

the path which has before him a thousand times been trodden.—Children between the ages of *fifteen and twenty*, intelligently devoted to the service of the Lord Jesus—well educated, and their hearts deeply interested in the cause of missions—under the eye, the instruction, the guidance of christian parents, greatly devoted to the cause of God and humanity—are just in the spring time of life, just at the proper age to receive a missionary education. Such were the ages of our young brother and sister Barclay.

From the time of their departure from New York, till their arrival at Jerusalem, whenever the winds and waves permitted, they met as a congregation of the Lord. [In expectation of a separate publication of that voyage and the incidents of an overland journey from Beyrout to the city of their hopes and labors, we defer any detail or comments.] Having been, then, from the beginning of their christian career, in the practice of meeting upon every first day of the week, for the commemoration of the justice, truth, and mercy of the Lord, on the first Lord's Day in February, 1851, they were therefore duly prepared to assemble for the same purpose in the city of Jerusalem. Nearly eighteen hundred years had passed since heaven had looked down upon such a sight on that memorable spot. The people saw and heard. Their residence in that city had been counted only by weeks when an entire household heard, believed and were immersed, in the presence of numbers from the four quarters of the earth. A public pool, large and convenient, even within the walls of Jerusalem, was found, in which a resident missionary, of but a few weeks, found no difficulty to gain access in order to bury in immersion those who had received Christ Jesus by *fai h*.

From that time the mission has gone on, gradually prospering, not, however, without opposition from "the world, the flesh and the devil." Even from those who would be "Lords" in Protestant Christendom, calling themselves also missionaries of the cross, unexpected opposition was experienced; but the Lord has stood by them and now a congregation of some *twenty* members meet weekly to celebrate the triumphs of Immanuel and to sound forth the Word of the Lord.

The circumstances by which many residents in Jerusalem are surrounded are such that for them to leave "their religion," and to join the Christian Church is to deprive themselves entirely of subsistence. These facts have called for much thought, wisdom and deliberation. Priestly and prominent individuals in various communities have expressed a desire to obey the Gospel, and to cast in their lot with the disciples of Christ Jesus, but hesitated when they could not see by what means they should subsist, cut off from their former brotherhood. To promise them anything temporal, as the reward of their obedience, was so manifestly in opposition to the genius of Christianity, that it could not be made; and many have turned away sorrowful.

To give our readers some idea of this phase of the work in Jerusalem, I will make one extract from Brother Barclay's letter of June 30th, 1852:—