

be the Priscilla, or the Lydia, or the Dorcas, of a village, sympathising with the necessities of the poor, denying herself to relieve them, and availing herself of the access thus obtained to their affections, to lead them to the one only source of consolation.

A MADAGASCAR PRAYER.

In Flacourt's History of this Island, the following sublime prayer is said to be in use amongst the aborigines there: "O Eternal! have mercy upon me, because I am passing away—O infinite! because I am but a speck—O Most Mighty! because I am weak—O source of life! because I draw nigh to the grave—O Omniscent! because I am in darkness—O All-bounteous! because I am poor—O All-sufficient! because I am nothing."

TRAVELS.

JERUSALEM.

Having agreed with father G. to visit the church of the holy sepulchre, we went there in the evening, and, passing through the court, entered the first lofty apartment. There was a guard of Turks in a recess just within the door, to whom every pilgrim is obliged to pay a certain sum for admission; but we were exempted from this tax. In the middle of the first apartment is a marble slab, raised above the floor, over which lamps are suspended. This is said to be the space where the body of the Redeemer was anointed and prepared for the sepulchre. You then turn to the left, and enter the large rotunda, which terminates in a dome at the top. In the centre of the floor stands the holy sepulchre: it is of an oblong form, and composed of a very fine reddish stone brought from the Red Sea, that has quite the appearance of marble. Ascending two or three low steps, and taking off your shoes, you enter the first small apartment, which is floored with marble, and the walls lined with the same. In the centre is a low shaft of white marble, being the spot to which the angel rolled the stone from the tomb

and sat on it. You now stoop low to enter the narrow door that conducts you to the side of the sepulchre. The tomb is of a light brown and white marble, about six feet long, and three feet high, and the same number in breadth, being joined to the wall. Between the sepulchre and the opposite wall the space is very confined, and not more than four or five persons can remain in at a time. The floor and the walls are of a beautiful marble. The apartment is a square of about seven feet, and a small dome rises over it from which are suspended twenty seven large silver lamps, richly chased, and of elegant workmanship—presents from Rome, of the courts, and religious orders of Europe. These are kept always burning, and cast a flood of light on the sacred tomb, and the paintings hung over it, one Romish and the other Greek, representing our Lord's ascension, and his appearance to Mary in the garden. A Greek or Romish priest always stands here with the silver vase of holy incense in his hand, which he sprinkles over the pilgrims.

Wishing to see the behaviour of these people, who come from all parts of the world, and undergo the severest difficulties to arrive at this holy spot, we remained for some time within it, and the scene was very interesting. They entered, Arminians, Greeks, and Catholics, of both sexes, with the deepest awe and veneration, and instantly fell on their knees, some lifting their eyes to the paintings, burst into a flood of tears; others pressed their heads with fervour on the tomb, and sought to embrace it; while the sacred incense fell in showers, and was received with delight by all. It was impossible for the looks and gestures of repentance, grief and adoration, to be apparently more heartfelt and sincere than on this occasion. Yet other feelings were admitted by some, who took advantage of the custom of placing beads and crosses on the tomb, to be sanctified by the holy incense, to place a large heap on it of these articles, which, being sprinkled, and rendered inestimable, they afterwards carried to their native countries, and sold at a high price.