

From the Episcopal Recorder.

The letter from which the following extracts are given, was written by Mrs Smith, while accompanying her husband on a journey to the Holy Land. It was rendered still more interesting to the recipient, by containing a flower plucked from the sacred margin

"Of Siloa's brook that flow'd
Fast by the oracle of God."

L. H. S.

Hartford, Jan. 16, 1836.

Jerusalem, April 30, 1835.

Often, dear madam, have I thought of my obligation to address you from missionary ground, and still oftener have you been the subject of conversation with Mr. Smith and myself, since our agreeable call at your house. A few days since, while wandering over some of the sacred places of this interesting city, we came to the fountain which furnishes the 'pool of Siloam.' I said to my husband, 'I will write to our friend before I leave Jerusalem,' and he plucked a tiny flower from that memorable spot, that I might enclose it to you. As we ascended from the Pool itself, which stands in the 'kings' garden,' after bathing our hands and tasting its soft and limpid water, I thought how your poetic pen would gain additional inspiration from such a spot, and I almost wished that you were with us. In that garden, Solomon built a house for Pharaoh's daughter, and its location and verdure, even now, indicate its former beauty and adaptedness. Yet nought remains of the splendour of the days of Solomon and of Herod the great. The glory is departed.

This being the verdant season, it is the most favorable period for visiting Jerusalem. Zion and Olivet, the vale of Cedron, and the garden of Gethsemane, appear green and beautiful under the brilliant rays of the same glorious sun, which once illumined them; the birds, too, sing sweetly as ever, and 'while marble columns, palaces, &c., have crumbled into dust, the simple flower of the field grows and multiplies forever.'

You can readily believe that, while we derive no satisfaction from visiting the church of the Holy Sepulchre, within whose glittering walls, priestly policy and ingenuity have concentrated all the scenes of Calvary, we still enjoy much from those natural features of Jerusalem which can easily be identified. These are certainly peculiar and striking.

I am not surprised at the tenacity with which the Jews attach themselves to their former capital, or that in their ignorance of the spiritual nature of the Messiah's kingdom, they should still cherish expectations of future glory to their nation. The great adversary of God and man has brought them, as well as various sects who occupy this country, to the same level of deep degradation and subservience to his jurisdiction. If you wish to know what mankind have lost in breaking away from their allegiance to the rightful governor of the universe, *come hither*. And if you would then wish to realize what Christ has done for his recovery, *go back to America*. The most trifling comforts there, which you have been accustomed to regard as accidental, will then appear, as they really were, to have been purchased by his love. Personal cleanliness, the orderly arrangement of a house, to say nothing of matters of greater refinement and taste, would strike you as features of the kingdom of purity and love, in distinction from the kingdom of confusion and darkness, which exists here. But I need not dwell on this subject, for your information, neither upon the interesting locations of this vicinity, as the recitals of those who have preceded me have doubtless made you familiar with them.

Since arriving in Jerusalem, we made two excursions, each occupying about three days. The first was to Bethlehem, Hebron, and the cave of Adullam, the second to the Jordan and the Dead Sea. We tasted of the 'water of the well of Bethlehem,' for which David so longed when he was in the cave of Adullam. Those very mountains and valleys resounded the sweet sounds of his harp, when he wandered over them with his father's sheep, and there he doubtless composed many of his choicest psalms of praise to the author of so much beautiful scenery. 'In the same country,' too, did angelic voices sing higher praise to him who also sent 'peace on earth and good will to men.' We visited, it is true, the subterranean apartments of a convent, where are shown the

stable and the manger in which the infant Jesus was laid; but I would recommend to the Christian who wishes to enjoy and profit by a short tarry in this region not to waste his time and energies in resorting to the places which are marked out as the identical scenes of such and such events. The incredulity and disgust thus excited, tend rather to exhaust the mind and to interfere with those simple and agreeable feelings which would naturally arise in the breast, if not to take the place of them altogether.

A cold rain prevented us from pitching our tents 'in the plain of Mamre which is in Hebron,' though in this patriarchal mode we had spent most of our nights since leaving Beyroot. We found a comfortable shelter in the house of the governor, who is a Turk. I was particularly interested in a call at the house of a Jewish Rabbi there, in which, it being the week following the passover, we were entertained with unleavened bread, wine from the grapes of Eschol, honey, fruit, &c.

After encamping two nights in the valley of the Jordan, and bathing in its waters, drinking at the fountain of Jericho which Elisha cured, and spending two or three hours on the barren shore of the Dead Sea, we returned to Jerusalem over the same road which our Saviour took in his last journey hither. I say the same, because, if there had ever been a better or even another, this, much of which is cut out of the solid rock, would never have been made.

Next week, we expect to set our faces homeward by the way of Sychor, Nazareth, and Tiberias, taking with us our widowed sister Dodge and her little girl, who will become residents in our family at Beyroot, for the present. Your attached friend,

SARAH L. SMITH.

RECOLLECTIONS OF WILBERFORCE.

Mr. Wilberforce was born at Kingston-upon-Hull, in the county of York, Aug. 24th, 1759, at the same period, and almost the same year with Mr. Pitt, Lord Grenville, Mr. H. Thornton, Lord Sidmouth, and other leading persons of his time. For a short time after his entrance on public life, in 1780, as member for Hull, he was worldly and careless as to religion; admired indeed by every one—his company sought—admitted into all the fashionable societies and clubs, but in danger of sinking, as many other amiable men have done, under the fascination of flatteries, follies, and sins. Upon the change which took place in his religious views, he had to withdraw his name at once from six or seven of these associations.

It will be recollected that this religious change was prompted by the conversation and advice of Dr. Isaac Milner, during their tour on the continent. A description of it may be found in Mr. Wilberforce's work on Christianity which was published in 1797, and has gone through nearly twenty editions.

The first burst of this religious change upon his former circle of associates, excited a surprise, and afterwards a grief at such an amiable young man's being lost, as it was termed, as can scarcely now be credited.

He was, however, soon established in public esteem and, at times, produced an unparalleled impression in the House of Commons.

He continued intimate with Mr. Pitt for some years after his election for Yorkshire, going down with that minister often to his country seat and unbending from the fatigues of the Senate. No opportunity was lost by Mr. Wilberforce to impress on his friend the importance of Christianity. Pitt used to say, Every thing sits so well on Wilberforce, that even his religion appears becoming in him.

Circumstances gradually withdrew the two friends from each other, but Mr. Wilberforce always spoke of Mr. Pitt as an old friend, and began a life of the minister, intending to make it a vehicle of observations on the times in which they both lived, but it was never prosecuted.

The name of Wilberforce will ever be associated with the abolition of Slavery in the West India Islands. It was by suggestion of Mr. Pitt, that he first brought the question before Parliament.

They were at Mr. Pitt's country retreat, (Holwood House, I think was the name,) when Granville Sharpe's proceedings in favor of the slave, and some other public occurrences relating to them, became the topic

of conversation. Pitt said, 'Why should you not be the man to bring the whole question before Parliament?' This led to that train of measures which terminated in the abolition of the slave trade, under Lord Grenville's administration, in 1807, and the emancipation of the slaves in the colonies themselves in 1823, just before his death. His extreme benevolence contributed largely to his success. I have heard him say, that it was one of his constant rules, on this question especially, never to provoke an adversary—to allow him full sincerity and purity of motive—to abstain from irritating expressions—to avoid even such political attacks as would indispose his opponents for his great cause. Not only on this occasion did he restrain himself, but generally. Once he had been called during a whole debate, by a considerable speaker of the opposition, 'the religious member,' in a kind of scorn. The impropriety had been checked by the interference of the house. Mr. Wilberforce told me afterwards that he was much inclined to have retorted by calling his opponent, 'the irreligious member,' but that he refrained, as it would have been a returning of evil for evil.

Mr. Wilberforce had constantly observed that public men would never attend to him about religion, unless they found that he knew as much as themselves on other topics.

It required some management to draw him out in conversation. But if he was lighted up and in a small circle where he was entirely at ease, his powers of conversation were prodigious. One instance of his playful humor is related. The conversation turning on a public man of little talent or influence, Wilberforce said, 'Don't talk of him, he is like a parenthesis in writing, better left out.'—*Christian Keepsake*.

Mission to the Mohammedans of Persia.—A letter has been received from the Rev. J. L. Merrick, dated Trebizond, (on the Black Sea,) Sept. 5th, 1835, where he had arrived on the 30th of August, having been detained by providential circumstances at Constantinople three months longer than he had anticipated; but with his characteristic spirit he says, 'in this I rejoice.' He was expecting to leave for Tabreez, and probably for Teheran. He regards the course designated for him as one of no little toil and exposure, although it does not seem very probable that he would be called to suffer personal violence. He expresses an earnest desire that a suitable associate should join him in his mission, and especially a physician, 'like Luke the beloved.' Affectionate remembrances are sent to his numerous friends in this city, and in other parts of the State. [Charls Obs.]

Clergymen's Wives.—Mr. Fletcher mentions the custom in some of the Foreign Protestant Churches, of condemning the minister himself for the faults of his wife. Thus, in the Protestant Churches of Hungary, they degrade a pastor whose wife indulges herself in cards, dancing, or any other public amusements which bespeak the gaiety of a lover of the world, rather than the gravity of a Christian matron. This severity springs from the supposition, that the woman, having promised obedience to her husband, can do nothing but what he either directs or approves. Hence they conclude, that, example having a greater weight than precept, the wife of a minister, if she is inclined to the world, will preach worldly compliance with more success by her conduct, than her husband can preach the renunciation of the world by the most solemn discourses.—*Bridge's Christian Ministry*.

Bishop Chase writes to a friend in this city that he is likely to succeed in the object of his visit to England, to a degree far exceeding his most sanguine expectations. Moneyed men have offered to give him \$50,000 to build his seminary on lands which they will purchase, besides building on the said lands a church and a school house in every township. [Churchman.]

Living unto Christ.—The loadstone draws all the iron and steel that comes near to it, and then communicates of its own virtue to that which it draws. And if by grace we come near to Christ, he will not only draw us to himself, but communicate to us of his divine properties and attributes.