

them that weep. Say, then, can such a man be miserable? can such a man be destitute of sources of real enjoyment? He lives by faith. He longs for heaven. He desires to be daily conformed to Jesus, and to glorify him more whether it be by life or death. To him to live is Christ, and to die is gain.—CHRISTIAN RETIREMENT.

TRAVELS.

DESCRIPTION OF THE SEPULCHRE OF OUR SAVIOUR.

The Christian pilgrim, who walks about the holy city "to tell her towers and mark her bulwarks," is more readily attracted by less splendid objects, the memorials of his own more humble faith. Among these the most remarkable is the Church of the Holy Sepulchre, which is built on the lower part of the sloping hill, distinguished by the name Aca. near the place where it is joined to Mount Moriah. The Turkish government, aware of the veneration which all Christians entertain for relics in any way connected with the sufferings of the great Author of their religion have converted this feeling into a source of revenue: every person not subject to the Sublime Porte, who visits the shrine of Jesus Christ, being compelled to pay a certain sum of money for admittance. But the church, nevertheless, is opened only on particular days of the week, and cannot be seen at any other time without an order from the two convents, the Latin and the Greek with the sanction of the city. On such occasions the pressure at the doors is very great—the zeal of the pilgrims, checked by the insolence of the Turks, who delight to insult and disappoint their anxiety, leading sometimes to scenes of tumult not quite in harmony with their pious motives. We shall give an account of the effect produced by the local and historical associations of the place on a sober spirit in the words of a traveller to whom we have been already indebted—

"The mind is not withdrawn from the important concerns of this hallowed spot by any

tasteful decorations or dignified display of architecture in its plan or in its walls; but having cleared the throng, the religion of the place is allowed to take full possession of the soul, and the visitor feels as if he were passing into the presence of the great and immaculate Jehovah, and summoned to give an account of the most silent and secret thoughts of the heart. Having passed within these sacred walls, the attention is first directed to a large flat stone in the floor, a little within the door; it is surrounded by a rail, and several lamps hang suspended over it. The pilgrims approach it on their knee; touch and kiss it, and prostrating themselves before it, offer up their prayers in holy adoration. This is the stone on which the body of our Lord was washed and anointed, and prepared for the tomb. Turning to the left, and proceeding a little forward, we came into a round space immediately under the dome, surrounded with sixteen large columns, which support the gallery above. In the centre of this space stands the Holy Sepulchre; it is enclosed in an oblong house, rounded at one end with small arcades, or chapels for prayer, on the outside of it. These are for the Copts, the Abyssinians, the Syrian Maronites, and other Christians, who are not, like the Roman Catholics, the Greeks, and Armenians, provided with large chapels in the body of the church. At the other end it is squared off and furnished with a platform in front, which is ascended by a flight of steps, having a small parapet wall of marble on each hand, and floored with the same material. In the middle of this small platform stands a block of polished marble about a foot and a half square; on this stone sat the angel who announced the blessed tidings of the resurrection to Mary Magdalen, and Joanna, and Mary the mother of James.

(To be continued.)

Justice and Mercy are as the bass and treble strings of the great Lyre of Heaven, which make all the harmonies and symphonies of the universe.