

mainly in the land of the Pilgrim Fathers, which he has so greatly blessed and prospered, to strengthen our feeble hands with their prayers and sustain our humble efforts to spread the knowledge of salvation by grace with their liberality. Their letters, full of encouraging words, cheer us on ward, and they multiply in number as the responsibilities of the work increase and become greater and more arduous.

THE RELIGIOUS PRESS.

We are greatly indebted to the friendly advocacy and generous interest of the Presbyterian press of the United States of America, particularly that of the Southern States, and of other religious periodicals in the United Kingdom, Australia, India, etc. From the outset and all along, this mission has had the unwavering encouragement of the *North Carolina Presbyterian*, Wilmington, and not much less of the *St. Louis Presbyterian*, and for longer or shorter periods of some forty to fifty others; and recently even papers that range among the secular press have been publishing notices of this mission work, for all of which we feel truly grateful to God and to the proprietors and editors of all those periodicals.

"JERUSALEM REVIVING."

My papers under the above heading, of which twelve have appeared in print, seem to interest many readers in all lands, and the recent addition of the *Jerusalem Chronicle*, narrating events of general interest, evidently gives much satisfaction. I am advised to issue those articles in pamphlet form, with a few Jerusalem illustrations; and I would be glad to hear the opinion of our friends on that point. If printed, I would like to send copies to all subscribers of £1-5s—and upwards.

"THAT THEY ALL MAY BE ONE."

From the time I came up to Jerusalem the Lord impressed my heart with the earnest desire to labour for the union of all Presbyterians and Evangelical Churches in the City of the Great King, that thereby the divine prayer of the Redeemer for the unity of His Church might be realized, however partially, at least here where that sublime prayer was offered by the Son of God, the embodiment of infinite love. I knew it was no easy task the Lord had laid upon my frail shoulders, for who am I to bring about so grand and happy a result? But 1 Cor. i. 27-29, comes frequently to mind and reassures me.

A PLEASANT EPISODE.

July 23, I was looking at that quotation in 1 Cor. i. 27-29, and meditating on it, when four Jews were announced, I received them at the door of my study and there and then told them the subject that was occupying my thoughts. They sat down and I was reading those verses when three others came in, and then three more in single succession. Of these ten, four had not been in this house before. I went on citing Joseph, Moses, David, several of the prophets, the Lord Jesus Himself and the fishermen of Galilee, as illustrations of that passage. Then, other topics were discussed and two declared faith in Christ, but did not esteem it wise or prudent to court persecution and loss by a public confession, and I had to show them the better way. I was thus engaged from three p.m. till half past seven, when they discovered that it was my dinner hour, and so left.

THE OVERTURE.

With that great object in view I sent the following overture to most Assemblies and Synods meeting in 1891.—

"Whereas, it is the sacred duty and high privilege of every Church to preach the Gospel to the Jews—beginning at Jerusalem—'to the Jews first'—and special blessings are promised to all who seek to promote the spiritual welfare of God's ancient people.

"Whereas, Jerusalem has been long calling loudly and urgently for an Evangelical Mission to the Jews and other residents, as also for Christian visitors, to counteract High Churchism and the misrepresentation of Protestant principles before the degenerate Oriental Churches.

"Whereas, moreover, it were a happy and blessed event for Presbyterian Churches to unite in a mission to Jerusalem and thereby manifest their essential unity in doctrine and primitive ecclesiastical polity.

"Whereas the Lord has led one of His humble servants to inaugurate a Presbyterian Mission in the Holy City.

"It is, therefore, hereby humbly overtured to the . . . to unite with sister Churches in providing for the support and extension of this Mission, and the petitioner's earnest prayer is, 'Peace be within thy walls and prosperity within thy palaces.'"

THE REFORMED CHURCH OF SCOTLAND.

This Church, descendant from the heroic Covenanters, was the first to respond affirmatively to my overture, appointing the Rev. James Kerr, D.D., of Glasgow, to correspond with me and bring the interests of the Jerusalem Mission periodically before the Church, a most happy choice, for he, Dr. Kerr, took part in the first public English services of this Mission on Oct. 12, 1890, conjointly with Revs. W. McMillan, Free Church of Scotland and J. M. Cooper, Congregationalist, of Addison, Mich., U.S.A.

VICTORIA, AUSTRALIA.

The Victorian Assembly referred the overture to its Commission to report on it this year.

NATIONAL, FREL, ENGLISH, ETC.

These having missions of their own to the Jews, very naturally relegated the subject to their Jewish Committees,

who have sent me expressions of their prayerful interest and good wishes, with regrets of their inability to increase their expenditure just yet.

THE U. S. A.

The Northern and Southern, though they have no missions to the Jews, have done nothing practical yet.

PERSEVERANCE.

I must persevere with the faith that overcometh mountains, and when several Presbyterian Churches have agreed to the overture, then approach other Evangelical Churches with it. I still hope to prevail on the National and Free Churches of Scotland to re-unite in the Holy City. That would be a glorious and blessed day. Only last May the Rev. Dr. Alison, of the former, sent me another most kind message from the Jewish Committee of which he is the Convener. "They authorized me, he says, 'to write to you to express their interest in the work of which I had told them,' 'and their hope that you might find increasing encouragement in it, but' Again, financial considerations forbid any addition to their liabilities.

Dr. Alison was here this last travelling season, as also the Rev. Principal Caven, D.D., of Knox College, Toronto; and both preached in the upper room of this mission and conferred with me on the work and its prospects.

INDIVIDUAL CHURCHES.

While Assemblies and Synods, with their habitually dilatory forms of procedure, require time for coming to a decision, separate congregations and earnest individuals, more alive to the exigencies of the Lord's cause and kingdom in the immediate present, and the solemn duty of taking advantage of every opportunity that presents itself for the promotion and extension of that cause and kingdom—of acting "In the living present, heart within, and God overhead,"—are coming forward in increasing numbers, namely, in the United States of America, to take a prayerful, practical interest in this Jerusalem Mission, which dear Dr. Miller designated, "the most important and grandest mission in the world." "It cannot be," he wrote to me on June 4th, 1890, 'that the Churches, through lack of interest, will force you to take one step backward.'

UNION IS STRENGTH.

It is so in every sphere, material or moral; and here in Jerusalem, in face of erring, warring, intolerant, persecuting Papists, Greeks, Armenians, Copts, Jacobites, Maronites, Melchites, Moslems, Druses, Ansairizah, Jews, Karaites, etc., and High Churchmen, aping at assimilation to the corrupt Latins and misnamed Orthodox, it is most important and desirable that the Presbyterian and evangelical Churches should present a united front, manifesting thereby their essential unity in all the vital, fundamental doctrines of Christianity. And it is only by thus uniting that a vigorous, efficient and fruitful mission can be maintained and consolidated.

This Mission is still in its infancy, and requires time to become known and appreciated. God is raising up helpers and supporters, principally in the United States of America, and I sincerely hope that many more will follow their consecrated example, and God will bless all who love and labour for Jerusalem, for He has said, "they shall prosper that love thee."

CONSECRATED HELPERS.

We want consecrated, self supporting helpers—men and ladies—to enable us to overtake all the work that should be done. Our Episcopal brethren have plenty of such devoted helpers in their Missions in Jerusalem and Palestine. Last winter three were coming to aid us—Miss Shearman, sister of an eminent lawyer in Chicago; Miss Hussey, Evangelical Episcopalian from Ireland; and Mr. Thos. Pullman, an earnest Wesleyan, also from Ireland. But quarantines and rumours of cholera in these parts deterred them, and I myself thought it more prudent that they should defer coming. We are expecting Miss Hussey to join us this coming winter, but are not quite sure that Miss Shearman and Mr. Pullman will come also. May the Lord of the harvest move the hearts of others to come to our help. Surely it is a high and blessed privilege to labour for the dear Master in the city He loved and wept over.

A. BEN-OLIEL.

Jerusalem, July 24, 1892.

(To be continued.)

SKETCHES OF TRAVEL IN EUROPE.

BY REV. F. WALLACE WAITS, D. SC., OF KNOX CHURCH, OWEN SOUND.

THE CONTINENT CONTINUED—BRUSSELS AND WATERLOO—ANTWERP—THE BEAUTIFUL RHINE—MOUNT BLANC AT SUNRISE, ETC., ETC.

THE BEAUTIFUL RHINE.

From Brussels we reached the Rhine at Cologne. Valued as much as the waters of the city are, Cologne needs them all to give to visitors at least a sense of virtuous cleanliness, such as does not now belong to the place. In fact, Cologne is one of the dirtiest and most unsavoury of European cities. Aside from its ancient cathedral—which is certainly a work of masterly architecture and aside from its having been the birth place of the distinguished artist, Rubens, Cologne has no claims to special attention. But the Rhine is the Hudson of the whole German Empire. Its banks rise into highlands and palisades, high as mountains to the view, and generously green with the foliage and fruit of the vine. From Bonn to Mayence the Rhine is extremely picturesque. Old castles, some badly dilapidated, others well preserved, have a commanding prominence and effect along the river. A day's ride on this stream, gliding around its mountain points, which are terraced and teeming with fruitage, leaves a charming impression on the traveller. There are no scattered farm buildings to be seen through the country; but towns and

villages dot the shore, whose buildings are of the most weird and quaint appearance.

MOUNT BLANC AT SUNRISE.

Of course we could not think of leaving this country without seeing the great Mount Blanc under the splendours of sunrise. This mountain can be seen distinctly from Geneva when the day is perfectly cloudless—said to be forty miles distant in an air-line, and about sixty by the usual route. But it requires a rapid drive of more than eleven hours by diligence to reach the base of Mount Blanc. Chamounix, a small town, is situated here, well provided with hotel accommodations. About twenty two years since, Napoleon finished a very fine road, winding up through the Alps to Chamounix. We had not passed from Geneva more than about five miles when we passed the boundary line into Savoy, and a French officer demanded our passports. This was done going and coming. Some of the passengers had left their passports behind at Geneva purposely, not understanding that we were to pass into the French dominions before returning. The officer, with much authority and clamour, insisted upon his demand. A few days previously he sent back a German, as would naturally be expected, but learning that we were Americans, he requested our private cards in lieu of our passports, and we were permitted to proceed on our journey. Arriving at Chamounix, we determined at once to ascend to a point overlooking the highest glacier in these parts—the Mer de Glace or Sea of Ice. This is, of course, in the immediate neighbourhood of Mount Blanc. We succeeded, with much effort, in ascending about 4000 feet above Chamounix, which again is 2000 feet above Geneva. These mountains are differently designated, according to elevation. That portion extending from the base to a height of 4,500 feet above the level of the sea is called the Lower Alps. This reaches to the highest line of vegetation. That portion embraced between the boundary of vegetation and the line of perpetual snows is called the Middle Alps. This, in Mount Blanc, is 8,800 feet on the south side. From our standpoint, the glacier beneath us opened out into vast fields of ice, having a strange, wild aspect. The canon of the village below reported to us that five persons had successfully ascended Mount Blanc to the summit, and returned in safety. Our own descent, which was accomplished by dark, was necessarily and painfully rapid. The next morning we were all up early to see the sun light up the Alps with the splendours of morning. The day was just breaking over mountain and plain. The scene surpassed anything conceivable to the mind. The village was quite astir with preparations for the day. Mules saddled for the purpose, and attended by the guides were quietly moving to and fro. Parties were starting up the steep passes of the dangerous way. The deep plains below were yet dark with the shadow of the silent mountains, the wild torrents gleamed out grandly from the gorges; the first intimations of sunlight were now falling upon the fields of everlasting snow, so far above us, seeming like a beautiful cloud resting upon the mountain tops. In a moment more, when all the mountains around appeared burdened with transfigured splendours, old Mount Blanc, the monarch of them all, lifted his snowy crown into the sky, and seemed to salute the sun. A man can hardly pass through the vale of Chamounix, before the awful face of Mount Blanc, and not feel that he is an immortal being. The great mountain looks with an eye and speaks with a voice that does something to wake the soul out of its slumbers. The sublime hymn by Coleridge, in the vale before sunrise, is the concentrated expression of all the inspiring and heaven directing influences of the scenery. We have only space for a few lines of it:—

O dread and silent Mount! I gazed upon thee
Till thou, still present to the bodily sense,
Didst vanish from my thought: entranced in prayer
I worshipped the Invisible alone.

Awake, my soul! not only passive praise
Thou owes: 'not alone these swelling tears,
Mute thanks and secret ecstasy! awake,
Voice of sweet song! Awake my heart awake!
Green vales and icy cliffs, all join my hymn,
Thou first and chief, sole sovereign of the vale!

O, struggling with the darkness all night long,
And all night visited by troops of stars,
Or when they climb the sky or when they sink;
Companion of the morning star at dawn,
Thyself earth's rosy star, and of the dawn
Co-herald; wake, O wake, and utter praise!
Who sank thy sunless pillars deep in earth?
Who filled thy countenance with rosy light?
Who made thee parent of perpetual streams?

Thou, too, hoar mount, with thy sky pointing peaks,
Oft from whose feet the Avalanche, unheard,
Shoots downward, glittering through the pure serene
Into the depths of clouds that veil thy breast,
Thou, too, again stupendous mountain! thou,
That as I raise my head, awhile bowed low
In adoration, upward from thy base
Slow travelling with dim eyes suffused with tears,
Solemnly seemest, like a vapoury cloud,
To rise before me,—Rise, O ever rise!
Rise, like a cloud of incense from the earth!
Thou kingly spirit throned among the hills,
Thou dread ambassador from earth to heaven,
Great Hierarch! tell thou the silent sky,
And tell the stars, and tell yon rising sun,
Earth, with her thousand voices, praises God!

Thanks to thee, thou noble poet, for giving this glorious voice to Alpine nature—for so befitting and not unworthy an interpretation of nature's own voice, in words of our own inother tongue. Thanks to God for His grace vouchsafed to thee, so that now thou praisest Him amidst the infinite host of flaming seraphim, before the mount supreme of glory, where all the empyrean rings with Angelic hallelujahs! The creation of such a mind as Coleridge's is only outdone by its redemption through the blood of the Lamb. O, who can tell the rapture of a soul that could give a voice for nations to such a mighty burst of praise to God in this world, when its powers, uplifted in eternity, and dilated with absorbing, unmingled, unutterable love, shall pour themselves forth in the anthem of redemption. Worthy is the Lamb that was slain!

(To be continued.)