

the Temple: *The Wall of the City: 4. Modern Tower, &c.*—

"Probably there are no cities now existing more ancient than Jerusalem; and certainly there is not one where so many miracles have been wrought, and which will jar a more important interest in the annals of eternity. It is supposed to be the same city, of which Melchisedec was the King; for he was the king of Salem, as well as the priest of the most High God. After it was conquered by King David, it became the seat of the royal residence; and there Solomon built the Temple of God. After the death and resurrection of our Lord, Jerusalem was the place from whence the Gospel was carried forth, to the various parts of the world. About forty years after the death of Christ, the city was taken by the Romans, the walls were levelled with the ground, the magnificent temple was burned to ashes, and the city laid waste; and in that ruinous condition it remained for many years, till it was partly rebuilt by Helena, the mother of Constantine the first Christian Roman Emperor. From that period it passed into the power of various conquerors, till, in the year 1217, it fell into the hands of the Turks, who retain the possession of it to the present day.

The description given of the city, by Chateaubriand, is exceedingly striking:—

"When seen from the Mount of Olives, on the other side of the valley of Jehoshaphat; Jerusalem presents an enclosed plain, descending from west to east. An embattled wall, fortified with towers and a Gothic Castle, encompasses the city all around; enclosing, however, part of Mount Zion, which it formerly inclosed. In the western quarter, and in the centre of the city, the houses stand very close; but in the eastern part, along the brook Kedron, you perceive vacant spaces, among which is that which surrounds the Mosque, erected where the Temple of Solomon formerly stood.

Enter the city, you lose yourself among narrow paved streets, here going up hill, there down, from the inequality of the ground, and you walk among clouds of dust, or loose stones. Canvass stretched from house to house increases the gloom of this labyrinth. Bazars, roofed over, and fraught with infection, completely exclude the light from the desolate city. A few paltry shops expose nothing but wretchedness to view, and even those are frequently shut, from apprehension of the passage of a Cadi. Not a creature is to be seen in the streets, not a creature at the gates, except now and then a peasant gliding through the gloom, concealing under his garments the fruits of his labour, lest he should be robbed of his hard earnings by the rapacious soldier. The only noise heard from time to time in the city, is the galloping of the steed of the desert: it is the Janissary who brings the head of the Bosnia, or who returns from plundering the unhappy Fellah. Among the ruins of Jerusalem, two classes of independent people find in their religion sufficient fortitude to enable them to surmount such complicated horrors and wretchedness—[Monks and Jews: Of the latter he adds.]—

They are cut off from the rest of the inhabitants of this city. The particular objects of every species of degradation, these people bow their heads without murmuring; they endure every kind of insult without demanding justice; they sink beneath repeated blows without sighing; if their head be required, they present it to the scimitar. On the death of any member of this proscribed community, his companion goes at night, and enters him by stealth in the valley of Jehoshaphat, in the shadow of Solomon's Temple. Enter the abodes of these people, you will find them, amid the most abject wretchedness, instructing their children to read a mysterious book, which they in their turn will teach their offspring to read. What they did five thousand years ago, these people still continue to do. Seventeen times have they witnessed the destruction of Jerusalem, yet nothing can discourage them, nothing can prevent them from turning their faces towards Zion. To see the Jews scattered over the whole world, according to the word of God, must doubtless excite surprise. But, to be struck with supernatural astonishment, you must view them at Jerusalem; you must behold these rightful masters of Judea living as slaves and strangers in their own country; you must behold them expecting, under all oppressions, a king who is to deliver them. Crushed by the Cross that condemns them, skulking near the Tem-

ple, of which not one stone is left upon another, they continue in their deplorable infatuation. The Persians, the Greeks, the Romans, are swept from the earth; and a petty tribe, whose origin preceded that of those great nations, still exists unmixed among the ruins of its native land.

In its present state the city is but small, being about one mile in length, and half a mile in breadth; and the population about twenty thousand: So low is that city fallen, which was once the glory of the whole earth!"

How different is Mount Zion now, from what it was when David sung: *Beautiful for situation, the joy of the whole earth is Mount Zion!* We walk about her, but look in vain for her towers and bulwarks. God has forsaken the beloved city, and all her glory is departed. *She sits like a widow—she weepeth sore in the night, and her tears are on her cheeks.—How is the gold become dim, and the most fine gold changed!—How hath the Lord covered the daughter of Zion with a cloud in his anger!*

COMMUNICATIONS.

SUBJECT OF MISSIONS.

MR. EDITOR,—

To behold the triumphant conquests of our Adorable Redeemer over the powers of darkness, prejudice and infidelity, is one of the most desirable sights that can possibly engage the attention of man.

Every succeeding year presents to our view sufficient matter for congratulation, and great encouragement. God, is evidently at work—making bare his mighty arm among the people; and the inhabitants of the earth are learning righteousness.

That injurious persecuting spirit which has too long existed in christian lands is certainly giving way, and the time appears to be rapidly hastening when all shall be

—“Of one heart and soul,
And only love possess the whole.”

The noble army of our blessed Emanuel is daily increasing, in numbers, influence, and philanthropy; and through the instrumentality of the prayers, the holy zeal, and the examples of the pious, may we not reasonably expect that the day is not far distant, when Christ will have the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

The Spirit of the Lord is visibly preparing the way for the universal spread of the Gospel; urgent appeals are made to every professing Christian, from the four quarters of the world; to render them that assistance which justice itself might claim.

And thanks be to God, the Methodists (as well as many other denominations) feel it to be their indispensable duty, and their high privilege to use the utmost of their ability to satisfy the numerous powerful, and affecting solicitations that are increasingly brought before them.

With a sincere desire to aid this glorious object of Missionary enterprise, the Anniversary of the Wesleyan Branch Society was held in the new Chapel, Sheffield, on the 10th inst. In connexion with this meeting, the Rev. J. B. Strong, preached a well digested and appropriate discourse, to a large and attentive congregation, from 2d Thes. iii. chap. 1st verse; after which, several suitable and interesting speeches were delivered.

The amount collected, together with subscriptions obtained previous to, and since the meeting, in aid of the Mission funds, is about £42.

For the Religious and Literary Journal.

MR. EDITOR,

'a the "Royal Gazette" of the 3d instant, there is contained the pleasing intelligence of a Temperance Society lately formed at the seat of Government. These Societies as they exist in the American States, I have been accustomed to consider as highly beneficial to the cause of morality; and from a personal acquaintance with some well informed

persons who have witnessed their effects in that Country, I am well assured that they have in many instances prepared the way for the reception of vital religion. Of course I have hailed with pleasure their introduction into those Provinces, and was not a little surprised to find that the Editor of the Royal Gazette is upon principle as well as upon other grounds opposed to them. I have read with much attention his remarks upon the subject, but they have failed to convince me, that such associations are either "doubtful in their principles, equivocal in their sanctions, or questionable upon the ground of expediency."

After ceding that "the habit of drinking spirituous liquors as a part of ordinary diet is generally injurious to the body and the mind," and concurring with the advocates of temperance, in admitting "the authority of the physician," the Editor observes, "we regard the occasional use of them as not only innocent but salutary to the human system."

This moderate position, however plausible it may sound, is not when closely inspected, very clear or satisfactory. What are the occasions referred to? Not cases of sickness.—Here the Editor and the Advocates of Temperance are one in sentiment.—Not ordinary cases.—Here the Editor admits that Ardent Spirits are injurious. And why? Because, no doubt, when the body is in a perfectly healthful state, all stimulants of this description, must occasion first an over excitement, and then a reaction upon the system. There must then be some intermediate state of the constitution, in which such stimulants, are salutary but not medicinal, beneficial but not requisite, conducive to health, where health is perfect without them. What that state is, we have yet to learn, and so have some of the best medical practitioners of the day; and we would simply suggest for consideration, whether the true and only distinction between the effects of the constant and occasional use of such stimulants, where the constitution is in a healthy state, is not this.—*In the former case they are greatly and therefore obviously injurious;—in the latter they are slightly and therefore not obviously so, and the momentary glow and accession of strength which they occasion, is mistaken for an addition to the stock of general strength.*

"On principle," says the Editor, "we cannot join or advocate Temperance Societies," and why? "Because the same arguments might be adduced against every thing of a stimulating nature, as wine, beer, fire, &c."

That arguments of this fatal tendency should be seriously dreaded at the present season, does not by any means excite our surprise. If our Temperance men, have indeed any such sweeping clauses in their enactments, we earnestly pray they may suspend their operation, until the Sun enters Aries at least, or until our Indians furnish us with a more copious supply of Furs. Before however, we present our petition to this effect, we must be satisfied that their arguments have really this tendency. At present we are not so. Why must they demolish all stimulants, because they banish Ardent Spirits?—Are all stimulants equally infatuating? Are all equally injurious to our frame? Are not some unquestionably conducive to health? Are not some among the essentials of life? Is not food, even moderately taken, a stimulant? Is not air when breathed in its purity, a stimulant? Who ever dreamt when sipping the fine oxygen of our February skies, that his quickened pulse, were a fatal symptom of disease? Really we cannot at all accord with the learned Editor in supposing that the same objections lie against every stimulant. We apprehend the rise of no Antiphlogistic Phrophet as consequence of our Temperance Association; certainly not, while the Thermometer continues at 40 below the cipher. We are much more concerned