JERUSALEM.

Every Christian thinks the Holy City the most sacred place on earth. Its central citadel is his common synonym for the church, the company of the faithful in all ages and lands. The name of the ancient sanctuary breathes through his hymns and solemn prayers, as the type and symbol of the rest which remains for the people of God. The heart of the traveller throbs with devout expectation, when, after a slow journey across the fertile plain of Sharon and up through the barren ridges of rock between the city and the sea, its domes and minarets first rise on his view. But devotional feeling is quickly succeeded by disgust and anger when he is surrounded by a howling mob of Arabic cabmen, every one yelling with all his might and execuating all around him.

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And when one walks through the narrow, dirty streets, slippery with accumulated filth, and disgusting with the foulest smells, he is filled with a sad disappointment; he is sorry he has come so far to see so much suffering, degradation and superstition, and he feels a deep sympathy with the Master when he beheld the city and wept over it. It seems as if the lowest Arabs, the most miserable Jews, and the very worst Christians had been gathered here from the four corners of the earth.

The way to the Jew's Wailing Place is through the worst part, and prepares the visitor for appreciating the sorrow of that outcast remnant of the Chosen People who lean against the weather-worn stones of the old wall, to weep for the glory long departed and to pray for the redemption of Israel. a prayer in which every Christian can heartily join.

The centre of interest for most people is the Temple Hill. Indeed it is scarcely a hill any more, for the ruins of many centuries and successive destructions of the city have filled up the once deep valley on the city side. The dome of the rock represents something of the glory of Jerusalem of old. The spacious area all around it, its elevation, the beautiful colouring and intricate designs of the tiles with which it is covered,