

the bravery and enthusiastic zeal with which they pursued their purpose. After a severe struggle of forty days the Crusaders were victorious, and the city surrendered to them. For more than eighty years they retained possession of the place, and many thousands of pilgrims annually flocked to its sacred shrines. In A.D. 1187 the city was again taken by the Turks, in whose possession it remained (with the exception of four years, when it was in the hands of the Christians) till 1822. At this time it became subject to the Pasha of Egypt, who retained it under his power till 1841, when it was restored to the Turks, who are still its rulers.

Though the wild enthusiasm of the days of the Crusaders has passed away, it still is visited by many with the deepest interest. It is now inhabited by Mahomedans, Jews, and Christians. Its present condition is a striking commentary on the truth of the Holy Scriptures, showing how precisely God fulfills all his threatened judgments. Though once "beautiful for situation—the joy of the whole earth," it now presents no remains of its ancient beauty. Eighteen hundred years ago the place where it once stood was ploughed over as a field, and not a stone left of its glorious temple which was not thrown down. Now, alas ! it is in the hands of the enemy, and only by sufferance can its ancient people visit its ruins. The place so precious to them, as the scene of their nation's glory, has been wrested from them, and they are scattered throughout the world a nation of out-casts. And all this has befallen them because of their sins, especially because of that climax of guilt, the rejection of the Messiah—because they put to death the Lord of Glory !

Yet, even in the ruins of Jerusalem the Christian sees ground of confidence and hope, confidence in that God who has so fully vindicated his honor, and hope, that as his threatenings have been so exactly fulfilled, so his promises of mercy will not fail. By the eye of faith the Christian looks forward to the time as, perhaps, not far distant when Jerusalem shall again be the home of the Jew, who, if he "abide not still in unbelief," shall become a living branch of the true vine. The signs of the times seem, to the observing mind, to point to the fulfillment of those prophecies which foretell the restoration of God's ancient people to the land of their forefathers ; when