own self. He had risen. All their interests, their fancies, their physical wants, even their weariness, were as near and important to Him as death. As it was with the Firstborn among many brethren, so must it be with all the rest—each in his measure.

"O yes, we must support the minister handsomely if we all go to *the farm*," said a crusty old farmer. "The sons and boys must git a fine education, whether any of our own get any or not. They'll cost all slave early and late to provide enough, so's all his family can live decently and have plenty of company. Yet, you know, minister well if it makes *the farm* all. Poor old man! he was a *swell* man, sure enough, though he knowed a *mighty* great farm; and his heavy clothes and handsome town house that looked like a good a rent, and all his horses and cattle, could not prevent his being *a pauper* for the poverty was in his own soul."

False religious affectation, especially a tendency, especially a desire to make their humility is great, and to take much notice of their sentiments in this respect; and it is. But, mainly gracious affectation, before them—*Edwards*.

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OFFICIAL ANNOUNCEMENT.

MEETINGS OF PRESBYTERIES.

Montreal—At Montreal, in the Chapel on 5th Street, Monday evening, 2nd January.

Peterboro—At Peterboro, on 2nd Tuesday of January, at 11 a.m.

Hamilton—At Hamilton, in the Chapel on 2nd January, at 11 a.m.

Toronto—At Toronto, in the Chapel on 2nd January, at 11 a.m.

London—At London, in the Chapel on 2nd December, at 11 a.m.

Ottawa—At Ottawa, in the Chapel on 2nd January, at 11 a.m.

Manitoba—At Winnipeg, on 2nd January, at 11 a.m.

Durham—At Durham, in the Chapel on 2nd January, at 11 a.m.

Guelph—At Guelph, in the Chapel, on 2nd Tuesday of January, at 11 a.m.

Clinton—At Clinton, on 2nd Tuesday of January.

Stratford—At Stratford, in the Chapel, on 17th December, at 11 o'clock.

Brantford—At Brantford, on Tuesday of Dec., at 2 o'clock.

Waterloo—At Waterloo, on Tuesday of Dec., at 2 o'clock.

Chatham—At Chatham, on 7th January, 1873, at 11 a.m.

Aldershot—At Aldershot, on first Tuesday of Feb., at 11 a.m.

Special Notice.

MANSION HOUSE HOTEL, BALTIMORE, MD.,
20th October, 1871.

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good I have experienced from it is beyond descrip-

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sipation not to delay in trying it. Feeling

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C. FOUT.

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