

stood in our presence. From him we obtained more information about the interior of Jacob's well than from all the books we had read.

We are at length on the top of Gerizim. Some of the Students of Edinburgh University, during my attendance, took to climbing hills in the summer months, labouring under what might be called, "mountains on the brain." A kind of Alpine Club, we climbed the highest mountains in Scotland, and did really obtain views of untold magnificence in the comparatively clear weather of July and August. The view from Gerizim, not unlike in some respects, is of less extent than the view from Ben Nevis. To the South rolled away in billowy ridges the hill country of Judea, whence we had come, but there was no point of interest visible in that direction. To the West the Mediterranean lay in perfect stillness, like a sea of glass. To the North the snowy top of Hermon, gleams in the silken light like a crown on the head of the old man," (which in his Arabic name) sitting there in regal glory, unmoved amid the wreck of empires that fought for supremacy at his feet. But the point of chief interest to us was the deep gorge of the river Jabbok, running from the land of Gilead straight into the Jordan, down which pass probably, came Abraham, and certainly Jacob, on their first entrance into the promised land. That Jabbok Valley is therefore really the connecting link between the east and the west. Down

that valley came the new nation, in the loins of Abraham and Jacob; the new religion, which has gone on spreading till in its westward course it has penetrated the passes of our Rocky Mountains to the Pacific sea-board.

Before the sun sets we have time and light to examine the strange ruins on the brow of the hill, said to be the ruins of the Samaritan Temple. A few days before our visit the Samaritan colony kept the Passover on the top of this mountain. Black with recent smoke was the sunken oven in which the lambs were roasted. A thousand years with the Lord is as one day, for the hour, it seems, has not yet come, (though now from the fewness of the Samaritans, it cannot be many years distant,) when the Samaritans shall no longer in Gerizim worship the Father. And we ask here the question without venturing to answer it. Shall the cessation of Samaritan worship on Gerizim be contemporaneous with the cessation of Jewish unbelief? The Samaritans, now scarcely 150 souls, shall cease looking to Gerizim not until they cease to exist; but the Jews, now over 7,000,000 shall cease looking to Jerusalem when they begin to exist. It is, however, a blessing that the Gentiles are not left in darkness until, in the development of God's purposes, these events—the extinction of the Samaritans, and the conversion of the Jews, date a new era: for "the hour cometh, and *now is*," Christ said, when the true worshippers shall worship the Father in spirit and in truth.

Editorial Postscript.

We wish our readers to understand that the 15th day of the month may be regarded as the day of our publication. We have been often ahead of time, but this month we are behind somewhat, for which we crave the indulgence of our friends.