

Jerusalem and the Holy Land.

We intend with the first number of our next volume to transfer to our columns a series of interesting and instructive articles on Jerusalem and the Holy Land, written by the Rev. C. Bateman, beautifully illustrated. What follows may be considered as interesting. We need not speak of the importance of the subject.

Palestine is the land, of all others, towards which the heart of the Christian turns with interest and love; the scene of events which, for sublimity and pathos, have no equal in history. Palestine, the ancient home of the Jew, the present possession of the infidel, how full of thrilling interest is the name! It is the land which of old was trod by patriarch and prophet; the land over which Abraham journeyed, in full belief of the promise that it should be given to his seed for an inheritance, when as yet he had no foot of it in possession; and where, centuries after, his descendants lived under the immediate government and protection of the Almighty. It is here that David the king reigned, where he wrote those beautiful psalms which have been the language of God's people in all ages. Here was the law given amid awful solemnities, and here also was first published the Gospel. It was in Palestine that, according to the promise, Christ was born. It is most dear to every pious heart, because Jesus called it his earthly home. He journeyed through its towns and villages, over its hills and plains; he sailed on its waters; and, when foot-worn and weary, he rested beneath the shadow of its trees. But, though all its dust is precious, yet most of all does the Christian long to walk the streets of Jerusalem, the holy city, because here were spent the last hours of the mortal life of the glorious Redeemer, the Son of God and the Son of Man! We envy not

him who feels no kindling of soul as, in imagination, he visits the scenes consecrated by the Saviour's presence; whose heart does not burn within him as, in fancy, he accompanies the chosen three as they ascend with their master the Mount of Transfiguration, or retire to the Garden of Gethsemane.

The events which immortalize the Jerusalem of old are, to the Christian, the earnest of the joys he hopes to possess in the new Jerusalem above.

But a visit to modern Jerusalem must awaken emotions of sadness, for, instead of a city magnificent in splendor, as was the ancient city, it presents a most poor, dirty, and miserable appearance.

Ancient Jerusalem is thought by some to have been founded by Melchisedec, king of Salem; if this be true, it was one of the oldest cities in the world. The first certain knowledge we have of it is when Joshua led the twelve tribes to the promised land. It was then in the possession of the Jebusites. Only a part of it was conquered by Joshua. The place was then called Jebus, and the conquered portion was inhabited by the tribes of Benjamin and Judah. It thus remained till king David's time, when it was taken by that brave and warlike prince. He made Mount Zion his chosen residence, expending much labor and skill in fortifying it. Here was his palace; and here, too, he found his grave, so that Mount Zion was appropriately called "the city of David."

The palmiest days of Jerusalem, as regards earthly splendor, were in the reign of Solomon, who greatly extended and beautified it. He built on Mount Moriah, one of its three hills, the magnificent temple, so much the pride of Israel; and he made the city so rich and splendid that it had no equal in the then known world. Those were its most glorious times. Then all the Jewish nation used to go up to