

vah dwelt, and where our Redeemer taught and suffered, we are permitted to hold sweet converse with all our brethren of the Syrian mission, and to celebrate with them the Saviour's dying love in the place where he instituted the ordinance in commemoration of his death.'

Journey across the Desert.

'I wrote you on the 2d of March from Cairo, which city I regard as the starting point of my real journey. Mr Cheever left us there, preferring to go by way of Alexandria and Beirut; but he was taken ill, and was unable to accomplish his object.

'Our party, consisting of Rev. Mr. Smith, Mr. Alder and myself, left Cairo March 12th, and reached Mount Sinai on the 23d. There we remained five days; and then set off for Akaba on the 29th, where we arrived April 4th. It had been our intention to go hence to Wady Mousa, with Arabs of the Aouun tribe, but finding that they were encamped at a great distance, and that we must be detained six or seven days, we preferred to keep our Towara Arabs, and take the road across the great western desert to Gaza or Hebron, as the case might be, the way being for several days the same. This is a route as yet untrodden by modern travellers. We left Akaba on the 5th of April, and reached Hebron and Jerusalem on Saturday the 14th, where we were welcomed to a home in the house of our missionary brethren, Whiting and Lanneau.'

American Clergymen assembled at Jerusalem.

'Here we had the pleasure of finding all the members of the Syrian mission, (excepting Mr. Pease of Cyprus,) assembled to hold their general meeting. All the family from Beirut was present. We form altogether a band of ten American ministers of the gospel; Mr. Nicolayson is the eleventh; and within two or three days Mr. Paxton of Beirut has arrived with his family. Probably so large a number of Protestant clergymen never met in the Holy City,—certainly not from the new world.'

Passage of the Israelites through the Red Sea.

'The results of our journey thus far have been much more important and satisfactory than I could have anticipated. At the Red Sea, both Mr. Smith and myself were able to satisfy ourselves that the passage of the Israelites must have taken place at or near Suez; it being, of course, impossible, after the lapse of so many ages, to point out the exact spot. We suppose it may have taken place a mile or two below Suez, where even now the shoals from the opposite side come near together, and where at very low tides, the Arabs can wade through, though the water is up to their necks. On the east side of the Sea, we could trace the route of the Israelites through the desert of Shin to Eliud and beyond, where they encamped 'by the Red Sea.' (Num. 33, 11.) This we have no doubt was at the mouth of the Wady Taybe.'

State of Mount Sinai.

'To Sinai itself we came with some incredulity, wishing to investigate the point whether there was any probable ground, beyond monkish tradition, for fixing upon the present supposed state. We were both surprised and gratified to find here, in the inmost recesses of these dark and lofty granite mountains, a fine plain spread out before the foot of the so-called Horeb,—a plain capable of containing two or three millions of people;—from the south end of which the mountain rises perpendicularly and overlooks the whole,—so that whatever passed upon its top would be visible to all. This part of the mountain is about 1,200 feet above the plain;—the summit now called Sinai, is about two miles further south, and is not visible below. With that summit Moses probably had no concern. South-west of this is Mount St. Catherine, 2,700 feet above the plain, and nearly 1,000 feet higher than Gebel Mousa, or Sinai. We made minute and particular inquiries of Arabs and others acquainted with the whole peninsula, and could not learn that there was so much room in any other spot among the mountains, certainly not in the vicinity of any of the loftier peaks.

Description of the Desert.

'Our journey through the great desert, this side of Akaba, was deeply interesting. Of the nature of

the whole region which we traversed you may judge from the fact, that from the borders of the Nile till we arrived on the borders of Palestine, we saw not one drop of running water, nor a single blade of grass, except a few small tufts in two instances. The Wady's or water-courses of the desert and mountains are sprinkled with skirts and tufts of herbs, on which the camel and flocks of sheep and goats browse, but no horses nor neat cattle are found throughout the whole region. It is true, the present is a year of dearth, scarcely any rain having now fallen for two seasons. When there is rain in plenty, then comparatively, the desert may be said to bud and blossoms and grass springs up over a great portion of its surface. In such a season the Arabs say they are 'Kings.'

Ancient Ruins.

'On this route we found the ruins of the ancient Roman places, Eboda and Elusa; and also those of Beersheba, 28 miles S. W. of Hebron, still called Birseba. There are two wells of fine water, over 40 feet deep, one 12 1-2 feet in diameter and the other about 6, walled up with solid mason work, the bottoms dug out of the solid rock. Close by are ruins of a large straggling village corresponding entirely to the description of it by Eusebius and Jerome.'

Antiquities of Jerusalem.

'In Jerusalem we are surprised to find how much of antiquity remains, which no traveller has ever mentioned, or apparently ever seen. The walls around the great area of the mosque of Omar are without all question, those built by Herod around the area of his temple; the size, position, and character of the stones, (one of them 30 1/2 feet long, and many over 20 feet,) show this of themselves; but it is further demonstrated by the fact, that near the S. W. corner there still remains, in a part of the wall, the foot of an immense arch evidently belonging to the bridge which anciently led from the temple to the Xystus on Mt. Sion; (Josephus J. G. 6. 2.) This no one appears ever to have seen. In the castle near Yafsa gate is also an ancient tower of stones like those of the temple, corresponding precisely to Josephus' description of the tower Hippicus, (B. J. 5. 4. 3,) which Titus left standing as a memento; the ancient part is over 40 feet high, and built solid without any room within. We have no doubt it is Hippicus.'

'We have thus gained some important fixed points, from which to start in applying the ancient descriptions of the city. We have been also able to trace to a considerable distance the ancient wall, N. W. and N. of the present city. The pool of Siloam at the mouth of the Tyropeum, (see Catherwood's plan,) is without doubt the Siloam of Josephus, and the Well of Nehemiah, further down is the En-Rogel of Scripture, where the border of Judah and Benjamin passed up the valley of Hinnon. We have found further that there is a living fountain of water deep under the mosque of Omar, which is doubtless ancient; the water has just the taste of that of Siloam, and we conjecture a connection between them. This point we have yet to examine. We have not completed the half of what we wish to investigate in this city, and could spend another month or two, with profit, in the like researches here.'

Further Researches proposed.

'Our plan is to make excursions from this city to the neighbouring sites of ancient places,—to Jericho and the Jordan, and also a longer one to Gaza, thence to Hebron, and thence to Wady Mousa, so as to explore the north end of the Ghor and the region of the Dead Sea. I hope to find some trace of Kadesh and other cities in that region. From all the information we can get, it would seem that in the rainy seasons, when water runs in the Ghor, it flows northward towards the Dead Sea, thus contradicting the hypothesis that the Jordan once flowed through it to the Gulf. Afterwards we hope to go north, examine the sources of Jordan and other points as far as Damascus, and then pass from Beirut to Smyrna. All this, if the Lord will, and as he will.'—*Bib. Rep.*

DUTIES are ours; events are God's. This removes an infinite burden from the shoulders of a miserable, tempted, dying creature. On this consideration only, can he securely lay down his head and close his eyes.—*Cecil.*

—O— THE LITTLE CLOUD.

I passed the autumn of 1822 near one of the best and most important of these reservoirs. The summer had been remarkably dry; and it appeared from a table that I kept, that it had not rained the 4th of April to the 2nd of November, with the exception of a few passing showers. The water in the tanks or bonds became low and muddy, and the Turks took the alarm. The water engineers sent out, and I accompanied them to some of them; they measured the quantity of water, and found no more than sufficient to supply the city fifteen days! Judge of the consternation of the persons suddenly deprived of an element essential not only for domestic uses, but religious also, having no other possible mode of obtaining it. Water was offered up in the mosques, and the sky was anxiously watched. The immutability of the scene, the east, and the illustration given to the words of former times, is not the least pleasure a person experiences in these countries. The approach of rain is always indicated here as it was in Syria, by the appearance of a small, dark, dense, circumscribed hanging over either the Euxine or Propontic, and when he sees a cloud, he announces its approach like Elijah from the top of Carmel. I one day ascended to the same place, and saw the descent of the watch, and 'I looked towards the sea, and beheld a little cloud rising out of the sea, under man's hand, and gat me down that the rain should not.' In effect, it immediately followed, and the Turks were relieved from a very serious cause of anxiety.—*Weekly Visitor.*

THE LORD'S DAY.

He, and he only, is the safe and happy man who truly calls the Sabbath a delight. If we do not may entertain a comfortable hope, that we are in a state of preparation for the everlasting Sabbath the blest. In the mansions of our Father, peace and praise, and holy contemplation, and the presence of glorified spirits, and the presence of the great God, and the performance of his good pleasure, and the administration of mercy, throughout worlds and systems unknown and undiscovered shall constitute the happiness of those admitted to that heavenly Sabbath. Now each returning Sabbath affords a shadow of these good things to come. But it is not by the possible employment of one day in seven, that we can be fitted for the happiness of the blessed Lord's day must become the leaven of this present life, or it will never be the foretaste of a better to come. Our Sunday thoughts, and words, and works, must diffuse a sweet but powerful influence through all our other days.—Like a fountain of water, they must flow through every pore of our conduct. Like that mystical stream which led the Israelites through the wilderness, they never desert us till we reach the Canaan of *Bishop Jebb.*

THE VILLAGE GRAVE-YARD.

'I never shun a grave-yard. The thought of an ancholy which it impresses, is grateful rather than disagreeable to me. It gives me no pain to stand upon the green roof of that mansion, whose chambers must occupy so soon; and I often wander, from a place where there is neither solitude nor society. Something human is there; but the folly, the vanity, the pretensions, the competitive pride of humanity are all gone. Men are there, the passions are hushed and their spirits are dead. Malevolence has lost its power of harming; ambition is satiated; ambition lies low, and lust is cold; has done raving, all disputes are ended; and when it is over, the fellest animosity is deeply buried. The most dangerous sins are safely confined in thickly piled clouds of the valley, vice is dead, powerless, and virtue is waiting, in silence, for the trump of the archangel and the voice of God.'