

acceptance of all (Eph. ii. 14-17). Most anxious enquirers seem to think that we have to fight against ourselves in order to be saved, whereas we fight against ourselves because we are saved. We have a race to run but it is not *to* the cross, it is *from* the cross. Man's way is to believe *because we feel*: God's way is to feel *because we believe*, and believe because God has said it. Dr. Chalmers says, 'Yet Come the enlargement when it will, it must, I admit, come after all through the channel of a simple credence given to the *sayings of God*, accounted true and faithful sayings. And never does light and peace so fill my heart as when like a little child, I take up the lesson, that God hath laid on His own Son the iniquities of us all.'

Take the lost sinner's place, and claim the lost sinner's Saviour.

No works of law have we to boast—
By nature ruined, guilty, lost,
Condemned already; but Thy hand
Provided what Thou didst demand:
*We take the guilty sinner's name,
The guilty sinner's Saviour claim.*

No faith we bring. 'Tis Christ alone—
'Tis what He is, what He has done,
He is for us as given by God,
It was for us He shed His blood;
*We take the guilty sinner's name,
The guilty sinner's Saviour claim.*

We do not *feel* our sins are gone,
But *know* it from Thy word alone;
We know that Thou our sins didst lay
On Him who has put sin away:
*We take the guilty sinner's name,
The guilty sinner's Saviour claim.*

Because we *know* our sins forgiven,
We happy feel, our home is Heaven.
O help us now as sons, our God,
To tread the path that Jesus trod;
*We take the guilty sinner's name,
The guilty sinner's Saviour claim.*

Memories of Palestine.

BY THE EDITOR.

CHAPTER VII.

EXCURSIONS FROM JERUSALEM.

As our excursion to the Jordan Valley and Dead Sea will occupy three days journeying and two nights camping in the fields, it is necessary before leaving Jerusalem to provide ourselves with tents, cooking utensils and food. Our road lies through the territory of an Arab tribe, we therefore must obtain *permission* to travel through their country and an armed *escort*. All these things are arranged, and at early dawn our company, consisting of some dozen Europeans and Americans, with half a dozen Arabs, passed along the *via dolorosa* (sorrowful street) and emerged on the open country as the morning sun was bathing in light the minarets and battlements of the city. Our Arab friends do not come up to our ideal of the fierce, free and unconquerable Bedouin. They are lean, ragged and

dirty. One or two are on horse-back, the rest are on foot. The head of the party, the Chief's brother, is lame of a leg and blind of an eye. However, they seemed to be well satisfied with themselves and with things in general, and by degrees we too learned to be satisfied with them, finding them merry fellows, kind, obliging, watchful and capable of great endurance. They gathered flowers for the ladies, chanted their nasal music, and reconnoitred for robbers among the rocks, and kept watch all night over our tents, without quarrelling or stealing, which was all we had a right to expect, and perhaps more than we would get from European guides calling themselves Christians.

TO THE DEAD SEA.

We climb the shoulder of Olivet, pass Bethany on the left and begin our abrupt descent into the very bowels of the earth: for be it remembered that