

Constantine "the great" inaugurated a new era for the unfortunate city. A so-called Christian patriarch took his residence here, and pilgrims began to travel to Jerusalem in order to worship on its holy ground, the grave of our Lord in particular. The Empress Helen, the mother of Constantine, had also made a pilgrim journey and through revelation found the cross of our Lord and other sacred relics, all of which created a rush of pilgrims to the holy city. Churches and monasteries were built which from time to time were enlarged and multiplied, particularly during the reign of Justinian, in the Sixth century of our era.

But "history repeats itself." The Jews had been scattered, and their cities had been desolated as a consequence of the departure of the people from the paths of the Lord. The Romans had swept the country once and thrown out the remnants of a polluted theocracy. The Christians followed the tracks of the Jews, perverting the religion of Christ until all, even its first outlines, were lost. The consequences were the same as in the case of the Jews. Heathen nations were by God let loose over an apostate Christendom, carrying out the judgment of the Almighty.

In 614 the Persians besieged and took Jerusalem. They were again driven away by Heraclius in 628, but in 637 the city was taken by the Arabs under the leadership of Caliph Omar, who compelled the Jews and the Christians to pay dearly for the privilege of remaining in Jerusalem. In 989 the country came under the rule of the Egyptians, and the oppression increased to an unendurable extent. The crusades commenced with the view of wresting Jerusalem, and eventually the Holy Land, from the hands of the foreigners. Gottfried von Bouillon took Jerusalem on July 15th, 1099 and founded a kingdom with the Holy City as the capital. This little kingdom proved its human foundation by its frailty. On the 2d of October, 1187, the Egyptian Sultan Salaheddin took the city, and the work of the crusaders, that had cost so much, was all in vain. In the year 1517 the country changed masters. From the hands of the Egyptians it went into those of the Turks.

Such is the history of Jerusalem, given in faint outline. There is probably no other spot on the earth where so many struggles have taken place and so much blood spilt. Jews,

Babylonians, Assyrians, Greeks, Romans, Egyptians, Arabs, Turks, French, Tatars, Germans, English and the sons of the interior of Asia, all have here met and written a page of the history of this city with their own heart's blood. Jerusalem—The Place of Peace—never was a name or a city seemingly so much misapplied.

The present Jerusalem is a fortified city, surrounded by a wall twelve metres high, and ornamented with thirty-four pinnacles or towers. Five gates open the city to the outer world; in north, the Damascus gate; in east, the Stephen gate; in south, the Mizpah gate and the Zion's Gate, and in west, the Jaffa gate. A good walker can walk round these walls and gates in an hour and a half.

Viewed from the Mount of Olivet, Jerusalem looks very beautiful, but when you once walk the streets, the favorable impression fades away. The streets are narrow and dark, the houses look heavy, and the whole gives one the impression of a city in mourning. The inhabitants number somewhere near thirty-four thousand, of whom 21,000 are Jews, 7,000 to 8,000 Christians and 4000 to 5000 Mohammedans. The Jews all live in a wretched condition, supported by their friends in other parts of the world. Living on alms, their morals are chiefly those of beggars. Among the Christians the Greek orthodox are predominant. They have 18 monasteries or hospitaux, and several schools. The Roman Catholics come next. The Armenians, the Copts, the Jacobites, the Abyssinians, are all represented. The Protestants work in their way quite energetically. Frederick Wilhelm IV of Prussia founded a bishopric here in 1841, the bishop of which is now nominated by English Church dignitaries. The German Templars have also a colony here, and unfold a remarkable energy in their work for the colonization of the country—particularly by drinking wine and smoking tobacco. How many bottles of wine or pounds of tobacco it takes to civilize a Jew or an Arab, I have never been able to ascertain.

In respect to religion Jerusalem is at present a true Babel. Yet it is surrounded by a nimbus lustre to all those who reflect on its past history and who look forward to its approaching glory.

The most attractive place in Jerusalem is undoubtedly the Church of the Sepulchre, supposed to be

erected over the grave where the body of our Lord was laid after his death on the cross. Whether this supposition is correct or not is yet undecided; but the tradition which points this place out as Calvary appears to be very well founded. Eusebius, in the seventh century, says that a Venus temple had been erected on Calvary in order to hide the holy sepulchre, and that Constantine had this place thoroughly searched, with the result that a single grave was found, which was considered to be that of Christ. The Empress Helen then discovered three crosses near the grave, and through a miracle the cross of our Savior was found to be one of the three. A church was now built over the grave, and later a large basilika so as to cover under one roof the whole of Calvary with all its painful reminiscences. This building was destroyed by the Persians 614 A. D. It has been destroyed and restored several times. Its present shape and size date no further back than 1808, when Napoleon III and Alexander II gave it the last finishing touch.

The facade of the church, although ornamented with beautifully executed architecture, partly in Gothic and partly in Byzantine style, is everything but attractive or pleasant. It presents the same misapplied taste which is so common in the Orient.

But the interior of the church is somewhat better in this respect. Let us enter and take a promenade through.

Just inside the door, to our left, we pass three or four Turkish soldiers, who are posted here to see that the "Christians" who have come to worship do not kill each other. These soldiers, unconcerned about the sacredness of the place, smoke their tobacco and drink their coffee with the immovable expression of tranquillity generally found in Mussulmen. Straight before us we see a reddish marble stone, surrounded by large candles. Pilgrims, men and women, humbly crawl towards this stone and kiss it all day. We are told that this was the rock on which our Savior was laid and anointed after his death. A few paces to the left, we perceive another sacred spot, round which the pilgrims crowd. This is the spot where the women stood and looked on while Nicodemus anointed the body of Christ. Now, straight before us from here we have a rotunda, borne by eighteen marble pillars. In the middle of this stands a small mar-