

habitants of that once favored city. Among other hymns we sung,

Jerusalem, Jerusalem, enthroned once on high,
Thou favored home of God on earth, thou heaven below the sky,
Now brought to bondage with thy sons, a blighting curse to see,
Jerusalem, Jerusalem, our tears shall flow for thee, etc.

It was a season of great interest, and it seemed as though we could not fail to drink in the spirit of our compassionate Saviour. In the afternoon we united with our English friends in a prayer-meeting at Mr. Lanneau's.

7. Rode to Rama, supposed to be the Rama of Samuel's residence and the place where he was buried. It being about five miles northwest of Jerusalem. It may well be called a high place, for it commands a view of all the plain of Sharon, a long extent of the Mediterranean sea, and a large part of Palestine in all directions. The best view is from the top of a mosque erected over what is called the tomb of Samuel. It may well be doubted whether the prophet was buried in this exact spot, for it is precisely on the summit of the hill. On account of intervening hills no part of Jerusalem is seen from this spot, except the dome of the mosque of Omar. The vicinity, however, is clearly visible, as is also the vicinity of Rachel's tomb. We had no glass and could not tell with certainty whether the tomb itself is visible from Rama. This is, I believe, generally understood to be the place referred to in Jeremiah, 31, 15. "In Rama was there a voice heard," etc. The prophet is supposed to represent Rachel as coming out of her tomb and weeping with so loud a voice as to be heard even here at the distance of seven or eight miles.

8. Bade farewell to Jerusalem. Mr. L. rode with me an hour. I had intended to go by land to Beyroot, visiting Samaria and Galilee on my way. Finding, however, that this would be inexpedient, both on account of the lateness of the season (the rains having already commenced,) and on account of the unsettled state of the country, I resolved to go down to Jaffa, and there take the steamer for Beyroot. Lodged again at the house of the American consul.

9. Proceeded to Jaffa in company with the brother of the American consul for that port. On our arrival he took me to his brother's house and lodged me there hospitably till the coming of the steamer.

11. The day was rather stormy, and for some time it was feared the steamer would not touch at Jaffa; but toward evening the wind fell, and we embarked without difficulty. Sailed at half past six.

12. Before sunrise we were opposite Sidon, which from the distance of some ten or a dozen miles, appears to be a small low town near the shore, backed by high mountains. About ten A. M., we reached Beyroot. The brethren and sisters here kindly pressed me to stay till another steamer, and I felt strongly inclined to do so; but I was doubtful whether it would be so well for my health to remain as to be at home in Smyrna, and there was also some doubt whether the steamer would touch here on her next return from Alexandria. So, with much regret at spending so little time with the brethren of this station, I determined to proceed. Mrs. Pease with her children, goes back with me to Cyprus. I spent the day in interesting conversation with the brethren and some of their helpers; and, with Mrs. P., being commended by them to the grace of God, left Beyroot about sunset.

13. Reached Cyprus at ten, A. M. The brethren have just opened a female school, which seems to have favor with the people.—Re-embarked about noon.

The remainder of my voyage was very pleasant and similar to the preceding portions.—During the whole we could scarcely have had finer weather. I had many opportunities for religious conversation with people of various nations, which I trust through God's blessing will prove not to have been wholly in vain.

On Saturday, November 16th, I was brought again in safety, and with renovated health and vigor, to my family and station. May divine grace make me thankful for all the Lord's mercies, and enable me to devote renewed health and strength to his service!

DANGER FROM POPERY.

"*Obsta principiis*"—That the Romish religion is a corruption of Christianity, superstitious, idolatrous, and tyrannical, and that its predominance is a thing to be deprecated and resisted, are not matters of doubtful disputation with Protestants. The "*proton pseudos*"—the primary error—the foundation upon which the whole structure rests, is found in the rejection of the Sacred Scriptures as the only rule of faith and practice, and the claim of the Church to infallibility. Upon this a monstrous system has been reared.

From the very assumption and claims of the Popish Church it must of necessity, and as a matter of conscience, be a persecuting Church; and such its whole history proves it to be.—Who has forgotten the St. Bartholemew tragedy—or the scenes enacted in Holland, by the Duke of Alva—or by the wretched Mary of England? Who has forgotten the horrors of the Inquisition? Its policy, however is of the most pliant kind—it can refrain from persecution, when to persecute is unsafe. A supple, time-serving, deceivable, wily course of action,