

ferent sects. Is it any wonder that orthodox Jews and Mohammedans alike look on this type of Christianity with contempt?

If St. Paul's soul was stirred within him when he entered Athens and found an altar upon every fabled place of the gods, while the place of the true God was so little known, how much more would he be moved on entering modern Jerusalem? Judging by our own feelings, his sense of "the fitness of things" would be least shocked on finding one of these "Catholic" chapels on the site of the "barren fig-tree."

I do not mean this as a sweeping characterization of all Roman, Greek, and other Catholics. I found not a few of them in the Holy City who personally seemed to have the spirit of Christ, but their altars and shrines too often hide rather than help to reveal God. It is only when the mind sweeps away all this rubbish of pious mummary, and contemplates the tremendous events that have occurred within the limits of this city, and considers the changes that, under the providence of God, are being silently wrought out, that one can gather the richest fruit of his pilgrimage to Jerusalem.

To-day, as in the past, the most profoundly interesting object in the Holy City is the sons of Abraham, "the heirs of the promise." At first sight, their condition seems to be poor and depressed. Many are the chapters that tell of their captivity. It may be that the last one is being written now. Perhaps no wail that went up from beside the rivers of Babylon was ever more pathetic than that which is heard to-day in the little narrow street, known as the "Jews' Wailing Place." As I watched them, with faces to the wall, swaying to and fro, and uttering their sorrowful cry, I could not but recall the Master's words: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and

ye would not! Behold, your house is left unto you desolate."

Some of the litanies which they chant on certain occasions have little in them but despair. As, for example:

*Leader.*—For the palace that lies desolate,

*Response.*—We sit in solitude.

*Leader.*—For the palace that is destroyed,

*Response.*—We sit in solitude.

*Leader.*—For the walls that are overthrown,

*Response.*—We sit in solitude.

*Leader.*—For our majesty that is departed,

*Response.*—We sit in solitude.

*Leader.*—For our great men that lie dead,

*Response.*—We sit in solitude.

*Leader.*—For the precious stones that are buried,

*Response.*—We sit in solitude.

*Leader.*—For the priests who have stumbled,

*Response.*—We sit in solitude.

*Leader.*—For our kings who have despised Him,

*Response.*—We sit in solitude.

Other litanies are full of prayer and hope, as:

*Leader.*—We pray Thee have mercy on Zion,

*Response.*—Gather the children of Jerusalem.

*Leader.*—Haste, haste, Redeemer of Zion,

*Response.*—Speak to the heart of Jerusalem.

*Leader.*—May beauty and majesty surround Mount Zion,

*Response.*—Ah! turn Thyself mercifully to Jerusalem.

*Leader.*—May the Kingdom soon return to Zion,

*Response.*—Comfort those who mourn over Jerusalem.

*Leader.*—May peace and joy abide with Zion,

*Response.*—And the branch (of Jesse) spring up at Jerusalem.

Is this prayer being answered? There are indications that it may be so.