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A GREEK IN ALBANIAN COSTUME.

TURKEY, GREECE,

AND

PALESTINE

IN 1853.

BY FISHER HOWE.



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P R E F A C E.

Of making many books there is no end, as Solomon wrote three thousand years ago; and though it is equally true that much study [reading] is a weariness to the flesh, yet reasons will continue to exist, not only why books will always be multiplied, but also why they ought never to cease, as long as new occasions for their appearance remain or occur.

That the volume now to be laid before the public should owe its origin to the writer, seems to himself no more strange than the various antecedents that have led to it. The travel performed, the scenes witnessed, the notes taken, the counsel of friends—reasons not more trite than true in the present case, may suggest something of the way it came to pass.

It was after some months of extensive exploration in Europe, both insular and continental, that, in the good providence of our Heavenly Father, we found it feasible to extend our tour to the classic land of Greece, and the further Orient; till, amid the sacred scenes of Palestine, our utmost anticipations of achievement were more than realized.

There, peculiarly, as elsewhere, for personal reference and use, we were in the habit of noting the hourly incidents as they occurred, of days occupied on scenes of ever-enduring interest.

Safely returned to our own fire-side, and the bosom of our family, and renewedly engaged in the busy activities of life, we have occasionally arrested an hour, and devoted its minutes to give a more specific form to some of our treasured impressions.

It may seem superfluous to say that this volume presumes not to occupy the sphere of critical investigation, or elaborate, historic and antiquarian research. That field has been most diligently explored, and its results recorded with an accuracy which, with travellers in Palestine especially, has become proverbial. With this allusion, we take occasion here to express the obligations we everywhere felt to our distinguished countrymen, Drs. Robinson and Smith, for that work—"ROBINSON'S BIBLICAL RESEARCHES"—no less valuable to the Biblical student, than indispensable to the traveller in Palestine, if he would travel to advantage, and make the most of his tour. Other guide books and journals of travel we had, but they were comparatively of little value.

One motive that has animated our humble efforts, is the hope of usefulness to the teachers of the Sabbath-school and the Bible-class—that noble phalanx, whose unremitted and self-denying toils constitute one of the brightest signs of the times, and effective agencies for the conversion of the world.

The author has realized something of his responsibility, and has endeavoured to anticipate the review of another day in what has been written and what is now published. The current literature of the age would surely be modified, and truly improved, were all writers to feel, as they ought, their proximity to another tribunal than that of human criticism, from the impartiality of whose adjudications there is no appeal.

It only remains to ask for this publication the candour and favour of the Christian public; and in a higher relation, that it may be mercifully used and owned of God, and crowned with his all-sufficient benediction.

F. H.

CONTENTS.

CHAPTER I.

VOYAGE TO THE ADRIATIC AND GULF OF LEPANTO.

Adelsberg Grotto—Arrival at Trieste—Its Situation and Commerce—Visit to Venice—Austrian Lloyd's—Steamer Elleno—Embarkation—Arrival at Ancona—Arch of Trajan—Cathedral—Calabrian Coast—Martello Towers—Brundisium—A Roman Depot—Ionian Isles—Corfu—Visit on shore—Albanian Coast—Storm on the Adriatic—Arrival at Patras—Modern town—Ancient Acropolis—Greek Revolution—St. Andrew's Cross—Return to steamer—New passengers—Albanian Costume—Gulf of Lepanto—Arrival at Lutraki—Corinth in view, Page 17

CHAPTER II.

CORINTH AND ITS MONUMENTS.

Isthmus of Corinth—Cross to Calamaki—Specimen of Grecian Life—Return to "Elleno"—Sight of Parnassus—Ancient Port of Cenchrea—Early walk to Corinth—Its Acropolis—Luxury—Retributions of Providence—Destruction by L. Mummius—Paul at Corinth—Moral Power of the Gospel—Magnificent Situation of Corinth—Unhealthy—Parnassus in View—Ruin of Temple of Minerva—Ride to Saronic Gulf—Ancient Debris—Temple of Neptune—Canal of Nero—Passage to Piræus—Salamis—Arrival at Athens, . . . Page 30

CHAPTER III.

ATHENS AND ITS MONUMENTS.

Advantages and Pleasures of Travel—Magnified Difficulties—Comparatively few Americans in the East—Sabbath Privileges—Rev. Dr. Hill, Chaplain of the English Embassy—Rev. Dr. King—Sabbath Desecrations in Athens—Bazaars thronged—Otho and his Court—The Palace

—Population—Paul's second Missionary tour: his arrival at Athens; his visit in the Market place—Survey of Monuments—Paul on Mars Hill—Ancient Altars to the Unknown God—Walk to Mars Hill, . Page 39

CHAPTER IV.

ACROPOLIS OF ATHENS, AND VISIT TO MARS HILL.

Visit to Mars Hill—Tower of the Winds—Its Structure and Design—The Use of Water Clocks—The Acropolis—The Distinctive Feature of Athens—Impregnable to the Early Modes of Warfare—Its Extent—Adorned by Themistocles, Cimon, and Pericles—Its Temples—Relation of Mars Hill to the Acropolis—Ancient Stone Steps to the Areopagus—Socrates there Tried—Seats of Judges—Court Held in the Open Air—Reading of Acts xvii—The same Temples in View that Paul had in his Eye—The Propylæa—The Parthenon—The Erechtheum—Temple of Theseus—Legend from Plutarch—Legend from Michaud's History of the Crusades, . . Page 48

CHAPTER V.

ATHENS AND ELEUSIS.

The Explorations of a week—Distinct impressions—Stadium of Athens—The Illissus—Temple of Jupiter Olympius—Lantern of Demosthenes—The Pnyx—A Soliloquy on our Journal—Valley of the Cephissus—Old Olive Trees—Hill of Colonus—Parnes Range—Eleusinian Festival—Our Visit to Eleusis—Its Bay—Sacred way—Temple of Ceres—Mount Corrydalles—Seat of Xerxes, . Page 60

CHAPTER VI.

VISIT TO MARATHON.

Carriage Ride to Cephissa—Ferocious Dogs—Nomadic Encampment—View from the Mountain's Side—Marathon—Extent of the Plain—Tumulus Mound—Gloomy Scene—Vain Search for a Persian Arrow—Return, Page 68

CHAPTER VII.

THE PIREUS, SYRA AND SMYRNA.

Evidences of Turkish rule effaced from Greece—Sympathy of the Greeks with Russia—Their Persecutions of Dr.

King—Ancient Walled Avenue to Piræus—Departure from Athens—A day at the Piræus—Its Harbour—Munichia and Phalere—A Row in the Harbour—Visit to the Tomb of Themistocles—Voyage to Syra—A Breakfast on Shore—Voyage to Smyrna—Its Bay—Scenes of the Orient—Approach to the City—Anchorage—American Consul—Hospitalities of the Orient—American Missionaries—Perils of the Way—Population of Smyrna—Caravan Bridge—The Missionary Prayer-Meeting, Page 72

CHAPTER VIII.

MOUNT PAGUS AND THE MARTYRDOM OF POLYCARP.

Walk to Mount Pagus—Turkish Burying-ground—Turbaned-headed Stones of Males—Ancient Acropolis of Smyrna—Polycarp—The Angel of the Church of Smyrna—His Martyrdom—Account of Eusebius—Polycarp Arraigned—Proconsul urges him to deny Christ—Polycarp's Answer—Triumphs of Faith—Return from Mount Pagus—Smyrna a depot for Missionary operations in the Orient—The Armenian Population—Translations of the Bible into Modern Armenian and Armeno-Turkish, Page 82

CHAPTER IX.

VOYAGE FROM SMYRNA TO CONSTANTINOPLE.

Return to the "Germani"—Voyage to Constantinople—The Mussulman at Prayer—Arrival at Mitylene—Enter the Dardanelles—Anchorage—Ancient Abydos—Crossing-place of Xerxes—Leander and Hero—Lord Byron—Arrived at Gallipoli—A Night on the Marmora—Arrival at Constantinople, Page 88

CHAPTER X.

CONSTANTINOPLE.

Population of the City and its Suburbs—Its Subjugation by Mahomet Second—Its Splendid Position—Scenery Described—Anchorage in the Golden Horn—Spacious Harbour—Land at Tophanna—Hotel d'Angleterre Pera—Sabbath—Armenian Service—Firman to Visit the Sera-

glio and Mosque—Boat Bridges over the Golden Horn—
 Streets of the City—Seraglio Grounds—Meeting of the Sul-
 tan—His appearance and age—Visit the Seraglio—Partial
 Description—Mosque of St. Sophia—Erected by Justinian
 —Mosque Achmedje — Monuments on Ancient Hip-
 podrome—Mosque Suilemany—Mausoleums of Sultans
 —Return to Hotel—Evenings with American Mission-
 aries, Page 92

CHAPTER XI.

VOYAGE IN THE LEVANT—CONSTANTINOPLE TO BEIRUT.

Constantinople and New York — Adieu to Missionaries—
 Sun-set View in the Golden Horn—Arrival at Gallipoli
 —The first European city taken by the Turks—Ancient
 Tumuli—The Site of Lampsacus—Lysander's battle-
 ground—Time in passing through the Hellespont—Xer-
 xes' Crossing-place Identified — His Immense Army—
 Crosses the Hellespont in Great Pomp—Returns a Fugitive
 —Alexander's army crosses into Asia—Mount Ida—Leave
 the Strait—Tumuli on Shore—Wind Mills—Alexander
 Troas—Its Ruins—Change since Paul left his Cloak and
 Parchments—Arrival At Smyrna—Embark for Syria—
 Scio and Samos—Patmos, bleak and barren—One of the
 Sporades — Island of Coos—Night at Symi—Arrival at
 Rhodes—Knights of St. John—Their desolated Palaces—
 Arrival at Cyprus—Arrival at Beirut—American Mission-
 aries—Their Character, Page 105

CHAPTER XII.

BEIRUT AND THE MISSIONARIES—ARABIC SERMON.

Beirut — Walls—Suburbs — American Missionaries -- The
 Karob — "Husks that the Swine did eat"—A Sabbath
 Valued—Dr. Smith's Arabic Sermon, Page 118

CHAPTER XIII.

ASSYRIAN MONUMENTS ON MOUNT LEBANON.

The Layard Marbles—Sennacherib's Doom—Monuments in
 the British Museum, and Palace of the Louvre—Ride to
 Nahr El Kelb—Doctor De Forest—Rev. W. F. Williams
 —St. George and the Dragon—The Sides of Lebanon—

Maronite Villages—Arrival at the Nahr El Kelb—Roman Mile Stone—Sculptures in the Limestone Rock—Egyptian Monuments—Assyrian, counterparts of those in the British Museum: their Wonderful Preservation—The Dog River—Turkish and Arabic inscriptions—Return to Beirut—Rich reward for our toil, . . . Page 125

CHAPTER XIV.

SIDON, SAREPTA AND TYRE.

Lebanon Mountain Range—Anti-Lebanon—Departure from Beirut—St. George and the Dragon—Villages and Olive Groves—River Damur—Neby Yunas—Arrival at Sidon—A night with American Vice-Consul—Ibrahim Nukhly—Journey resumed—A Roman milestone—Distant view of Sidon—Arrival at Sarepta—Elijah's sojourn here—Snowy tops of Anti-Lebanon—Phenician Plain—New Year's Day—Cross the Leontes—Arrival at Tyre—Scripture Illustrations—Walks around the town—Ruins of a Cathedral—Predictions of Scripture, . . . Page 135

CHAPTER XV.

ANCIENT TYRE—ITS RELATION TO PROPHECY.

Tyre the Subject of Scripture Prophecy—Predicted Destruction—Importance of Discrimination between Continental and Insular Tyre—Prophetic Denunciations against the former—When built—Dr. Robinson's Opinion—Strabo's Authority—The Tyrians a Maritime People—Probable changes—Ruins of Ancient Columns—Siege of Nebuchadnezzar—Destruction of Insular Tyre by Alexander—Literal Fulfilment of Prophecy, . . . Page 149

CHAPTER XVI.

THE PORTION OF ASHER.

Jacob's blessing—Allotment of the Tribe—Journey from Tyre—Visit to the Fountains of Ras El Ain—Ladder of Tyre: made by Alexander—Crusader's Towers along the Coast—View of Carmel from Mount Saron—Arrival at Bussah—A Greek Priest: his family—Wretched fruits of Mahommedan rule and corrupted Christianity—Journey resumed—Plain of Acra—Josephus' account—Populousness of Galilee in ancient times: now capable of yielding "Royal dainties," . . . Page 159

CHAPTER XVII.

ACRA AND CARMEL.

Destitution of Harbours on the coast—Acra in the distance: Accho its ancient name: change to Ptolemais: original name retained by the people—Old places identified—Paul at Ptolemais—Historic events; called St. Jean d'Acre by Crusaders—Vespasian and Titus there: taken by the Saracens: rescued by Richard Cœur d'Lion: the immense loss of life involved—Richard's treaty with Saladan—Siege by Napoleon—Acra defended by Sir Sidney Smith—Great loss of life by the French—Arrival at Acra: visits in the city—Departure for Carmel—Bay of Acra—River Belus: its sands first used in the manufacture of glass—Forded without difficulty—Ride along the Bay—River Kishon—Forded in safety—Anchorage under Carmel—Kaifa—Carmelite Convent: richest monastery in Palestine, Page 168

CHAPTER XVIII.

ELIJAH AT CARMEL.

Promontory of Mount Carmel—Relations of Elijah—Character of Elijah—The name of Carmel: now a naked ridge—Its extent and aspect—Carmelite Convent: view from its side: visit to its chapel, and Grotto of Elijah—Popular error respecting the slaying of the Prophets of Baal—A night in the Convent—Journey resumed—Splendid view from Carmel—Lebanon and Anti-Lebanon—Reach Kaifa: tombs in the vicinity—Ride under the side of Carmel—Cross the Kishon: width of its channel—Balmy atmosphere—Plain covered with flowers—Bedouin tents—Lunch on the Hills of Galilee—New scenes in view—Elijah and the Prophets of Baal—Plain of Esdraelon—"Battle of Mount Tabor"—Kleber and Napoleon—Journey resumed—A company of mounted Bedouins—Perils escaped—Roughness of the ride—Arrival at Nazareth, 177

CHAPTER XIX.

NAZARETH AND CANA.

Nazareth invested with peculiar interest—The annunciation to Mary—The Empress Helena—Visit to Palestine—Erected churches over sacred places—Description of Naz-

areth—Daguerreotype view—Accommodations for travelers—Convent and Church of the Annunciation—Visit to the Grotto—The Loretto chapel—Transported by angels—The legend related—Frauds of Popery—Walk to the ancient “Fountain of the Virgin”—Large water-jars of the women—Night in the village—Journey to Tiberias—Cana of Galilee—Women at the Fountain—The site disputed by Dr. Robinson—Sight of Tabor—Fine valley—Ard-el-Hamma—Lunch upon battle-ground of the Crusaders—The reputed “true cross” taken by the Saracens—Disastrous results to the Crusaders—Journey resumed—Pass Tell Hattin—View of the Lake of Tiberias—Miracle of feeding the five thousand—Safed in view—Impending storm—Arrival at Tiberias, . . . Page 186

CHAPTER XX.

TIBERIAS AND ITS LAKE.

Period of present town—Ruined Walls—Earthquake—Miserable Houses—Bazaars with ancient columns—Church of St. Peter—The Lake—Its extent—Surface below the Mediterranean—Depth ascertained by Lt. Lynch—Gloom around—No boat upon its waters—Storm—Hotel Accommodations—Annoyances at Night—Storm abated in the morning—Collating Scripture—Visit to Church of St. Peter—View from the house top—The storm upon the Lakes—Aspect of its Eastern Scenery—“City set upon a Hill”—Tiberias of the New Testament—Built by Herod Antipas—Josephus’ Account—Explorations—Site of the City—An Ancient Colonnade—Hot Springs and Bath Houses—Entrance of Ancient Tombs—Discovery of a Ruined Temple—Another night in Tiberias, Page 197

CHAPTER XXI.

MOUNT TABOR.

Departure from Tiberias—Ride along the Lake shore—Dilapidated Walls—Ascent of the western Hills—View of the Lake—Sites of Chorazin, Bethsaida, and Capernaum unknown—Reflections—Tell Hattin the Mount of Beatitudes—Old Caravan Track—Khan El-Tujjar—An Arab Fair—Bedouin encampment—Arrival at Mount Tabor: its

partial ascent—Mount of Transfiguration—Objections of Dr. Robinson not satisfactory—Reasons assigned—Lunch upon the Mountain side—Return to Nazareth, Page 207

CHAPTER XXII.

THE MISSION OF JEHU.

The Character of Jehu—Self-styled reformers of the present age—Importance of knowledge of local relations in reading Scripture narratives—Saul at Endor—Christ at Nain—Mountain of Gilboa—Elisha at Shunem—Valley of Jezreel—Beth-Shan in view—Saul's Death—King Joram's War—Sick at Jezreel—Elisha sends to Ramoth-Gilead and anoints Jehu king—Jehu's Commission—Scene of Jehu's exploits—Destruction of the house of Ahab, Page 213

CHAPTER XXIII.

SAMARIA AND ITS MONUMENTS.

Plain of Esdraelon—Lunch on the vineyard of Naboth—A Night at Jenin—Scenery in view—Journey to Samaria—Its fine situation—Ancient terraces—Columns—Walled and adorned by Herod—Ruins of the Church of St. John the Baptist—His place of Execution considered—Josephus' account not reliable—The modern villagers—Attempted robbery—Continued explorations—Extended colonnade—Historic review, . . . Page 220

CHAPTER XXIV.

MOUNT GERIZIM AND JACOB'S WELL.

Departure from Samaria—Lunch by the way—Ride to Nablous—Late arrival—Ebal and Gerizim—Night at Nablous—Journey resumed—Visit to the Samaritan Synagogue—Their ancient Pentateuch—Visit to Mount Gerizim—Samaritan Keblah—Ruins of an ancient fortress—Scenery in view—Reflections on past history—Descent into the valley—The Tomb of Joseph—Its identity—The Well of Jacob—Christ at the well—Scripture authenticated, Page 236

CHAPTER XXV.

GOING UP TO JERUSALEM.

Departure from the Well of Jacob—Ride in the valley where Abraham and Jacob fed their flocks—Night at Sinjil—Journey to Jerusalem Vineyards—Lunch at Bethel—Jacob at Bethel—Ramah and Gibeon—Songs of De-grees—View of Jerusalem—Entrance of the City—Thank-ful recollections, . . . Page 245

CHAPTER XXVI.

WALKS ABOUT ZION.

First impressions—Topographic features unchanged—Modern Walls—Population of Jerusalem—The Jews—Their place of wailing—Mosque of Omar—Kedron Valley—A Storm-brook—Popular error—Calvary—Church of Holy Sepulchre—Miracles of the church—Gross superstitions—Greek chapel—Centre of the earth, . . . Page 252

CHAPTER XXVII.

WALKS ABOUT ZION.

Walls of the City at different periods of Jewish history—De-molished by Pompey—Rebuilt by Antipater—Third wall of Agrippa—Site of Golgotha—Circuit of walls—Upper Pool of Gihon—An ancient excavation—Indications of the line of "second wall"—Kedron Valley—Olivet—Ancient pathway: David's flight over it from Absalom—Gethse-mane—Tombs in the Valley—Absalom and others—Not authentic—Height of eastern wall—Elevation of Temple area—Moslem judgment column—Evening scene from house-top, . . . Page 263

CHAPTER XXVIII.

WALKS ABOUT ZION.

A ride in company with Rev. J. Nicolayson—Valley of Hin-nom—Lower pool of Gihon—Solomon there anointed king—Ancient Tombs—The Aceldama—Well of En Rogel—Pool of Siloam—Fountain of the Virgin—Ride over Olivet to Bethany—Return over the summit to Church of the Ascension—Scopus—Return to city—Walk to Olivet—Tomb of the Virgin—Gethsemane—Church of the Ascension—View from Olivet, . . . Page 274

CHAPTER XXIX.

JOHN IN THE WILDERNESS.

The mission of the Baptist—Place selected for its prosecution—Open to Infidel objections—Progressive confirmation of Scripture—Journey to Jericho—Bedouin protectors—Visit to Gethsemane—Old olive trees—Arrival at Bethany—Scenery in view—Caves and tombs—Fountain of the Apostles—The Good Samaritan—Desolate region—Bedouin tent—Wilderness of Judea—Naked hills—Predictions of Isaiah—Pulpit of John—The way-side on this ancient high-way in the wilderness—Wady Kelt—The scene in view—Historic retrospect—Preaching of John—Adaptation of the scene—Prophecy fulfilled—Objections refuted, Page 286

CHAPTER XXX.

JERICHO AND ITS PLAIN.

Early impressions respecting this plain—Its deep depression—Tropical climate—Irrigation—Always a barren desert—Josephus's description—Remarkable sand mounds—Fountain of Elisha—Site of ancient city—Dates the "wild honey"—Food of John the Baptist—Quarantina mountain—Crusaders' tower—Night encampment—Industry of the ladies—Bedouin women—Arab songs—Night annoyances—Source of safety, . . . Page 300

CHAPTER XXXI.

RIDE TO THE JORDAN.

The Castle of Jericho: view from its top—Departure for the Jordan—Cultivated fields—Ruined Sugar Houses—Sugar Cane not now cultivated: originally introduced by the Saracens—Michaud—Desolate appearance of the Plain—View of the Great Hermon—Grotesque appearance of our cavalcade—Negro Slaves: their price: condition—Comparison of Oriental and American slavery—Sand mounds—Calcined Sulphur—A Gazelle—Valley of the Jordan—Arrival on its banks, . . . Page 308

CHAPTER XXXII.

THE RIVER JORDAN.

Traditional places where John baptized—Custom of modern pilgrims—Perils attending—A staff from the banks of

Jordan—Crossing-place of the tribes of old—River never overflows—Dr. Robinson's view—Explorations of Lt. Lynch—Facts ascertained—Rapid descent—Obvious inference, Page 316

CHAPTER XXXIII.

JOHN AT THE JORDAN.

Evils of sectarian strife deplored—Occasion of the subject engaging attention—Considered on Scripture localities—John's aim in repairing to the Jordan—Oriental Manners and Customs indicate pouring of water as the original mode of Baptism—Places designated where John preached and Baptized—The Wilderness—The River Jordan—Bethabara—Enon—Period of John's labours—Peculiarity of his character—Remarkable character of the Jordan Valley—No villages on its banks—Stream turbid, rapid and dangerous—Fountain of Elisha—Bethabara—Enon—Place of springs of water—A resting-place for travellers—Its probable locality, Page 325

CHAPTER XXXIV.

THE DEAD SEA.

Departure from the Jordan—Thoughts of home—Ride to the Dead Sea—Region of desolation—Arrival at northern shore of sea—Gloomy scene—Lunch on its shore—Water clear, salt and bitter—Extent of the lake—Western hills—Moab—Lt. Lynch's survey—No bitumen at the present day—Rapid process of Evaporation—Waters of Jordan absorbed, Page 342

CHAPTER XXXV.

BETHLEHEM.

Return from the Jordan—Continued walks about Zion—Preparations for journey—Departure from Jerusalem—Plains of Rephaim—Wind storm—Tomb of Rachel—Arrival at Bethlehem—Convents and Church of the Nativity—Grotto of the Nativity—Cell of Jerome—Fields of Boaz—David anointed by Samuel—Song of Angels, 349

CHAPTER XXXVI.

JOURNEY TO HEBRON.—THE CAVE OF MACHPELAH.

Remarks of Dr. Paley on the Scriptures—Their pertinency
 —Tested by the Traveller in Palestine—Departure from
 Bethlehem—Pools of Solomon—Lunch at Bethzur—An-
 cient tombs—View of Mediterranean—Valley of Eschol—
 Arrival at Hebron—Tomb of Abraham—Our view of the
 Valley—A night at Hebron, Page 360

CHAPTER XXXVII.

PHILIP AND THE EUNUCH.

Topography and seasons in Palestine—Their relation to
 Biblical exegesis—Philip at Samaria—His journey—Joins
 the Ethiopian Eunuch—The Eunuch baptized—Manner of
 its performance considered—A night on the Plain—Wady
 Sim Sim—Dr. Robinson at Wady El Hasy—Climate and
 seasons unchanged, Page 369

CHAPTER XXXVIII.

A SCENE ON THE DESERT; OR, THE MUSIC OF THE
SPHERES.

Philistine plain—Arrival at Gaza—Dismissal of horse and
 muleteers—Sheikh engaged to conduct to Egypt—Gaza—
 Departure—Arrival at El Arisch—River of Egypt—
 Quarantine—Proceed on our journey—Scenes on the
 Desert, Page 378

CHAPTER XXXIX.

THE MIRAGE OF THE DESERT, Page 386

CHAPTER XL.

DATES THE "WILD HONEY" OF JOHN THE BAP-
 TIST, Page 391

CHAPTER I.

VOYAGE IN THE ADRIATIC AND GULF OF LEPANTO.

Adelsberg Grotto: The finest in Europe—Arrival at Trieste—Its situation and Commerce—Prevalence of Cholera—Visit to Venice—Austrian Lloyd's—Steamer Elleno—Embarkation—Arrival at Ancona—Arch of Trajan—Cathedral—Calabrian Coast—Martello Towers—Brundisium—A Roman Depot—Ionian Isles—Corfu—Visit on shore—Albanian Coast—Storm on the Adriatic—Arrival at Patras—Modern town—Ancient Acropolis—Greek Revolution—St. Andrew's Cross—Return to steamer—New passengers—Albanian Costume—Gulf of Lepanto—Productions and population of Greece—Arrival at Lutraki—Corinth in view.

THE finest cavern in Europe is the Grotto of Adelsberg, which no traveller in Southern Germany should fail to see. Its vast and truly magnificent compartments, brilliantly illuminated for our special benefit, we had, in our morning visit, explored to the extent of a mile and a half. Its rushing river, natural bridge, fountains, waterfalls, vast compartments, with their stalactite and stalagmite columns, natural drapery, and numberless curious and remarkable natural formations, afforded interesting themes of review, in our afternoon ride, of six hours, to Trieste.

The darkness of evening had gathered around

us, before we reached the brow of the high lands, which overhang the head of the Adriatic, and from which we looked down upon the city. The illuminated houses and streets presented to our view a beautiful appearance, as we descended the steep and circuitous road, on the mountain side, to the city.

Our interesting tour through Germany terminated at Trieste, the principal seaport of Austria, and a place of known commercial importance. It has very few other attractions. Protected as it is, by the elevated country which rises abruptly on its north, I should infer that its winter climate must be warm and pleasant. We were glad to see the stripes and stars flying at the masts of some of the shipping in the harbour. The town is pleasantly situated at the head of the Adriatic. The heterogeneous throng met in the streets, the market and the exchange—the Greek, the Turk, and the Arab from the coast of Africa, each clad in his own peculiar costume,—gives admonition that you are near the confines of the Orient.

The prevalence of the cholera in Trieste, as well as in other European cities, had induced rigid quarantine regulations in the Ionian Isles, and the ports of Greece. The regular intercourse by steam was thus interrupted, and for a short season an insuperable barrier to our plans of travel seemed to be interposed.

We improved this detention by an excursion to Venice, where a week was occupied most agreeably amid its decaying palaces. There we met a party of two gentlemen, with their ladies, and a third, a physician with his sister, all from Philadelphia, who had the same object before them as ourselves,—a visit to Greece, Palestine, and Egypt. These, with Mrs. H. and our niece, composed our party as far as Athens. By concerted arrangements we all met at Trieste, where, to our great joy, our large party induced the Lloyd's Company to despatch us in one of their steamers, conditioned, that if we were compelled to perform a quarantine, it should be done upon the steamer.

There is a daily line of steam packets between Trieste and Venice. The Austrian Lloyd's Company run their steamers also to all the principal ports on the eastern part of the Mediterranean. With them we engaged our passage to Constantinople, as considerable expense is saved by taking through tickets, which are good on any of the boats for ample time to allow one to visit all the intermediate places of interest.

We embarked on the steamer *Elleno*, and left Trieste at four o'clock P. M., November 14th. The following day at noon, we reached Ancona, on the Italian side of the Gulf. This is a very ancient seaport, and now the principal one on the Adriatic, of "*the States of the Church*,"

or pertaining to "*Peter's patrimony*." We found it occupied by Austrian troops, fit instruments to coerce the people into submission to the despotic and hated rule of the Pope. Julius Cæsar made a stand here after passing the Rubicon. At a later period Trajan improved the harbour by the construction of a mole at its entrance.

We landed and visited a beautiful triumphal arch, erected upon the mole in honour of Trajan, by his mother and sister. It is of the Corinthian order, neat and well proportioned, and in good preservation. From the arch we went to the cathedral, on the high summit of the promontory, and the site of a heathen temple. The hills, or rather high ridge, which nearly encircle the harbour, form a kind of amphitheatre, on the sides of which the town is built, the lights of which, at night, are seen from our steamer, exhibited a very picturesque scene. At midnight we got up our steam, and proceeded on our voyage.

On the 17th, we were off the Calabrian coast, and could see, with the aid of a glass, numerous villages and cities. The houses appeared to be of stone, whitewashed, and in the distance presented a cheerful appearance. At intervals we discovered a series of Martello, or high round towers—the telegraph stations of the middle ages. Signal fires were kindled upon them on

the approach of an enemy, especially the dreaded Turk, and the intelligence was thus quickly sent up the entire coast. At ten o'clock, A. M., we reached Brundise, the ancient Brundisium, on the very heel of the Italian peninsula, the great thoroughfare of the Romans in their intercourse with the East. Their large fleet was usually stationed here. It was very advantageously situated for a naval depot, and the transportation of troops. It now has a castle, but is a place of very little importance. We did not land, and soon proceeded on our voyage to Corfu, which we reached at an early hour on the following, or Sabbath morning.

Corfu is one of the most important of the Ionian Islands. It is the residence of the English governor, or Lord High Commissioner. Its high and commanding citadel is garrisoned by English troops. The rugged Albanian coast is not more than one or two miles distant. The Ionian Isles came under the British sway in 1814; since which period, they have exercised a protectorate over them. We went on shore, hoping to be able to attend the English service, in the chapel of the citadel, but found it commenced at too late an hour to admit our stay. No one would ever conjecture it had been the Sabbath, from the scenes of business and bustle seen in the narrow and crooked streets of the town. We visited two of the

Greek churches in which the mummeries of their worship were in progress.

The Venetians formerly held the Ionian Islands. The lion of St. Mark still keeps his place at some of the portals of the town. Returning to the steamer, we got under way in the afternoon, and proceeded on our voyage to Patras. As we left the harbour we saw up one of the inlets a little island having a striking resemblance to a sail-boat—the celebrated “sail of Ulysses.” The Greek coast is destitute of light-houses, which in the storm that now overtook us, increased the perils of the night, in the darkness of which, we thought of the apostle Paul, as he was “driven up and down in Adria,” (Acts 27: 27,) in one of these same Sirocco tempests, that beat upon our bark, more favoured with steam power to contend with it.

At ten o'clock, A. M., our steamer anchored before Patras. We landed in our small boat to visit the town and its ancient Acropolis. This modern town has come into existence since the Greek revolution, and is a place of some commerce. The streets have been laid out wide, and regularly at right angles to each other. They are not, however, graded or paved, and we found them extremely muddy. The region being subject to earthquakes, the houses are low. The population is said to be 7,000. There is quite a number of stores and

manufacturing shops, which, miserable as is the place, impart to it some appearance of thrift.

They claim for Patras the honour of striking the first blow in the revolution which emancipated Greece from the sway of the Turk; the banner of the cross and of freedom, having been raised by Germanos, its Archbishop, on the 2nd day of April, 1821.

Passing through the town we reached the Acropolis, in its rear. It is still surrounded with walls, the greater part of which are of modern date, and now somewhat dilapidated. The elevated and favourable position of this fortress made it quite a stronghold for the Turks, during much of the war. A temple of Diana once stood within its enclosure.

The town stands on a narrow plain, which extends for several miles along the bay. We were informed that large quantities of the small black grape usually designated in commerce, as "Zante currants," are here produced. The vines we saw, much resembled the ordinary French grape-vine in their appearance. After our descent from the Acropolis, some of our party repaired to the small church of St. Andrew, situated near the sea-shore, to the north-west of the town. Here is shown a fountain or spring of water, and a vault, supposed by the Greeks to have once contained the remains of the apostle Andrew, from which his

relics were subsequently removed to Constantinople. According to tradition, he here suffered martyrdom by crucifixion.

The Greek cross which is nearly in the form of an X, is called St. Andrew's cross, from the circumstance that he is said to have suffered upon one of this shape. It is the universal badge of the Greek churches, which, in the form of their structure, are made somewhat to resemble it. This spot was once sacred to Ceres, as the patron deity of Patras, and by an easy transition the honours of the goddess have been turned over to the apostle. I think this tradition respecting the martyrdom of Andrew is entitled to some respect: it has a high antiquity, although accounts are contradictory.

Thus far on our voyage from Trieste, our party had been the sole passengers for most of the distance; but now we found, on returning on board, the deck of our steamer was thickly covered with a motley multitude; chiefly, however, Albanians, in their peculiar costume. That of the better class of men is gay and expensive, and may be deemed splendid; at any rate the Greeks seem very partial, if not proud of it. A skirt of white cotton cloth reaching down to the calf of the leg, is its most remarkable feature. We shall be supposed to be dealing in the fabulous, if we tell the number of yards of cloth required to make one—*thirty*

yards was named to us, cut into *four hundred gores*, and thickly plaited. The shirt has a wide collar, turned flatly down on the jacket, which is made of cloth, richly embroidered. It is a round-about, with sleeve open or slitted on the inside from the arm-pit to the elbow. Gaiters reaching to the knee of red, blue, or other gay-coloured cloth, richly embroidered, and slippers, a red felting cap with heavy blue silk tassel, completes the description as far as I noted it down at the time. At Athens we subsequently and often saw King Otho in this costume.

Many of our passengers were poorly clad, and looked as if they had spent their days in savage warfare. Their long bondage under the Turks, and final sanguinary struggle with them for freedom, has left an impression of ferocity on the Greek character, more particularly the peasantry, which will require long years to efface. In fact, our contact with them has left no very happy impression of their moral qualities.

Before one o'clock, P. M., we had got under way, and soon reached the entrance of the Gulf of Lepanto. On each side of this narrow passage a somewhat formidable fortress projects into the water. I estimated the distance between the forts to be one mile. This immediate region was the theatre of a memorable sea-fight

in October 1571, between the combined Christian fleet and that of the Turks. It resulted in the capture or destruction of the entire Ottoman force, and was one of the early signals of the triumph of the cross over the crescent, at that period so portentous to Europe. At three P. M., we reached the little town of Lepanto, situated on the northern side of the Gulf. It stands on the steep slope of a naked hill, the walls running up from the water, forming nearly a triangle, with two cross walls parallel with the water, making three compartments. With the aid of my glass I noticed some old fluted columns in the west part of the town. It has a small artificial harbour. It is, however, a place of little importance. The rugged hills press down upon the Gulf on either side, generally to appearance naked, rocky and barren. This region, however, as well as the Ionian Isles, produces large quantities of the small grape, before referred to, as known under the name of Zante or black currants. They form one of the chief articles of export of the Greeks. Olive-oil is produced in considerable quantities, and some wine for domestic use, as only a Greek would drink their wine, it is so strongly impregnated with *rosin*. Agriculture is conducted by them on the same rude principles that it was three thousand years ago. While travelling in the country we saw them using the

same plough that Hesiod describes in his time—a rude stick tipped with iron. The government of Otho we were informed had made attempts to introduce the improved implements and modes of husbandry of Europe, but with little success. They succeed much better in commerce than in agriculture. I learned that the population of Greece, including the Islands, in 1840, was 826,470, occupying 12,000,000 acres of land, or about 14,000 square miles of territory. From various causes I judge the increase of population is slow, and there is no earthly inducement for the excessive population of Europe to emigrate here. The natural jealousy of the Greeks would be an insuperable obstacle, and the country, as far as it came under my observation, is wretched in the extreme. In the Morea I understand there are fine lands, and at the north, in ancient Macedonia, there are better lands and a better race of Greeks.

At six o'clock, P. M., we reached Vostizza on the south side of the Gulf. This is the site of the ancient Ægium. Our boat anchored for some six hours, but I did not land. We then proceeded to Lutracki, where we reached our anchorage at six o'clock, A. M., the end of our voyage in the *Elleno*, concerning whose seaworthiness we had experienced some fears during our tempestuous passage from Trieste.

This depot of the Austrian Lloyd's steamer is situated at the head of the Gulf of Corinth. The Company have here a small building for a store-house. There are also a few miserable huts in the vicinity occupied by Greeks.

Corinth lies directly across the bay, in the south, in full view. Its Acropolis, a massive and rocky eminence, rises most abruptly 1,800 feet high, and appears much nearer to us than it is in reality, as it is three or four miles back from the bay, and the whole distance from our anchorage is eight miles or more. With the aid of my glass we had a good view of the general outlines of its commanding situation.

“The whirlwind's wrath, the earthquake's shock,
Have left untouched her hoary rock.
The keystone of a land, which still,
Though, fall'n, looks proudly on that hill;
The landmark to the double tide
That purpling rolls on either side,
As if their waters chafed to meet,
Yet pause and crouch beneath her feet.”

Our captain, a rare specimen of ill-nature and intemperance, is determined that we shall enjoy no nearer view of those scenes *classic and sacred*, as we are to be hurried across the Isthmus to Calamaki on its eastern side, there to take another steamer to Athens. In the immediate vicinity of our anchorage on the shore there are some very hot springs, gushing from the base

of the overhanging mountain directly into the bay. From the great use made of such springs by the Romans, wherever found in their extended conquests, I have little doubt that these waters were much resorted to in Apostolic days, and it was a reasonable conjecture that when we repaired to them we were treading on ground over which Paul and his companions had perhaps frequently walked during "the year and six months he continued teaching the word of God" to the Corinthians. (Acts 18: 11.)

CHAPTER II.

CORINTH AND ITS MONUMENTS.

Isthmus of Corinth—Cross to Calamaki—"New Wine in New Bottles"—Specimen of Grecian Life—Return to "Elleno"—Sight of Parnassus—Ancient Port of Cenchrea—A Dilemma—Early Walk to Corinth—Its Acropolis—Luxury—Retributions of Providence—Destruction by L. Mummius—Paul at Corinth—Moral Power of the Gospel—Magnificent Situation of Corinth—Unhealthy—Parnassus in View—Ruin of Temple of Minerva—A Poor Breakfast—Ride to Saronic Gulf—Ancient Debris—Temple of Neptune—Canal of Nero—Passage to Piræus—Salamis—Arrival at Athens.

AT ten o'clock, A. M., we left the steamer, and in carriages provided for us, proceeded over the Isthmus of Corinth to Calamaki, the present seaport on its eastern side. The steamer from Athens, or rather the Piræus, had not arrived when we reached there, and we occupied some hours in climbing the high ridges of the Isthmus in the vicinity, and in explorations among the shops and hovels of the village, where, for the first time, we saw a practical illustration of Matt. 9: 17—"Neither do men put new wine into old bottles; else the bottles break, and the wine runneth out, and the bottles perish." Their

wine and oil, as well as other liquids, are put into the skins of the black goat.

Here too we had a specimen of Greek life: the common people, like most Eastern nations, never undress at night, and like the Arabs sleep on the ground, or floor of the dwelling, if it have any. We noticed in some of the houses here an improvement which may have been specially designed for the numerous travellers who are occasionally detained: it was a kind of elevated scaffold on which the inmates sleep.

The Austrian Lloyd's Company have here quite an imposing depot. The saloon is large, but for those who require a bed to sleep on, they have no accommodations for the night. The steamer from Athens not appearing, we were compelled to re-cross the Isthmus in the afternoon, to spend another night on the "Elleno." On our return ride we enjoyed a fine view of Parnassus, now (Nov. 22nd) covered with snow.

The small ancient port of Cenchrea, from which Paul embarked in company "with Priscilla and Aquila" on his return into Syria, is situated at the head of the Saronic Gulf, near its southern side, some three miles distant from Calamaki, and seven or eight east of Corinth. Whether it was Paul or Aquila who there shaved his head, "for he had a vow," (Acts 18: 18,) critics are not agreed, and no great harm

will result in consequence of a diversity of opinion in this regard.

Arrived at the "Elleno," and again tantalized with the sight of Corinth, which now more than ever we were anxious to visit, we opened a negociation with our captain, for him to designate some hour on the morrow for our departure from Calamaki, which would admit the gentlemen of our party who wished it, to visit Corinth, and from thence proceed across the Isthmus and meet the steamer in due time, but all to no avail; the surly man seemed a stranger to every feeling of accommodation, or of sympathy with those who desired to look on the objects of antiquity. In every other instance in our long travels in the Levant, we found the officers of the steamers exceedingly polite and obliging.

In this dilemma, late at night, three of us resolved to rise at an early hour in the morning, and hazard the experiment of walking to Corinth—a toil and risk I should not like again to take. Cautioning the ladies to be in no haste in rising, or in making their preparations to leave the steamer, I left them to re-cross the Isthmus, in the care of my courier, and at five o'clock, A. M., we set off on our enterprise. Proceeding to one of the hovels on shore, we engaged a young Greek as a guide, and pursued our way round the head of the bay.

This part of the route was sandy and level, and much of the entire distance was rough and tedious—the last mile or more a toilsome ascent, in accomplishing which it was my misfortune to be burthened with heavy boots. A walk of three and a half hours brought us, at half-past eight o'clock, to the foot of the Acro-Corinthus, upon the elevated plat or tableland where once rose and flourished Corinth—the eye of Greece, pre-eminently beautiful and commanding in its position, distinguished for its learning, wealth and luxury; an early centre of commerce and the arts, but dissolute, even to a proverb. Venus was the chief goddess of the city, and courtezans her priestesses. A retributive Providence early humbled her pride, and laid her glory in the dust. Rome, envying her political and commercial advantages, regarded her with jealousy equalled only by that she cherished toward Carthage, and ere long found a pretext to send her legions, who, under Munnius, with fire and sword laid her in ruins, transporting her choicest sculpture to Rome, B. C. 146. Subsequently, Julius Cæsar repaired her desolations, and she regained much of her former importance, as well as licentious character, under the Roman sway. But her glory and her shame have long since departed.

The apostle Paul came here from Athens, about A. D. 52, where he found Aquila and

his wife Priscilla, and remained "a year and six months" preaching with eminent success. It was truly one of the distinguishing glories of the Gospel, that among such a people it should achieve its brightest triumphs; evincing to all succeeding ages that the "preaching of Christ crucified" is the only recuperative influence that can reach man's deep ruin. All the efforts of the sages of Greece to reclaim mankind had been tested and failed—the mournful verdict was reached, "the world by wisdom knew not God;" and that is the brightest page in the history of Corinth, that inspiration has left on record in its oracles, such a testimony as that we find, Acts 18: 10, "I have much people in this city." It was during this residence in Corinth that Paul wrote his two epistles to the Thessalonians. 1 Thess. 3: 6.

But we must return to our narrative. Arrived at Corinth, we felt that the toils we had undergone to reach it were amply compensated. The situation is certainly magnificent. The plain and bay below, and country around, present to the eye a landscape of rare beauty. In the north, and westward, the Gulf of Corinth is seen for many miles. Parnassus, sacred to Apollo and the Muses, rises all unveiled beyond. The Saronic Gulf is not here seen as the high ground on the eastern side of the Isthmus, which borders it, intercepts the view, except

upon the Acropolis, to which we had not time or strength to repair. The panoramic view from its summit is said to be very splendid—probably the most interesting in Greece. From it the Acropolis of Athens, at the distance of forty miles, may be distinctly seen.

The site of Corinth is uneven, the western portion particularly, having a rapid descent northward toward the distant bay. It is abundantly watered by springs from the base of the Acropolis. Since the Greek revolution, quite a town has sprung up here, but the location is very unhealthy. This circumstance, if no other, precluded it from becoming the capital of the new kingdom, under Otho. Why it should be so unhealthy here I could not easily account, as the situation is high, and well drained. The malaria of the plain is doubtless the source of the evil. There are many ruined and desolate walls of dwellings destroyed in the devastating war of the revolution still standing. We examined a number of places of historic interest which are pointed out to the traveller. One monument alone of her early grandeur and her Paganism, has survived the vicissitudes of a hundred generations of human beings, who have lived and disappeared from its view—the Temple of Minerva Chalamatis. Seven majestic Doric columns of this ancient edifice remain in their original position—five of these belonged

to one of its fronts, and three to one of its sides, counting the column at the angle twice. Of these, three on the side, and two adjoining on the front, still support their entablature; the architrave of both the others is gone. They are limestone monoliths, near six feet in diameter at their base, heavy, and ill-proportioned. This temple is supposed to have been erected B. C. 700, which may well account for its architectural defects. It stands in close proximity to the present village.

As I stood and examined this relic of antiquity, my thoughts instinctively ran back, 1,800 years, to that period when the great Apostle to the Gentiles trod over this ground, and his keen eye rested upon this *very temple*; even then hoary in its antiquity. His ardent spirit was here doubtless often "stirred within him" as he witnessed the degrading vices and idolatries of the Corinthians; and I searched around to find some memento to bear away. A leaf of the *nettle* and the mallow for our herbarium, was all I could obtain!

After procuring a breakfast, the most substantial part of which was boiled eggs, we chartered a rude waggon to convey us with all haste to Calamaki. We spread on the bottom of our springless vehicle one of those huge and hooded Greek overcoats (*a la capuchin*) which, glad as we were to be able to procure even that,

was no enviable seat for weary travellers to occupy for a rough ride of eight or ten miles. About half a mile east of the village, we stopped for a walk of some distance over the plain, northward, where is seen on the terrace below, the obvious site of an amphitheatre. Further on, we passed the massive foundations of some ancient structures. Brick, pottery, and other debris is thickly scattered for miles over the extended plain. At a distance of five or six miles from Corinth, we passed the buildings occupied by the Greek colony, founded by Dr. Howe, of Boston, subsequent to the Greek revolution. A mile further, we reached the high ground overlooking the Saronic Gulf, and were relieved from our anxieties, by seeing the steamer from the piræus some miles distant in the bay, approaching her anchorage. Leaving "Cenchrea" on our right, a mile or more distant, our road now turned northward in a direction nearly parallel with the head of the bay. The whole Isthmus was sacred too, and just below us once stood the celebrated temple of Neptune. As we descended the hill toward Calamaki, we passed its massive foundations on our left, and near by we saw part of a large Doric column, which once pertained to it. It was on one side of this temple that the statues of the victors in the Isthmian games were placed. The site of the ancient stadium in

which these games were celebrated, is very obvious in the depression a short distance further north-west. Near at hand are traces of the Isthmian wall, and also of a canal commenced by Nero, but never much advanced, by means of which he designed to connect the two Gulfs.

We reached the village before the steamer did her anchorage, or even our friends from the "Elleno" had arrived. At 1 o'clock, P.M., we went on board the Baron Kebeck, and we were soon under way for the Piræus. The darkness of evening began to gather around us ere we passed Salamis, and over the waters which beat upon its shores, where, on the 20th of October, 480 years B. C., the vast fleet of Xerxes was taken or destroyed by the Greeks under Themistocles. This naval battle, under Providence so pregnant in its consequences on the destiny of the world, was fought under the eye of that proud monarch, standing on an adjacent hill. Its fatal termination to the Persians, sent him, a dismayed fugitive, back to Asia.

Early in the evening our steamer reached her destination, where we landed, and took carriages for a ride of five miles to Athens. It was Saturday night, and we were rejoiced with the prospect of a Sabbath on shore, and the enjoyment of public worship among our American friends located on this missionary field.

CHAPTER III.

ATHENS AND ITS MONUMENTS.

Advantages and Pleasures of Travel—Magnified difficulties—Comparatively few Americans in the East—Sabbath Privileges—Rev. Dr. Hill, Chaplain of the English Embassy—Rev. Dr. King—Kind attentions received—Sabbath Desecrations in Athens—Bazaars thronged—Otho and his Court—The Palace—Population—Paul's second Missionary tour: his arrival at Athens: his visit in the Market Place—Survey of Monuments—Various Tastes of Travellers—Paul on Mars Hill—Ancient Altars to the Unknown God—Walk to Mars Hill.

GREECE and Palestine are sources of so much intellectual pleasure to the visitor, that it is an enigma that comparatively so few of the large number of our intelligent countrymen who visit Europe, should embrace those scenes classic and sacred in the plan of their travels. And more especially, if the tourist be a theologian or professional man travelling, as the late Dr. Dwight facetiously remarked, "*with his eyes open.*"

We have felt the swelling emotions of national pride rising in our bosom on meeting our citizens in such numbers in Italy, and most of the large cities of the Continent; while, at the same time, we have contemplated with surprise

the fact that so many of these travellers, men of learning and piety, can linger for months in some of the inconsiderable cities of Italy, and regard with a sluggard's indifference, a visit among the sacred scenes of Palestine or the historic regions of Greece. Florence is one of those places which seem to hold many a voyager spell-bound for a time ample to exhaust all its rich attractions, and for a visit from it to Athens beside. We must infer for many of them, that they have magnified the difficulties and dangers to be encountered, as well as the time required for the tour; or that they have not taken the trouble to inform themselves respecting the number of interesting monuments of antiquity which, in various states of preservation, have in Greece survived the vicissitudes of ages—the sight of which so richly compensates for all the time and efforts required for the visit.

The fatigues of our tramp to Corinth recoiled upon me with so much severity, that I found myself, on Sabbath morning, entirely unfitted to enjoy the hoped-for privileges of the public religious service, held in the morning, in the chapel of the English Embassy, of which the Rev. J. Hill, D.D., of the American Episcopal Mission, is the chaplain. Mrs. Hill kindly called upon the ladies, and conducted them to the service. The pleasure of our visit was much enhanced by subsequent and unremitted attentions. We

visited with very great pleasure the interesting school of Mrs. Hill. Every American who makes the acquaintance of Mr. Hill, knows that he is *au fait* in all that relates to the antiquities of Athens.

To Dr. King and the Rev. Mr. Lowndes we were alike indebted for their kind hospitalities. Our worthy missionary, Dr. King, was under the ban of the Government, and had no public teaching, but gave instruction in his own house to such as came to him. Athens thus far has been a peculiarly unpromising field for missionary labours. It must not, however, be abandoned. A brighter day is yet to dawn there. The Rev. Isaac Lowndes, the excellent agent of the British and Foreign Bible Society in the Levant, was residing at the time in Athens; and on Sabbath evenings read and expounded the Scriptures, with prayer, in the house of Dr. King—a service which we found much pleasure in attending.

The Sabbath here is desecrated even more than in Paris. It is by far the most busy and exciting day of the week. The shops in the Bazaar are all open; the streets and market-place thronged with citizens and country-people, who improve the day to visit the town. The King and Queen, with her maids of honour, and a retinue of gentlemen and officers of the Court, were out on horseback for a ride in the afternoon

of the Sabbath-days we spent in Athens; and that is their usual custom. They passed our hotel, at four P.M., to review the troops on the public grounds, a short distance north of us, where a large concourse of people were gathered to witness the pageant, and listen to the martial music. Athens became the seat of Government in 1834, and is now the residence of Otho and his little court, the pageant of which is here maintained. The "Court-End," or northeasterly part of the city, has much of a European aspect. The palace is quite an imposing building, and well furnished. It has some good portraits of Greek revolutionary heroes, and the walls of the apartments are ornamented with frescoes, by artists from Munich. The population has reached about twenty-five thousand. The Greek churches are generally small and low Byzantine structures.

It was in Paul's second missionary tour through Asia Minor and regions adjacent, that, in his progress north and westward, he reached Alexandria—"Troas." This place was situated on the Phrygian side of the Ægean, not far from the site of ancient Troy. Mount Ida lies on its north, in full view, a few miles distant. To this city, the name of which indicates its proximity to the site of ancient Troy, or the country of the Trojans, he seems to have been impelled by a special divine influence: "After

they were come to Mysia, they essayed to go into Bithynia; but the spirit suffered them not. And they passing by Mysia, came down to Troas." (Acts 16: 7, 8.) Here, with the naked eye, he could look over into the fertile regions of Europe, which border the Hellespont; and to this point we are drawn in our search for the interesting fact of the *first introduction of the Gospel into Europe*. "A vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us" — giving to Paul and his companions the assurance "that the Lord had called them to preach the Gospel unto them." Philippi was the scene of their first efforts—their temporary imprisonment, and the remarkable conversion of the jailer. Leaving this city, they pursue their way westward and southerly unto Thessalonica, where we have a brief and instructive account of the manner of the Apostle's preaching. "He reasoned with them out of the Scriptures" — (Acts 17: 3.) Virtually expelled as they were from here, we have reason to believe, from Paul's two Epistles to them, written shortly after from Corinth, that the preaching of the Gospel was happily attended with saving benefit to many. His next brief and cheering stay was with the noble-hearted, Scripture - searching Bereans, from which place his friends conducted him to

Athens—the focal seat of learning and philosophy of Greece. From what we know of Paul as a man of letters, we cannot doubt that he entered Athens, and surveyed her historic scenery and famed monuments of art with peculiar interest.

The Parthenon and Erectheum, the Propylæa and Theseium, although they had been the boast of Athens for five hundred years, were then standing conspicuous among her temples and monuments of architectural skill, in all their pristine glory.

Her porticoes, her market-places, avenues and temples, were filled with sculptured heroes and deities; so that it had been satirically said of her, that “it was easier to find a god than a man.” Pausanias, who visited Athens a few years later, says that it had more images than all the rest of Greece.

Such was Athens when the Apostle entered her market-places, and disputed daily with the various sects of philosophers, whose time was there occupied in the fruitless inquiry for *some new thing*.

All but eighteen hundred years had elapsed, and we were standing on the same ground. But how changed the scene! The wasting hand of *time*, and the desolating arm of *war*, have crumbled in the dust much in which she then gloried. Enough, however, remains, to awaken

the deepest interest in the mind of the beholder.

Various, indeed, are the predominating emotions which may be supposed to agitate the bosom of the voyager, as he treads upon the soil of Athens. The admirers of fine specimens of architectural skill will wish, first of all, to climb to the summit of the Acropolis, there to examine the unequalled symmetrical proportions of the Parthenon—still beautiful in its ruins, and of which we purpose to say more hereafter. The enthusiast in classic lore, will search out those spots on which its great masters here enriched its stores. Another class will direct their steps to the Pnyx, to mount its ancient stone Bema, from which, with the sky for a canopy, the orators of Athens delivered their impassioned harangues to the democratic population; and where, too, the great questions of *war* or *peace* were agitated and determined in their popular assemblies—that very Bema, or pulpit, from which Demosthenes exerted his powers of eloquence, to re-inspire courage and patriotism in his countrymen.

The votaries of poetry and the drama may search for the Odeum, or the theatres where the productions of Simonides and Sophocles were introduced to the world. The moralist, for the prison where Socrates is said to have been confined; or the Academy where Plato

taught the lessons he had learned from his great master; or that favourite resort for philosophical study and conversation—the Lyceum—in the groves of which Aristotle and his disciples were wont to ramble.

With no feelings of indifference to these, the Christian will desire to place his feet on the top of Mars Hill, where, in the open air, the highest court of Athens held its sessions—the spot to which the Apostle Paul was conducted, to vindicate before its tribunals “*the strange doctrines of Jesus and the Resurrection,*” which he had preached in the ears of the Athenians; and where he delivered that noble vindication of the Gospel recorded in Acts xvii. To appreciate the wisdom, learning and eloquence of this unique address fully, it must be read on the ground of its utterance, with its bright landscape in your eye, and several of those very “*temples made with hands*” before you, to which the finger of the Apostle was doubtless pointed when he announced to his learned and cavilling auditors, “Ye men of Athens, I perceive that in all things ye are too superstitious. For, as I passed by, and beheld your devotions, I found an altar with this inscription—TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you,” etc.

Col. Leake has the following extract from Pausanias: “The Athenians have another port,

called Munychia, where is a temple of Diana Munychia. There is a third harbour at Phaleruin, where is a sanctuary of Ceres, etc. Here are likewise altars sacred to the gods, called the Unknown." He adds, "It was upon the occasion of a plague in the 40th Olympiad that the Athenians were advised by Epimenides to propitiate the Unknown Deities, lest some of them should be offended by omission. Diogenes Laertius says that Epimenides himself came to Athens to establish this worship, and that he sacrificed upon the Areopagus. It is probable, therefore, that an altar to the Unknown God continued to stand upon the Areopagus, from that time until it became the occasion of Paul's address to the Athenians."

It was late in the afternoon, when we took our Bibles in our hands, and walked to Mars Hill, there to read this very address.

CHAPTER IV.

ACROPOLIS OF ATHENS AND VISIT TO MARS HILL.

Visit to Mars Hill—Tower of the Winds—Its Structure and Design—The Use of Water Clocks—The Acropolis—The Distinctive Feature of Athens—Impregnable to the Early Modes of Warfare—Its Extent—Its Ancient Walls—Adorned by Themistocles, Cimon, and Pericles—Its Temples—Bazaars of Oriental Cities like the Ancient Agoras, or Markets of the Greeks—Relation of Mars Hill to the Acropolis—Ancient Stone Steps to the Areopagus—Socrates there Tried—Seats of Judges—Court Held in the Open Air—Reading of Acts xvii—The same Temples in View that Paul had in his Eye—The Propylæa—The Parthenon—The Erectheum—Sacred Olive—Temple of Theseus—Legend from Plutarch—Its Reproduction by the Catholic Church, in various forms—Legend from Michaud's History of the Crusades.

WE found good accommodations in the Hotel d'Angleterre, which is situated upon the Rue de Minerva, half a mile or more north of the Acropolis. This is the principal business street of the modern town, and intersecting the Bazaar, it runs north, from the central part of the north side of the Acropolis. We have remarked that our first visit to Mars Hill, or the Areopagus, was on Sabbath evening. We

should be glad, had we the power for such achievements, to gather up a picture of the scene, so as to convey to our readers a graphic impression of its local relations, that thus we might virtually together stand on that interesting spot, and read Paul's masterly address. We are compelled, however, merely to crave indulgence while we now refer to some of our itinerancy during our interesting visit in Athens. In the walk referred to, after passing the bazaars, and before we reached the rapidly rising ground, which forms the base of the Acropolis, we came unexpectedly upon a remarkable ancient structure, called "the Tower of the Winds," or the Horologium of Andronicus. We did not then stop particularly to examine it; but in subsequent explorations we had frequent opportunities to do so. It is an octagonal tower, situated at about the centre of the Acropolis, and under its northern side. It was erected B. C. 150, by Andronicus Cyrrhestes, to indicate the quarter from which the wind blew, and the hour of the day, by the sun, when the weather was clear; and by water when it was cloudy. The water-clock within the Tower was supplied by the little rill which rises under the Cave of Pan, at the north-west end of the Acropolis. On each of the eight angles of the Tower is sculptured a large-winged symbolic figure, in bas-relief. On the north, Boreas,

thickly mantled, blows his twisted cone, etc. Although in ruins, it is a very interesting monument. Water-clocks were an early device, and are said to have been erected to regulate the time of speaking of the orators. If for that end they would secure, in these modern days, more definite and salutary results than the clocks now in use, it might be well to have them erected in the vicinity of all of our public deliberative bodies.

The Acropolis is the most distinctive feature of Athens, and from it relations, with its temples, to the Areopagus, is frequently referred to in history. From the earliest times it has been its citadel. In early Greek history, which doubtless has a large admixture of mythologic fiction, it is said to have received from Cecrops the name of "Cecropidæ," and afterwards "Athenæ," by Erechthinus, from its being under the protection of Minerva, or Athena. This was designated the upper city, and the settlement at its base and around it, the lower city. Themistocles, Cimon, and Pericles, seem to have been the principle projectors of its ancient splendour. Its natural formation rendered it all but impregnable to the early modes of warfare. It is a rocky eminence, oblong in its shape, extending from east to west. At its summit it is 1,500 feet long, and about 500 feet wide; at its

greatest breadth, at its base, it spreads over a wider extent. It rises abruptly to the height of 150 to 200 feet above the plain. On all its sides it is precipitous, except on the west, where is its only place of access. This entrance was fortified and adorned by Pericles with the splendid Propylæa of Pentelic marble, as it was not until after the invasion of Xerxes, and the destruction of the city by him, that a stone wall was constructed around the summit, on the edge of the perpendicular rock. This wall makes a circuit of 2,400 yards. The lower stones, as now seen, are of undoubted antiquity, and are attributed to Cimon and Themistocles. The more recent part of the present wall is the work of the Venetians and Turks, as they successively had Athens in their possession. In the brilliant period of Athenian history, besides the two prominent temples—the Parthenon and Erectheum, and the colossal Minerva said to have been of bronze, 70 feet high, the work of Phidias, and standing on a high pedestal, so that it could be seen by vessels approaching the coast—we learn from Pausanias and others, that this area was filled with statutes, altars and sculpture. This colossus was the Minerva Promachus—the champion of Athens.

The Tower of the Winds, which we have described, was in the immediate vicinity, if not at the centre of the Agora, or market-place of the

Roman period, where Paul disputed with the philosophers of Athens, who there met him.

The Bazaars of Oriental cities of the present day, are doubtless much like the early Agoras of the Greeks. After leaving this tower, we turned westward, and, proceeding up and along the base of the Acropolis, we soon reached its north-western extremity. We had now ascended some 75 to 100 feet above the northern plain. Here a small and elevated valley separated the Acropolis from the Areopagus, or Mars Hill. I estimated the distance of the latter to be 350 feet from the Propylæa, and 50 below it. We now had before us that spot, of all others the most interesting to the Christian, on which he can tread in Athens. It is a lime-rock elevation; the northern and eastern sides fronting the Acropolis are precipitous; a large mass or block on the north side has been detached by some convulsion of nature, and has fallen over below; on the west and south-west it slopes down rapidly a considerable distance toward the Pnyx, while on the south-west there is cut in the lime-stone rock an artificial ascent of sixteen rude steps, which formed its access from the Agora below to the spot where, in ancient times, the highest tribunal in Athens held its sessions. It was here that Socrates was tried and condemned. We crossed the narrow valley, and ascended those very steps up which the Apostle was

doubtless conducted, when he was summoned to appear before the Areopagus for "preaching Jesus and the resurrection," in opposition to the prevailing idolatries of the times. This eastern summit of the Areopagus hill was the situation of the Temple of the Furies, (which must have been very small,) as well as of the Court, which was nothing more than an open space, having an altar of Minerva-areia upon it, and rude seats cut in the stone, serving for accuser and accused, or more probably their judges. These seats still remain. It was here with an interest never before realized in the passage, that we opened our Bibles, and read the 17th chapter of Acts.

Standing on the very spot of its utterance, prominent in the eye on the east, immediately before you, is the Propylæa. Pericles erected this splendid structure B. C. 437. It is said to have occupied four years in its construction. Its name is derived from its forming a vestibule to the five gates or doors by which the Citadel or Acropolis was entered. It was so constructed as to be a work of defence, no less than of decoration, occupying the western extremity of the Acropolis, here 168 feet wide. The main entrance is 58 feet wide, the remainder of the room being closed by two projecting wings. Although in ruins, much of it remains to the present time entire. Its columns are of the

fluted Doric and the Ionic orders. Colonel Leake, in his *Topography of Athens*, (a work which the traveller in Greece will do well to consult,) regards the Propylæa as the greatest production of civil architecture in Athens, "equalling the Parthenon in felicity of execution, and surpassing it in boldness and originality of design." He also quotes from an oration of Demosthenes, in which, as an effort of architectural art, it is placed on an equality with the Parthenon. On its southern wing stood the little temple of the Unwinged Victory, the materials of which have recently been found among the ruins, and the temple restored.

Rising above, and back from the Propylæa, stands the Parthenon. This temple, as a specimen of architectural skill, has ever been the admiration of mankind for its symmetrical proportions. Probably, in all its nice adjustments, it stands to the present day without a rival. The more minutely it has been examined, the greater has been the astonishment at the achievement—in adjusting and proportioning all its parts, so as to secure the *beau-ideal* of perfection.

Then, too, it was so placed, in reference to the Propylæa, that, as you enter the Acropolis through that grand portico, you get your first glimpse of the Parthenon, at the angle of the side and front—the best possible position to im-

press the beholder. It was erected by Pericles about 440 B. C., of the beautiful white marble of Pentelicus, in honour of Minerva Parthenon, or the Virgin Goddess. The Temple fronts nearly east and west, showing eight Doric columns in the fronts, and seventeen on the sides. These columns are 6 feet in diameter, by 34 feet high, standing on a pavement, to which there is an ascent of three high steps. At both ends, within the peristyle, there is a range of six columns, forming a vestibule to the doors of the cell. The height of the Temple, above the platform, is 65 feet; its length 228; and width 100 feet. It is supposed to occupy the site of a temple destroyed by Xerxes, the Hecatompodon. The Parthenon remained entire until 1687, when the centre of the edifice was destroyed by a bomb, fired by a besieging Venetian army from Mount Lycabettus, which exploded the Turkish magazine kept within it.

At the distance of about 200 feet north of the Parthenon stands the Erectheum. This temple is about 100 feet in length, in good preservation. Complex in its design, it had, at least, three fronts, and two or more compartments or altars. The principal one was said to have been dedicated to Erechtheus, or Neptune, who was said here to have disputed with Minerva for the honour of being the tutelary Deity of the Athenians. We were shown the

spring of water, under the north side portico, mythologically said to be that which Neptune, with his tridents, produced in presence of Cecrops. The columns of this and the eastern portico are of the Ionic order. The eastern end of the edifice was occupied by the Sacred Olive Tree, produced by Minerva in the contest with Neptune; and in this compartment was an altar to her.

The southern portico, fronting the north side of the Parthenon, is supported by Caryatides—like the edifice of Pentelic marble. They are human figures, historic in design. Under this part of the temple Cecrops is said to have been buried. Nothing remains to indicate the situation of any of the statues which the area of the Acropolis once contained. The colossal Minerva is supposed to have stood nearly in front of the Propylæa, and midway between that splendid Doric entrance of the Acropolis and the Parthenon.

We have referred to the Temple of Theseus as here in the vision of the Apostle. It is situated in the plain about a quarter of a mile westward from Mars Hill. It is the most perfect of all the monuments of Athens, remaining almost entire, as it was constructed by Cimon, the son of Miltiades, B. C. 465, in honour of Theseus. The tradition is, that Cimon discovered the bones of Theseus, with a brazen

helmet and sword lying beside them, in the Island of Scyrus; and that after punishing and expelling the people, he brought the relics to Athens, and here deposited them. This is a beautiful little temple, with fine architectural proportions, erected with Pentelic marble. It shows seven columns on its fronts, and thirteen on the sides, counting the angling column twice. It is now used as a Museum of ancient sculpture. It is an interesting and instructive study to trace the origin of the veneration paid to relics in the Greek and Catholic churches, and which has so long been rife in those corrupt communions, to their sources in Pagan rites and mythology.

The Parthenon, which derived its name from the virginity of Minerva, under a corrupted Christianity, became sacred to the Virgin Mother of Christ. And Theseus was superseded in the Thesium by the warrior St. George. The legend which we find in Plutarch respecting Theseus, has been so frequently reproduced, in various forms in the Catholic church, that we shall here transcribe it. After giving an account of the death of Theseus, he says, "In succeeding ages the Athenians honoured Theseus as a demi-god, induced to it as well by other reasons as because, when they were fighting the Medes at Marathon, a considerable *part of the army thought they saw the apparition of Theseus,*

completely armed, and bearing down before them upon the barbarians. Consulting the oracle of Apollo, they were ordered by the Priestess to take up the bones of Theseus, and lay them in an honourable place at Athens, where they were to be kept with the greatest care. But it was difficult to take them up, or even to find out the grave, on account of the savage and inhospitable disposition of the barbarians who dwelt in Scyrus. Nevertheless, Cimon having taken the Island, and being very desirous to find out the place where Theseus was buried, by chance saw an eagle on a certain eminence breaking the ground, and scratching it up with her talons. This he considered as a divine direction, and digging there, found the coffin of a man of extraordinary size, with lance of brass and sword lying by it. When these remains were brought to Athens in Cimon's galley, the Athenians received them with transport, as if Theseus himself had returned to the city. He lies interred in the middle of the town near the Gymnasium, and his Oratory is a place of refuge, etc. The chief sacrifice is offered to him on the 8th of October; they sacrifice to him likewise on each 8th day of every other month," etc.

We deem it pertinent to introduce an extract from Michaud's interesting history of the Crusaders, which here occurs to us. The first

Crusaders, after the most frightful disaster and suffering, had reached and environed Jerusalem. The Saracens, within its walls, were resolved upon the most desperate resistance to their assaults. The fourteenth of July, 1099, was fixed upon by the Crusaders to make their grand assault. A day of terrible conflict ended without any decisive result, bringing gloom and discouragement over the troops of the Crusaders. The day following the conflict was to be renewed. He says, "The Priests and Bishops indefatigably visited the tents of the soldiers, *promising them the assistance of Heaven.*" The day seemed likely to prove more fatal to the Crusaders than the previous one, when, "All at once the Crusaders saw a Knight appear upon the Mount of Olives, waving his buckler, and giving the Christian army the signal for entering the city. Godfrey and Raymond, who perceived him first and at the same time, cried out aloud that St. George was come to the help of the Christians! The sight of the celestial horseman fired the besiegers with new ardour, and they returned to the charge," which ended in their complete triumph.

CHAPTER V.

ATHENS AND ELEUSIS.

The explorations of a week—Distinct impressions—Stadium of Athens—The Illissus—Temple of Jupiter Olympius—Lantern of Demosthenes—The Pnyx: experiment on its Bema—A Soliloquy on our Journal—Valley of the Cephissus—Old Olive Trees—Hill of Colonus—Parnes Range—Eleusinian Festival: abolished by Theodosius the Great—Our Visit to Eleusis—Its Bay—Sacred way—Temple of Ceres—Mount Corrydalles—Seat of Xerxes.

The experience of several months' travel in Europe, had taught us the importance of habits of diligence, and a rigid devotion of our time, first of all, to the primary objects of our voyage in the Orient. By adhering to these rules, we had found that much could be accomplished in a short period. At the close of our first week in Athens, we had explored nearly all its localities and monuments of historic interest, ancient or modern. True, the pleasure and benefits derived from our visit were greatly enhanced and facilitated by the kind attentions of our missionary friends residing there; the remembrance of which is traced deeply on our hearts.

Localities and monuments, like the friends

we have learned to love, to be distinctly remembered, must generally be frequently seen. We found the habit of obtaining "distinct impressions from distinct things," which in our youth we had learned from Addison to be "the true definition of knowledge," was a most admirable motto to carry along with us in our wide journeyings.

We have already referred to some of the prominent objects of interest in Athens. We have now only space to notice briefly a few others. The site of her ancient Stadium is perfect; the area was spacious; its Pentelic marble seats are all gone, except a few fragments; it is on the south side of the Illissus, which, by the way, is a stream so small that we could hardly say we had wet our shoes in its waters.

Near at hand, and on the east of the Acropolis, stand the ruins of the once magnificent temple of Jupiter Olympus. It is said this temple was commenced by Pisistratus, B. C. 550, who was a contemporary of Solon. It was constructed on a grand scale, but Pisistratus lived only to lay its foundation, and it was left to Hadrian, the Roman Emperor, to complete the edifice, 700 years after its foundations were laid. Sixteen Corinthian columns remain standing to attest its splendour. They are sixty feet high by nine and a half feet in diameter.

That ambitious monarch, Hadrian, it appears, adorned this part of Athens; for his arch or gateway still stands, with its pompous inscriptions, on the south-east side, "This is the Athens of Hadrian, and not the City of Theseus," while on the north-west side is inscribed, "This is Athens, the ancient City of Theseus." On our first visit to the Acropolis, we were accompanied by Dr. King and a Greek friend, with whom we also visited its temples, and the sites and ruins of the theatres and odeium under its eastern walls, some of which we have before described. In this vicinity there is also the very beautiful little Choragic monument of Lysicrates, which, from its lantern-like shape, is called the "Lantern of Demosthenes." It is one of the earliest, as well as finest, specimens of Corinthian architecture; erected about 325 B. C., and the only remaining temple of the kind, which formed the street of the Tripods. Six fine fluted Corinthian columns of Pentelic marble standing on an elevated base, support the entablature and roof. The inscription on the architrave, which we copy from Colonel Leake, testifies that "Lysicrates led the chorus, when the Boys of Achamantes gained the victory, when Theon played the flute, when Lysiodes wrote the piece, and when Evasnetus was Archon."

We repeatedly stood on the Pnyx, where the

popular meetings of the Athenians were convened. Although we attempted no lengthened speech from its Bema, we did presume to ascend this ancient rostrum, to test its adaptation as the stand point of an orator; and found that the voice was distinctly heard from it, to the extent of the circular area, of about one and a half acres in extent, which spreads below it. The exterior of this arc is fronted with very large imbedded cyclopean stones.

Reviewing some of the interesting scenes of our visit, I find in substance the following soliloquy written down in my notes: "From the window of my apartments, as I now sit, we enjoy a fine view of the plain or valley of the Cephissus. It is a small stream, conducted now, as of old, by artificial channels, in various directions, through the plain, to irrigate the vineyards and numerous olive trees, which extend for several miles northward from the Piræus. It was a fortunate circumstance that these trees escaped the devastating axe of the Turk. Many of them appear of great age, the trunk of the tree resembling a mass of old cables twisted together. I should judge some of them are four hundred years old! These olive trees, or those from which they sprung, are fabled to have been reared from slips from the sacred olive tree in the Erichtheum. In the midst of this grove, and distant a mile and a half from

the Acropolis, was the 'Academia,' left by Academus to the citizens of Athens, for a gymnasium—then, as now, filled with olive and plane trees, although we noticed but one or two of the latter on our visit there. It is a tree much resembling our beech tree. The main stream of the Cephissus runs a short distance from the Academia on its north-west. Here, amid these groves, Plato is said to have resided, and taught those who sought his instructions.

"The hill Colonus—a rounded and stony eminence rising about thirty to forty feet above the level of the plain—stands a short distance north-east of the Academia. This was the native borough of the poet Sophocles. On this mound there was anciently a temple dedicated to Neptune. In our visit to these localities we had the company and guidance of Dr. King.

"The plains of Athens before me are bounded on the north by the Parnes range, naked and craggy. These mountains are separated on the west from Mount Daphne, by the celebrated vale of Daphne, leading to Eleusis, where the mysterious Eleusinian Festival was held every fifth year with great solemnity by the Athenian and Eleusinian people, introduced thirteen hundred and fifty six years B. C. Such was its deep hold on the popular mind, that it was not until the period of Theodosius the Great, that its rites were finally abolished, having survived

eighteen hundred years. The festival was held in the month of September, and was continued nine days. The modern Masonic institution seems to have imitated some of the Eleusinian rites.

We occupied the greater portion of a day in our visit to Eleusis. Its bay is crescent-formed, and the plain around it extends back to the mountain ridges, varying in breadth from three to seven miles, as nearly as I could estimate the distance. It is supposed that the mythology and fables connected with the festival, indicated that corn or wheat was first planted there, as Ceres was the presiding deity. The temple is in utter ruins; nothing but a part of its foundations, and masses of broken columns, remain to indicate its site. It was constructed of Pentelic marble. A few arches of an old aqueduct, which conveyed water from the distant hills to the temple, are yet in good preservation; and the fallen ruins of other portions of it are seen extending for miles over the plain. It was constructed of well-burnt brick, large, but thin, much like the old Roman brick. There are a few miserable huts here, each of which has its ferocious dog; and it is a fortunate escape to keep them at good barking distance. One would hardly dream, from present appearances, of selecting this region as a site for a temple to Ceres, or any other ideal imper-

sonation of grain or bounteous harvests. The daughter of Ceres, Proserpina, was united in the worship—Ceres indicated the earth; Proserpina the seed, wheat, or barley. Our road to Eleusis was over the ancient sacred way. On reaching the bay, the ancient road was, in some places, cut in the solid rock; and the track of the chariot wheels still remains perfectly obvious. As we passed through the vale of Daphne, we stopped to examine an old Byzantine church, which now occupies the site of a temple of Apollo. But we saw no bay tree, which leads us to conclude that the daughter of Peneus no longer has there her transmuted existence and abode. There is along the path a deep gorge, made by water, extending towards the bay; but it was perfectly dry. From the Bay of Eleusis we have a view of a part of the Island of Salamis, which lies before it; and also of a part of the Strait, up which Themistocles feared the Spartans designed to escape previous to the famous battle, which his artifice, for that reason, hastened with the Persian fleet, and which took place a little farther westward toward the Piræus. On the left, as we passed through this vale of Daphne, and a little to the south of it, is Mount Corydalles, both of which are before me in full view. And I see the summit on which the boastful and vain Xerxes sat upon a chair of gold, when he beheld the fatal battle of

Salamis, from the sight of which, in consternation and haste, he fled back into Asia. From my window, on the north, I see an abrupt break in the Parnes range, which indicates the site where of old was Phyle, celebrated in Athenian and Spartan history. As it is some ten hours distant, I shall not attempt to explore it, as Marathon has stronger attractions, and a visit to either is attended with perils, from the attacks of brigands, which some of our friends represent as too great to hazard."

CHAPTER VI.

VISIT TO MARATHON.

Carriage Ride to Cephissa—Dubious Journey—Ferocious Dogs—Nomadic Encampment—View from the Mountain's Side—Marathon—Extent of the Plain—Difficult Descent—Tumulus Mound: a Lunch upon its Side—Gloomy Scene—Vain Search for a Persian Arrow—Return.

OUR desire to visit Marathon predominated over our fears, and we planned to accomplish the excursion in a day. Making our arrangements to rise at a very early hour, we engaged a carriage to convey us to the village of Cephissa, which is situated on the western slope of Pentelicus, distant nine miles from Athens. We had sent forward our saddle horses there, which were soon in readiness after our arrival. The ride to the village was far from inviting; but after leaving it, our route became dubious enough to discourage any but stout hearts. Our progress was necessarily slow. There is hardly a habitation for man in many miles. But we were several times beset by the large and ferocious dogs of the shepherds, who are occasionally seen attending their flocks. We found a supply of good sized stones to cast at them, a good protection from their assaults, and we deemed it

fortunate to encounter no worse perils. We passed a large encampment of Nomadic-looking people, a few miles before reaching the high and precipitous mountain sides which overlook the plain. On our arrival there, we paused to survey the scene. The tumulus mound we could distinctly see, although some three miles distant.

“The mountains look on Marathon,
And Marathon looks on the sea.”

Here we looked down on the deep bosom of that famed battle-field, where, in a few brief hours, was decided one of the most memorable battles that have filled the page of history. The heroic Greeks quite unconsciously fought for Europe and distant ages. Their valour, doubtless, affected our condition and destiny. The hand of a higher Wisdom, and greater might than man's, controlled the issue. History and its recorded events, great and small, to human vision, are imperfectly understood, when God's providential agency is lost sight of in their review.

We estimated that the plain extended along the shore from seven to ten miles, varying in width from two and a half to three miles. The Greeks, who mustered not much over ten thousand men, it would appear, posted themselves on the narrowest part of it, under Mount Argaliki, which overhangs its southern extremity. Here,

only a small portion of the vast army of the Persians could be brought into the conflict; if they composed anything like the numbers attributed—one to two hundred thousand men, of forty-six different nations, they must have filled the northern portion of the plain. The desperate onset of the Greeks flung them into disorder and consternation, and achieved an easy victory.

With no little difficulty we descended the steep sides of the mountain, and rode over the plain, a distance of not far from two miles to the tumulus mound, which was reared over the bodies of the one hundred and ninety Greeks, who perished near it in the desperate conflict. It is cone-shaped, somewhat flattened by time, with one or two gullies. We estimated that it was forty to fifty feet in height above the adjacent ground, and two hundred feet in diameter. It stands to the south-east of the centre of the plain. Of that wonder of the world—the proud monument of Mausolus, not a vestige remains; while this simple mound of earth, and similar structures, which we subsequently saw in the vicinity of the Hellespont, indicating the tombs of Achilles and others, seem likely to endure to the end of time. But a small part of the plain appears now to be cultivated. One or two Greeks were turning up the soil, with the same kind of rude plough that their ancestors used, when they turned in the Persian's blood beneath its furrows; and large

vultures, in great numbers, were flying about. We looked upon them as the lineal descendants of those who here fattened on the flesh of the Persians, twenty-three hundred years before.

A broad and deep water-course passes through the plain to the sea, but it was perfectly dry when we crossed it. We noticed an immense number of Squill bulbs, many of them very large, and sending up spikes of flowers, (December 1st.) One of these bulbs I secured, and I have it in my conservatory, but as yet it gives no indication of flowering. The *Ranunculus*, too, was in full flower on the plain.

Dismounting our horses on the side of the tumulus, we ate our lunch over the dust of the slumbering Greeks. A desolate and gloomy silence pervades the scene, and one looks back to that day, when "the battle of the warrior was here with confused noise, and with garments rolled in blood," and every fiendish passion was awakened to its deadly hate.

In vain we searched for the Persian's arrow, or the sword of the Greek. Admonished of the tedious hours our return would occupy, and of the wasting day, we remounted our horses, and hastened to retrace our steps over the rugged mountains. Most glad and grateful did we feel, when some time after the darkness of night had gathered around us, we again in safety greeted our friends, under the roof of our hotel.

CHAPTER VII.

PIRÆUS, SYRA AND SMYRNA.

Evidences of Turkish rule effaced from Greece—Its blight remains—Sympathy of the Greeks with Russia—Their Persecutions of Dr. King—Ancient Walled Avenue to Piræus—Departure from Athens—A day at the Piræus—Its Harbour—Munichia and Phalere—A Row in the Harbour—Visit to the Tomb of Themistocles—Voyage to Syra—A Breakfast on Shore—Steamer "Germani"—Voyage to Smyrna—Its Bay—Scenes of the Orient—Approach to the City—Anchorage—American Consul—Hospitalities of the Orient—American Missionaries—Shopping in the Bazaars—Perils of the Way—Population of Smyrna—A Donkey Ride—Caravan Bridge—The Missionary Prayer-Meeting

THE Greeks have effaced from their soil, as far as possible, every vestige that would recall to their thoughts the remembrance of the hated sway of the Turk. Their very graves, with their turbaned monuments of the males, have disappeared from observation, so that if one chance to stamp carelessly over the bones of the once haughty and despotic Mussulman, it is with an unconscious tread. The crescent, the minaret and the mosque, have for ever departed: the blighting influence of their rule on the soil and

character of Greece, will long remain undressed.

There can be no doubt that the Greeks here, as well as through Asia Minor, have a strong sympathy with Russia, and are anxiously waiting to welcome her advancing sway in that direction. This feeling is doubtless the result of religious affinities, which render Greece the peculiar protege of the Autocrat. The impression will intrude upon us, that it is their reliance upon Russian protection which has emboldened the actors in the malignant and illegal persecution of the Rev. Dr. King; and if the matter had been quietly passed over by our own government, we believe that our Episcopal and Baptist friends there would have been visited with similar attentions.

The presence of an American frigate in the waters of the Levant occasionally, has, I am well assured, a surprising influence in the estimate in which our countrymen are held by those who surround them.

The ancient walled Avenue, which connected Athens with its ports, was attributed to Themistocles. The space between these walls was thickly inhabited. The modern road to the Piræus, for much of the distance, pursues nearly the same path. Remains of these ancient walls are very obvious. The entire distance is five miles.

At ten o'clock, A. M., we left our hotel, and turned reluctantly our backs upon "Athens and its monuments," and rode to the Piræus, where we spent the remainder of the day, enjoying the hospitalities of the Rev. J. Buel and his excellent lady, of the American Baptist Mission.

The Piræus is the only port of modern Athens. The harbour is small, but its water is deep, and would afford a safe and good anchorage for quite a fleet of vessels. It has considerable commerce, and a large town has arisen up there since the close of the Greek revolution.

The small coves on the western side of the Phalarean bay, which formed the ports of Munichia and Phalere, are nearly filled up, and have for many ages gone into disuse. They were not more than a mile distant eastward from the Piræus. The southern ancient wall from Athens made a deflection so as to include these ports. With Mr. Buel for our cicerone, we proceeded to the high ground, on the east of the town, which overlooked these ancient ports, where we took a survey of the scene, after which we procured a boat, and rowed around and out of the harbour of the Piræus. Our explorations extended to the end of the promontory beyond the eastern side of the harbour, where we repaired to visit, quite in view of

the bay of Salamis, the scene of his glory, the reputed tomb of THEMISTOCLES.

We there found a sarcophagus, cut deep in the limestone rock, but now covered to some depth by the waters of the sea. A large column, it appears, once stood over, or near the spot, the broken blocks and fragments of which lay confusedly around.

As we rowed down the harbour, we passed near the pedestals, on which once sat the colossal marble lions which the Venetians transported to Venice in 1687, and which, now so unsightly, are set to guard the portal to the Arsenal of that now fallen city—once mistress of the ocean. We think that stolen property, which can be so well identified, should be returned to its rightful owners. The harbour in ancient times was protected at night by sunken walls and chains. We traced, deep in the water, the remains of these walls.

We left the Piræus at six o'clock in the evening, and the following morning, at half-past seven, entered the harbour of Syra. This island is the great depot of the Austrian Lloyd steamers in the Levant, and chief place of commerce of the Islands of the Archipelago. It is one of the Cyclades, or islands around Delos, which group are under the government of Greece; as the Sporades, or islands along the eastern side of the Ægean, are still retained un-

der the Turkish government. We found quite a number of vessels in the harbour. The place has a singular appearance. It has *two towns* on the sides and summit of a high conical hill, which overhangs the port. The upper town, which caps the hill, is mainly occupied by the peasantry. A large church stands upon the very summit of the cone. The lower town is situated on the steep sides of the base of the hill, and is mainly inhabited by the business part of the community. The houses are flat-roofed; the streets very narrow, steep and filthy. We landed with a view of procuring our breakfast on shore, but were forced to put up with a miserable apology for that, at a most miserable inn. We took a good survey of the place, and called upon the Rev. Mr. Hildner, a German missionary, supported by the London Missionary Society, to whom I had a letter of introduction. From the south side of the town we enjoyed a fine view of the neighbouring islands — Tinos, Mycone, Delos—where was the celebrated Temple of Apollo, founded by Erischthon, the son of Cecrops; beside which, Nexia and Paros were in sight.

In the afternoon, we went on board the fine steamer Germani bound for Smyrna and Constantinople. At an early hour the following morning we passed the island of Scio, and soon entered the Gulf of Smyrna. This Gulf or

Bay is more than thirty miles long. It varies in width, between five and fifteen miles. About ten miles above its entrance, we passed a large French fleet at anchor. As we approached the city, the aspect upon the shore gave intimation that we were amid the incidents of the Orient; for we could distinctly see long caravans of camels, laden with the productions of Asia Minor, which they were bearing to its great mart, Smyrna. Soon the city came into view, with its numerous minarets, the appendages of their Mosques. Skirted on the right, on the side of Mount Pagus, rose the dark foliage of the tall Cypress trees, that there betoken the burial place of the faithful Moslem.

About eight miles below the city, a strong fortress juts out into the bay to guard the pass, over which the crescent banner of the sanguinary Prophet was unfurled; and we began to realize that we were indeed about to tread upon the soil of an empire, swayed by the successors of Mohammed.

The city lies mainly low, extending along the elliptical shore, for two miles. Immediately behind it rises abruptly Mount Pagus, the Acropolis and site of the ancient town, where once flourished one of "the Seven churches of Asia," designated in the Apocalyptical visions of John.

On our steamer's reaching her anchorage before the city, we were quickly surrounded by

numerous small boats, manned by bearded and turbaned Mohammedans and Greeks, grotesque and rude enough in their appearance. We bargained with one of them to convey us to the shore, and were quickly rowed to the American Consulate, where we were kindly received by Mr. Offly, the Consul, and conducted to his residence. Soon after we entered his house, we were served, according to Oriental custom, with strong black coffee, and sweetmeats. The servant passed around two sorts of preserves on small silver saucers, with several spoons on the tray, and tumblers of water. It is customary to take with one of the spoons a mouthful of the preserve, from one of the dishes, followed by a swallow of water. The coffee is then passed to the company in china cups, holding a wine-glass full, and resting on small silver stands, or cup holders, of open filagree work.

Having letters to our American Missionaries, we hastened to greet the faithful band, who are there sustained by the American Board. We were conducted through the narrow streets of the city to the house of Mr. Benjamin, in the hospitalities of whose pleasant family we once more felt ourselves quite at home. "*Shopping*" is *necessarily* involved, where there are ladies, and we soon went forth to visit the Bazaars of the city, which are very extensive, and filled with goods of every description, for Oriental use.

Along with the productions of the East, the manufactures of England and France crowd into every market.

The shops of the Bazaars are generally very small—mere stalls. In one you find the keen-eyed, active and calculating Jew; in another, the no less vigilant ARMENIAN. Elevated on a kind of narrow counter, which perhaps constitutes the area of the store of another, sits the corpulent TURK, lazily puffing at his *chibouk* (pipe), seeming alike indifferent whether you purchase or leave his goods.

Most of the streets occupied by these shops are not over eight or ten feet wide. We found them wet and filthy. In traversing them one encounters all sorts of perils. While you are attempting to avoid the mud, or what may be worse, you are startled by the tinkling bells of a train of heavy-loaded camels, tied together, in tens. The bulky burdens which swing at their sides nearly fill the passage, and compel you to square round closely to the Bazaar, or more luckily to escape into its door, if it is *large enough to have any inside*. Then comes a train of loaded donkeys, heavily and closely packed on both sides—less formidable and imposing indeed than the meek-faced camel, but whose contact is little less to be feared. Anon, you are startled with the hoarse voice of the Hamel (porter), with his more than camel burden, and

you look with amazement at the huge load his back sustains, while you are compelled to flee from its contact.

The gaily attired Turkish women, in silken and flowing robes, somehow manage to get through the muddy streets unsoiled. Their faces are veiled, excepting a narrow opening for the eyes. They are rarely or never seen without the *yashmak*. As seen in the street, her feet and ancles are covered by a yellow leather boot, which she wears over her house *merkoub*, or slippers.

At the prescribed hours you hear the shrill voice of the Muezzin from the high balcony near the top of the Minaret, in chimney-sweep-like notes, calling the faithful Mussulman to his prayers. "There is no God but God: to prayer. Lo, God is great."

The population of Smyrna is estimated at one hundred and fifty thousand, one half of them Turks, the other made up of Greeks, Armenians, Jews and Franks, or Europeans, each living in distinct quarters of the city.

After dinner we mounted donkeys, and rode to the famed Caravan Bridge in the suburbs, beyond which we turned to the right of a large Turkish burying-ground, and ascended the sides of a high hill, which afforded an extensive view of the city and country adjacent. Returning from this novel ride, we reached the house of

Mr. Benjamin in good tea time; after which, with lanterns in hand, we repaired to the residence of the Rev. Elias Riggs, to attend the weekly prayer meeting of the mission families. There we had the great pleasure of meeting all the members of the mission at this station, and enjoyed an hour with them in social worship. A privilege so kindred to the social prayer meetings in our own far off land we had not enjoyed for many months. It was to us a pleasant circumstance to find in use the American Tract Society's volume of sacred songs, the 163rd and 173rd of which were the selections used for the occasion.

How refreshing the incident! Here, amid upper, nether and surrounding moral darkness, to unite with the little band of missionaries from our own loved country, in singing—

“From every stormy wind that blows,
From every swelling tide of woes,
There is a calm, a sure retreat,
'Tis found beneath the mercy seat.”

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CHAPTER VIII.

MOUNT PAGUS AND THE MARTYRDOM OF POLYCARP.

Walk to Mount Pagus—Turkish Burying-ground—Turbaned-headed Stones of Males—Ancient Acropolis of Smyrna—Site of its stadium—Polycarp—The Angel of the Church of Smyrna—His Martyrdom—Account of Eusebius—Polycarp Arraigned—Proconsul urges him to deny Christ—Polycarp's Answer—Triumphs of Faith—Intolerance of Greek and Armenian Ecclesiastics—Return from Mount Pagus—Smyrna a depot for Missionary operations in the Orient—The Armenian Population—Their Number and Character—Translations of the Bible into Modern Armenian and Armeno-Turkish.

THE morning following our arrival at Smyrna, in company with the Rev. T. P. Johnson, of this station, we walked to the top of Mount Pagus. On our way we passed the new and extensive Turkish barracks, which are constructed in European style. Our pathway carried us along and through the old and very extensive Turkish burying-ground on the right of the city and back of it. The grave-stones of the males have always a turban head, and frequently indicate the rank of the individual. They are generally erect, three to four feet high, with flat surface ten inches wide. The stones of the women

are without turbans. The man and favourite wife generally lie side by side. The stones are lettered, and often gilded or painted in part with gay colours. We noticed in general a great apparent neglect in the care of the Turkish cemeteries.

A dilapidated castle of large area crowns the summit of Mount Pagus, occupying the site of the ancient Acropolis, around which, of old, the city was built. The site of the ancient Stadium we could distinctly trace—that very Stadium in which Polycarp was burned, A. D. 167, in the "*Fourth Persecution*," which occurred under the Roman Emperor, Marcus Aurelius. Numerous other confessors of the faith of Jesus, were here devoured by wild beasts, or consumed by flames.

"From torturing pains to endless joys
On fiery wheels they rode."

In our earlier years we had read in "Milner's Church History" the account of those scenes of cruel persecution, little expecting that we should ever tread over the very ground of their occurrence.

Archbishop Usher assumes, with probable correctness, that Polycarp was "the Angel of the Church of Smyrna," specially addressed (Rev. 2: 8.) He was doubtless a disciple of John. In the narrative of the martyrdom of

Polycarp and others, given subsequently, by the Church of Smyrna, and preserved in Eusebius, they say of these early witnesses of the faith: "Though torn with whips till the frame and structure of their bodies were laid open, even to their veins and arteries, they meekly endured—such was their fortitude that no one of them uttered a sigh or groan. The fire of savage tormentors was cold to them; for they had steadily in view a desire to avoid that fire which is eternal. In like manner those who were condemned to the wild beasts, underwent for a time cruel torments, being placed under shells of sea fish, and exposed to various tortures, that, if possible, they might be tempted to deny their Master." When Polycarp, in his extreme old age, had been arrested and brought to the tribunal, the Proconsul urged him to deny Christ. Polycarp replied, "eighty and six years have I served Him, and he hath never wronged me; and how can I blaspheme my King who hath saved me?" "I have wild beasts," says the Proconsul; "I will expose you to them unless you repent." "Call them," replies the martyr. "I will tame your spirit by fire, since you despise wild beasts, unless you repent." "You threaten me with fire," answers Polycarp, "which burns for a moment, and will be soon extinct; but you are ignorant of the future judgment and of the fire of eternal punishment reserved for the

ungodly.” In the exercise of such a calm reliance on the unseen hand of Jesus, and with such a noble testimony for his Gospel, was he committed to the flames. He remembered who it was that had said to him, “Fear none of those things which thou shalt suffer”—“Be thou faithful unto death and I will give thee a crown of life.” Eleven others from Philadelphia suffered martyrdom with him, at the same time.

It is no breach of Christian charity to infer, that many of the higher ecclesiastics of the Greek and Armenian church both indulge and cherish the spirit of these ancient persecutors; and were they not restrained by the arm of government, the faggot and the fire would soon be gathered around many of those, who, enlightened by the truths of God’s pure word, which have been brought to their knowledge by the labours of our American Missionaries, have renounced those Paganized communions, even at the cost of the loss of all their earthly goods. The scene was well adapted to bring to our thoughts and self scrutiny those lines of Watts so often sung:

“Must I be carried to the skies
On flowery beds of ease,
Whilst others fought to win the prize,
And sailed through bloody seas?”

Turning from this interesting spot, we descended directly down the steep sides of the

Mountain, into the city, passing through streets so filled with water, mud and filth, that they were nearly impassible to travellers on foot. Recently, quite a large district had been entirely devastated by fire, over which new streets were laid out, at right angles, and of improved width.

It may be proper here to remark, that Smyrna has thus far been a less promising field for the Missionary than Constantinople, and many other stations in the Turkish empire, occupied by American Missionaries. It has been used as the principal depot of the American Board of Commissioners, for conducting the printing and other matters incident to their extended operations in the Orient. The Rev. Mr. Riggs has devoted his time mainly to the object of completing the translation of the Bible into the modern Armenian, with the Armenian character. The Armenians in Turkey number, it is supposed, three millions. Scattered as they are, widely over the Orient, they constitute one of its most hopeful redeeming elements. Active and intelligent, in many traits of their character, they promise to be for Turkey, what the New Englanders are to our own land. Should the pure Protestant faith gain a predominating influence among them, much may be hoped from their labours in spreading the Gospel in Asia. To meet the exigency of their

peculiar condition it has been found necessary to make for them two translations of the Bible. The one above named in Modern Armenian in the Armenian character, and another translation of it into Armeno-Turkish, or the Turkish language with the Armenian character. This last named translation was made by the Rev. William Goodell at Constantinople.

CHAPTER IX.

VOYAGE FROM SMYRNA TO CONSTANTINOPLE.

Return to the "Germani"—Voyage to Constantinople—Deck of Oriental Steamers—Harem of a Pasha—The Mussulman at Prayer—Deck Passengers at Night—Arrival at Mitylene—Pass Tenedos and Troas—Enter the Dardanelles—Anchorage—Consular Flags—Ancient Abydos—Crossing-place of Xerxes—Leander and Hero—Lord Byron—Arrived at Gallipoli—A Night on the Marmora—Arrival at Constantinople.

AT four o'clock, P. M., we returned on board the "Germani" to pursue our voyage to Constantinople. The deck of an oriental steamer presents a unique spectacle to the eye of an American traveller. Between Smyrna and Constantinople, and the intermediate ports, the intercourse is very considerable. The Asiatics are nearly all deck passengers. We had two Pashas in our company, and one them had his harem on the deck, an awning, being extended around and over a sufficient space to accomodate him and the women of his retinue. At the regular hour of prayer, the upper-class Mussulman enquires the point of the compass; his servant then spreads a knee-cloth, much like a common

hearth-rug, upon the deck, in the direction of their Keblah, Mecca, on which he drops on his knees, and goes through the prescribed prostrations, regardless of the confusion around.

The greater part of our passengers at night, in heterogeneous mass, laid down upon such luggage as they had, entirely exposed to the cold and rain that overtook us, having little or no protection, except the coarse hooded over-coats, generally worn by them.

Our steamer passed up between Mitylene and the coast, and reached her place of landing on that island at twelve o'clock, midnight. The darkness of the night prevented my seeing anything satisfactorily on the shore. We were up with Tenedos at five o'clock, A. M. In another hour we were nearly abreast of Troas, with Mount Ida in sight, some miles distant inland. At ten o'clock we entered the mouth of the Dardanelles. Some miles above, two strong fortresses guard the Pass: the castle of ROMALIA, on the European side, that of Natolia on the side of Asia. They were erected A. D. 1659 by Mahomet Fourth. Their long brass guns, formerly in use, if not now, could discharge a granite ball over two feet in diameter. By treaty stipulation, no European ship of war is allowed to enter the strait, without express permission from the Turkish government. At twelve o'clock, A. M., we anchored just above the town of Dardanelles

Quite a number of Consular flags, of the different European nations, were floating over the buildings on shore. The passage is here more than a mile wide.

At three o'clock, P. M., we hoisted our anchor, and very soon passed Nagara Point, the ancient Abydos. This is generally regarded as the place where Xerxes constructed his boat-bridges, over which to pass his invading myriads into Europe. Parmeno, at a latter day, led the troops of Alexander over the same pass into Asia. To these incidents we purpose again to refer in another chapter. This too is the scene of the story of Leander and Hero, the priestess of Venus at Sestos. We estimated the width of the Hellespont here to be a full mile. Seven stadia was the old estimate. Lord Byron swam across, at this point, in one hour and ten minutes, in May, 1810. We reached Gallipoli at half-past five o'clock, P. M., where we entered on the sea of Marmora, on which we experienced a rainy and tempestuous night. We hoped to reach Constantinople at an early hour on the following morning, especially as it was the Sabbath; but the severity of the storm delayed our progress, as well as prevented our seeing the coast of the Marmora with any satisfaction as we approached the city. At twelve o'clock, M., the tall minarets and domes of the great Mosques Achmedje, Suleimanye and St. Sophia, came into view,

with the walls along the shore, and buildings on the side of the city bordering the Mormora. We were naturally anxious to identify the grand church of Theodosius, or more properly of Justinian—St. Sophia, around which so many historic incidents gather of peculiar interest to the Christian traveller. It occupies a site in close proximity to the Seraglio grounds. In a little more than half an hour after the city came into view, we reached our anchorage in the Golden Horn.

CHAPTER X.

CONSTANTINOPLE.

Population of the City and its Suburbs—Its Subjugation by Mahomet Second—Termination of the Roman Greek Empire—Its Splendid Position—Scenery Described—Anchorage in the Golden Horn—Spacious Harbour—Land at Tophanna—Dogs and Filth—Hotel d'Angleterre Pera—Sabbath—Armenian Service—Firman to Visit the Seraglio and Mosque—Boat Bridges over the Golden Horn—Streets of the City—Charms to Avert the Evil Eye—Seraglio Grounds—Meeting of the Sultan—His appearance and Age—Visit the Seraglio—Partial Description—Mosque of St. Sophia—Erected by Justinian—Mosque Achmedje—Monuments on Ancient Hippodrome—Mosque Suilemanyé—Muftee and his Learners—Mausoleums of Sultans—Return to Hotel—Evenings with American Missionaries.

WE must compress within the limits of a single chapter the relation of a few of the incidents of our visit at Constantinople. We will here remark that the city proper has a population estimated at five hundred thousand. The suburbs of Pera, Galata, and Tophanna, on the northern side of the Golden Horn, have two hundred thousand more; and Scutari, on the Asiatic side of the Bosphorus, is supposed to contain one hundred thousand. The Turkish Sultan, Mohammed Second, at the head of an

army of three hundred thousand men, made himself master of Constantinople, A. D. 1453; and terminated the empire of the Roman Greeks. Constantine, its last emperor, was there slain sword in hand. The commanding position of Constantinople has ever arrested the attention of the traveller, and it is easy to discover some of the considerations which, independent of those of a political character, must have influenced Constantine to select this splendid situation, as the metropolis of the mighty empire which he swayed.

On its northern side the remarkable cornucopia-like formed indentation, from the Bosphorus, near the point where it meets the Marmora, constitutes the splendid harbour of "the Golden Horn," in the deep waters of which a thousand ships may lie in safety. Its southern side is washed by the waves of the sea of Marmora, which, at Seraglio Point, meet the impetuous waters of the Bosphorus, as it there discharges, upon its bosom, its unceasing and mighty flood.

The bold and picturesque scenery of two converging Continents here fill the eye. These constitute some of the combined natural advantages of the location, which may well impress every visitor. The tall and glittering minarets and domes of the Mosque conspire to add to the imposing effect.

In view of such a scene our steamer an-

chored in the Golden Horn at half-past twelve o'clock, P. M. In Turkish ports the traveller is free from the delay and annoyances of the police and custom-house regulations, and we soon put ourselves in charge of a Cicerone from the Hotel d'Angleterre, Pera, and in one of the numerous caiques which quickly surrounded our vessel, we were rowed to the quay at Tophanna, where we landed at one o'clock, P. M., amid filth, mud, and an army of small and famished dogs which lined the shore, and snarled at our heels as we proceeded through their more appropriate haunts. They are generally of a brown colour. The dogs in Constantinople form one of its notable characteristics. They are not domesticated, and were formerly much more numerous and annoying than at present. They are said to live in separate communities, and have among them a kind of municipal regulation, that no dog must intrude beyond his defined limits, and woe to the cur who ventures beyond the protection of his fellows. Some months later, when in Cairo, we saw a like regulation carried out, quite to our astonishment. Pera occupies a high, steep and narrow ridge. A tedious walk of half an hour brought us to the Hotel d'Angleterre, there to meet the greeting of our travelling friends who had preceded us from Athens.

After partaking of a lunch at the hotel, we

immediately repaired to the residence of the Rev. William Goodell, with the hope of attending some part of the religious services of the Mission Station, and were conducted to the chapel, where an Armenian congregation was assembled, the services being conducted by its pastor, a native preacher. At the close of these services we were introduced to the pastor and some of the congregation, and had the pleasure of recognizing, as a fellow-disciple of the pure protestant faith, one or more of the number who, in previous years, had endured bonds, imprisonment, and the loss of all things, for the name of Christ, from the hands of the persecuting Armenian ecclesiastics. We purpose again to refer to some of our subsequent intercourse with the American Missionary circle here.

A visit to the Seraglio and Mosque is an important attainment of a visit to Constantinople, to secure which it is necessary to procure a Firman from the Turkish government, and the conduct of an official, as the Turks would not admit, nor would it be safe for a Christian to enter a Mosque without express authority. The expenses of a firman are about fifty dollars, the same for an individual, or a party of ten. Our Philadelphia friends, through the interposition of Mr. Brown, Dragoman to the American Minister Resident, had procured one, and awaited our arrival, that we might participate

in its use. We rose at an early hour on Monday morning to avail ourselves of its full benefits. Our preparations for the toils and anticipated pleasure of the day arranged, shortly after breakfast we stepped into the gay and odd-appearing carriages provided to convey us on our excursion to the city. The Janissary (a kind of Turkish police officer) of Mr. Brown, with a Cicerone from the hotel, accompanied us. We rode to one of the boat-bridges, over which we crossed the Golden Horn. There are two of these bridges connecting Pera and Galata with the city proper. They are constructed and used much like the bridges upon the Rhine.

On reaching the city we were conducted through a series of narrow and dirty streets, lined by equally filthy houses and stores. The various trades are prosecuted in separate streets. One is wholly occupied by smiths; another by shoemakers; a third by saddlers, etc. Over almost every door we noticed either an old horse shoe nailed up, or more generally a bunch of garlic. They are charms to avert the effects of "*the evil eye*." The Turk believes if another looks on any of his possessions with a covetous desire, something is thereby detracted from its value or quality. Thus, if he has a fine child, one could not well displease him more, than by caring for it. If you look upon the child with admiration, not only are you supposed to detract from

its quality, its life, also, is regarded as periled thereby. To avert these ills, not only is the charm hung up, but the mother when she suspects that such feelings towards her child are cherished, spits back over her shoulder; this is frequently seen. These heathenish impressions must be a fruitful source of wretchedness.

We proceeded directly to the Seraglio, into the grounds of which our firman secured for us a ready admittance. These grounds and the palace occupy a space of three miles in circuit. The area is in form much like New York west of Chambers street. We had proceeded but a short distance in the grounds before we were arrested in our progress by the intelligence that the Sultan, ABDUL MEDJID, was at the Seraglio, and that we must await his departure. This was a peculiarly fortunate circumstance, as it would afford to us an excellent opportunity to see his Majesty. We alighted from our carriages and arranged ourselves in a way to show all due respect to his highness. In a short time the Imperial retinue approached us. There was very little pageantry about it. The Sultan was attended by some of his officers of state, and a small guard. He was dressed in simple European costume, with Tarbouch (Red cap) upon his head, and mounted upon a fine horse. His favourite white Arab caparisoned, was led behind the retinue. They passed us at a slow walk, and the Sultan eyed our party well.

He is a man of medium size, thin and agreeable face, black hair and whiskers, and thirty-two years old. He ascended the throne of the Sultans, July 1st, 1839, at the age of seventeen. His guard were all on foot. His sublime Majesty having retired, we proceeded directly to the garden and Seraglio. The garden immediately surrounding the palace is neatly laid out, and has some rare and fine ornamental trees and exotics. On entering the Seraglio, as in the Mosque, you are required to take off your shoes, so that it is quite necessary to provide beforehand slippers, to be worn in passing through the apartments. The situation of the palace is very fine. It is, however, no longer the Royal residence, and we found in it much less of Oriental magnificence than we had expected; much of its furniture has doubtless been transferred to the new palaces upon the shores of the Bosphorus. The bathing rooms, entirely inlaid with beautiful marbles, are very fine. We shall not attempt to describe the various apartments and appendages of this old palace of the Sultans.

We left the Seraglio by its grand entrance, examining on our way out of the enclosure the large hall, where the Divan is held. In this hall there is a large elevated bed-like platform, richly covered, and its sides ornamented with precious stones. On this the grand Vizier

and officers of state recline, or rather sit, when convened to administer the affairs of the empire. From the Seraglio we went directly to St. Sophia, which is but a short way from it. The present edifice was erected by the Emperor Justinian, A. D. 538. It occupies the site of former churches, successively destroyed by fire, which had been erected by Constantine and Theodosius. It is built in the form of a Greek cross, in a quadrilateral edifice two hundred and forty feet in width, north and south, and two hundred and sixty nine in length from east to west. Four minarets have been added to its exterior corners by successive Sultans since its appropriation as a Mosque. On three of its sides are colonades with cupolas. There is a wide vestibule extending the entire width of the western end of the building. This large space, or outer court, was formerly appropriated to persons who were under church censure, as well as for the main entrance to the edifice. As we entered this vestibule, we were required to take off our street boots, and substitute slippers. I found well-polished boots answered my purpose equally well. Large numbers of Mussulmans were in the body of the building. We thought they did not appear to be much pleased with the intrusion of our party.

The various doors were of bronze, ornamented with crosses which have been mutilated by

the Turks. The mosaic pictures of saints which adorned the interior niches and ceilings of the galleries for females, have been whitewashed or plastered over. Singular as it may appear, such is the fact, the Turk is afraid of the eyes of a pictured saint upon the interior walls of a building. On several occasions in our eastern travels we noticed the mutilation of the eyes in such pictures. In the galleries we distinctly saw the mosaic work under the wash intended to cover it.

The dome of St. Sophia is one hundred and fifteen feet in diameter, and one hundred and eighty feet high above the floor. It is very flat, and is supported by four large columns. Several of the old heathen temples in the empire were put under contribution for the adorning of the interior. Here are Porphyry columns from Aurelian's Temple of the Sun; green jasper from that of Diana at Ephesus; red granite from Egypt, and serpentine from other parts. Ostrich's eggs and lamps, suspended around the interior, gave to it a singular effect. As the Mussulman's prayer and prostrations must all be made in the direction of Mecca, the pulpit is placed at a south-eastern angle from the right lines of the interior. Prayers are read from this high pulpit on Fridays. It is reached by a flight of long and steep encased stairs.

Under the protection of our Turkish janissary

we met with no opposition in our careful examination of this ancient church, which has survived the vicissitudes of thirteen centuries, but now desecrated to subserve the delusions of the followers of Mohammed. May the crescent here soon give place to the cross, and a pure faith be taught within its walls.

Highly interesting as was our visit here, we yet experienced some disappointment, as the edifice did not fully meet our anticipations of its magnificence.

From St. Sophia we rode directly to the Mosque Achmedje, built by the Sultan Achmed. It occupies a part of the site of the ancient Hippodrome. This Mosque has six tall minarets. The structure is large. Its cupola is supported by four enormous columns, each more than one hundred feet in circumference. The interior is plain. It has a large gallery, in which you see deposited a great number of trunks and packages containing valuables, which are sent here for safe keeping, it being a sacred deposit. Upon the open square, near which this Mosque stands, and which formed a portion of the grounds of the Hippodrome, there are three ancient monuments of considerable interest which we examined on leaving the Mosque. The most interesting of these is the brazen column of three serpents, spirally twisted, but now headless, and supposed to have been brought

from Delphi. Another is a fine Egyptian obelisk, a granite monolith fifty feet high, erected by Theodosius the Great. The possession and transportation of Egyptian obelisks would seem to have been a favourite attainment of the Roman Emperors. Many of these obelisks, it is known, now adorn modern Rome. Near to the obelisk of Theodosius there is a dilapidated column, which was obviously once covered with metallic plates.

Wenext visited the great Mosque Suleimanye, which was erected by Suleiman the Magnificent, A. D. 1550. This is the most splendid of the Mosques. It is much in the style of St. Sophia. The fountains, domed colonnades, and spacious courts pertaining to these Mosque, combine to secure an imposing effect.

At the hour of our visiting the Suleimanye, we found a number of Muftes, or teachers, seated on cushions in various parts of the floor or pavement of the interior, with the Koran open before them, and resting upon small desks inlaid with pearl. Around each of them was grouped at his feet a large class of learners of various ages, to whom they were expounding with great animation their sacred lessons.

We now repaired to the Mosque-like Mausoleum of the late Sultan Mahmood, and to that also of Suleiman the Magnificent. The last named has a vaulted roof studded with precious

stones and diamonds. The large sarcophagus of each of these Sultans is covered with rich camel's-hair shawls, which have been left from time to time on the occasion of the visits of near relatives of the deceased.

The visits we have enumerated, with other incidental examinations which were made, quite satisfied us with our achievement in one short day. We returned to our hotel, and dined at a late hour.

At night Egyptian darkness reigns in the streets of all oriental cities, especially if the weather be cloudy. As they have no lights, those who venture out take with them long transparent paper lanterns. Ps. 119: 105.

At evening we repaired to the house of the Rev. Wm. Goodell, where we had the pleasure of meeting not only his interesting family, but also the Rev. J. S. Everett and family, as well as other members of the American Missionary circle there, with whom we enjoyed a season of social and religious intercourse and prayer. In a circle so literally American, and so truly congenial to our best sympathies, we found it a pleasure and a privilege to spend the greater part of our subsequent evenings while in Constantinople. One needs to be similarly circumstanced, five thousand miles from home, fully to sympathize in our feelings, as we there united in singing "America:"

"My country! 'tis of thee,"
Sweet land of liberty.
Of thee I sing:
Land where my fathers died,
Land of the pilgrim's pride;
From every mountain side,
Let freedom ring.

My native country thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills,
Like that above."

CHAPTER XI.

VOYAGE IN THE LEVANT—CONSTANTINOPLE TO BEIRUT.

Constantinople and New York—Adieu to Missionaries—Row to the “Germani”—Sun-set View in the Golden Horn—Proceed on our Voyage—Arrival at Gallipoli—Its fine situation—The first European city taken by the Turks—Ancient Tumuli—The Site of Lampsacus—Lysander’s battle-ground—Time in passing through the Hellespont—Second Examination—Xerxes’ Crossing-place Identified—His Immense Army—His Anger at the Waves—Crosses the Hellespont in Great Pomp—Returns a Fugitive—Alexander’s army crosses into Asia—Mount Ida—Leave the Strait—Tumuli on Shore—Wind Mills—Alexander Troas—Its Ruins—Change since Paul left his Cloak and Parchments—Arrival at Symrna—Embark for Syria—Scio and Samos—Patmos, bleak and barren—One of the Sporades—Island of Coos—Night at Symi—Arrival at Rhodes—Knights of St. John—Their Desolated Palaces—Arrival at Cyprus—Its ruined condition under the Moslem—View of Lebanon from the Sea—Arrival at Beirut—American Missionaries—Their Character.

THE sites respectively occupied by Constantinople and the city of New York, in many of their topographical aspects, present a marked resemblance. To make the relation more impressive, the points of compass for New York, as well as the North River and bay, need be

somewhat reversed. With the Battery pointing north-eastwardly, instead of west, as it does, it would well correspond with Seraglio point: the North River and bay on the one side, illustrating the sea of Marmora and the Bosphorus. Jersey City well corresponds to Scutara, on the Asiatic side; while the East River would well personate the Golden Horn. The suburbs Tophanna, Galata and Pera, have their illustration measurably in Brooklyn and its shores. Manhattan Island, west of Thirtieth street, well represents the area occupied within the walls of Constantinople in extent and form. Constantinople is not the place for the traveller to search for fine specimens of architectural skill, ancient or modern. The old Byzantine style had nothing in it very attractive. Its highest impression was probably attained by the Venetians in their Basilica San Marco in Venice; for the construction and adornment of which, it is well known, they put under contribution almost the whole region of the Levant, in collecting from the ruins of ancient edifices the *five hundred* columns which are comprised in its structure.

We are not aware that the Turks ever evinced any good taste in the direction of the fine arts. The early Saracens in these, and all other respects, were a superior race of men.

Measurable degradation, and imposing splendour in their contrasts, have always charac-

terized the Orient. Wherever the Gospel has had its appropriate influence, it has doubtless elevated the condition as well as purified the character of the masses.

Our interesting visit at Constantinople and its vicinity finished, we gave a reluctant adieu to our Missionary friends and their families, whose Christian society we had so much enjoyed in this region of wide-spread moral death. *Goodell*—that warm-hearted veteran on the Foreign Missionary field, every inch of him an *American* still, after long years of self-expatriation in the cause of giving the pure Gospel to the millions of Asia,—his parting charge, I cannot better convey, than by inserting it on this page: “*Pour out my love on America, on the right hand, and on the left,*” said he; and this is but a sample of the warm affection cherished for their native land by all our missionary families. Their prayers go up to the throne of grace in our behalf, and it is to be hoped, may receive answers of mercy in the perpetuity of our one great, happy and undivided country. Great as are some of the evils included in our social system, the sun does not shine on another land so highly blessed. It was one of the brightest days we had enjoyed during our visit. We left our hotel at three o’clock P. M., and drove to the quay, where we entered a caique and rowed to the Germani. The setting sun lighted up

the gilded domes and Minarets of the Mosques of *St. Sophia*, *Suleimenye*, and *Achmedje*, and the beauty of the scene, from the deck of our fine steamer as she lay in the "Golden Horn," might make one forget for a time the mud, filth and dogs we had encountered in the narrow streets of the city. With the shades of evening we passed out into the Marmora. At seven o'clock on the following morning, we had entered the Dardanelles, and soon after passed the large town of Gallipoli, situated on the European side, and occupying one of the finest sites for a city, which we had seen in the Levant, presenting a striking resemblance to Detroit, on the St. Clair. This was the first European city that submitted to the Turks, A. D. 1357, over which the Crescent waved for near a century before Constantinople fell under the same malign sway. A short distance below and west of the town, we noticed ancient tumuli, or mounds, which are reputed to be the tombs of ancient kings of Thrace. The site of the ancient Lampsacus, is pointed out on the Asiatic side, about two miles below Gallipoli. This city, it was said, was given by Xerxes, or more probably his son, Artaxerxes, to Themistocles, as a portion of his revenue, when, after his banishment by the Athenians, he repaired to the Persian court. He had three cities given to him for his bread, wine, and meat, Magnesia, Lamp-

sacus, and Myus. It was in the Dardanelles, a little below Lampsacus, that Lysander gained his signal victory over the Athenian fleet, B. C. 405. The entire length of the Hellespont is about thirty-six miles. The distance between Gallipoli and the town of Dardanelles, which is some miles above its mouth, is not far from twenty-five. Our steamer made her upward and downward passage, between these points, in two and a half hours, each way. In both passages we carefully examined the character of the channel, and its shores, with the object of satisfying ourselves as to the identity of the place where the great armies of ancient and more modern times had probably made their crossing place, more especially where Xerxes must have constructed his bridges.

Our second examination entirely satisfied us of the correctness of the received tradition, to which we have referred in a previous chapter. This interesting spot we again reached at half-past nine o'clock A. M. More than twenty-three hundred years had elapsed since the proud monarch of Persia here assembled his mighty hosts to overwhelm the Greeks. The ungoverned waves, regardless of his pomp or his authority, had dashed unheedingly against the first two bridges that he had constructed, and measurably destroyed them; and in his puerile rage he treated it as a revolting menial,

ordering it to be beaten with rods, while he thus addressed it: "Bitter flood, it is thus thy master punishes thee, because thou has offended him, without having received any injury at his hands."

His two bridges repaired, seven days and nights were occupied in passing over his army, said to consist of one million seven hundred thousand foot and eighty thousand horse, beside an immense retinue. Little did Xerxes dream, while he was crossing the Hellespont, with so much pomp and glory, into Europe, that in a few short weeks he would here return, defeated and affrighted, glad to be rowed back even in a miserable fisherman's boat. One hundred and fifty years later, the army of Alexander crossed at the same place, when he led his victorious troops into Asia, to deal out the full cup of Grecian revenge on the Persian empire. *Mount Ida* was full in view on the east, eight or ten miles in the interior, and the whole scene before us was memorable in Grecian story.

Soon after leaving the Dardanelles, we again noticed some remarkable tumuli on the Asiatic shore, designated as the tombs of *Achilles* and *Protesilaus*. It was near this point that the Greeks laid up their vessels at the siege of Troy: on a promontory near, there is seen quite a number of wind mills. We now had the high and naked Island of *Imbros* in the north-west, ten

miles in the distance, and beyond it *Samothracia* was clearly seen. At half past two o'clock P. M., we reached *Tenedos*, and in half an hour were abreast of Alexandria "Troas." It was here that "a vision appeared to Paul in the night," (Acts 16: 9,) beckoning him to carry the Gospel into Europe, and it added not a little to the interest of our voyage, that we were now on the track of Paul and his companions, in his return for the last time, to Jerusalem, recorded in Acts 20 and 21. The whole region where the city once stood, is entirely desolate, and covered to a considerable extent with wood. The ruins are said to be many miles in extent, and hundreds of columns are scattered along the shore. With the aid of a good glass, we could distinctly see a large ruin one or two miles from the shore, known as "the Palace of Priam." What a change has come over these shores since the day that Paul "left his cloak, books, and parchments" there with Carpus, (II Timothy 4: 13.)

At sunset we were up with *Mitylene*, and late in the evening we stopped at its port for passengers, and at an early hour the following morning, we were at anchor before Smyrna. Here we enjoyed the pleasure of another short visit in the families of our missionary brethren, Messrs. Riggs, Benjamin, and Johnson.

In the afternoon we bade them "farewell,"

and embarked on our pilgrimage to Syria and the Holy Land. It was a lovely evening. At ten o'clock we were up with Scio, the Chios of Acts 20: 15. At an early hour the following morning we passed Samos, and ere long had *Patmos* on our right, eight or ten miles in the distance. To this bleak, barren, and irregular shaped island, ten or twelve miles in length, by six in breadth, John, the beloved disciple, was banished, "for the Word of God, and for the testimony of Jesus Christ." The sight of *Patmos*, grey, rocky and naked, might well awake emotions unique and impressive. The mighty and wondrous scenes, to occur in the revolving ages of Gospel history, to its final consummation, which were there pictured before him, for the instruction and admonition of the Church, have afforded themes which *men*, if not *angels*, have "*desired to look into*" more clearly in all ages. They are historic columns, whose plinth rested on the blood-stained foundation of the Roman Empire, but whose entablature reaches the cloudless and peaceful regions of heaven, there surmounted by Zion's King—the spiral hieroglyphic inscriptions on whose shaft, can only well be deciphered by those who are *above* their parallel of altitude.

Patmos is one of the Sporades, and has one or two good harbours. There is on it an ancient convent, of massive structure, called the Con-

vent of St. John. Attached to this convent is a grotto, shown by the monks as the abode of the Apostle. The celebrated English Oriental traveller, Dr. E. D. Clarke, visited Patmos the first of the present century, where he spent several days. In addition to the monks of the convent, he estimated the number of inhabitants then on the island to have been three hundred. There is now said to be a much larger number, entirely Greek, and miserably poor.

From this point "we came with a straight course to *Coos*," a long, narrow, and boot-shaped island, having an aspect of unusual fertility, "and the day following unto Rhodes," as a severe Sirocco met us soon after we passed Coos, and our Captain deemed it prudent to take refuge at a port in the little island of Symi, which lies near the coast, about thirty miles N. W. of Rhodes. In this desolate spot superstition has erected a monastery, from which, in the darkness of the evening, we were not a little delighted with "the sound of the church-going bell," so much reminding us of our own far-off homes, and the Christian privileges we had there enjoyed. The whole southern coast of Asia Minor has a rugged and repulsive aspect. Near where we now lay was "*Cnidus*," and it was here the adverse winds commenced that in the end resulted so disastrously to Paul and his fellow prisoners, Acts 27: 7. "The wind not

suffering us" to proceed, we remained for the night.

The following morning we entered the ancient harbour of *Rhodes* at ten o'clock, A. M. This part of the island is about ten miles from the main land. We soon rowed to the shore to visit the remarkable fortifications and palaces of the Knights of St. John of Jerusalem, and from which they were expelled by the superior power of the Turks, A. D., 1522, after sustaining an heroic siege, having held the island from 1510. Erected of stone, many of these palaces and houses seem to have remained just as they were left by the Knights. Numbers of them bear the armorial shields of the nations, English, French, and others, to which they belonged. We were quite astonished at the great number of stone balls, of various sizes, which lay around in every direction, it would seem, just as they fell from the bombs of Suleiman the Magnificent three hundred and fifty years ago. We measured some of these balls, which were more than twenty inches in diameter!

This once fertile and populous island, like every other green spot, that has been touched with the blighting hand of the Turk, has received its mildew, has withered, and lost nearly all its glory.

It was the afternoon of the twentieth of December when we left the island, and the

following day we cast anchor in the roadstead of *Larneca* on the south side of *Cyprus*. This island seems even more miserable than Rhodes. We landed to make some explorations, and here, for the first time, we saw buildings erected with *sun-dried brick*, composed of *clay*, and *cut straw*, reminding us of the "hard bondage" of Israel of old in Egypt. We walked over extensive fields, filled with broken pieces of ancient brick, lime, marble, and other relics, the ruins of a large city. Many excavations to obtain cut stone, columns, and specimens, for building purposes, have been made. In the evening we again proceeded on our voyage.

Lands and scenes classic had faded from our sight to be superseded by others more affecting; and our first impression of scenes sacred—Lebanon,—seen by us as we approached the Syrian coast, in all its extent and glories, quite exceeded in grandeur all our anticipations.

Early in the morning of the twenty-second of *December* we came in sight of the lofty ranges of *Lebanon*, that "goodly mountain" which Moses so much wished to behold. A severe sirocco gale had drifted us during the night considerably farther north than our direct course would have been, but as we ran down for *Beirut*, we had a fine view of Lebanon, the snowy top and sides of *Jebel Makmel* in the north, ten thousand five hundred feet high, apparently running

nearly east and west, and the hardly less beautiful Jebel Sunnin, nine thousand five hundred feet high, which lies in full view from Beirut. These fine ranges we thought almost rivalled the monarch of the Alps—*Mont Blanc*. Our anchorage reached, a serene and beautiful sky over our head, and a delicious and balmy atmosphere around us, “Pilgrims” as we were, we thought of that band of more worthy men and women who, two hundred and twenty-nine years before, had landed on the then dark, wintry, and inhospitable shores of Cape Cod in our far-off western home. They found no shelter on the shore from the freezing blast, no Christian sympathy in their severe trials, no friendly welcome; but we were destined to have reached to us the ready hands, and receive the warm-hearted greetings of our own countrymen, who compose the noble band of missionaries of the American Board of Missions at this interesting station and its vicinity. But such men as Jonas King, pursuing his work of faith on that difficult and unpromising, but not to be abandoned field, *Greece*; Eli Smith, and Whiting, and De Forest at Beirut; with those already named at Smyrna and Constantinople; and others, at these several stations, equally worthy, whose names cannot here be enumerated, need not “letters of commendation” from us. They constitute a class of intelligent, urbane, and

Christian gentlemen and ladies, of learned, pious, sagacious and devoted missionaries, who, by their teaching, their example, and their schools, their labours in translating and printing the Bible in the various languages of the East, in the preparation and publishing of elementary as well as classical books, for the education of the rising generation, are laying the foundations broad and deep for the triumph of the pure Gospel, and an elevated Christian literature; which will carry down their names to the grateful homage of unborn millions, and which now should secure for them the confidence, the sympathy, the prayers, and the support of all the churches they represent.

CHAPTER XII.

BEIRUT AND THE MISSIONARIES—ARABIC SERMON.

Beirut—Its Pleasant Situation—Walls—Suburbs—American Missionaries—The Karob—"Husks that the Swine did eat:" Found in the Bazaars—A Sabbath Valued—Dr. Smith's Arabic Sermon.

Beirut was to us one of the most picturesque and agreeable spots we had seen in the East. The walls which surround the town on the land side, have an imposing appearance, and are in good condition. The castle before the anchorage is in ruins. The most agreeable feature in the landscape, is the suburbs, situated on the high, sandy, yet cultivated promontory at the south and west of the city walls. The verdant and terraced gardens and comfortable habitations give to it more of the aspect of Europe than of Asia, and present a grateful appearance to the eye of the weary voyager. Here we landed at the distance of more than a mile from the western gate of the town, and were conducted to a comfortable house kept by a Maltese, the "*Hotel de Bellevue*."

The chapel, printing establishment, and

dwellings of our American Missionaries, were in this quarter, and we lost no time in calling upon them with our letters. Here ten days were agreeably occupied in visiting friends, and in the needful preparations for our two months' excursion through Palestine, and over the desert into Egypt. In its bazaars we first saw the pods of the karob for sale. This bean of the karob-tree is doubtless the "*husks that the swine did eat*," referred to in Luke 15: 16. The name has come down from scripture times, and it seems a pity that the word is not better translated into our version, so as to be understood by the general reader. The tree is common in Syria. It grows quite large. I saw it also in Malta. The bean much resembles the locust bean, growing from four to eight inches long, and full an inch wide. I procured specimens of them here, and subsequently at Jerusalem, where they are exposed for sale in the bazaars. The pod is nearly black, sweet to the taste, and when fresh, has, beside the bean, a sweet pulp or syrup in it. The Arabs make a pleasant drink by putting them into their water. The poorer people eat them, and it is said that they are still given to the swine to eat. The Arabic name is Kharub, the scripture or Greek name Kerateon, from the horn-like ends of the pod.

We felt that it was a kind ordering of Providence that we could spend two Sabbath days

near the mission families, at this interesting station, and enjoy their cherished society and religious privileges. To the Christian pilgrim in the Orient, a Sabbath at one of these mission stations is like an oasis in the desert to a weary wanderer on its wastes—long deprived of Evangelical public religious worship, his heart beats warm in sympathy with the sweet Psalmist of Israel, and with him he is ready to exclaim, “How amiable are Thy tabernacles, O Lord of hosts!—For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” Even to the truly pious, how many Sabbaths spent amid our abounding religious privileges, seem to leave no vivid and practical impression on those who enjoy them. Not so, a Sabbath among our missionaries, in these lands of moral darkness.

Those who sympathize with, and pray for the missionary, will love to catch even a faint glimpse of the processes of his responsible work, and I would fain conduct the reader to the mission chapel and its services.

The first of our Sabbaths here followed the day of our arrival. It was a bright and beautiful morning. The sea, before our apartments, on whose angry surges we had been so lately tossed, was now comparatively hushed to repose, and we could look far over its wide expanse.

The snowy tops of Lebanon, full in our view, were gilded up by the rays of a bright sun, rendering the landscape one of impressive grandeur, such as is rarely seen. This quiet and suburban part of Beirut seemed a fitting abode for our missionaries to prosecute their peaceful vocation. "We were glad when they said, Let us go up to the house of the Lord." The apartment fitted up as a chapel for public worship, was the ground floor of a part of the house then occupied by Mr. Thompson. The room will seat, I judge, one hundred and fifty persons. Here the morning service, on the Sabbath, is conducted in English, and is mainly designed for the Frank or European population. I noticed, however, quite a number of native Christian Arab attendants on this service.

The afternoon services are in Arabic, and specially designed for the natives. In accommodation to Eastern prejudice and custom, the male and female portions of the congregation were separated by a curtain drawn from the pulpit through the centre of the room.

Having, when in Constantinople, witnessed with great pleasure the devout and interesting services of the Protestant Armenians, I felt a great desire to be present and listen to this service, though it was in an unknown tongue. At the hour appointed, a goodly number of males, and several females, assembled and listened with

attention and apparent interest, to a sermon preached by the Rev. Eli Smith, D. D., from 1 Thess. 5: 17, "Pray without ceasing." It will doubtless a little surprise the preacher, if by chance this should meet his eye, to see an attempt to reproduce his sermon, or rather its leading heads, here in an English dress, as he is entirely ignorant of the fact, that a brother missionary present took down notes, and handed them to me. Imperfectly, as they doubtless do, convey the full impression of their original, I think it will yet interest the friends of the cause, to have even this meagre specimen of the instruction that is so faithfully spread before the minds of those to whom the missionary is sent.

It will be borne in mind that this sermon was addressed to auditors who had been educated under the corrupt teaching of the Eastern churches, in which angels, saints, and especially the Virgin Mary, are objects of prayer and important intercessors for the suppliant — their religion, like the Catholic, consisting much in external pomp and genuflections.

My chief design, however, in presenting this sketch here will be attained, if its perusal shall lead the reader more habitually, and with greater importunity, to pray without ceasing for the success of these and other missionary labourers on their extending fields; and without further remark, I will introduce here our Arabic sermon.

Text—1 Thess. 5: 17, "Pray without ceasing." All sects of all religions pray. Something in man's nature impels him to pray, and God teaches and commands all men to pray.

I. What is prayer? Prayer is *conversation* of man's spirit with God. (a) It is *spiritual*, not intellectual, not lip service, with books or without books, not gesture but spiritual. (b) It is with God; it is God's peculiar province to hear prayer. Whatsoever we pray to is our trust—is our *God*; we may not pray to creatures; he forbids it. (c) It is conversation; not committing to memory a psalm, nor hearing a sermon, nor meditation.

II. Kinds of prayer. (a) mental; (b) audible.

1. *Individual*, and this should be secret, so commanded by our Lord. We have also his example, and the example of David, Daniel, and others.

2. Family prayer; this is important.

3. Social prayer. This must not be mere form, with the thoughts on all things rather than God. It may be with a book, or without a book of prayer. Not in an unknown tongue, but in it all hearts should ascend together.

III. Times and places of prayer. God has not specified days and places and number of times. God does not say at what time; in the morning, noon, sun-set or midnight, (*Islamic hours.*)

IV. Intercessors in prayer. We need one, but who shall he be? (a) Not mere man; he needs an intercessor too, be he a saint in heaven or on earth. (b) Not one who is not human; we would not trust his sympathy so well. Angels then will not do. (c) The man Christ Jesus, who is also God, alone can fill this office, and God hath appointed him to it.

V. Benefits of prayer. (a) We receive much that we need by means of prayer: 1. God has promised this in many places in his word. 2. Man has often found by experience that God is faithful to perform this promise. (b) Prayer humbles us. (c) Prayer exalts us.

Application—Do we pray? Much that is called prayer is otherwise; there is but little true prayer about us here. True prayer can be offered only by God's aid. The prayer of the sinner determined to continue in his sins is offensive.

Repenting of sin, believing in God, approach him through Christ Jesus, and pray without ceasing.

CHAPTER XIII.

ASSYRIAN MONUMENTS ON MOUNT LEBANON.

The Layard Marbles; their chief value to the Christian—Sennacherib's Doom—Monuments in the British Museum, and Palace of the Louvre—Ride to Nahr El Kelb—Our Company—Doctor De Forrest—Rev. W. F. Williams—St. George and the Dragon—The Sides of Lebanon—Maronite Villages—Numerous Convents—Arrival at the Nahr El Kelb—Roman Mile Stone—The Various Monuments: Dr. Athen's mistake concerning them—Sculptures in the Limestone Rock—Egyptian Monuments—Assyrian, counterparts of those in the British Museum: their Wonderful Preservation—The Dog River—Turkish and Arabic inscriptions—Return to Beirût—Rich reward for our toil.

It has long been known that ancient monuments of a remarkable character exist in Asia Minor, and in Syria, on a spur of Lebanon, a few hours' ride north of Beirut. The most remarkable of those at the last-named locality, are neither Egyptian, nor Grecian, nor Roman, and conjecture had attributed to them an Assyrian origin, which the discoveries of Mr. Layard, on the banks of the Tigris, have verified.

The announcement of those discoveries, and the subsequent arrival in England and deposit in the British Museum of a large number of

specimens of Assyrian sculpture, have greatly increased the public interest in these monuments.

The "Layard marbles" are the first fruits from the entombed ruins of the old Assyrian empire, whose very existence had been all but forgotten, before the annals of authentic history began; but, after a slumber of twenty-five centuries, their history seems destined to a resurrection and a record, as authentic as that of Egypt or Greece.

Their relation to the Bible, however, clothes these monuments with their chief importance, in the estimate of the Christian. We believe that, in this aspect, the designs of Providence in their preservation and discovery, are now just beginning to be seen. Nearly all that is reliable in history, in regard to the existence, extent, power and conquests of a vast empire, every vestige of which seemed to have been blotted from existence, has hitherto been found in the sacred records. In those records, we learn the fearful agency which the despots who swayed that ancient colossus of the north had in the extirpation of the ten tribes, and in oppressing Judah. The fearful judgment which befell the army of Sennacherib, recorded in II Kings, 19: 35, is supposed to have been one of the principal causes which led to the destruction of the empire. At that early period, prophetic

vision had uttered its maledictions against Assyria: "I will show the nations thy nakedness, and the kingdoms thy shame; I will cast abominable filth upon thee, and make thee vile, and it shall come to pass that all they that look upon thee, shall flee from thee, and say, 'Nineveh is laid waste. Thy shepherds slumber, O King of Assyria; thy nobles shall dwell in the dust; thy people is scattered upon the mountains, and no man gathereth thee.'"

When in London, we attentively examined the Layard slabs soon after they were deposited in the British Museum. They are executed in bas-relief, and appear to be historic in their design. While their sculptures reveal a high degree of progress in the arts at the early period in which they were executed, many of the subjects which they portray—war and its concomitants—publish the dark tales of human depravity, and prove no less certainly than the Word of God, that the fearful lesson which the deluge should have impressed on all subsequent generations, was soon effaced, and that again "the earth was filled with violence."

But these monuments of Assyria did not consist in mere sculptured blocks or slabs of stone. They present to the eye long records inscribed in wedge-form, or arrow-head characters, the key to decipher which, has not yet been found. The investigations of the learned and acute, it

is hoped, will soon arrive at the desired result.

At the time we examined these interesting relics, we had before us all that we ever expected to see of the works of that long-forgotten race, the Assyrian, save the few which had found a resting-place in the Palace of the Louvre in Paris. Months, however, rolled on, and by the good hand of our Heavenly Father's guidance, we found ourselves under the shadow of Lebanon, safely at anchor in the roadstead of Beirut, and on the confines of that land of wonders, Palestine.

A carefully-written contract with two competent Dragomen, executed in the presence of the American Consul, providing for every thing requisite for our entire journey, tents, cot-beds and bedding, stores and canteen of cooking utensils, and last, though not least, our worthy old Nubian cook, exhibited all to our satisfaction. One item alone remained to be tested previous to our entering upon the long journey before us. This was the trial of our horses.

Our Missionary friends had planned for us a day's excursion to the Nahr el Kelb, or Dog River, about three hours north of Beirut on the sea shore, the ride also furnishing opportunity to test the qualities of our animals. We set off at an early hour, accompanied by Doctor De Forrest and the Rev. W. F. Williams, sub-

sequently removed to Mosul, on the banks of the Tigris. Our party formed, when all mounted, quite a cavalcade. We passed directly around the city walls, beyond which, at the distance of a mile, we reached a massive stone foundation some twelve feet high, which would seem to have once formed the base of an old crusader's tower. The side next the road has some soapy stains. This has the honour of being designated as the place where St. George washed his hands after he had killed the dragon in the field adjacent. The spot where the achievement occurred, has been seized upon by the Mohammedans in their zeal to monopolize sacred places, and is dignified with a *Mosque*. One would think they would hardly care to perpetuate this legend of the Crusaders, which seems designed to pourtray the triumphs of Christianity over the dragon Mohammed.

Pursuing our ride, as we crossed a small mountain stream, the horse of one of our ladies very deliberately laid himself down in the water, in spite of the urgent expostulations of his fair rider; but a wet foot or a wet coat are trifling matters with a traveller in this region.

The sides of Lebanon present a naked and sterile aspect, yet there are many villages to be seen, occupied principally by Maronites, and other Christian sects. Their houses are of stone. The steep slopes of the mountain ridges

are frequently terraced. The mulberry tree is extensively cultivated in this region, for producing silk. *Convents* are numerous on the ridges, you may count a dozen in view at one time.

Before mid-day we arrived at the place of our destination. This high and rocky spur of Lebanon, which hangs over the Mediterranean in a precipice, is skirted on the north by Dog River, the ancient *Lycus*. On ascending the hill, the first object of antiquity we met with, was a prostrated Roman mile-stone, with inscriptions. We soon came to the monuments, some of which are referred to in vol. II. of Mr. Layard's "Nineveh and its remains." They have generally been *confounded*, and Dr. Anthon in his Classical Dictionary, under the article *Sesostris*, has fallen into the common error in reference to them; whereas there are several *distinct* monuments, which we shall attempt, though imperfectly, to describe.

They are all cut conspicuously on the perpendicular face of the limestone rock, at different elevations, but near to what would seem to have been the early chariot track over this rocky ledge. The present path below, is near to the verge of the precipice. It was excavated by order of the Roman Emperor Antoninus.

The first monument in the series, and doubtless the most ancient, is *Egyptian*, and generally referred to the time of Sesostris, one thousand

three hundred years before Christ. The external sculpture of the "Cartouche," or tablet, is perfect. The hieroglyphical figures are visible, but nearly effaced by the attrition of the winds, and the damps of their exposed situation. They are, however, sufficiently distinct to leave no doubt of their identity, and are a monumental proof of the invasions of that early conqueror.

The next monuments in the series are the *Assyrian*. Of these there are several. They are executed in bas-relief, perfect counterparts of some of those in the British Museum. They represent the king, alone, attired as in the Layard slabs; the cap, or tiara, truncated cone-shaped, with a short horn on the top. One might well infer, as we did, that both were executed by the same artist. They present the side view of an erect, full length, and fine figure. The tablets or pannels on which they are sculptured, are about three feet by seven. Across the legs are long inscriptions or writing, in the wedge form, or arrow head characters. Exposed as they have been to the weather, for twenty-five centuries, it may well be looked upon as a remarkable providence that these inscriptions should be at all legible. Yet one of them in particular is perfectly readable.

As there were several Assyrian invasions, perhaps these inscriptions, when deciphered, will prove to be a record of those events, in the

order of their occurrence. I venture this suggestion, and will merely add, that the circumstance of some of the tablets being more perfect than others, would go to confirm in a measure the conjecture.

These singular pieces of sculpture have been the wonder of mankind for more than twenty centuries, from Alexander the Great to our own times, with none to explain their origin. The Rev. Henry Maundrell, chaplain to the English Factory at Aleppo, in prosecuting a journey to Jerusalem, was here on the 17th of March, A. D. 1696. In noticing these monuments in his journal, "In passing this way," he says, "we observed in the sides of the rock above us several tables of figures carved, which seemed to promise something of antiquity; to be satisfied of which, some of us climbed up to the place, and found there some signs, as if the old way had gone in that region before Antoninus cut the other more convenient passage a little lower. In several places hereabouts we saw *strange antique figures* of men, carved in this natural rock in mezzo relievo, and in bigness equal to life."

As we gazed upon them, they produced a strong impression that there were deep designs of Providence in their preservation. The wrath of these conquering Assyrians shall be made to praise the Lord. I seemed to hear him saying to each of them, as to Cyrus, "I girded thee,

though thou hast not known me." The intimation of the Prophet Isaiah, in II Kings, 19: 23, in regard to the way that the invading armies of Assyria entered Palestine, has a confirmation most emphatic: "By thy messengers thou hast reproached the Lord, and hast said, with the multitudes of my chariots, I am come up to the heights of the mountains, to the *sides of Lebanon.*"

The next in the series of these monuments is a niche, or more than one, of about the size of the others, but now empty, having been once filled by a metallic tablet or inscription. This was probably the monument of Alexander, or one of the Roman emperors.

As we descended the road (we might as well say stairs) on the north, we came to a kind of pedestal on the verge of the precipice. Deep down in the waters of the Mediterranean below is seen a large stone block, said to be a sculptured wolf or dog, and which gives the present name—"Dog River" to the ancient Lycus (Wolf). We thought we could see the outlines of an animal on the block. At the foot of the promontory we reached the river, and following up its course a short distance, came to a long Turkish or Arabic inscription, but which none of our party were able to read. This completes the enumeration of these remarkable monuments. We returned to Beirut, feeling that the fatigues

of the day had been richly rewarded in what we had seen.¹

¹ We have received a letter from Mr. Williams, written at Mosul, in which he conveys highly interesting intelligence of the progress which is made in deciphering the inscriptions found on the recently-discovered monuments of the old Assyrian empire.

"Across the river," he says, "the excavations of Koriunjuk continue, but no new wonders are revealed. But those heretofore uncovered are beginning to yield up their long-imprisoned secrets, and the mystery of the arrow-headed characters is rapidly becoming no longer a mystery. The persevering labours of Col. Rawlinson are yielding a rich harvest of collateral proof, to the minute accuracy of the Scriptural record,

"He has found a full record of the Assyrian monarchs contemporary with the Jewish kings from David to Zedekiah, and evidence of diplomatic intercourse. He specially mentioned the names of Jehu and Menahem, but the deciphering work is but begun.

"Of Sennacherib's own account of his campaign against Hezekiah, he is preparing a translation for publication, I suppose. It is found on one of the bulls at Koriunjuk, and is very long and minute. Sennacherib's portrait is there also, taken by his artist from the life; but those who captured his palace afterward vented their rage, by cutting off his *hands* and his *face*—pretty essential parts of a satisfactory portrait, even in full length. However, it puts one quite back to Scripture scenes and times, to know that the particular carved slab on which you look was in its day a verisimilitude of that insulter of Jehovah. It would afford me great pleasure to escort your party thither, and show you the wards of Sennacherib's palace."

CHAPTER XIV.

SIDON, SAREPTA AND TYRE.

Lebanon Mountain Range—Anti-Lebanon—Expenses of travelling in Palestine—Departure from Beirut—St. George and the Dragon—Villages and Olive Groves—River Damur—Perils of a fellow-traveller—Neby Yunas—Arrival at Sidon—A night with American Vice-Consul Ibrahim Nukhly—Productions around Sidon—Journey resumed—A Roman milestone—Distant view of Sidon—Arrival at Sarepta—Lunch at a fountain—Elijah's sojourn here—Snowy tops of Anti-Lebanon—Phenician Plain—New Year's Day—Thoughts of home—Cross the Leontes—Arrival at Tyre—Entertained for the night—Dress of our hostess—Scripture Illustrations—Walks around the town—Ruins of a Cathedral—Predictions of Scripture.

THE Lebanon range of mountains extends from beyond Tripoli on the north to Tyre, a distance of more than a hundred miles. They gradually subside into the mountainous ranges of Galilee. I think the best point of observation is from the Mediterranean, approaching the coast, and at the distance of some twenty miles, where you have the whole scene before you. The most conspicuous and elevated summits rise from seven to ten thousand feet above the sea, and are north of Beirut. The range runs nearly parallel to the seacoast, at distances vary-

ing from one to four miles, and often spurring quite down to the Mediterranean, in high and rocky ridges. The western slope appears naked. The once famous cedar forests have disappeared, if they ever existed on the western slopes. On the eastern side, two days north-east of Beirut, there is a forest of old and large trees.

Jebel esh Sheihk, the highest peak of the more eastern and parallel range of Anti-Lebanon, is regarded as the *Hermon* of Scripture; it rises about east from Sidon. Its snowy top, although ten thousand feet high, is not seen along the Mediterranean coast before you reach nearly to Tyre.

The expenses incident to a tour through Palestine, depend much upon the taste and composition of the travellers. For our party of five persons—two gentlemen and three ladies—we paid our Dragomen one pound sterling for each person per day, and half that price for my courier, from the day we left Beirut until our arrival at Cairo, in Egypt. This sum included the whole expense of every kind—saddle-horses in Palestine, and camels from Gaza into Egypt. We had new beds with cot *bedsteads*, an entirely new canteen of cooking and table furniture, a competent Nubian man as cook, with an abundant supply for our table.

A party of gentlemen may travel very comfortably for little more than half that sum per

day. For our better security, we had the services of two Dragomen.

Having made the best possible arrangements for comfort and protection on our journey, to be performed in the midst of the rainy season, the day fixed upon for our departure was one of peculiar interest. We were about to enter a land made sacred as the abode of patriarchs, prophets and apostles, and of Him whose advent they all but subserve. We were to bid adieu, probably to meet no more in the flesh, our kind Christian friends comprised in the mission families. We were to turn our backs upon the pleasant suburbs of Beirut, where to us had been more than verified its Augustan name—Julia Felix (Happy), and were now to grapple with new and untried toils and perils, particularly to the ladies of our party, not much inured to the fatigues of eight or nine hours on horseback for successive days, and over the worst conceivable track in many places.

Our first day's stage was to be to Sidon, not far from thirty miles. Rising at an early hour, at half-past eight A. M., our baggage was safely swung on the sides of our pack-horses, destined to convey it, and our party were mounted on those that each had selected for the journey, making in all a display of nearly or quite twenty horses with muleteers, and other appliances.

We were not a little cheered by the company of three or four of our friends, who, to us quite unexpectedly, were at our door, mounted, to accompany us some miles on our way.

Passing around the western and southern wall of the city, we soon came to a pine grove, on the sandy plain south-east of the city, which was originally planted more than two hundred years before, by the powerful Druze Emir Fakhr ed Din. Maundrell describes this, and also a magnificent orange grove existing at the time of his visit, in the vicinity of "Faccardine's" palace in Beirut. This chief had acquired his knowledge and taste for architecture and *vertu*, by travelling in Italy. There are many monuments still existing in Tyre, Sidon, and this region, which attest his enterprise and power.

This whole coast is fruitful in traditional legends, and we soon came to a spot which disputes with the more popular location, some two miles or more north of Beirut, for the honour of being the place where the warrior hero St. George combatted and killed the dragon. The northern location, however, was authenticated, and had the honour of a Christian Greek church over the spot, to commemorate the event. The church is now converted into a Mohammedan mosque. To this we have referred in our previous chapter. The legend runs thus:—St. George there challenged and killed the dragon

which was about to devour the daughter of the king of Beirut. In our visit to the Nahr el Kelb, we passed very near the spot, but did not stop. Dr. Pocock, one hundred years before, visited the place, and says, "near the mosque is a *well*, and they say the dragon usually came out of the hole, which is now the mouth of it." The tale, I believe, was originally designed to pourtray the triumph of Christianity over the dragon Mohammed.

We noticed numerous villages on the sides of Lebanon, and at its base fine olive groves and mulberry trees, and in less than three hours we came to the site of an ancient town, and passed numerous stone sarcophagi. At mid-day we reached the river Damur, remarkable as the place where Herod the Great caused two of his sons to be executed. The fording of this rather rapid stream had been anticipated with some apprehension. Our baggage horses preceded us in safety, and with little harm to our luggage. My travelling companion, Dr. S., was not as fortunate as the rest of us. In the attempt to encourage and assist his sister in crossing, his horse got into deep water, and plunged him into the stream. Wet as he was when he safely emerged to the shore, his clothes had to be worn until our arrival at Sidon. This was the grand incident of the day—fortunately the only disastrous one of our long journey. The

day, although the last in the year, was very warm, and no ill consequences resulted to our medical friend. We spread our cloth on the ground, at an old Kahn near the river, and ate our lunch. Resuming our journey, two hours further on, we reached *Neby Yunas*, or the place where, according to the legend, the prophet Jonas made his landing out of the mouth of the monster of the deep, where he had been embosomed, and from his perilous three days and nights' voyage in the deep recesses of the sea.

It is a small but fine sandy beach. Here is an old Kahn and Mohammedan Wely, as all these traditional sacred places are much venerated by the Moslems, and are especially monopolized by them for mosques or saints' tombs.

At five o'clock, P. M. we entered the gate of Sidon, and were conducted through its narrow, crooked and filthy streets, to the house of the American Vice-Consul, Ibrahim Nukhly, where we spent the night very comfortably. His daughter, the child referred to by Dr. Robinson, (vol. iii, p. 417,) had survived the sickness which he foreboded would be her last, but was now afflicted with an abscess; and we recommended him to take her to Beirut for the medical attention of Dr. De Forest.

The region around Sidon is better cultivated, in many respects, than almost any other place in Palestine. Fine oranges and bananas are

here produced. The fig trees here, and elsewhere in Palestine, are very large; the fruit we met was, however, small and inferior. Sugar cane is also produced here. The population is estimated at about five thousand. Sidon has been so often described by travellers, that we shall give it but a passing notice.

The following morning we rose, as usual, at an early hour, examined the town and harbour, and at nine o'clock, A. M. were on our way to *Tyre*.

Soon after leaving Sidon, we had a good view of the house occupied by that eccentric character, Lady Hester Stanhope. It is two hours' distance up on the sides of Lebanon.

In half an hour we passed a prostrated Roman milestone, with inscriptions. Maundrell had seen it in the same position one hundred and fifty-one years before. He removed some of the earth that had partially embedded it, and copied in full its long inscription, which runs thus—IMPERATORES CÆSARES, L. SEPTIMIUS SEVERUS, PIUS PERTINAX, AUG: etc.

The remains of a Roman paved road along the whole coast are seen very often. Judging from the appearance of the stones as they now lie, it could not have been of very smooth surface.

At one or two hours' distance from Sidon,

we were much impressed with its conspicuous and beautiful appearance, projecting as it does somewhat into the sea.

We reached Sarepta at half past eleven o'clock, A. M. Here we dismounted, at a fountain close to the sea-shore, and under a large tamarisk tree overshadowing it, read the account of Elijah's sojourn here with the widow of Zarephath, 1 Kings, xvii. Our thoughts ran back twenty-eight hundred years, to that period when the prophet had often, doubtless, repaired to this same fountain where we now sat eating our lunch of Yankee mince-pie, furnished by the ladies of Beirut, and drinking of the pure water of the fountain.

We re-mounted our horses, and left the fountain at Sarepta at twelve o'clock, M. Elijah was at the Brook Chereth when 'the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belonged to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.' 1 Kings, 17: 9.

This Brook Chereth, Dr. Robinson suggests, may very probably have been the Wedy Kelt, a deep gorge from the Wilderness of Judea, in the immediate vicinity of Jericho. If that view is correct, the journey of the prophet to Sarepta must have required five or six days of time, and, as his patrons, the ravens, may have failed in it,

to furnish him with "bread and meat morning and evening," we may well presume, that he was in extreme exhaustion, when, on his arrival here, he besought the famished widow to bring him a "morsel of bread." The narrative is full of deep interest and instruction, illustrating a wise sovereignty of the Lord in the allotments of men, and the safety of those who confide in his ascertained promises. "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spoke by Elijah."

"Many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land. But to none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow." Luke, 4: 25, 26.

At a quarter past one o'clock, P. M., we passed over an ancient broken pottery and other *debris* of a considerable town. On one spot we noticed the Roman mosaic pavement of an ancient edifice or bath. On our left, in the face of the rocky ridge, were the openings of numerous excavations of tombs. In half an hour more we crossed the deep bed of a stream, just below the standing arches of a ruined bridge. Here we enjoyed, for the first time, a fine view of the snowy tops of Anti-Lebanon,

“that goodly mountain” that Moses so clearly saw at more than one hundred miles distance, and so much desired to visit, as he stood upon the high table-land east of the Jordan, at the close of his eventful life.

The Phenician plain we found to average generally from one to two miles in width—occasionally it will be considerably more. The numerous inhabitants anciently occupying its maritime ports, must have depended for their grain and animal food very much upon the adjacent region of Galilee, (Acts, 12: 20,) much of the surface being rocky and unproductive. A New Year's Day, occupied in riding over that part of this plain, lying between Sidon and Tyre, with a temperature of 80° to 90°, under a clear blue sky and bright sun, was very unlike the experience or occupation of our friends in the far West. As our sun began to decline beneath the dark waters of the Mediterranean, we knew that it was climbing high to its zenith over dear and distant loved ones, whose abodes we trusted were made cheerful by the accustomed and agreeable “salutations of the season”—quite sure, too, that we should not be forgotten in the greetings.

At three o'clock, P. M., we crossed the Leontes. During the day we occasionally passed herds of black goats, feeding upon the rocky ridges under the care of shepherds. On

more fertile spots we noticed fields that had been planted with corn the previous year. At a later period of our journey, when at Jericho, we noticed there, that the old corn stalks sent out fresh shoots for a second year's growth.

The traveller here has an extensive view of the Phenician plain, generally, as before remarked, to appearance about two miles wide. We now had Tyre in full view. In the distance, its tall date palm trees add much to the imposing effect of the site, projecting as it does more than half a mile into the Mediterranean.

At half-past four o'clock, P. M., we reached the only gate of the town near the water on the northern side of the Isthmus, from which we were conducted to the house of the American Consular agent, Yakob Akkad, a merchant belonging to the Greek Church, to whom we had sent forward by one of our Dragomen, our letters of introduction. Here we were hospitably received, and very comfortably entertained for the night; and as at Sidon, we were made familiar with some of the domestic customs of the better classes in the Orient, still prevalent, and which illustrated Scripture narrative. As the majority of our party were ladies, we probably saw much more of the females than we should have done in other circumstances. The plaited hair of the lady of our host was interspersed with a profusion of small gold ornaments and coins.

This practice is so common among the Arab women, that it is said that their dower is usually expended on the heads in ornaments of this kind. We were often reminded, by this peculiarity of the female dress, of Paul's injunction, (1 Timothy, 2: 9.) Our hostess was otherwise richly dressed; we noticed, however, that she always left her clogs, or high wooden stilt-like shoes (Arabic, *Cob. cob*,) at the door of the large reception room, and entered with bare feet. These rooms have a low cushioned divan, or platform-seat on three sides; that fronting the entrance is the seat of honour, to which we were conducted. Luke 14: 7, 11.

Tyre, as it now exists, is a very poor town, with no prospect that it will ever again attain any importance. True, it has recovered a little from the utter ruin in which it lay two centuries ago. Maundrell described it as "a mere Babel of broken walls, pillars and vaults, there being not so much as one entire house left, and its inhabitants only a few poor wretches harbouring in vaults, and subsisting chiefly upon fish." The population now is not far from three thousand.

In our explorations of what remains of antiquity here, we first repaired to the ruins of a large cathedral church, supposed by Maundrell and Dr. Robinson, to have been erected early in the fourth century by Paulinus, the Bishop

of Tyre, and in which the church historian Eusebius preached the consecration sermon, as recorded by himself. Considerable part of the eastern end or high altar remains standing. We climbed with some difficulty and peril the broken steps of a winding passage within it to its top. Overhanging as it does the south-eastern part of the present barrier of the town, we had from it a good view of that part of the island without the walls. Some of the wretched hovels of the town occupy the space once within the body of the church. In one of the yards we were shown a splendid large and double monolith column of red granite, prostrated on the ground. This, with probably others similar, once supported and adorned the cathedral. They must have been brought from Egypt, with great labour and expense. Referring to the ruins of churches, Maundrell remarks, "It is a remarkable fact, that although other parts were totally demolished, yet the east end we always found standing."

From this ruin, we repaired to the western shore, and followed it round northerly to the northern harbour, noticing, as we proceeded, with no little interest, the numerous granite columns which lay in the water, at various distances from the land.

Tyre occupies a prominent place on the prophetic and historic pages of the Scriptures. We

find its riches, power and commercial glory there graphically described, and its ruin minutely predicted. It therefore challenges from the traveller more than a mere casual notice.

It has been so ably and fully described by Dr. Robinson and others, we intended to have compressed all that we purposed to say in relation to it into the present chapter. There are, however, several topics of interest to the biblical student, not yet settled or exhausted, and particularly that relating to the location of *continental* or *Old Tyre*, to which we wish to refer; and which will furnish matter for a distinct chapter.

CHAPTER XV.

ANCIENT TYRE—ITS RELATION TO PROPHECY.

Tyre the Subject of Scripture Prophecy—Its Ancient Greatness—Predicted Destruction—Importance of Discrimination between Continental and Insular Tyre—Prophetic Denunciations against the former—When built—Discussion respecting its Site—Dr. Robinson's Opinion—Strabo's Authority—The Tyrians a Maritime People—Description of the Island—Probable changes—Ruins of Ancient Columns—Siege of Nebuchadnezzar—Destruction of Insular Tyre by Alexander—Literal Fulfilment of Prophecy.

TYRE presents to mankind an impressive confirmation of the inspiration of Scripture prophecy. If a recurrence to its history, as we find it recorded on its annals, is adapted to impart a profound interest to the investigations of the Biblical student; well may the traveller pause as he treads over scenes bearing such affecting evidences of a pervading and retributive Providence in the destiny of our race.

More than seven hundred years before the Christian era, Tyre was described by Isaiah, chap. xxiii, as "a mart of nations, whose antiquity is of ancient days—the crowning city, whose merchants are princes, whose traffickers are the

honourable of the earth." By means of her extensive commerce, this proud eminence she long maintained.

One hundred and thirty years subsequent to Isaiah, or five hundred and eighty-eight before Christ, the prophet Ezekiel was commissioned to utter against Tyre those fearful denunciations which we find recorded in the twenty-sixth, twenty-seventh, and twenty-eighth chapters of his prophecies. The twenty-seventh chapter is especially occupied in portraying the vast extent and variety of her commerce and wealth. Jerusalem, in her palmy days, had been a formidable rival, and had divided with Tyre the commerce of the East; but now that the desolating hand of Nebuchadnezzar had "laid her waste," Tyre proudly exults, and says, "I shall be replenished." It was in the height of this glorying that Ezekiel was directed to say, "Thus saith the Lord God, Behold I am against thee, O Tyrus, and will cause many nations to come up against thee, *as the sea causeth his waves to come up.*" To a few of the predictions in the context, and their fulfilment, we shall ask the attention of our readers. If the subject be *old*, it is always *fresh*, and has not been exhausted by those who have trodden the ground before us.

Haughty and secure in her towering walls and impregnable defences, the prophetic voice says to her, "I will cause many nations to come

up against thee, they shall destroy the walls of Tyrus, and break down her towers; I will scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea—they shall lay thy stones, and thy timber, and thy dust in the midst of the water—though thou be sought for, yet shalt thou never be found again, saith the Lord God.” Every one of these denunciations has been literally fulfilled! It is, however, important to discriminate between *Continental* or old Tyre, and *Insular*, or new Tyre, for it was specially against the former, that they were directed and had their accomplishment.

Josephus informs us that Tyre was built two hundred and forty years before the building of Solomon's Temple. There was obviously a very early settlement upon the island, which now constitutes its site, as well as upon the continent. This fact has doubtless occasioned some indistinctness in its early annals. The local position of continental Tyre, has been a theme of considerable interest to the antiquarian, and involves a very important question to the Christian, in its relation to the fulfilment of Scripture predictions. Strabo says it was situated thirty stadia south of insular Tyre. This has led to the conclusion that it was in the immediate vicinity of the fountains of Ras-El-Ain, which are about an hour, or three miles distance upon the plain south-east of

Tyre. Dr. Robinson remarks: "It probably lay on the south of these fountains, along the coast, and the hill in that quarter may perhaps have been its citadel." We think there are insuperable difficulties in adopting this theory; and that we are to look for the location of old Tyre on the continent, in close proximity to the mole of Alexander, and that part of the plain east of it. Strabo was nearly a cotemporary of Josephus. His account was written not far from four hundred years subsequent to the conquests of Alexander, by whom every vestige of the old city had been removed in the construction of his mole. Strabo's information, although obtained on the spot, was entirely traditional, and perhaps from very questionable sources.

It is obvious that no maritime place can obtain commercial importance without a convenient harbour or anchorage for its shipping. The Tyrians carried on an extensive trade with Cyprus, Rhodes, and the more distant islands of the Ægean, and ports on the coast of Asia Minor, as well as with Egypt and northern Africa. Her vessels were doubtless of the largest size then known to commerce, as well as commanded by men of talent and enterprise. The inhabitants of Sidon and Arvad were her mariners, and the wise men of Tyre her pilots and shipmasters. It was only under the lee of the Island of Insular Tyre that any adequate or safe

anchorage could be found. Promont Album would afford no protection from the power of the sirocco or winter tempests. We therefore assume that the marine of Tyre was here alone to be found. From what we know of Oriental habits, we are warranted in the inference that the city would naturally be located in the immediate proximity of its shipping. The Island proper is about a mile in length. It lies parallel with the shore of the main land, and distant half a mile from it.

Dr. Robinson has suggested that "it was perhaps at first a mere ledge of rocks; and inside of this, the island was formed by the sand washed up from the sea." We derived an impression directly the reverse of this. We apprehend that the island was originally of considerably larger extent than it is now. He well remarks, that "the western coast of the island is wholly a ledge of rugged picturesque rocks, in some parts fifteen or twenty feet high; upon which the waves of the Mediterranean dash in ceaseless surges." These naked rocks we have little doubt were once covered with earth, if not with edifices, and formed no inconsiderable portion of the island. As we walked along the western shore of the island, and to its northern side, we noticed numerous columns lying in the water at different distances from the shore, and in one or more instances, particularly on the north-western side,

there are *piles* of columns, the greater part of them broken. To appearance they once formed a cluster pertaining to some former edifice, which, in the process of ages, had been undermined by the "ceaseless surges" of the Mediterranean, as they have beaten with unobstructed power upon the peculiarly exposed shore of the western side of the island. The question, however, to which our attention is particularly directed, is not necessarily involved in the fact of the original extent of the island.

The natural relation of things, no less than Scripture predictions and their fulfilment, point us to the main land in proximity to the artificial isthmus of Alexander, and to that directly east of it, as the site of Palæ Tyrus. There "her walls and her towers" enclosed an area, which doubtless included the little rocky eminence of El Ma-shuk half a mile east, and terminating at the sea, so as to protect her shipping at their anchorage under the island.

Some adequate impression of the strength of Tyre at this time, may be inferred from the fact that the whole power of Nebuchadnezzar, with his "army of many nations," was successfully resisted for *thirteen years*, Ezekiel, 29: 17, during which the very soldiers of his army, in the long seige, became old and infirm—"every head was made bald, and every shoulder peeled." It was in the progress of this long seige, and as the

prospects of its termination became more desperate, that the Tyrians removed their most valuable effects to the adjacent island, and there established and fortified themselves; so that when, at last, the old city was captured, the victors found nothing to reward their toils, Ezekiel 29: 18, and could only exhaust their vengeance on naked walls. The process of removing their goods and valuables to Insular Tyre, would seem to have been carried on unobstructed by the besieging army, which could not have been done, had the old city been three to five miles distant.

The ruins of the old and devoted city appear to have lain undisturbed for the period of two hundred and forty years, and the prophecies against it but half accomplished; but now the time arrives when "the Scripture must be fulfilled." The impetuous and victorious hosts of Alexander the Great sweep undelayed around the shores of the Mediterranean, until Insular Tyre is reached. She alone refuses to submit to the monarch's sway, and bids defiance to his power.

Alexander had but one course to pursue, if he would sustain the ardour of his army; and with untiring zeal he sets them to the task of constructing a mole from the shore to the island, a distance of more than half a mile; this occupied his troops, we are informed, amid the greatest difficulties and discouragements, for seven months. The mole, as originally constructed,

was not probably more than three or four hundred feet wide. In the process of ages, vast quantities of shifting sands have accumulated upon it and the adjacent shore. With others, we estimated the present width of the mole to be full half a mile. In the performance of this great achievement, "the wrath of man was made to praise the Lord." Though he meant not so, this work literally accomplished the predictions of Ezekiel. In the construction of his mole, Alexander used the materials which old Tyre afforded to his hand—scraping her dust from her, and making her like the top of a rock, so that for long ages her site has been but a place for the spreading of nets in the midst of the sea; her stones and her timbers, and her dust, have been laid in the midst of the waters—in fact her *exact* location is utterly lost to mortal ken, so that though the most sagacious eye search for her, yet shall she never be found.

We find no necessity in the topography of the region to infer that the old city should have been located at the fountains of Ras-el-Ain, or south of them, in preference to that which we have suggested, but as we have seen, conversely. It is even more than probable that the waters from these fountains were conducted at a very early period, as we now find them, to the Hill El Ma-shuk, to which we have alluded. Referring to the invasion of the King of As-

syria, Shalmaneser, at the period of the deportation of the "*ten tribes*," and the refusal of the Tyrians to submit to him, Josephus Ant. 9: 2 says, "The King of Assyria returned, and placed guards at their rivers and aqueducts,¹ who should hinder the Tyrians from drawing water. This continued for five years; and still the Tyrians bore the siege, and drank of the water they had out of the wells they dug." There could be no pertinency in this, if the city enclosed the fountains. They doubtless had all this time, as in the subsequent siege of Nebuchadnezzar, free access to their shipping, and to insular Tyre.

The interest which gathers around the theme we have under discussion is our only apology for our extended, perhaps prolix, remarks. In conclusion, we would say, that to us it seems utterly incredible that Alexander should have used, to any amount worthy of notice, the materials of the old city in the construction of his mole, if that city was located, as Strabo and others have assumed, at a distance of three to five miles. Then indeed her dust has not been scraped from her, nor has her site been a place for the spreading of nets in the midst of the sea. We rejoice, however, in the conviction that the word of the Lord stands fast for ever, notwith-

¹ There is no river or stream except what flows from the aqueduct or fountain.

standing all the mistaken inferences man may draw: "For thus saith the Lord God: when I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living, I will make thee a terror, and thou shalt be no more, though thou be sought for, yet shalt thou never be found again saith the Lord God."

We must here again repeat our convictions of the importance of discrimination in the application of these predictions. We apprehend that those who have undertaken to illustrate the fulfilment of Scripture prophecies in relation to Tyre, have generally fallen into an error in their attempts to apply these predictions to the *insular* as well as ancient city. Their original and primary application, we doubt not, was to old Tyre, and in its fate they had their *literal fulfilment*; while we would not deny that, in some of their aspects, the vicissitudes of insular Tyre, *may* have been a secondary theme of the inspiring Spirit.

CHAPTER XVI.

THE PORTION OF ASHER.

Jacob's blessing—Allotment of the Tribe—Journey from Tyre—Visit to the Fountains of Ras El Ain—Ladder of Tyre: made by Alexander—Lunch at the Fountain of Iskandersund—Crusader's Towers along the Coast—View of Carmel from Mount Saron—Arrival at Bussah—A Greek Priest: his family—Incidents of a night among the Asherites—Wretched fruits of Mahommedan rule and corrupted Christianity—Journey resumed—Plain of Acra: its fertility—Josephus' account—Populousness of Galilee in ancient times: now capable of yielding "Royal danties."

WE read in the forty-ninth chapter of Genesis, that the patriarch Jacob convened his sons around his dying couch to receive his parting and prophetic blessing. "Every one, according to his blessing, he blessed them." Concerning Asher he said, "Out of Asher his bread shall be fat, and he shall yield royal danties."

To the tribe of Asher, under the allotment by Joshua, fell the sea-coast between Tyre and Carmel. The finest portion of this inheritance, and that in which the predictions of the patriarch had their fulfilment, was the rich and salubrious plain which lies between the white promontory of Ras-en-Nakura, the Mount Saron

of the Crusaders, on the north, and Carmel on the south, having the ancient port of Accho or Acra, about central on the coast. To these it is our purpose more particularly to refer in a subsequent chapter.

We now ask the attention of the reader to some of the incidents of our journey from Tyre to Mount Carmel, which occupied us for two days. The whole distance lies within the territory allotted to Asher.

We rose at an early hour, and before nine o'clock, had emerged from the lone gate of Tyre, which opens on the north side of the mole. We crossed to its southern side, and proceeded over it to the main land. In a previous chapter we have remarked that this artificial isthmus was probably not over three or four hundred feet wide, as it was constructed by Alexander. The accumulation of sands upon it for twenty-two centuries, have made it now full half a mile in width; at its junction with the main land it is much more. In fact this same cause has no doubt somewhat diminished the length of the mole, as vast quantities of shifting sands have accumulated upon, and covered the land for a considerable distance in from the margin of the Mediterranean. Immediately east of the mole, the ruined arches of an ancient aqueduct are seen running eastward toward El Ma-shuk. Leaving the shore we diverged south-eastwardly,

and in about forty minutes came to two considerable fountains, now used for irrigating the land. In an hour from Tyre, we reached the remarkable fountains of Ras El Ain. These fountains, four in number, are doubtless of very great antiquity. Artificial mason work and embankments raise them from fifteen to twenty feet above the adjacent plain. The water is conducted into them from some concealed source. It flows in such abundance as to make quite a mill-stream. The water holds in solution a great quantity of lime. The percolations from its sides and connecting aqueducts, have, in the process of long ages, formed stalagmites of astonishing size.

The narrow plain before Tyre, is shut off on the south, by a high limestone mountain ridge which overhangs the Mediterranean, in a frightful precipice six miles distant from Tyre. This is designated as Promont Album, from the high and white cliff in which it abruptly terminates at the sea. It is crossed on its very margin by a narrow, artificially-cut passage, for which tradition gives the credit to Alexander the Great. It is known as "the ladder of Tyre," under which name it is referred to in the Apocryphal writings, and by Josephus. After riding up or down the rude steps of this passage, none will be likely soon to forget the impressions made by the adventure. As we passed

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over it, the reckless pack-animals of our caravan seemed bent on discharging their loads into the abyss below. We reached this pass in two hours and a quarter after leaving Tyre.

On reaching the summit of the promontory, we enjoyed an extensive view. Pursuing our journey, we soon passed some old Roman pavement, and at twelve o'clock, M., reached the fountain of Iskandersund, where we rested to lunch. During the half hour spent there, we undertook, for the benefit of future travellers, to clear the approach to the fountain, by the removal of the loose stones which obstructed an easy access to it. This enterprise we noted at the time as the first effort at "internal improvements" which had been set on foot in the region for the last eight hundred years.

Our ride proved exceedingly rough. At two, P. M., we passed an old crusader's tower. Numbers of these structures yet remain along the sea-coast. At three, P. M., we reached the base of one of those rugged mountain spurs which jut down to the sea. On the summit of this ridge, we found another tower of the middle ages, now used as a khan. We were standing on the top of Mount Saron, before referred to, and had opened to our view an imposing and interesting scene. Before us on the south, at the distance of eighteen or twenty miles, Carmel rose, exposed to our gaze in its full extent,

awakening recollections of recorded scenes of deepest interest. At its base all Israel were assembled by Ahab, at the suggestion of Elijah, there to test the pretensions of the Prophets of Baal. Under its shadow flows the Kishon, where after the trial, Elijah slew the confounded and dismayed priests of Jezebel.

At our feet, and extending to Carmel, was spread out the beautiful plain of Asher, or Acra. The hills of Galilee gently slope down to the plain, which I estimated to vary between six and ten miles in width. We descended obliquely the steep sides of the mountain, into the plain, and proceeded, ere the sun had retired below the waters of the Mediterranean, to the miserable village of Bussah, situated on the north-eastern border of the plain. Here we were to take up our quarters for the night. As this village is a specimen of many others, I shall attempt very briefly to describe it. The houses are mere low hovels, the roofs flat, covered with mud, which is rolled hard so as to shed the rain. This incumbent mass is sustained by a few rude sticks, brush-wood and straw. They have steps on the outside leading to the top or roof, and as they are generally contiguous, one can walk over ranges of them. One of our dragomen had preceded us, and secured for our accommodation a part of the best building in the village, the house of the Greek Catholic priest. On our

arrival we found, that, with the use of his broom, he had raised such a dust within the premises, as had never before, or probably since, been witnessed by its inmates. We entered the premises by creeping through a low portal, which landed us upon a hard mud floor, and found a capacious apartment, the enclosure affording accommodations for man and beast. A kind of scaffolding was raised some four or five feet at one end of the enclosure, and rudely floored. This portion of the house was assigned for the accommodation of our travelling party of five persons. From it a small opening or window afforded us easy access to the roof of our neighbour's house. The space below us was that pertaining to the quadrupeds of the establishment, while the main floor, above described, was occupied by the bipeds. On looking around us, we at first felt a little scandalized at finding our host, the priest, surrounded by a number of squalid children with their mother. We were, however, ere long, relieved from our unpleasant impressions. Our inquiries ascertained the interesting fact that the Greek Catholics, in Syria, who are nominally Christian Arabs, have never yielded the primitive right of marriage, and have a dispensation from the Pope, which sanctions this and other deviations from infallible Rome, in their creed and practice.

A small fire was kindled in one corner of the

room, before which, at night, father, mother and children laid themselves down on the mud floor for repose. The troublesome European practice of undressing at night, is never entertained by the Arabs. Two or three of the family were ill with fever, and a more wretched scene we have rarely witnessed, and they were probably by far the best provided family in the village.

Next to Tiberius, this place bears the palm for *fleas*, as they effectually precluded sleep. The monotony of the night was a little enlivened by a nocturnal visit from the donkey, below us, to the fireside of the priest. Our elevated floor exempted us from the apprehension of a similar compliment from Johnny.

This night among the Asherites left a vivid impression upon our memories. Such are the wretched fruits of Mohammedan rule and corrupted Christianity, in that land of promise—that portion of Asher, the natural advantages of which, under other influences, are well adapted to “yield royal dainties” to its dwellers.

We have dwelt longer upon this detail than its importance would seem to require, that the reminiscence may admonish us and others of the value we should attach to the distinguished mercies we enjoy in this Protestant Christian land.

Breakfasting at an early hour, we bade adieu to our host, the Greek priest of Bussah, to

whose sick and forlorn family we were sorry not to be able to administer the medical treatment they so much needed.

We were on our horses at near eight o'clock, ready to prosecute our day's journey over the plain of Acra — this "portion of Asher," to Mount Carmel. In the vicinity of Bussah we found many olive trees. As we advanced upon the plain, we saw patches of grain sprung up and green in many places, while here and there an Arab was engaged in ploughing or sowing on other spots; the soil was dark and apparently productive, without, we suppose, any use of manure for the last thousand years at least. But a very small part of this fine plain is cultivated at all, and we noticed but two or three miserable villages in its whole extent.

On the left, the gently sloping hills of lower Galilee, which belonged to Napthali and Zebulun, were green and comparatively beautiful. At the base of one of these hills we noticed a single standing column. As it was full two miles distant, we could not turn aside to ascertain whether other ruins were around it.

There can be no doubt, we think, that Galilee has always been the finest portion of Palestine. This is especially true, if we include in it the great central plain of Esdraelon. It appears to have been very populous in our Saviour's time. Josephus gives a glowing

picture of its fertility and populousness. "The soil," he says, "is universally rich and fruitful, and full of plantations of trees of all sorts, inso-much that it invites the most slothful to take pains in its cultivation by its fruitfulness: it is all cultivated by its inhabitants, and no part of it lies idle. Moreover, the cities lie here very thick, and the very many villages that are here are everywhere full of people, by the richness of the soil, that the very least of them contains above fifteen thousand inhabitants." B. W. 3:3. Making very large allowances for exaggeration, as well we may, how blighted the scene we now behold!

At half past nine o'clock, we passed a large orange orchard on our right, richly loaded with its golden fruit. We often sigh for one of the delicious oranges of Palestine—truly "royal dainties." A little further on we passed the lone and fine mansion of a Pasha now in Constantinople. Another half hour brought us to an aqueduct, for the conveyance of water to Acra. The arches were of burned brick, some of them high and well constructed. We have noticed that one or more recent travellers have referred to this as a work of antiquity, though evidently a modern structure.

CHAPTER XVII.

ACRA AND CARMEL.

Destitution of Harbours on the coast—An argument opposed to a literal return of the Jews—Acra in the distance: the most important seaport in Palestine: Accho its ancient name: change to Ptolemais: original name retained by the people—Old places identified—Paul at Ptolemais—Historic events: called St. Jean d'Acre by Crusaders: Vespasian and Titus there: taken by the Saracens: rescued by Richard Cœur d'Lion: the immense loss of life involved—Richard's treaty with Saladin—Siege by Napoleon—Acra defended by Sir Sidney Smith—Great loss of life by the French—Arrival at Acra: visits in the city—Departure for Carmel—Bay of Acra—River Belus: its sands first used in the manufacture of glass—Forded without difficulty—Ride along the Bay—River Kishon—Forded in safety—Anchorage under Carmel—Kaifa—Carmelite Convent: richest monastery in Palestine.

It is a fact worthy of note, that there is not one safe and good harbour on the entire coast of Syria and Palestine, south of Tripoli. The anchorage at Haifa, under the promontory of Carmel, is probably the most secure. Next to it, Beirut affords a tolerably good shelter for shipping. The Sirocco or winter winds, which blow from S. W. to N. E. are those which there bring storms, with peril and disaster to the mariner.

Considering the tendencies of the Jews to commercial pursuits for long ages, this destitution of harbours upon the coast of Palestine impressed us as one, among many other arguments, against the theory so fondly cherished by many, of a literal restoration of that wonderful people to the promised land. As things now are, we have a strong conviction that all attempts to bring about such a result, will prove in the end abortive. It is a happy circumstance, that the American Board, in their missionary efforts, have carefully avoided all entanglements of that kind.

Some, we hope well-meaning people in this country, have recently embarked in an effort to engage the Jews in agricultural pursuits. The vicinity of the pools of Solomon, a little south of Bethlehem, has been selected as the spot to prosecute the undertaking. We hope their zeal, in the good cause of Christian missions, will not depend on the success of their present enterprise.

Acra, in the distance of five or six miles, like most other Oriental towns, appears to its best and great advantage; the situation is a low, flattened promontory. Insecure as it is, the anchorage of Acra has been the most important seaport of Palestine, since the days of the Ptolemies, the first of whom adorned it; and in honour of him its name was changed from

Accho, its Scripture name, Judg. 1: 31, to Ptolemais, by which it was known at the period of the Christian era. Like most other places in Palestine, which for a time gave place to Greek or Roman names, it is probable that it retained its original designation among the common people. This circumstance has been the occasion of Drs. Robinson and Smith identifying many interesting Scripture localities, the knowledge of which had been lost for ages. Here Paul "came from Tyre, and saluted the brethren and abode one day," Acts, 21: 7. On reaching its immediate vicinity at eleven o'clock, A. M., we were quite surprised to find its approach on the eastern or land side, still so well fortified, on principles of modern engineering.

The historic events connected with Acra, are so interesting, we shall detain our readers while we recur to a few of the most remarkable of them. In Scripture, the notices of Acra are very rare. At the period of the Christian Era it was doubtless a place of very considerable importance. It has a prominent place in the account of the wars of the Maccabees, and subsequently in those of the Crusaders, by whom it was called St. Jean d'Acre. St. John has since that period been its tutelary saint.

It appears from Judges 1: 31, that up to that period, the Asherites had not driven out its original Phenician inhabitants.

It was at Ptolemais that Vespasian was joined by his son Titus. Here they marshaled their cohorts and legions, for the conflicts that were to ensue, and which resulted in the utter ruin of the Jewish state, and sent the wretched remnant that escaped the sword, the famine and the pestilence, fugitives and captives abroad, through the Roman empire, to remain for long ages, "an astonishment, a proverb, a by-word among all nations whither the Lord shall lead" them.

Acra fell under the sway of the Saracens, A. D. 636. It was wrested from them by the first Crusaders, A. D. 1099. After the disastrous battle of Hattin on the fifth of July, A. D. 1187, it again submitted to the Saracens under Saladin, the intelligence of whose successes in Palestine aroused the powers of Western Europe to undertake the *third Crusade*, which was projected by Frederic Barbarossa, Emperor of Germany, Richard I. of England, and Philip Augustus of France.

After many disasters in Greece, Frederic penetrated Asia Minor, as far as Cilicia, where he died. The armies of the Crusaders, in their progress toward Jerusalem, had reached Ptolemais, where they encountered a formidable resistance. They environed the city many months without accomplishing its reduction, and were incessantly harassed by Saladin, who, with his wonted skill and courage, managed to succor

his troops within the walls. On the second of April, A. D. 1191, Philip Augustus, with a fresh army of French Crusaders, arrived before the city, and inspired fresh courage in the besiegers. He did not, however, affect its reduction until the arrival of the lion-hearted Richard, to whom was reserved the honour of its capture in the following July, soon after which, disease compelled Philip to return to France, leaving Richard in the sole command of the Crusaders. The sacrifice of blood and treasure which these Crusaders involved, appears almost incredible. In reference to the reduction of Ptolemais, Michaud remarks: "Such was the conclusion of this famous siege, which lasted nearly three years, and in which the Crusaders shed more blood, and exhibited more bravery, than ought to have sufficed for the subjugation of the whole of Asia. More than one hundred skirmishes, and nine great battles, were fought before the walls of the city. Several flourishing armies came to recruit armies nearly annihilated, and were in their turn replaced by fresh armies. The bravest nobility of Europe perished in this siege, swept away by the sword or disease."

Other signal victories were secured by the prowess of Richard; but the following year, after penetrating to the very hills which overlook Jerusalem, finding his troops wasted by famine and fatigue, and environed with difficulties, he

concluded an honourable treaty with Saladin, securing to the Christian population the possession of Acra, and some other seaport towns. This remarkable treaty was ratified for precisely three years, three months, three weeks, three days, and three hours, a mysterious number, the design of which is not well understood. It was from Acra, that Richard embarked, October, 1192, on his disastrous voyage to Europe. The Mamaluke Sultan of Egypt took Acra, A. D. 1291, and drove out its Christian population.

Two incidents impart a peculiar interest to the English traveller as he visits "St. Jean d'Acra:" its capture by Richard Cœur-de-Lion, before referred to, A. D. 1191, and its defence conducted under the direction of Sir Sidney Smith, from the assaults of Napoleon. It was on the twenty-first of May, 1799, that the French army of the East, under Napoleon, raised the siege of Acra, after their trenches had been opened sixty-one days, and eight desperate assaults made. The French sustained a loss, variously estimated from three to seven thousand men. After raising the siege, Napoleon marched directly into Egypt, his plans of Eastern conquest having been entirely frustrated.

Leaving our baggage and muleteers outside, we entered the gate of the city and rode through it, examining hastily what it has to be seen, in its Bazars and streets. The houses are mostly

of stone; its streets are narrow, many of them covered arch-ways. The walls which surround the city on the water side, were in ruins, from the bombardment of the English fleet under Admiral Stopford, in November, 1840, when the town was laid in ruins, and Palestine wrested from the Egyptian sway of Mohammed Ali, and restored to the Sultan.

After making our explorations within its walls, we left Acra a little before noon, and at the distance of half a mile from its gate we spread our cloth upon the sand, and ate our lunch under the shade of some young date palm trees, standing not far from the shore, and in full view of Carmel, the day (January the third) being quite warm.

At half-past twelve o'clock, P. M. we again mounted our horses to pursue our journey. The Bay of Acra, formed by its promontory, and that of Carmel on its south, is about nine miles wide, and two or three in depth. We soon reached the river Belus, or Baal, which Niebuhr thinks is that referred to in Joshua 19: 14, 27. Its Arabic name is Nahr Naman. Its waters were anciently conducted by an aqueduct into Acra. The sands on its shore were celebrated in ancient times for their excellence in the manufacture of glass, the art of making which, it is said, was here discovered. The stream is rapid. We forded it without serious inconven-

ience at its junction with the bay, our Arab muleteers wading on before us, to guide our way along the sand-bar at its mouth. Our ride was now directly along the sandy shore of the bay, upon which were scattered the wrecks of several small vessels, driven upon it by Sirocco tempests. At three o'clock P. M. we reached the Kison, Judges, 5: 21, which here empties into the bay, quite under the shade of Carmel. The stirring events, sung by Deborah, doubtless occurred some fifteen miles or more east of this, on the plains of Esdraelon.

We forded the river without being wet, or damaging our luggage, which was more than most travellers can say. Our ladies were among the first to dash their steeds into the rapid stream, whose waters of old overwhelmed the fleeing hosts of Sisera. "The river of Kishon swept them away, that ancient river, the river Kishon."

At three o'clock we reached and passed through the small walled town of Kaifa. Above the town, on the sides of Carmel, are the ruins of an old Crusaders' fortress.

Vessels lie at anchor here under the lee of Carmel in comparative safety. The narrow strip of the plain, on the southern side of the river, including this anchorage, probably pertained to Zebulon.

"Zebulon shall dwell at the haven of the sea;

and he shall be for an haven of ships," Gen. 49: 13. We counted fifteen small square-rigged vessels or brigs at anchor before the town, as at this season no vessel can safely lie at Acra. The commerce of the country, which consists chiefly in grain and olive oil, is mainly in the hands of the Greek and French.

At half-past four o'clock, P. M. we reached the fine convent of the Carmelite monks, situated on the top of Carmel, as it overhangs the Mediterranean, at the height of seven to eight hundred feet. The edifice is built of light yellowish-coloured sand-stone, and more resembles an imposing hotel, than any thing our eyes had beheld for weeks—quite a contrast to the humble apartment of the Greek priest of Bussah, which we had left in the morning. This is one of the richest monasteries in Palestine, and right gladly did we dismount to enjoy its hospitalities for the night.

CHAPTER XVIII.

ELIJAH AT CARMEL.

Promontory of Mount Carmel—Relations of Elijah—Character of Elijah—The name of Carmel: now a naked ridge—Its extent and aspect—Carmelite Convent: view from its side: visit to its chapel, and Grotto of Elijah—Popular error respecting the slaying of the Prophets of Baal—A night in the Convent—Journey resumed—Splendid view from Carmel—Lebanon and Anti-Lebanon—Reach Kaifa: tombs in the vicinity—Ride under the side of Carmel—Cross the Kishon: width of its channel—Balmy atmosphere—Plain covered with flowers—Bedouin tents—Lunch on the Hills of Galilee—New scenes in view—Elijah and the Prophets of Baal—Plain of Esdraelon—"Battle of Mount Tabor"—Kleber and Napoleon—Journey resumed—A company of mounted Bedouins—Perils escaped—Roughness of the ride—Arrival at Nazareth.

THE promontory of Carmel constitutes one of the impressive features in the topography of Palestine; it derives also a special interest from its connection with the history of Elijah, whose remarkable character as *a man of prayer* we find recorded in the Old, and referred to in the New Testament, for the instruction and encouragement of God's people through all succeeding ages. "Elias was a man subject to like passions as we are, and he prayed earnestly

that it might not rain; and it rained not on the earth, (or land, Palestine,) by the space of three years and six months. And he prayed again, and the heavens gave rain, and the earth brought forth her fruit. James 5: 17, 18.

Another prominent trait in the character of Elijah, was *moral courage*, an illustrious example of which we find narrated in 1 Kings 18. There are few pages in the Old Testament more full of instruction, or adapted to awaken a deeper interest. In its perusal, who has not realized a kind of innate desire arising in his bosom to stand upon the ground where occurred that tragic scene, and climb to Carmel's top and look over that sea, out of which arose that "little cloud as a man's hand," which betokened a termination of those years of drought which had spread dismay and famine over the land?

The name of Carmel, we are told, indicates a country of vineyards and gardens; to what aspect of it the prophet refers when he speaks of "the excellency of Carmel," Isaiah, 35: 2, may be somewhat questionable. It means literally the *vineyard of God*; and as the divine name was often used for emphasis and eulogy, it seems to commend the place for its rich fertility, or scenic beauty in the golden age of Palestine.

Its present appearance is that of a naked and somewhat rocky ridge, extending in a south-east direction from the Mediterranean until it sub-

sides in the hills of Samaria. Its length we judged to be at least thirteen to fifteen miles; its height is probably nowhere over eleven or twelve thousand feet. To use a rather grovelling illustration, it is, as seen in the distance, a regular "hog's back," with its head in the south-east. The northern side is in part covered with scrub oaks.

The ascent to the Carmelite Convent, which is situated upon its western extremity, is by an oblique road or pathway, up and down, which one can ride on horseback without difficulty. As before remarked, this convent is reputed the richest in Palestine, although it had but eight or ten monks residing within it. For their well-supplied table, commodious apartments and good beds, furnished expressly for pilgrims like ourselves, we felt that we had substantial reasons to speak well of them. The early hour of our arrival there afforded us time to make our observations in the convent, and from its adjacent localities.

From the high ground immediately south of the edifice, we enjoyed a magnificent view. The site of Cesarea is seen in the distance, and a wide extent of the Philistine plain. Among the rocks and over the surface we found the cyclo-men growing in abundance; and we there collected some of the bulbs, whose pert little flowers are now flourishing in our conservatory, pleasing mementoes of our visit.

Returning to the convent, we were conducted by one of the brothers to the church or chapel, which is circular in its form. The covering to the altar is made of Persian silk, elegantly embroidered. Underneath the altar is a grotto, which, we were assured, was the veritable cave in which the prophet Elijah lived, and *just as it was left by him!* An image, or statuette, about two feet high, of the prophet, in rather modernized costume, stands over the cave. Not only is this spot consecrated as the residence of Elijah, a kindred and more absurd tradition is that which points to its near proximity on the narrow plain, at the base of the promontory, as the locality where Ahab convened the nation, at the suggestion of Elijah, to test the claims of the prophets of Baal, to which we have before referred.

We have noticed with no little surprise, that a recent intelligent traveller, whose notes have been published, and also a writer in one of our most widely-circulated, popular magazines, have, in their accounts, followed this improbable tradition.

The convent is more than twenty miles distant from Jezreel, probably twenty-five; and the appropriate location for that scene is doubtless to be looked for some ten miles or more eastward from it, in the vicinity of the narrow arm of the plain, which connects the plains of Acra,

with the great central plain of Esdraelon, and which, under the shadow of Carmel, forms the outlet of the Kison into the lower plain.

Apart from its greater convenience for the assemblage of the people, the simple fact stated, 1 Kings 18: 44, 46, that at the close of the eventful day, Elijah urged Ahab to hasten for shelter from the impending storm, and that the prophet "girded up his loins, and ran before Ahab to the entrance of Jezreel," would seem to satisfy any one who took the Bible for his guide-book, that tradition is here in conflict with its statements.

Refreshed by our quiet night's repose, we rose at an early hour, breakfasted, and at a quarter before eight o'clock, were on our horses, ready to leave the convent, and pursue our day's journey to Nazareth. The sky above and around us, the sea and the landscape, as they met our eyes from this high and commanding spot, combined to form a scene of impressive beauty and grandeur, riveting our admiring gaze. The long line of coast, lost in the distant ether, the beautiful bay at our feet, and wide plain once the rich "portion of Asher," stretching away northward to the white promontory of Rais-en-Nakura, on which we had stood two evenings before, with Acra about central between us and it, while far away in the distance beyond, the snowy tops of Lebanon and Anti-Lebanon, were

in the panorama, with the nearer hills and mountains of Galilee. Enchanting as was the scene, we were compelled to sink from its view, as we hastened down into the narrow plain, which borders the bay, and in which there is a venerable grove of olive trees. At half-past eight o'clock we again reached Kaifa, and passed through its walls, and over the Turkish burying-ground on its eastern side. In the sides of the cliff, which here forms the base of Carmel, we noticed many openings, which formed the entrance to ancient tombs, which we had not so particularly observed as we passed them the previous evening. Proceeding a little farther on, there is a considerable grove of date palm-trees near the mouth of the Kison. In a quarter of an hour more, we left the shores of the bay, keeping on the southern side of the river, our course of travel being nearly east, and for some distance near the base of the mountain. At a quarter before ten, we passed the small village of Beladesh-Shurky, situated on the side of Carmel, nearly down to the plain. This is the only village we saw after leaving Kaifa, on the northern side of Carmel. Herds of black goats frequently met our eye.

At half-past ten o'clock, we crossed the Kison, here running, in the now contracted plain, about a quarter of a mile distant from the Carmel range. The river runs in a deep channel, vary-

ing from fifteen to twenty-five feet in width. We forded the stream without difficulty. After heavy rains, its banks are doubtless full and its passage dangerous, Judges, 5: 21, as it forms the drainage of the western half of the Esdraelon plain.

In addition to the balmy atmosphere of the morning, (January 4,) our senses were regaled with the sight and fragrance of the blooming narcissa, the flowers of which clothed the plain; while the hill sides were brilliant with various coloured ranunculus. Soon after crossing the river we began our ascent of the gently-rising hills of Galilee. At half-past eleven, A. M., we were passing up the Wady el Melek. On the sides of the hills we noticed a fine growth of oak scattered. On our right, we saw for the first time the dark curtains of a Bedouin tent. At noon, we reached the summit of the hills, and rested under a fine spread oak to lunch. Here new scenes of sacred interest burst upon our view, the impression of which remains vivid and delightful in the reminiscence. The panorama around awoke the spontaneous wish, "O that other, and far distant friends were with us to enjoy the sight." In the west, the Mediterranean, with Acra and its plain; in the east, portions of the great plain of Esdraelon—Tabor, the lesser Hermon, and the mountains of Gilboa, rising above it; and near at hand on the south, the cen-

tral portion of Carmel. Near to this spot, we have no doubt, it was that Elijah addressed the congregated and apostate Israelites, in language of keen expostulation, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word." There the prophets of Baal and the prophets of the groves were confounded before the people, and met with a dire retribution of their sins. "And Elijah said unto them, 'Take the prophets of Baal; let not one of them escape.' And they took them; and Elijah brought them down to the brook Kishon, and slew them there." 1 Kings, 18: 40.

The scenes of our morning's ride had brought vividly to our view the character of God's ancient prophet, inciting us to raise our hearts to the "Lord God of Elijah," that he would impress upon us some more influential lineaments of Elijah's zeal, courage and prayer.

At one o'clock, P. M., we resumed our journey, and descended into an arm of the plain of Esdraelon. In forty minutes we reached and passed the village of Jeida. At two, P. M., we left the plain and passed the village of Simonides.

The famous battle of Mount Tabor was fought on the plain, beyond this, on the 16th of April, 1799. Six or eight miles west of Tabor, Kleber with three thousand men, withstood for seven hours the assaults of the Turkish army with

thirty thousand foot, and twelve thousand horsemen, when Napoleon, at the head of five thousand men, descended from the hills of Galilee to his rescue, and utterly exterminated the Turkish army. Four thousand camels, and an immense camp booty, were secured to the French army.

Our course of travels was now over a range of very barren and rocky hills, in one of the narrow gorges of which we were a little disturbed by meeting a company of Bedouins, the first we had seen. They were mounted, each having a long spear in addition to other arms. Our muleteers and baggage were a short distance in our rear, and we deemed it prudent to wheel about to watch their actions. As they came up, they stopped, and seemed to cast a wistful eye thereto. We escaped, however, without molestation. In another hour we reached the summit of a very difficult hill to ascend. Here we had a fine view of the Mediterranean and other scenes of interest. Descending from this hill by a rough pathway, we had the villages of Keibeh and El Mujeidel on our south. At four, P. M., we reached the high hill which on the west overhangs the village of Nazareth, which was situated in a kind of amphitheatre below us. By a long and steep pathway we descended the hill, and at half-past four o'clock safely reached the Convent of Nazareth, in a building attached to which we found excellent accommodations.

CHAPTER XIX.

NAZARETH AND CANA.

Nazareth invested with peculiar interest—The annunciation to Mary—The Empress Helena—Visit to Palestine—Erected churches over sacred places—Description of Nazareth—Daguerreotype view—Accommodations for travellers—Convent and Church of the Annunciation—Visit to the Grotto—The Loretto chapel—Transported by angels—The legend related—Frauds of Popery—Walk to the ancient "Fountain of the Virgin"—Large water-jars of the women—Night in the village—Journey to Tiberias—Cana of Galilee—Women at the Fountain—The site disputed by Dr. Robinson—Sight of Tabor—Fine valley—Ard-el-Hamma—Lunch upon battle-ground of the Crusaders—The reputed "true cross" taken by the Saracens—Disastrous results to the Crusaders—Journey resumed—Pass Tell Hattin—View of the Lake of Tiberias—Miracle of feeding the five thousand—Safed in view—Impending storm—Arrival at Tiberias.

It is not surprising that the very name of Nazareth is invested with an interest to the intelligent Christian, which attaches to few other places on earth's surface. Our veneration for its locality need not conduct us into the vagaries which superstition or fraud have imposed upon the ignorant and the credulous. The fact is most authentic and scriptural, that it was to this "despised place," Nazareth, that one of

Heaven's highest orders of intelligence was despatched, there to announce to an obscure and lowly virgin, a message on the accomplishment of which a world's eternal destiny was suspended. "Highly favoured, the Lord is with thee: blessed art thou among women." All unknown to earth's potentates, she was soon to bring forth a son, whose name was dictated from heaven to be called "JESUS;" or, JOSHUA, that is, the salvation of Jehovah, to whom the Lord God should give the throne of his father David, and he should reign over the house of Jacob forever; and of his kingdom there shall be no end. That these surrounding hills on which we gazed, that this little secluded valley in which we rested, the general aspect of which remains unchanged by the lapse of ages, had been so often, and so long traversed by the footsteps of the Son of Man, were considerations which will here impress every Christian traveller.

Its convent, with its grotto and other traditionally sacred places, have long commanded the devout veneration of pilgrims. To those, we attached but little importance. The general topography of the region, was what most challenged our attention.

Tradition as well as history ascribes to the Empress Helena, the mother of Constantine, the honour of searching out sacred localities, and erecting Christian churches and chapels upon

several of them. She doubtless visited Palestine at an advanced age, and her pious efforts to honour Christianity, laid the foundation for much of the traditional rubbish which has here accumulated, in the progress of subsequent ages. The Church of the Annunciation, which is within the convent here, is said to have been originally one of the numerous fruits of her zeal. The establishment of convents for the various religious orders, was the fruit of their rivalries, and the multiplicity of pilgrimages to the Holy Land, between the fourth and twelfth centuries.

Nazareth, as it now exists, is situated in a narrow basin of about a mile in length, surrounded by hills, the town being built upon the steep side of those that border the valley on the west. Below, and east of the village, there is a small plain, or comparatively level place, on which is a grove of olive and fig trees. The basin is about eight hundred feet above the Mediterranean. Some of the hills around it, particularly the western, are probably fifteen to sixteen hundred feet above the sea. The houses of the village are generally built of stone, one story high, flat roofed, and in the general aspect of the place, presenting an agreeable contrast to most of the miserable villages we had seen since we entered Palestine. There is a Mosque here with quite an imposing minaret. The number of inhabitants is variously estimated from three

to five thousand, a large portion of them being nominally Christian. We have a fine daguerreo-type view of Nazareth, with its western hills, taken from a point in the valley a short distance east of the village, by an artist, subsequent to our visit there. We regret that circumstances prevent our presenting a copy of it to the eye of our readers, upon these pages.

In near proximity to the Franciscan or Latin convent, is a large building erected by the monks expressly for the accommodation of pilgrims. Here we found excellent quarters. After adjusting our luggage, notwithstanding the fatigues of our day's journey, we went forth to make our explorations. Crossing the space between our quarters and the castle-like walls of the convent, we entered the gate, and proceeded to the chapel, or Church of the Annunciation, which we found somewhat gorgeously decorated. Under the altar is the famous grotto, to which we descended by a few steps. The monk who conducted us through the various apartments, now assured us that we were upon the *very spot* where the Virgin Mary sat, when the angel Gabriel appeared unto her, and said "Hail, highly favoured, the Lord is with thee." On our left was a broken column, suspended by the roof or flooring above, but said to be miraculously attached, having been broken off at the bottom when the angel entered the apartment. He

opened a closet door, and told us the window through which the angel entered was there. Passing now at the right around a kind of altar screen, to an apartment immediately back of this, you are assured that you are now in the work-shop of Joseph. From this we were conducted by a long subterranean passage and by a flight of steps to a cave, in which we were informed the holy family lived: we understood him to say, subsequent to the return from Egypt.

The original house, which was over or adjoining upon the grotto, the famed "*Loretto Chapel*," is reported to have lasted in its original state, until the Empress Helena enclosed it within her splendid church, and so remained until the year 1291, when to preserve it from the destruction, or desecration of the Mohammedan Sultan of Egypt, it was by angels transported, first to Dalmatia, and thence to Loretto, in Italy, a town not far from Ancona.

The traditionary legend represents that the Celestial Cohort landed the sacred habitation on the Italian shores of the Adriatic, where it became the occasion of strife between two brothers, which ended in the death of one of them. After this tragic event, the angels resumed their labours, and conveyed it to the grounds of an old lady name *Leuretta*, from whom it derived its name, where it found a resting place. Its fame ere long converted a forest into a city.

This *fraud of Popery* upon the credulity and superstition of its votaries, proved for a long period an abundant source of revenue; one hundred thousand persons were computed to have annually paid religious visits to Loretto. The belief of the fable is still retained, as a part of the infallible and unchanging system of Romanism.

They have an exact copy, within and without, of this "*santissima casa*" at Prague, which we had seen when we were there. In our just indignation at such "pious frauds," and at the idolatrous homage to the Virgin, and her image, which obtrudes itself upon our notice in all Popish countries, we are in danger of losing that veneration for the character of Mary to which it is properly entitled.

Leaving the convent, we now, with more satisfaction, walked about the third of a mile northward, down the valley to the "Fountain of the Virgin," as it is termed. Here, the women, as of old, repair with their large earthen jars for water. We could not doubt that a spectacle, nearly the same in all its features, was daily there seen eighteen hundred years before, when, with others, the blessed Mary here repaired with her water jar, to secure a supply for the necessities of her family. These jars are estimated to contain from four to eight gallons of water. While the ladies of our party could hardly raise

the largest of the jars from the ground when filled, we were quite astonished to behold how skilfully these Arab women managed to elevate them to their shoulder, or to the top of their heads, and bear the heavy burden away in safety to the village.

The top of our apartments afforded us an excellent view of the village. In the early part of the evening nearly every house had a light, caused by the fire on its floor glimmering through the opening of the door. Situated, as they were, above and around us, the appearance was novel and interesting. But for the numerous dogs which infest the place, we should have enjoyed a quiet night's rest; for noise and quarrelsomeness, we judge the dogs of Nazareth remain unrivalled.

Rising at an early hour the following morning, we were upon our horses at a quarter before eight o'clock, ready to commence our excursion to Tiberias. Our road took us again directly past the Fountain of the Virgin, which we stopped to examine, as there was now less crowd around it than we had found on the previous evening. The water is conveyed into a small stone reservoir. The stream discharged, as near as we could judge, about two gallons a minute. Ascending the hill, north-eastward of the village, we passed along a deep and precipitous gorge. After reaching the summit of this hill,

we descended eastward, along a steep and exceedingly rocky pathway, to a small valley, in which is the large village of Er-Reineh. Other rocky hills were passed, and at nine o'clock we reached the little village of Kefr Kenna, which has generally been regarded as the Cana of Galilee, John 2: 1, where "was a marriage, and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage."

Before we reached the village, we passed the fountain that supplies it with water; at which women were engaged in washing garments, by beating them upon a smooth stone with a flat stick, which seems to have been a primitive mode of washing. We have seen the same process by the African in the West Indies. Other women were at the fountain, with their "large earthen water jars or *firkins*" for water for domestic use. Here we opened our Bibles and read the second chapter of John's Gospel. The incidents it records, were strikingly illustrated by these water jars, which the women were bearing away upon their heads to their homes. The village is composed of low mud hovels, surrounded with filth; it is situated upon the north-east side of a small hill, having a little valley on its north-west, in which is a grove of orange, fig, and olive trees, the whole overlooked by high and rocky hills. The proximity of the village to Nazareth, and being on the direct

route to Tiberias, seems much to favour the tradition of this being the true location of the Cana of Galilee. Dr. Robinson, however, whose authority is not lightly to be disputed, adduces reasons against its claims to that honour. He regards Kana-el-Jelil, a village some miles north of this, as the true location for the Cana of John.

At half-past ten o'clock we had the top of Tabor in sight, on our right, some four or five miles distant. In half an hour more we were upon an elevation which commanded a view of the high table land east of the Lake of Tiberias, having before us on our right a very beautiful plain, falling off rapidly to the south—the Ard el Hamma.

At twelve o'clock, M., we rested to lunch upon or in the immediate vicinity of the fatal battle-ground of the Crusaders with Saladin, which occurred upon the fourth and fifth days of July, A. D. 1187.

The famed “true cross,” which the superstition of ages had regarded as having been miraculously recovered by the Empress Helena, here fell into the hands of the Saracens. It had been brought to the camp of the Crusaders, to animate them in the desperate conflict; the sacred standard was borne by the Bishop of Ptolemais, who was killed in the heat of the battle. The Bishop of Lidda took it from the

hand of the expiring prelate, and endeavoured to escape; but was arrested in his attempted flight. Dismay seized the Crusaders, when they discovered their talismanic banner in the hands of the Saracens. Prodigies of valour were said to have been performed by the Knights of the Temple and St. John, in this ill-concerted battle, the results of which annihilated the power of the Crusaders in Palestine.

At half-past twelve o'clock we resumed our journey. We noticed in this vicinity many dry pits or cisterns. The village of El-Lubieh we passed on our left. At one, P. M., we passed Tell Hattin, or the Hill of Hattin, and now came in view of the northern portion of the Lake of Tiberias. The Hill of Hattin is regarded by the Latin Church as the spot where our Saviour delivered *the sermon on the Mount*. We were now on the hill side, having the deep valley of Hattin descending northward before us. Upon the ground along which we were now riding, tradition locates the miracle of the feeding of the five thousand with the five loaves. From this point, and a little farther on, the view is very beautiful. *Safed*, situated upon the gently-rising but high hill, north of the Lake, may well be supposed to occupy the site of the city referred to Matthew, 5: 14: "A city that is set on a hill cannot be hid." A quarter of an hour further on, the whole lake came into

our view, excepting a small portion at its southern extremity, where it empties into the Jordan, which was hid by a low ridge adjoining it. The hill upon which we stood, which overhung the lake on the west, must be more than fifteen hundred feet high above it. The town of Tiberias, as seen from this mountain height, has been aptly said to resemble a large brick-yard.

Indications of an impending storm now induced us to urge our steeds down the steep and rocky mountain sides with all possible speed; and ere we reached the dilapidated and shaken walls of the town, the rain began to descend upon us. At two, P. M., we dismounted at the door of one of the largest houses of the town, occupied by a Jew—to which we affix the *sobriquet* “the *Hotel of Tiberias*.”

CHAPTER XX.

TIBERIAS AND ITS LAKE.

Period of present town—Ruined Walls—Earthquake—Miserable Houses—Bazaars with ancient columns—Church of St. Peter—The Lake—Its extent—Surface below the Mediterranean—Depth ascertained by Lt. Lynch—Gloom around—No boat upon its waters—Storm—Hotel Accommodations—Annoyances at Night—Storm abating in the morning—Collating Scripture—Visit to Church of St. Peter—View from the house top—The storm upon the Lakes—Aspect of its Eastern Scenery—"City set upon a Hill"—Tiberias of the New Testament—Built by Herod Antipas—Josephus' Account—Explorations—Site of the City—An Ancient Colonnade—Hot Springs and Bath Houses—Entrance of Ancient Tombs—Discovery of a Ruined Temple—Another night in Tiberias.

THE Tiberias of the present day is a miserable village. It probably dates back to the period of the first Crusade. Its walls and once imposing castle present a scene of utter ruin, having been shaken to their very foundations, and in many places entirely prostrated, by the earthquake of January 1st, 1837, by which it was computed that seven hundred persons lost their lives.

With but two or three exceptions, the houses are low stone hovels, about ten feet high, with

flat roofs, which, as usual, are covered with mud mixed with straw, and rolled hard with a stone roller, to shed the rain. The streets, or more properly alleys, are very narrow, winding round among the houses, and full of filth and mud.

The small bazaar is in keeping with other parts of the city, with the exception that the shops are in part supported by rows of old broken granite columns about ten inches in diameter, some of them with their capitals; they were doubtless gathered from the ruins of the ancient city. The Mohammedan population have a Mosque with minaret; the Christian, the small church of St. Peter. The castle is on the northern side of the town, on ground which rises abruptly from the lake. This abrupt and still more elevated ridge extends along the shore northward for two miles, when you reach a narrow plain, on which, probably, once stood Magdala. The Lake of Tiberias lies between forty and fifty miles east from Acra. It is situated in a deep depression, its surface having been ascertained to be eighty-four feet below the Mediterranean; it is generally estimated to be eleven or twelve miles in length from north to south, and from five to seven miles wide at its greatest breadth.

According to Lieut. Lynch, its greatest ascertained depth is one hundred and sixty-five

feet. It is supported by the waters of the Upper Jordan, which enters in at its north-eastern angle. The lake forms a beautiful basin of clear water; but the utter nakedness of the scenery, and death-like stillness that reigns around this once populous region, shed over the scene a mournful gloom. It is the Chinnereth of Num. 34: 11, and Josh. 11: 2. In Matt. 4: 18, and Mark 1: 16, it is called "the sea of Galilee;" Luke 5: 1, "the Lake of Gennesaret;" John 6: 23, "the sea of Tiberias." In answer to our inquiries, we found that there was not a single boat upon the lake!

The early hour of our arrival at Tiberias would have afforded ample time for us to have made many interesting explorations in its vicinity, but the torrents of rain that descended imprisoned us as closely for the whole afternoon and night as Noah in the Ark, and with little more facility for observation without. Our quarters had, indeed, the advantage of being a second story; but, without glass, we were screened as effectually from the light of day as its rude wooden shutters could effect. Our party of five might have had little cause to complain, as our room was comparatively spacious, and furnished with a wide-cushioned divan on three sides, in true Oriental style; but, in addition to the tempest without, the fowls of our host had taken refuge on a convenient roosting-place over

our heads, and, worse than the dogs of Nazareth, kept up an incessant crowing; add to which, like other sojourners here, we were importunately called upon to verify the truth of the old tradition, "that the king of fleas here holds his court."

With the morning sun the storm abated, and the clear blue sky occasionally appeared above the rapidly-flying clouds. At nine o'clock we breakfasted, fish from the lake forming a part of the repast. We found them very delicate, but filled with exceedingly short, thick bones. There are several varieties of fish found here, some of which are spoken of as very good. After disposing of our breakfast, as the storm continued, we occupied nearly three hours in collating and reading those portions of the Gospels which narrate incidents in our Lord's life that occurred on and adjacent to these waters. We were surprised with their number, and with the relations which this beautiful little lake and its surrounding hill-sides have to the Gospel history. Any one who will sit down with the same object, must arise from the review with the like conviction.

At twelve o'clock, M., the storm had so far subsided that we went to the Latin church of St. Peter, which stands not far from the shore, on the spot that tradition has pointed out as the place where the miraculous draught of fishes

was drawn to the shore, when Jesus here appeared unto the apostles after his resurrection—John, 21. The access to the church was through a narrow and dirty passage. The edifice is a simple arch-roofed building, with thick walls, about fifty feet long, twenty-five feet wide, and twenty high, resembling more a granary than a church. One side of the interior was mainly occupied with grain, which lay in considerable quantities on the floor. From the top of a connected building we had an excellent view of the lake.

Returning to our quarters, we lunched at one o'clock P. M., after which we repaired to the flat-roofed top of our house by a flight of stairs on the outside—Luke, 5: 19. The waters of the lake presented a light green appearance under the bright rays of the sun, now emerged from the clouds of the just passing shower; the waves were dashing in considerable fury. We saw enough to show us that before a Sirocco tempest the disciples might well be filled with dismay as they were tossed upon these waters in their frail bark—Matt. 8: 24. Directly before us lay the lake, in nearly its whole extent; its widest and larger part being north of us. Here it was about five miles to its eastern shore, on which side of it, two wadies or gorges break down from the high and mountainous tableland to the water. Nearly opposite is one of

them, the Wady el Semak, above which the ranges of hills, eight hundred to a thousand feet above the lake, gradually recede from the shore, and so continue to its northern extremity, where it spreads out, at its north-eastern angle, to a verdant little plain, through which the Upper Jordan enters the lake. The hill, a few miles north of the lake, on which is the village of Safed, rises conspicuous, to the height of two thousand five hundred feet. "A city set upon such a hill cannot be hid" from any portion of the surrounding region. The hills which border the eastern side of the lake, south of Tiberias, are still higher and more abrupt than those on the more northern portion. They form a high table-land, running off to the south, receding from the shore at the lower extremity of the lake, along which there is a plain of small extent.

We have remarked that the Tiberias of the present day dates back to the period of the Crusaders. There is conclusive evidence that the ancient city was mainly located from one to two miles south of the present village.

The city was originally built by Herod Antipas. On the death of his father, Herod the Great, the Emperor Tiberias so far confirmed his will as to instate his son Antipas in the government of a part of Galilee. Josephus tells us, "Now Herod the Tetrarch, who was in

great favour with Tiberias, built a city of the same name with him, and called it Tiberias. He built it in the best part of Galilee, at the Lake Gennesareth.

“There are *warm baths* a little distance from it, in a village called Emmaus, (hot baths.) Strangers came and inhabited this city. A great number of the inhabitants were Gallileans also; and many were necessitated by Herod to come thither out of the country belonging to him, and were by force compelled to be its inhabitants. Some of them were persons of condition.”—Ant. B. 18, ch. 2.

At a later hour in the afternoon, we emerged from our imprisonment to explore the region around this part of the lake. Passing out over the prostrated wall on the south side of the town, we first came upon an extensive Jewish burial-ground, the graves in which are indicated by flat stones, with Hebrew inscriptions. Tiberias has long been a favoured abode of the Jew. The mountainous hills which border the lake here recede from it, and again spur down to the water about two miles south of the village, forming a plain somewhat in the form of a crescent. Upon the top of one of these elevations there is a ruined fortress, which would appear to have been the Acropolis of the ancient city. In the sides of two of these high cliffs there are numerous openings of tombs excavated

within them, which belong, doubtless, to the Jewish period.

Pursuing the shore of the Lake southward, in its vicinity, we passed numerous granite columns, showing the existence of former magnificent edifices. It seems quite probable that an extensive colonnade once adorned the margin of the lake, not unlike to that erected by Herod the Great at Samaria in honour of Augustus, and which Antipas may have here attempted to rival, in honour of his patron Tiberias. At the distance of a mile and a half south of the town, we came to the hot springs and bath-houses—the Emmaus of Josephus. The water is very hot—over 140° F.—bitter, and salt, like the water of the Dead Sea. There are two bath-houses here, the more recent of which is quite an imposing circular building, said to have been erected by Ibrahim Pasha, during the Egyptian rule in Syria.

That these springs existed, and were much resorted to at the period of the Gospel histories, there can be no doubt; and it struck us as remarkable, that no allusion is made to them by the Evangelists.

The lateness of the hour forbade our following the lake quite down to the Jordan, which we much regretted. On our return, at a little distance to the north-west of the baths, we entered two of the old tombs, before referred

to, high up in the hill side, one of which had six compartments leading from the vestibule.

More central, in the plain, we noticed the foundations of numerous edifices. Leading from spurs of the mountains directly down to the lake were also the foundations of two walls. At the distance of about a mile and a half from the village, we came upon four fine granite columns; and one-third of a mile further north, we found twenty-one granite columns, some of them standing in their places. They are about twenty inches in diameter, and so spread about as clearly to indicate that they once formed part of a long-since ruined temple of two hundred feet from east to west, and one hundred feet wide. At its eastern extremity we discovered a stone altar, about four feet square, the mouldings chiseled on its base and top remaining quite perfect. We inferred that it belonged to the Roman period.

That the surface of the lake has never risen much, if any, above its present average rise, is obvious from the site of the early city, as well as that of the positions of the columns on its margin, to which we have referred. As the principal part of the waters of the Lower Jordan are received from this lake, this fact has an important bearing to confirm our position in regard to the annual overflow of the Jordan, which

our readers will find the topic of a subsequent chapter.

After another night passed amid the annoyances of Tiberias, at an early hour we were upon our horses, to return to Nazareth by the way of Mount Tabor.

CHAPTER XXI.

MOUNT TABOR.

Departure from Tiberias—Ride along the Lake shore—Dilapidated Walls—Ascent of the western Hills—View of the Lake—Sites of Chorazin, Bethsaida, and Capernaum unknown—Reflections—Teli Hattin the Mount of Beatitudes—Old Caravan Track—Khan El-Tujjar—An Arab Fair—Bedouin encampment—Arrival at Mount Tabor: its partial ascent—Mount of Transfiguration—Objections of Dr. Robinson not satisfactory—Reasons assigned—Lunch upon the Mountain side—Return to Nazareth.

THE few date palm-trees seen on the ground in front of the castle, and one or two others in the village, is all that Tiberias possesses, to impart cheerfulness to the eye of the traveller; and we left it with few personal regrets. Passing through its southern gate, we rode a short distance along the shore of the lake, and then turned from its view, to prosecute, under a bright sky, our day's journey. We noticed a volcanic appearance in the rocks around the vicinity, as we passed up the small valley on the rear or west of the dilapidated walls of the town, and mounted to the top of the western hills, by the same steep path which we had descended two days before.

As we proceeded, we enjoyed a splendid view of the lake and adjacent country. Below us, on the northern end of the lake, was spread out the small plain of Gennesareth. Near at hand, once flourished Chorazin, Bethsaida, and Capernaum, Matthew 11: 21, and Luke 10: 13, exalted to heaven in their privileges, from the personal teaching of the Son of Man; but for rejected and abused mercies, long since utterly blotted from the view of men, so that the exact locality they once occupied cannot be identified. Tyre and Sidon, less favoured and less guilty, still survive the disasters of ages, and retain a name and place on the map of human existence and activity. Each a beacon of warning to us, in this yet more privileged age and land.

At half-past eight o'clock, A. M., we had lost sight of the walls and castle of Tiberias. In half an hour more, we reached the summit of the mountain, still overlooking, in our progress, the northern extremity of the lake. We soon approached, and again passed on our left, Tell Hattin, or the hill of Hattin, the traditional mountain on which was delivered "the Sermon on the mount." Oh! how greatly do the wretched dwellers on these hills and mountain sides need to be taught afresh those lessons of wisdom, love and purity, which were by the Saviour here announced eighteen hundred years ago. We here again trod on the battle ground

of the Crusaders, on the disastrous fifth of July, 1187.

At ten o'clock we met the old caravan track leading from Damascus to Egypt, which has probably been trodden since the days of Abraham. Leaving Lubieh on our right, and having the beautiful plain of Ard El-Hamma on our left, we descended southerly over an exceedingly stony and rough tract toward Mount Tabor.

At eleven, we arrived at the Khan El Tujjar, where we were much interested in finding a large assemblage of Arabs, from all the villages for miles around, who were here holding a kind of fair. The articles exhibited for sale were spread upon the ground, consisting chiefly of common articles of cotton cloths of European manufacture, shoes, slippers, and some very ordinary raisins, figs, and other merchandise. We could hardly conceive of a more wild assemblage of men, women and children, horses and camels. As we rode around among the promiscuous throng, the ladies of our party excited no little of their curiosity.

The old Khan presents a castle-like appearance; and from it the northern side of Tabor is full in view. We left the novel scene, pleased that this aspect of Arab life had come under our observation. Soon after leaving the Khan, we came upon an extensive Bedouin encampment. Their ferocious dogs were disposed to attack, if

their masters left us unmolested. Their primitive looking tents are formed by extending a long piece of black goat's hair-cloth over rude sticks or bushes, with the side open, or fully exposed toward the south-east, in the winter season. Under this rude shelter they and their flocks are gathered at night, and here are arranged their few and simple articles for domestic use, ready to be transported to other camping-ground, at an hour's notice. Bartlett has a good view of this very encampment among his sketches. We apprehend these Bedouin tents truly represent those under which Abraham rested, when "By faith he sojourned in (this) land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise." (Heb. 11: 9, 10.)

At twelve o'clock, M. we reached the north-western slope of Tabor, which here spurs down, and connects with the hills of Galilee. Standing mainly isolated as it does, its appearance is quite imposing, Ps. 89, although it is not as high by several hundred feet as Safed, and not much above the mountains which border the western side of the Lake of Tiberias. The actual height of Tabor is 1,748 feet above the Mediterranean, and about 1,300 above the plain of Esdraelon, which it borders. Oblong in its form, its northern, eastern and southern sides are very

abrupt, and would be difficult of ascent even by persons on foot. The western slope is easily ascended, but our dragoman, from ignorance, or intentionally, missed the proper horse-track, and we were compelled to turn back before reaching its summit.

Tabor was early pointed out by tradition, as the "Mount of transfiguration," Matt., 17: 1—13. Luke, 9: 28. Its summit was occupied by churches and monasteries as early as the sixth or seventh century. Peter's desire here to "make three tabernacles," the spirit of superstition, in a later age, literally accomplished. At the present day the ruins of former buildings are seen. That this was the "high mountain" where our Saviour was transfigured, before the chosen witnesses of that remarkable transaction, Peter, James, and John, we see nothing to disprove, if there is little evidence to confirm the tradition: on the whole, we felt quite willing to admit its correctness. Dr. Robinson adduces several reasons to refute this generally-received tradition. We were not in this instance, however, convinced of the correctness of his argument. One of his strong points is, that the top of Tabor was very early occupied as a fortified military post, and, in all probability, so occupied by the Romans at the period in question. Admitting such to be the fact, it is by no means conclusive against the tradition. It is not probable that the camp

covered the whole summit—and even if it did, there was nothing in the visit of four unarmed peasants to attract the attention of the Roman soldiery. We see nothing in the narratives or in the nature of the transaction, or in the events in some degree analogous, which we find recorded in the Gospels, which would involve any necessity that the transfiguration should be visible, except to the three chosen witnesses. The bright cloud that overshadowed them may well be supposed to have obscured the view of others. (John, 1: 32, and 12: 28, 29. Acts, 9: 7.)

After lunching on the side of the mountain, we mounted our horses, and descended to the small village of Deburieh, which stands nearly at its base; and thence pursued our way over the hills to Nazareth, where we arrived at an early hour in the afternoon, purposing to resume on the following day our journey toward Jerusalem.

CHAPTER XXII.

THE MISSION OF JEHU.

The Character of Jehu—Self-styled reformers of the present age—Importance of knowledge of local relations in reading Scripture narratives—Saul at Endor—Christ at Nain—Mountain of Gilboa—Elisha at Shunem—Valley of Jezreel—Beth-Shan in view—Saul's Death—King Joram's War—Sick at Jezreel—Elisha sends to Ramoth-Gilead and anoints Jehu king—Jehu's Commission—Scene of Jehu's exploits—Destruction of the house of Ahab.

THE character of Jehu, as it is presented to us by the inspired historian, is one of strange contradictions. Perhaps it would not be difficult to find his counterpart in some of the self-styled reformers of the present day, were their characters impartially weighed. Under the influence of an impetuous and consuming zeal, he dashes forward to the accomplishment of his purpose, with little apparent regard to the *means*, if the *end* be attained, calling even the abstemious Jehonadab to ascend his chariot and witness his "zeal for the Lord." Yet this same Jehu, in his personal conduct, "took no heed to walk in the law of the Lord God of Israel, with all his heart; for he departed not from the sins of Jeroboam, who made Israel to sin."

In very many instances, we shall more intelligently understand the Scripture narratives, and they will impart to us a much higher interest, when we adequately apprehend the scenes of their occurrence. Our present object will be mainly an attempt to illustrate a portion of the narrative which we find in the ninth and tenth chapters of 2 Kings, respecting the destruction of the house of Ahab by Jehu. In order to do this, we shall present the relative situation of places contiguous to Jezreel, to which we may have occasion to refer. Our journey from Nazareth to Jenin, led us directly across the plain of Esdraelon. An hour after leaving Nazareth, we descended by a steep and ancient pathway from the hills of Galilee into the plain. We had Mount Tabor in full view on our left, at an hour's distance. The little Hermon rises abruptly in the midst of the plain. High up on its northern side, and directly fronting Tabor, are the villages of Endor and Nain. In about an hour we reached and crossed the north-western slope of this mountain ridge, and lost sight of them. How often, as our thoughts recur to those contiguous sites, do we instinctively mingle the recollection of those dissimilar visits, of which we have the record on the sacred page. The Saviour of mankind, in his mercy-errands, ascends in the light of day the steep sides of Hermon—attracted towards the conspicuous

gates of Nain, from which, as they approach, is emerging that sympathizing throng, who are carrying forth the lifeless remains of a young man, "the only son of his mother, and she was a widow," Luke 7: 11. The sequel I need not rehearse. The other visit to which we refer, and which occurred more than a thousand years previous, was that of the foreboding and guilty Saul to Endor.

Passing the host of the Philistines, which lay encamped at Shunem, on the southern side of this same hill. Saul, on his dismal visit to the Witch of Endor, had wound his way around or over its steep summit in the darkness of night—(1 Sam. 28.) We agitated the question when on the ground, and inferred that he probably passed around the eastern end of the hill. From his camp under the Gilboa range, it was a ride of several hours; and we need not be surprised, that after the interview, the king was faint and dismayed.

Proceeding on our way, as we turned easterly to pass around to the southern side of this ridge, the Gilboa range of mountains soon burst upon our vision, some ten or twelve miles in the distance south-east of us. The bright rays of the morning sun rested upon them, as they lay in our view, richly girdled with fleecy and floating clouds. We soon entered and passed the miserable village of mud hovels which occupies the

site of the ancient Shunem, where of old the prophet Elisha was often entertained by one of its pious and distinguished dwellers—(II Kings, 4: 8.) We gathered here an orange leaf for our herbarium, as a memento of “the Prophet’s Chamber,” and were admonished that those who extend a cheerful hospitality to the servants of the Lord, even in this day, will often find that they have, as it were, entertained angels unawares. Here we descended into the valley or plain of Jezreel, of about four miles in width, which lies between this lesser Hermon and Jezreel. When half-way over this arm of Esdraelon, Beth-Shan came into view on our left, several miles distant eastward, and in a measure shutting off our view farther down toward the Jordan. On the sides of the adjacent mountains of Gilboa, it is recorded in strains of touching pathos, was “the shield of the mighty vilely cast away—the shield of Saul, as though he had not been anointed with oil.” And against the conspicuous walls of Beth-Shan, the headless and dishonoured bodies of Saul and his sons were ignominiously nailed up by the victorious Philistines.

Our readers will please to keep in view the relation of these places, and notice specially that between the somewhat elevated site of Beth-Shan, and the mountains of Gilboa, the passage down to the Jordan is comparatively narrow.

An hour's ride from Shunem brought us upon the commanding and beautiful site of Jezreel, and we now recur to the special incident we have in view in the mission of Jehu.

Wounded in battle with Hazael, king of Syria, Joram, the son of Ahab, had returned from his camp to Jezreel to be healed, leaving his army in command of Jehu. The prophet Elisha now directs one of the young prophets to gird up his loins and go to Ramoth Gilead, on the east side of Jordan, and there anoint Jehu as the future king of Israel, saying—"Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel."—(II Kings, 9.)

On Jehu's acquainting his troops with what had occurred, he is by them proclaimed king, v. 13, and he immediately proceeds to cross the Jordan, to execute his commission upon the house of Ahab. "So Jehu rode in a chariot and went to Jezreel, for Joram lay there."

We were delighted with the fine view which Jezreel affords in every direction. Its ancient watch tower must have commanded a view of the whole adjacent region eastward, nearly down to the Jordan. Beth-Shan we should judge to be

six or seven miles distant below it, and there, as we have before remarked, the valley or plain appeared quite narrow. It is not in fact more than three miles wide.

When Jehu and his host reached that point, between Gilboa and Beth-Shan, he would naturally be descried by "the watchman on the tower in Jezreel," of which report being made to king Joram, in his palace below, a messenger on horseback is quickly dispatched down into the plain to meet the ambiguous host, and question the object of their approach: "Is it peace?" We may safely assume that this messenger would meet Jehu at the distance of three miles or more. On the report made of his detention, and being turned into the rear of the still advancing troop, a second messenger is in like manner despatched, who would naturally meet Jehu at the distance of a mile, or a mile and a half down on the plain; whom also being turned into the rear—the watchman told, saying: "He came even unto them, and cometh not again; and the driving is like the driving of Jehu, the son of Nimshi; for he driveth furiously."

The alarmed monarch, now awakened to a sense of his impending danger, quickly summons his forces to meet the crisis, and accompanied by Ahaziah, king of Judah, ascend their chariots to make a feeble resistance to the impetuous onset of Jehu, who, quickly from the plain, ascends

the steep northern sides of the site on which Jezreel stood, and the conflicting parties meet "in the portion of Naboth the Jezreelite," where Joram is quickly despatched by an arrow from the strong arm of Jehu.

We shall not now attempt further to follow the narrative. We have been impressed with the obvious accuracy of the sacred historian, here as well as elsewhere; the *localities* and *distances* being just such as seem naturally to be required by the incidents related, affording just time for the transactions to have occurred in the order they are recorded, and imparting to the Biblical student, in this distant age, another addition to the numerous incidental and internal evidences of the authenticity and credibility of the sacred Scriptures.

CHAPTER XXIII.

SAMARIA AND ITS MONUMENTS.

Plain of Esdraelon—Lunch on the vineyard of Naboth—A Night at Jenin—Scenery in view—Journey to Samaria—Its fine situation—Ancient terraces—Columns—Walled and adorned by Herod—Ruins of the Church of St. John the Baptist—His place of Execution considered—Josephus' account not reliable—The modern villagers—Attempted robbery—Continued explorations—Extended colonnade—Historic review.

IN the progress of our journey through the Holy Land, our route from *Nazareth* to Jerusalem, and intermediate places of interest, carried us directly over the great *Central PLAIN of Palestine*—ESDRAELON, here about eighteen miles across, being its widest part. This plain is the great "battle-ground" of ages, from the days of SISERA to NAPOLEON. The soil is rich, producing cotton, corn, and wheat, though but a small part of it is under cultivation. Leaving Nazareth and the hills of Galilee, on the south of it, we descended into this plain, some six miles to the west of Tabor, having before us on our left, in full view, the villages of *Nain* and *Endor*—high up on the northern side of the

lesser Hermon, which here rises in an oblong and naked form, in the midst of the plain. Passing over the western extremity of this hill, we soon came to the village of Shunem, situated under its south-western side. We now entered the valley, and in an hour and a quarter reached the fine site of Jezreel, which is another elevation in the great plain. Here we spread our cloth on the ground and lunched—to the best of our knowledge, on “the vineyard of Naboth.” The view from the spot was very fine. Two or three marble or lime-stone Sarcophagi lay on the ground.

During much of the morning we had enjoyed a fine view of the Gilboa range, which stretches along eastward toward the Jordan. These mountains were now nigh at hand, naked and sterile, as if neither *dew* nor *rain* had fallen upon them since the day that David uttered his touching lament over the untimely death of Saul and Jonathan. “The beauty of Israel is slain upon thy high places: how are the mighty fallen!” Crossing the western spur of this range, we arrived at *Jenin* on the evening of the eighth of January, in good time to make our arrangements for the night. This village is pleasantly situated on the southern edge of the plain, and commands a good view of it, and of the country adjacent. Its Mosque and minaret, its date, palm, olive and orange trees; with the hedges

of prickly pear, as seen at a distance, give it an imposing air, which leads to some disappointment on a nearer approach, especially if you have to take shelter in one of its miserable flat-roofed dwellings, for a night's repose.

We rose at an early hour the following morning to greet the dawn of another lovely day. From the roof of our quarters we enjoyed a retrospective view of the distant scenery, so full of interest, on which we were about to gaze for the last time. We had spread out before us a landscape of peculiar interest, with which the eyes and footsteps of ELIJAH and ELISHA were familiar. On our left, in the west, *Carmel* stretched obliquely; which, with the converging hills of Galilee, shut off a view of the Mediterranean. Quite down in that direction, one of Judah's best monarch's, and her last good one, JOSIAH, lost his life, when, as the vassal of the King of Babylon, he there attempted to obstruct the march of Pharaoh-Necho to the Euphrates: 2 Chron. 35: 20-23.

Yonder hills, directly before us, in the north, were the rambling places of HIM in the early "days of his flesh," who, having assumed our nature, condescended to a condition poor and secluded, in that despised place, Nazareth. Under Hermon we could see Shunem, where the piety of the Shunamite woman provided the "Prophet's chamber" for Elisha. Jezreel, too,

in the midst of the plain, where that personation of iniquity, JEZEBEL, met at the hands of Jehu, the just retribution for her cruelties, referred to in our previous chapter on the Mission of Jehu. These and other localities were before us; while far away in the north, the beautiful snowy summit of the great Hermon was gilded by the rays of the rising sun.

Leaving Jenin at eight o'clock, A. M., we entered a deep and narrow Wady, which passes up in a southern direction into the hills of Ephraim or Samaria. An hour and a half brought us into the village of Kubatiyeh, having a large number of olive and pomegranate trees in the little valley below it. At ten o'clock we reached the top of an exceedingly rough pass at the south of Jerba. In another hour we passed over a wide basin of three or four miles in circumference, to which the Arabs, according to Dr. Robinson, give the designation of "Drowned Meadow." It has no outlet or drainage, but we found it nearly dry. Soon after this we passed the ruined village of Saumur. Before noon we were up to the large village of Jeba, in the vicinity of which there is a great number of olive trees. Ascending the hill further on, we had a view of a small space of the Mediterranean. At half-past twelve, we gained an elevation which commanded a wide view of the sea, where we had twenty to thirty miles of its coast in

sight, along which there is a wide plain extending.

At one o'clock we began a difficult descent in a south-east direction, towards the village of *Burka*, which is larger and better built than most others we had passed, and has a fine grove of olive trees in the valley at the south of it.

We now had, in the distance, a view of the "*Hill Samaria*," the terraced sides of which, with its foliage and verdure, at once attracted our admiration, although our Dragoman stoutly insisted that it was not Samaria.

Travellers agree in extolling the beauty of its situation, as unequalled in Palestine. It is an oblong elevation, rising some five or six hundred feet above the valley that surrounds it, and is not far from three miles in circumference at its base; its length extending eastward and westward. It is environed with hills, and must have been always dependent on its wells, cisterns and springs, for its supply of water, as there is no stream passing through the narrow valleys on either side.

It would appear that there were twelve or more terraces, or offsets, between the base and the summit of the hill, the highest part of which is at its western extremity. In "*Bartlett's Sketches*," there is a fine view of Samaria. Apart from the beauty of the locality, (which, with its early splendour, has probably been

quite overrated by some travellers,) there are few places in Palestine of greater interest to the Bible student. Long the capital of the *Ten Tribes*, its history and vicissitudes have a distinguished prominence on the sacred page. During the reign of AḤAB, Jezreel, some thirty miles distant at the north, seems to have divided with it the honours of the court.

We ascended the hill by a gradual path leading towards the eastern extremity; and when about half way up, we came unexpectedly upon an extensive ruin, of eighteen limestone columns standing, and one or more prostrated, about two feet in diameter, by fifteen to twenty feet in length. There may have been others lying on the ground, as we did not ride to the extremity of the area, which was tilled, and the wheat considerably advanced. They occupy a level space of about six hundred feet in length by three hundred feet wide, the side of the hill having been excavated to secure the level area of the parallelogram.

We are not aware that any other traveller has noticed these ruins except Maundrell, who evidently refers to them alone. He was here in March, A. D. 1696. They escaped the observation of Drs. Robinson and Smith, in their visit here in June, 1838. It is difficult satisfactorily to account for the original design of these ruins. They belong, without doubt, to

the period of Herod the Great. The location seems well adapted for a stadium or amphitheatre. There is not the least indication that it was the site of a palace, although of larger extent; yet, from the strong resemblance it has to some of the Roman temples at Pompeii, we were strongly inclined to the opinion that such was the design of the structure. The space occupied well corresponds to the temple spoken of by Josephus.

This, and other similar ruins which we shall mention, are, doubtless, rightly attributed to Herod, who, we are informed, rebuilt and adorned Samaria, and in honour of Augustus, named it Sebaste. The principles of Herod would make it quite consistent for him to rebuild or beautify the temple of the Jews, at Jerusalem, while, at Samaria, he reared another, in which his patron Augustus should be the presiding hero or deity.

Herod surrounded Samaria with a strong wall, but we did not discover any traces of it remaining. Josephus ascribes this to his desire to fortify himself against the people, as well as to perpetuate his own fame. He remarks: "And when he went about building the wall of Samaria, he contrived to bring thither many of those that had assisted him in his wars, and many of the people in that neighbourhood also, whom he made fellow-citizens with the rest.

This he did out of an ambitious desire of building a temple, and out of a desire to make the city more eminent than it had been before; but principally because he contrived that it might at once be for its own security, and a monument of his magnificence. He also changed its name, and called it Sebaste. Besides all which he compassed the city with a wall of great strength, and made use of the acclivity of the place for making its fortifications stronger. Now within and about the middle of it he built a sacred place, and adorned it with all sorts of decorations, and therein erected a temple, which was illustrious on account of both its largeness and beauty; and as to the elegance of the building, it was taken care of also, that he might leave monuments of the fineness of his taste, and of his beneficence, to future ages." Joseph. Ant. B. 15: 8. In another chapter he informs us that, on the occasion of the completion of these structures, Herod made a magnificent banquet, and that "Julia, Cæsar's wife, sent a great part of her valuable furniture" to add to the splendour of the occasion. Some allowance must be made for his proneness to exaggerate.

Pursuing our way up the hill, we soon came to the church of ST. JOHN THE BAPTIST, standing on the verge of the precipitous eastern brow of the hill. This is the most perfect ruin of the kind in Palestine. The walls of the edifice

are principally standing. Within their enclosure is the reputed tomb of John, in honour of whom the church was originally erected. It is now used also as a Mohammedan Mosque. Tradition at an early period fixed upon this spot as the place where the body of John was interred after he had been beheaded by order of Herod Antipas.

The generally-received opinion that the Baptist was beheaded in the castle of Machaerus, on the east of the Dead Sea, rests entirely upon a brief statement of Josephus. "Herod," he says, "feared least the great influence John had over the people might put it in his power and inclination to raise a rebellion. He therefore thought best, by putting him to death, to prevent any mischief he might cause. Accordingly he was sent a prisoner, out of Herod's suspicious temper, to Machaerus, and was there put to death."

The reason here assigned for this act of Herod's, differs so entirely from those of the Evangelists, Matthew and Mark, as appropriately to induce an inquiry into the grounds of its credibility. Josephus was born five or seven years subsequent to the event he narrates. His book of Jewish Antiquities was written by him in Rome, after the destruction of the Jewish state, and probably quite as late as A. D. 80. The fact that John had been put to death by

Herod, was doubtless only known to him by means of popular tradition, which most obviously led him into error in regard to the true reasons which swayed Herod in the commission of this atrocious act, and we may reasonably infer that he was equally liable to be deceived in regard to his place of imprisonment and execution. We believe the grounds of evidence greatly preponderate against him.

From Mark we learn (1.) that John was imprisoned at the instigation of Herodias. Chap. 6: 17. (2.) That he was beheaded at the urgent request of the daughter of Herodias. V. 24. (3.) That Herod felt very great repugnance to comply with his promise to the daughter of Herodias, although it had been made under the sanction of an oath. V. 26. (4.) The execution was ordered, and the head of the Baptist immediately produced to gratify the morbid desire of a vicious woman. V. 27, 28. (5.) We learn that the guests of this birth-day banquet were the chief officers of Herod's army, and persons of distinction in Galilee. V. 21.

From the facts thus clearly stated by the Evangelist, and other considerations that occur to us, we have little doubt that this *feast* was celebrated in the midst of Galilee, either at Sepphoris, which lay a little north-west of Nazareth, which Antipas had strongly walled and made the metropolis of his Tetrarchy, or at

Tiberias, his new and favourite city. The character, also, of very many of the guests—Galileans—seems to forbid the idea that it was celebrated in the distant region east of the Jordan or Dead Sea, in the fortress of Machaerus, on the very confines of, if not within the dominions of Aretas, the father of Herod's repudiated wife, and who on that account was justly his most bitter enemy. In view of these suggestions, we are inclined, even in the face of authority, eminently entitled to consideration, to regard Samaria as by no means an improbable place for the interment of John, and this traditional tomb as entitled to more than ordinary respect.

The village is immediately adjacent to the church, and the villagers soon gathered around us in large numbers. Their appearance verified the bad reputation they sustain. Similarly circumstanced, a more savage-looking set I do not care again to meet. Having expressed our wish to examine the interior of the building, and settling upon the amount of *bakhshish*, which was paid in advance, we dismounted from our horses, leaving them in charge of my servant—a stout German, and an armed *Arab*, whom we had prudently taken with us from Nazareth. Descending into the sunken court in front of the building, we entered the door of the enclosed ruin. I at once saw that the Arabs were crowding in also, and insisted upon our drago-

man's preventing it, but he had no apprehension of the danger, which was soon apparent. We had barely begun our examinations, and were just at the head of a flight of stairs which led down to the tomb of the *Baptist*, when our attention was arrested by the closing of the door, and the loud demand of "*bakhshish*" saluted our ears, while our Greek dragoman was struggling in the crowd around him to re-open the door.

It was a scene of intense interest for a few moments! We were prisoners, in not very enviable keeping; *three ladies* and two gentlemen, entirely unarmed. Fortunately for us, there were two parties among the Arabs,—our armed man without, and Gieovana within, aided by those who sided with them, soon re-opened the door, and we were willing to leave, with a much less minute examination of the premises than we had designed.

Again on our horses, I drew from my pocket a large black opera glass used for perspective purposes, examining it with some significant intimations that it might be well to keep at good distance when that was produced. The Arabs are under the impression that Europeans are always "armed to the teeth," and I had no doubt that they supposed my glass to be a powerful weapon.

We determined not to be deterred from an

examination of the place; so we rode past the village westward, and soon came to an area on a level with the third or fourth terrace below the summit, on which is a cluster of fifteen or more limestone columns similar in size to those before referred to. On a full examination of the subject I deem them to have formed part of a grand Propylæa or Portico to the colonnade which extends along on the southern side of the hill on nearly the same level, and which Drs. Robinson and Smith traced for more than *three thousand feet*. About one hundred of the columns still stand erect in their original position. It was obviously in its time a very splendid affair. We now rode farther westward to the summit of the hill; the terraces are so steep that it required some horsemanship to ride up their sides. This western extremity is considerably the highest part. Here is a level space of some extent, covered with olive trees and under cultivation, as are the sides and slopes of the hill according to the words of the prophet: "Therefore I will make Samaria as an heap of the field and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." Micah, 1: 6.

Here we had a fine view of the large number of standing columns on the terrace below. The whole scene was imposing: the surrounding hills, with the green and beautiful valley open-

ing out in the west, and an extended view of the Mediterranean with its adjacent plain.

In the unchanged habits of life, and much that meets our eyes in these regions, we feel transported back, holding converse with primitive times. Here is a spot, long gilded by the pageants of royalty, but now in the depths of degradation. What changes have come over it in the lapse of more than *twenty-eight centuries*, since the day that Omri "bought the *Hill Samaria* of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill Samaria. 1 Kings, 16: 24.

Dark and baleful as the record is, yet shall Samaria be made to subserve some good to succeeding ages, and not alone as a beacon of warning to those who corrupt the pure worship of God. A simple incident in its siege, by the Syrian army of Ben Hadad, recorded 2 Kings; 6th and 7th chapters, is full of instruction, and will remain to the latest ages of time to subserve and illustrate the ample provisions of the Gospel.

How many of our race under the felt pressure of sin's burdens and sin's perils—that leprosy within—while meditating the conclusions of the four famishing "leprous men, at the entering in at the gate," 2 Kings, 7: 3, 4, have betaken themselves, without reserve, to the foot of the

cross, and found *there* the balm of Gilead for sin's maladies, and the bread of life for famishing souls, without money and without price? It is no very improbable conjecture, that when "Philip went down to the city of Samaria, and preached *Christ* unto them," he began at "this same Scripture" to unfold his fitness to their wants as sinners.

Standing on this summit with the narrative in your hand, you may vividly imagine the Syrian army spread in the valley, around this famishing and beleagured city; and with the landscape before you, it is interesting to discover some of those circumstances which seem to have concurred with miraculous interposition, to verify, by natural results, the predictions of the prophet, "to-morrow, about this time, shall a measure of fine flour be sold for a shekel."

The Syrians had invaded the land, doubtless by the usual caravan track from Damascus to Egypt, which, passing a little to the north-west of the lake of Tiberias, drops into the plains of Esdraelon, near the western base of Tabor; and they had in *all probability* approached Samaria *by the very track we have described* in our journey here. The panic which seized upon the besieging army, arose from an apprehension of the sudden approach of an Egyptian army: "For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses."

The natural course for such succour to approach, would be by the way of the Mediterranean plain, and up the narrow valley, which opens in that direction, in the west. Add to this the noise of "Hittites" from the south-east, over the hills in that direction. This would preclude any escape from them, except over the mountainous and difficult passes at the north, by which they had invaded the land. To take luggage, or even animals, in such haste, would be all but hopeless, "wherefore they arose and fled in the twilight, and left their tents, and their asses, even the camp as it was, and fled for their life." The course of escape would thus be toward the plains of Esdraelon, and so to the Jordan. Such as at first took baggage would fling it away in the difficult passes, and so we read: "And they went after them unto Jordan; and lo, all the way was full of garments and vessels which the Syrians had cast away in their haste"—"So a measure of fine flour was sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord."

CHAPTER XXIV.

MOUNT GERIZIM AND JACOB'S WELL.

Departure from Samaria—Lunch by the way—Ride to Nablous—Late arrival—Ebal and Gerizim—Night at Nablous—Journey resumed—Visit to the Samaritan Synagogue—Their ancient Pentateuch—Visit to Mount Gerizim—Samaritan Keblah—Ruins of an ancient fortress—Scenery in view—Reflections on past history—Descent into the valley—The Tomb of Joseph—Its identity—The Well of Jacob—Christ at the well—Scripture authenticated.

WE left the *Hill Samaria* at three o'clock, P. M., by a steep descent on the east of the ruins of the church of St. John the *Baptist*. Our recent exciting adventure within its walls had not entirely lost its impression, and we were thankful to get safely away from this notoriously bad community. The path by which we descended is a steep and narrow gorge, the sides of which are partially walled up, and we observed in it numerous pieces of cut stone and marble, the vestiges of Samaria's ancient grandeur.

We crossed the narrow valley on the southeast, and at the margin of the opposite hills, by the side of a spring, spread our table-cloth and lunched at half-past three o'clock. We soon

remounted our horses, and hastened on our journey over the rugged hills that intervene between Samaria and Nablous. An hour and a half brought us over the green valley which separates Ebal and Gerizim, here opening westward, descending into which, our path conducted us in an eastern direction along the northern side of the valley, which is here about one-fourth of a mile wide. On our left, high above us, hung the naked, rocky and precipitous sides of Ebal, in which numerous openings of tombs are seen, and high up towards its summit stands a small and lone church and monastery. The mountains gradually impinge upon the valley, forming a deep gorge, in which numerous springs gush from the mountain's base, and flow off irrigating the land, and presenting an aspect of fertility such as we had nowhere seen in Palestine. The patches of wheat and barley were considerably advanced on the ninth of January. The water here descends towards the Mediterranean, Nablous being on or near the summit of the watershed, while the drainage east of the town descends towards the Jordan. This singular circumstance Dr. Robinson was the first traveller to notice.

It was nearly dark before we reached and entered the narrow streets of the village, and we began to feel some anxiety to know what provision our Arab dragoman, who had preceded us

with the luggage, had made for the night. We were met, however, at the western gate, and conducted to comfortable apartments in the house of a Christian Arab, where we placed our beds, and enjoyed a quiet night.

The following morning we rose at an early hour, and left our quarters at half-past seven. Our first object was a visit to the Samaritans, who reside in the western part of the town. They now consist, as they informed us, of twenty families, still retaining, on their ancient soil, all the peculiar characteristics of the sect. There is little, however, in their external appearance to distinguish them from the Arabs around them. Their Synagogue and ancient Pentateuch were the chief objects of our curiosity. While on our way, we passed some of the most luxuriant, large, and beautiful orange trees that I have ever seen either in the West Indies or the south of Europe. They were loaded with fruit, and were truly magnificent. The oranges of Palestine are remarkably fine; Sidon and Jaffa are the principal places where they are produced.

Arrived at the Samaritan quarters, we were conducted through one or two buildings to the door of the Synagogue. Here, as in the Mosques of Constantinople, we were required to take off our boots and substitute slippers, before we entered the sacred enclosure. It is a small arched stone-building, rude in its appearance, the floor

partially covered with mats. We informed the old priest that we were Americans. We had in our hands Dr. Robinson's account of his visit to them, some twelve years before, which circumstance excited considerable curiosity in the minds of the Samaritans, and induced them to produce their manuscript Pentateuch, for which they claim an antiquity of *thirty-five hundred years!* It is rolled on two connected scrolls, preserved with great care, and bears decided marks of antiquity; whether it is more than five to seven hundred years old may well be doubted.

No other vestige of this remarkable sect is known to exist; their perpetuity is a singular fact in history, in which the designs of Providence may hereafter be better understood.

From their synagogue we next proceeded to their Keblah, on Mount Gerizim. Pursuing the usual way of ascent, which we found so steep that our horses with difficulty sustained their riders, we reached the western level in half an hour, and in a quarter more arrived over the eastern precipice of the mountain, on the northern verge of which there are the ruins of an ancient and very formidable castle, which Dr. Robinson refers to the times of Justinian. This point commands an extensive and fine view—in the west, of the Mediterranean, the great sea of the ancients,—on the east, the mountains of Moab and Ammon are distinctly visible.

In such a spot, surrounded by such associations, the thrilling events of centuries rush in upon one's thoughts. *This* is the sacred place of the Samaritan; here stood their ancient temple; near at hand is their great place of sacrifice; toward this point they always turn in prayer; and here they repair in great solemnity at the four great annual festivals. The foundations of an edifice are distinctly traced, which was, in all probability, their temple. *Ebal*—drear and solemn, whence the curses were to be denounced,—extends along on the north, and far away beyond it the snowy Anti-Lebanon rears his giant head. Into this long, narrow, and beautiful valley at our feet, which stretches away in the south and east, *Abram*, the father of the faithful, came, after his departure from Haran, Genesis, 12: 6, and here the Lord appeared unto him “and said, unto thy seed will I give this land.” Here Jacob repaired as he “came from Padan-Aram and pitched his tent before the city.” Genesis, 33: 18. The site of “Shalem” is marked by one of the little villages on the rising ground, some two miles in the distance in the north-east. Here, too, at our left, in the valley below, “he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for a hundred pieces of money.”

Here *Joseph* came, wearing his coat of many colours, when at the command of his father, Ja-

cob, he sought his brethren to enquire whether it "were well with them, and well with their flocks?" Gen. 37: 12. That the passion for various colours, in the stripes of their narrow-skirted outside cloak, which is worn by the Arabs, owes its origin to Joseph's envied garment, there is little doubt in my mind.

On the sides of this mountain, and in the valley under it, one half of the tribes of Israel, by command of Moses, were to assemble and pronounce the blessings upon the faithful, while on the sides of Ebal, before us, the other half were to denounce the curses on the disobedient—Deut. 27: 12—in obedience to which, *Joshua* convened the people, "half of them over against Mount Gerizim, and half them over against Mount Ebal;" and subsequently, at the close of his eventful life, they were gathered here to receive his dying charge—Josh. 8th and 24th ch.—at which time, it would seem, they interred the bones of Joseph—perhaps the mummied body had been preserved. Here occurred the sad catastrophe of disunion, after the death of Solomon. 1 Kings, 12.

At half-past ten o'clock we left this interesting spot, and began our descent into the Nablous valley, by an exceedingly steep ravine, half a mile east of the village. In half an hour we reached the plain, where there is a fine olive grove. This valley, formed by Ebal and Geri-

zim, and running eastward and westward, opens into another, already referred to, which extends several miles in a south-east direction; just at the junction of which valleys, the *Tomb of Joseph* is situated in the plain, nearly under the eastern spur of Ebal, while the *Well of Jacob* is on or under Gerizim. Many, indeed, are the events of history which concur to render this valley a spot memorable in its annals; but all others fade into insignificance, before the simple relation of that of a traveller who more than eighteen centuries ago, lone and "wearied with his journey, he sat thus on the well: and it was about the sixth hour," when "there cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink." We first rode over the valley to the Tomb of Joseph, over which now stands a low stone building—a Mohammedan Wely. We see no good reason to call in question the identity of this spot, as the place where the bodies of Joseph and his brethren were buried by Joshua. Stephen, in his address before the Jewish Sanhedrim, expressly refers to all the twelve patriarchs as having been buried here. Acts, 7: 15, 16. A learned critic gives the text this rendering:—"Jacob died, he and our fathers, they were carried over to Sychem and buried; he (Jacob) in the sepulchre which Abraham bought for a sum of money, and they (the patriarchs) in that which was bought of the son

of Emmor, the father of Sychem." We then repaired to the Well of Jacob. While on our way I took out my Bible and read aloud the fourth chapter of John's Gospel, with an interest never before realized. To us, whose home is in the far West, what wondrous words were those that it is not "in this mountain" before us, "nor yet at Jerusalem" only, men are to "worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."

On our approach to the place which tradition and history unite in pointing out as the spot where this wonderful conversation was held with the woman of Samaria, my attention was arrested by the emphatic language of the woman: "Our fathers worshipped in *this mountain*," and pointed out to the surprise and delight of our party, that *the Well* was above the valley, and actually *on* the base or spur of Gerizim, almost directly under where we had stood an hour before!

A number of old columns are scattered around, composing a part of the ruins of an ancient church which was once erected over this spot. The stones which cover the top of the well are so contracted as to leave but a small opening, and we had no time to remove them, or attempt a particular examination. We ascertained that "the well is deep," by dropping small stones into the aperture.

The circumstance before referred to, so deeply affected my own mind, that it has been one of the chief designs of this sketch to call attention to the words "*this mountain*," as used in the 20th and 21st verses of the chapter; and the original Greek text is still more emphatic. It impressed me at the moment, while on the ground, as peculiarly interesting, and as one of those *incidental* evidences with which the Scriptures abound, and which we everywhere met, of the accuracy of the sacred historians, and as another confirmation of the authenticity and inspiration of Scripture.

It is not alone in the sublimity of the announcement, "God is a Spirit, and they that worship him must worship him in spirit and in truth:" the accuracy of the descriptions and narratives of the Bible, even in incidentals, challenges our faith, and I see new reasons for believing that this Gospel of John, as well as all other Scripture, was written by inspired direction: "Holy men" of old writing "as they were moved by the Holy Ghost."

CHAPTER XXV.

GOING UP TO JERUSALEM.

Departure from the Well of Jacob—Ride in the valley where Abraham and Jacob fed their flocks—Night at Sinjil—Journey to Jerusalem Vineyards—Lunch at Bethel—Jacob at Bethel—Ramah and Gibeon—Songs of Degrees—View of Jerusalem—Entrance of the city—Thankful recollections.

It was nearly eleven o'clock, A. M., when we left the *Well of Jacob*, and proceeded on our way over the usual track toward Jerusalem. We had now before us a journey of two days, with little in the route of special interest to attract a traveller's attention. Our course for an hour and a half lay over the long and narrow valley which extends in a south-easterly direction, and on which Abraham and Jacob of old were wont to feed their flocks; another hour was spent in climbing and descending a rough ridge and entering one of those narrow green valleys peculiar to this region, and which present so striking a contrast to the sterile and rocky hills which overhang them.

Now we had the village of Lubban, the Lebonah of the Old Testament, Judges 21: 19, on our right. In this vicinity, and extending for some miles, the limestone formation of the hills adjacent to the valleys, is very remarkable, and will claim the attention of the geologist, having regular offsets, bearing a striking resemblance to artificial terracing: in fact, we had little doubt that they were cultivated in better days. At three o'clock, P. M., we reached the ruined khan and fountain of Lubban, where we rested a short time, and watered our horses. Dr. Robinson found the site of the ancient Shilo an hour's distance from this point, up the valley on our left, but out of the direct road. To our great regret the lateness of the hour would not admit our turning aside to see that interesting location, with which the history of Samuel is so beautifully identified, (1 Samuel, 2nd and 3rd chapter,) and we were compelled to mount the rugged hill before us, and at half-past four o'clock reached the village of Sinjil, where we stopped for the night. This elevated situation commands a good view of the Mediterranean on the south-west.

With a cloudless sky over our heads, at an early hour the following morning, Friday, the eleventh of January, as we left Sinjil, our feelings warmed with the anticipation that before the sun sank in the western horizon, we might

literally say with the psalmist, "our feet shall stand within thy gates, O Jerusalem." An hour onward we noticed for the first time in our journey a vineyard of some extent. The grape is doubtless cultivated in other places in Palestine, but we nowhere saw it but here and at Hebron. At eleven o'clock, A. M., we passed the village of Ain Yebrud, and at half-past twelve, P. M., we reached the site of *Bethel*, identified by Dr. Robinson. Here we ate our lunch, and gathered specimens of the broken agate stones, which, with pebbles of chalcedon, and various others, so thickly cover the ground, one might well infer that JACOB had the stones of the place for his *Bed*, as well as for his *Pillow*, on that ever memorable occasion when here "he tarried all night," as he fled from the face of Esau to Padan-Aram."

It must have required three or four days for Jacob to walk over the distance from Beer-sheba to Bethel; and we may reasonably infer that this was the fourth night since his departure from the paternal tent and doting care of a too fond mother, to pursue his lonely and distant journey "toward Haran." We have good reason to believe that this severe trial had now been religiously improved by him; and that, thinking on his ways, he had exercised a Godly sorrow for all his sins, especially for the unwarrantable means resorted to in obtaining the

birth-right blessing of Isaac his father. The laws of heaven's kingdom have been virtually the same under all dispensations. The promise has run, "Thus saith the Lord: to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Jacob can now, with confiding trust, lay himself down with only the stones of the place for his pillow, while the angels of the Lord encamped as a protecting wall of fire round about him to deliver him.

Leaving Bethel, we soon reached the village of Bireh, the ancient Beeroth. Here are the ruins of a kahn, and of a Christian church of the times of the Crusaders. At three o'clock, P. M., we had Er Ram, or Ramah, on our left, and on the south-west Gibeon and Neby Samuel; the latter the highest ground in the vicinity of Jerusalem, and identified by Dr. Robinson as the Mizpah of Scripture.

We were now, in all probability, on the battle-ground of Joshua with Adoni-zedek and his confederates, Joshua, 10th chapter. The sun, as seen by us, was now standing directly over Gibeon, as in the day when Joshua "said in the sight of all Israel, sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon."

Our path was now ascending for an hour over one of the most rocky and desolate regions

we had seen. There are in places such masses of small and loose stones, they seemed piled as for monuments. Our ride to-day has been among the mountains of Ephraim. They are exceedingly rocky, and the intervening valleys are thickly bedded with stones and debris.

As we slowly advanced, our thoughts ran back to those days when the gathering tribes of Israel were wont, in long processions, to traverse the same path, as they went to attend their annual festivals, chanting, as they proceeded, those devout and beautiful Psalms, the "*Songs of Degrees*." In imitation of so excellent an example, we read them aloud with new and unwonted delight. We could hardly realize that *we* were amid such scenes of interest, while we read, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

It was four o'clock, P. M., when we reached the high ground on the north of Jerusalem, and less than an hour's distance from the "Holy City." This was the ancient Scopus (the prospect) of Josephus, B. W. V: 3, "from whence the city already began to be seen, and a plain view might be taken of the great Temple."

Here it was that the legion of Titus espied the devoted city and Temple, and made their encampment, on their approach for its subjugation, and, as it resulted, utter destruction.

Each of us in perfect silence urged his steed along to catch the first glimpse of those once sacred precincts. Soon the dome of the Mosque of Omar, covering the site of Solomon's Temple, met our eye, an early intimation, if one could be needed, of the Moslem's sway; and now the Dome of the Holy Sepulchre comes into view; and ere long the whole city, with its Saracenic towers and walls, was spread out before us. We hastened onward to reach the enclosure ere the gates should be shut, at the signal of the setting sun. Crossing the valley of Jehoshaphat we proceeded to the Damascus Gate on the N. W., through which the Shepherds were leading their flocks into the city for safety for the night, a practice common in all the villages and cities. As we were not from Damascus, we were refused admission here, and were compelled to proceed to the Jaffa or Bethlehem gate, where we arrived just in time to secure admittance. Passing through the narrow streets of the city, nearly back to the Damascus gate, we entered the house, and ascended to the comfortable apartments which our Dragoman had provided for us, with a Maltese, who, here on the sides of Acra, conducts a *Hotel*. We much pre-

ferred this to taking up our quarters, as is usual, in one of the Convents. To our great pleasure we found our dome-roofed apartments, constructed on the top of the flat-roofed house, overlooked a large part of the city, with the Mount of Olives in full and unobstructed view before us.

Few indeed have been the Pilgrims within her gates, who have had such cause for grateful acknowledgment to Zion's King. Most remarkable had been the orderings of his good providence, under which guidance our journey, at this usually rainy season, had been prosecuted for twelve successive days under an almost cloudless sky, save the morning of the Sabbath, which we had spent at Tiberias.

CHAPTER XXVI.

WALKS ABOUT ZION.

First impressions—Topographic features unchanged—Modern Walls—Population of Jerusalem—The Jews—Their place of wailing—Mosque of Omar—Kedron Valley—A Storm-brook—Popular error—Calvary—Church of Holy Sepulchre—Miracles of the church—Gross superstitions—Greek chapel—Centre of the earth.

OUR first impressions on walking about Jerusalem were an agreeable disappointment to find it, as compared with other eastern cities, so well built, and surrounded with walls and battlements so imposing. Another source of surprise was the limited area occupied by the city. Other pre-conceived opinions have to be corrected as one walks about Zion.

Few as are the monuments of its ancient population or glory that remain, we yet found two weeks spent in it and the immediate vicinity, quite too short a period to make all the investigations that were desirable.

Its ancient topographical features are marked and mainly unchanged. Its hills and valleys,

its anciently constructed tombs and pools, afford an ample and interesting field for investigation. We aimed to see them for ourselves, as well as to be availed of the research of those who had preceded us. The walls that now surround Jerusalem are Saracenic. They were rebuilt, of hewn stone, obviously of old materials, and well laid up, by order of the Sultan Suleiman, A. D. 1542, and have been preserved in good condition. The area embraced within their limits is the northern half of Mount Zion—the whole of the ancient temple area—Moriah, and a portion of Acra and Bezetha, on the west and north, the circumference of which, as measured by Drs. Robinson and Smith, is two and a half miles. One might easily pass around the entire circuit in an hour. The ancient walls could not have included much more than double this amount of territory. Josephus informs us that the whole compass of the ancient city was thirty-three stadia. The large population sometimes gathered within its limits can be easily reconciled to this, when we take into the account the narrow streets and small spaces occupied for yard, as well as the modes of social life, which would admit of a dense population in a small space. The height of the walls is variable, as the surface over which they pass is very uneven; some portions of them not being over twenty-five feet, while on the south and east there are

places two or three times that height. They afford an ample protection against assaults from the Arab tribes, but would be no obstruction to European arms and modern engines of war.

The population of the city is variously estimated. We apprehend it does not much exceed the number in Dr. Robinson's calculation when here, twelve years previous to our visit. He estimated the number then to be about eleven thousand, divided as follows: four thousand five hundred Mohammedans; three thousand five hundred Christians; and three thousand Jews. Others have regarded the population as amounting to full twenty thousand. The Rev. John Nicholayson, whose kind attentions deserve a grateful recognition, who has resided in Jerusalem more than twenty-five years in the double capacity of chaplain to the British Consulate, and as missionary to the Jewish population, informed us that he thought there were nearly seven thousand Jews then residing in the city. Large numbers of them are from Germany and Poland; others are Spanish Jews, the descendants of those who were expelled from Spain by Ferdinand and Isabella. Many of them come here in advanced age, that their bones may be deposited on the base and sides of Olivet, nearly opposite the temple area, where the stones, which indicate the resting-place of multitudes, with their Hebrew inscriptions, are laid *flatly*

on the ground. They are supported, to a great extent, by contributions from the Jews residing in Europe. Few have been converts from their number to Christianity. We were informed that they vigilantly watch one another; and if any exhibit the least indications of a disposition to inquire into the foundations of the Christian faith, they are immediately cut off from the general fund, on which they mainly depend for support. It was an affecting sight to witness them at the "place of wailing," under the high western wall which supports the temple area, as they there sat before the very stones which Solomon placed in their present position, while in sorrowful chants they read aloud from their Hebrew volumes their doleful and unavailing lament over their national dispersion and ruin.

The Mosque of Omar, on Moriah, which for the last twelve hundred years has occupied the site of the ancient temple, is the most imposing object within the city walls. The area enclosed is a space of fifteen hundred feet in length, from north to south, and one thousand feet wide. The Mosque itself is an octagon, surmounted by a large dome. Each side of the octagon is seventy feet, and has seven windows with stained glass, except those facing the cardinal points, which have six windows and a door. The body of the building is of white marble, and blue-

tinted marble interlarded, above which are variegated tiles. A close balustrade surmounts the angles of the sides, from which a roof gently rises towards the centre to the height of the balustrade, over which the large dome rises to the height of ninety feet above the paved platform on which it stands. As viewed from the top of the citadel, the site of the ancient Castle of Antonia, on the north side of the area, and which was the nearest approach we were allowed to make, we judged the dome to be about forty-five feet high, or one-half the entire elevation. There is said to be a spring of water under the Mosque, which it is thought may have a communication with the "fountain of the Virgin," in the Kedron Valley below it; and the whole area is occupied by ancient subterranean cisterns or reservoirs. No Christian can enter the enclosure but at the peril of his life. Jerusalem has very few structures of which a Jewish origin can be predicated, if we except the fountains or reservoirs, which doubtless had a very early origin. The foundations and part of the superstructure of the "Tower of David," or Hippicus, and a portion of the wall around the temple area, are easily identified, by the bevel of the stones, as of great antiquity. The Tombs, also, in the valleys of Hinnom and Jehoshaphat, as well as others in the vicinity of the city, are referable to the Jewish period.

What if we cannot look upon the once gorgeous temple of Solomon, (or Herod,) on Moriah; or visit the palace in which David and Hezekiah dwelt on Mount Zion; the eminences on which they stood are still distinct, and the general surface not materially changed. The Valley of the Son of Hinnom makes the same circuit around Zion, and forms its ancient junction with the Valley of Jehoshaphat or Kedron, in its deep and rapid descent, over which *Olivet* still hangs its sides, with all its ancient outlines undisturbed. The bed of the Kedron is still a dry water-course, as it must have ever been, except immediately upon seasons of severe rain, for a few brief hours,—a fact which the traveller is generally not expecting to find. The direct rendering of the name Kedron, (the turbid,) from the original of the New Testament, where it simply implies a *storm brook*, into our version as the *brook* Kedron, has been the occasion of conveying to the mind of the English reader an entirely erroneous impression in regard to the character of this steep valley. We have not unfrequently met with even well-read clergymen, whose preconceived opinions had affixed impressions stronger than all their reading on this subject, and who could hardly believe that a perennial stream does not gently glide through this steep and ragged Wady. The continued prevalence of this wide-spread error in regard to an impor-

tant topographical fact, is fraught with unhappy influence, and should be corrected.

We are here warranted in a remark, which we make because of its truth, and with no unkind feelings to any one. There are, we feel quite assured, doubtless, tens, and more probably hundreds of thousands of otherwise generally intelligent persons, even in our own land, who have received the impression, or have been taught to believe, as we ourselves were at a period of our early life, that the "Brook Kedron" afforded to the Apostles, on the day of Pentecost, a ready, abundant, and convenient resort, in the waters of which to immerse the three thousand converts on that day of Gospel triumphs. It may not be out of place in this connection to add, that there is no stream of water, or other natural provision, in which it was possible for baptism by immersion to have been administered, nearer than Jericho, or the Mediterranean; and *if* that was the apostolic mode, it must have been performed in private cisterns, or in the public reservoirs, which, in their adaptation to such a purpose, if it were allowable by the authorities, were but little more suitable for such a use.

The spot of greatest interest in Jerusalem, to the Christian, and which he would gladly identify, is *Calvary*, whence all his hopes of heaven had, if not their source, their seal and consummation. The impressions of sacredness, which

would seem almost instinctively to attach to many localities, are measurably effaced by Mohammedan appropriation, or the gross superstitions engrafted by the ignorant and corrupt Christian sects. These remarks are specially applicable to the *Church of the Holy Sepulchre*. We rejoice in the belief that it does not occupy the true site of the crucifixion of our Saviour, or of the new tomb of Joseph, in which he was laid, and whence he arose from the dead. The site which this Church occupies is in a depression, a short distance north of Zion, or, more properly, on the side of Acra: this spot was selected as early as the third century, as the scene where those wonderful transactions occurred. The popular tradition assumes, that at the visit of the Empress Helena, the mother of Constantine, which was three hundred years subsequent to the event of the crucifixion, the true cross was there found. From the body of the Church we were conducted down by a passage of thirty-one steps, into the subterranean chapel of Helena. There we were gravely shown the very spot where, directed by a dream of the Empress, search being made therefore, three crosses were found imbedded under a shelving rock—the cross of our Saviour, and of the two thieves—the inscriptions were gone, and which was the true one? To ascertain this, a sick lady was brought, and laid upon them suc-

cessively until the true one was reached, when she was instantly restored.

This is one of "the miracles of the Church," the recovery of the Holy Cross being the fifth miracle of the sort in Mr. Newman's category, and the dupes of Rome's feigned infallibility are called upon to believe "that the greater part of the miracles of Revelation are as little evidence of Revelation, at this day, as the miracles of the Church are evidence for the Church," *i. e.*, the miracles of the Bible have equal, but no more credibility than the miracles of the Church. The place is fruitful in all manner of wonders. We were shown the veritable hole in the rock in which the cross of Christ rested at the time of the crucifixion; this is not shown to the vulgar multitude, but a temporary one, overlaying the true, the kissing of which is equally meritorious, as long as they are ignorant of the fraud. The place where the body was anointed after it was taken from the cross, is covered with a marble slab, over which are suspended rich lamps, belonging to the different sects, claiming concurrent rights in the spot. Near at hand is shown the spot where the holy women stood at the time of the crucifixion. One chapel marks the place where the Centurion was converted, as he exclaimed, "Truly this was the Son of God."

The *Sepulchre* is the chief point of interest.

This stands directly under the great dome of the Church—a kind of rounded chapel, rather oblong in form, some twenty-five feet in length. The entrance is by a door on the east, which opens into an apartment six or eight feet square. From this you enter another apartment, seven or eight feet long by six feet wide and twenty feet high, and lighted from the top. It is lined with marble, with pilasters reaching up about ten feet, above which it is surrounded by columns. On the right hand side, as you enter, is the slab marking the spot where the body was laid. Here there are pictures, lamps, and artificial flowers. Into this place the pilgrim, if he has money to pay the priest, brings his rosaries, and all manner of things, to be blessed. We witnessed this profanation and mummary. Immediately east of the sepulchre is the Greek chapel, in the floor of which there is a stone which indicates the exact centre of the world, and the veritable spot from which the dust was taken, out of which Adam was made! How this was ascertained, we did not stop to learn. But enough of this.

The Church is under the supervision of Turkish officers. The presence of a strong police of Turks is not sufficient to prevent the occurrence of violent if not deadly feuds between the different Christian sects, especially of the Romish and Greek Church, on the occurrence

of the great festivals. Maundrell visited Jerusalem in April, 1696. The Turkish officers then exacted fourteen dollars as entrance money, from Frank or European pilgrims. On gaining admission, he was confined three days in the Church in witnessing the ceremonies of the Holy Week.

CHAPTER XXVII.

WALKS ABOUT ZION.

Walls of the City at different periods of Jewish history—Demolished by Pompey—Rebuilt by Antipater—Third wall of Agrippa—Site of Golgotha—Circuit of walls—Upper Pool of Gihon—An ancient excavation—Indications of the line of "second wall"—Kedron Valley—Olivet—Ancient pathway: David's flight over it from Absalom—Gethsemane—Tombs in the Valley—Absalom and others—Not authentic—Height of eastern wall—Elevation of Temple area—Moslem judgment column—Evening scene from house-top.

THE area embraced within the walls of Jerusalem has varied very materially at different periods. Mount Zion was doubtless the stronghold of the Jebusites, from which they were expelled by David, who subsequently fortified and called it the city of David. It appears to have been surrounded by walls at a very early period. Both from the Bible and Josephus, we may infer that the city extended somewhat into the intervening valley on the north of Zion, even in David's time. The lower city, mentioned by Josephus, may, however, have reference to the southern slope of Zion. The Temple area on

Mount Moriah, and not unlikely the whole of the ridge on the south of it, called Ophel, were probably enclosed in Solomon's walls.

The walls were much strengthened by the addition of towers. If they were not extended by Uzziah, II Chronicles, 26: 9, Manasseh enlarged them so materially, on the west, as to make it a matter worthy of record by the inspired penman.

On the return of a portion of the Jews from their seventy years' captivity in Babylon, Nehemiah rebuilt the walls evidently on their old foundations, Nehemiah, 3: 1-32. The walls of the city were again demolished by Pompey, B. C. 63. Twenty years subsequently, they were rebuilt by Antipater, the father of Herod the Great. It was under the reign of Herod, that the city attained its greatest magnificence, but not its largest extent; as the third or outer wall on the western and northerly side of the city, was constructed by Herod Agrippa, the grandson of Herod the Great, some eight or ten years subsequent to the crucifixion. He was engaged in this very work when death arrested him at Cæsarea, in the midst of his ambitious and impious career, and delivered the infant church from his persecuting hand. Acts, 12: 20-23.

To arrive at a satisfactory conclusion as to what was the true line of the second and third walls, as they are designated by Josephus, has been a theme of anxious research by some of the

most distinguished antiquarian writers of the present day. On this vexed topic, the true site of Calvary is measurably involved; for if the walls of the city, at the period of the crucifixion, included the area now occupied by the Church of the Holy Sepulchre, it is fatal to its identity with the true Golgotha. Heb. 13: 12.

Kortens, a Saxon traveller, who visited Jerusalem A. D. 1741, was one of the first to call in question this place as the site of the true Calvary. He well said of it: "The holy places are brought together in this church as in a Raree show. It is the greatest spiritual toll-house, as it is the most godless place in the whole world."

Dr. Robinson has more fully and ably than any other traveller shown that the ground occupied by the Church of the Holy Sepulchre must have been within the walls of the city at the period in question. His arguments were entirely satisfactory to our minds; other suggestions corroborating his views occurred to us, as we examined this interesting subject upon the spot. We have before us a beautiful daguerreotype view of Jerusalem, taken from the Mount of Olives, directly opposite to the Mosque of Omar, on which any one can see *perfectly* presented to the eye, the actual site of the Church of the Holy Sepulchre, in its very obvious depression, and we do not see how any unbiassed and intelligent individual could look on this to-

pographic scene, presented before him in all its reality, and believe that a *wall* for *defence* would ever have been run, by any sane man, along the valley north of Zion, so as to exclude the site of the church. The fact too that Agrippa, within eight years after the crucifixion, found it necessary to extend the walls on the north, so as to embrace an area nearly as large as the whole enclosure of the previous city, on the theory that the walls then in existence excluded the Holy Sepulchre and adjacent territory, shows conclusively that the site occupied by the church must have been in the centre of a dense population at the period in question.

The traveller in Jerusalem generally makes the circuit of the walls one of his first efforts in exploration. This, with various diversions of his route, will often be repeated in visiting localities of special interest in proximity to the city.

We have full notes of our various itinerances, which were taken down at the time. So much, however, has been written on Jerusalem, in recent years, by other travellers, that we do not deem it proper to trouble our readers with many observations of our own in these relations. On our first excursion of this kind, we left the Jaffa, or Bethlehem gate, which is situated just at the northern extremity of Mount Zion, and has, we think, without doubt, been the place of one of the portals of the city since the days of

David. In close proximity to this gate is the traditional castle of David,—the tower of Hippicus, of Josephus. The lower part of the structure is of great antiquity. If not of earlier origin, it may be referred to the period of Herod the Great.

I estimated the depth of the Valley of Hinnom, immediately before the Jaffa gate, to be nearly seventy feet. The valley has a rapid rise as it extends in a north-west direction to the distance of seven or eight hundred yards, when it terminates at the upper pool of Gihon, there situated at the head of the valley. This basin is without doubt that referred to in II Chron. 32: 30, and Isa. 7: 3, the waters of which Hezekiah probably connected by a small aqueduct with the pool that now bears his name, and which we find within the city walls, a short distance west of the Church of the Holy Sepulchre. We did not deem it necessary to take measurements of the capacity of the basin, as this had been accurately done to our hand. It is three hundred and sixteen feet long, two hundred feet wide, and eighteen feet deep. Its sides are perpendicular, being laid up with hewn stone and cement. At one or more of the corners, there are steps leading to the bottom of the reservoir. It has been supposed that it may have been anciently supplied with water from a spring in the vicinity, the waters of which were diverted at an

early period of the regal history of the Jews, by a now hidden aqueduct to the temple area, and thence to the Pool of the Virgin, in the Kedron Valley, and so to the Pool of Siloam. It now receives the drainage of the higher grounds adjacent. At the time we were there, it had but little water in it. It has been so little used for many centuries, it is perhaps measurably impaired, and does not retain the water. Maundrell says it was well stored with water when he was here, March, A. D. 1696. There is at the present day a large Turkish burying-ground immediately north of the Pool. Tradition as well as history points out this locality as the region of the Assyrian camp—II Kings, 18: 17. Turning to the city wall, and following its course northward, we noticed numerous stones with bevelled edges, as well as the ends of granite columns worked into it. After passing the depression at the Damascus gate we came to a wide and deep excavation in the limestone rock, which must have furnished a large quantity of material for walls or edifices. On the left side was the rocky elevation, in which is the traditional grotto or cave of Jeremiah. On the right side, the city wall is built up from the top of the excavation, the side of which forms a part of the barrier. I paused here with great interest to survey the scene; since, after a careful examination of the elevations and curvatures of the strata,

on both sides of this remarkable and ancient excavation, and finding them perfectly to correspond, I entertained no doubt, that I had before me a clearly identified point, on the true northern line of the "*Second Wall*." Subsequent examinations only confirmed my convictions of the correctness of my first impressions on this interesting topic, and its very interesting localities.

On the grounds upon the western and northern side of the city, there are many olive trees.

In our slow progress it was nearly an hour from the time of our leaving the Jaffa gate, before we reached the north-eastern angle of the city wall, which we followed south to its only open portal, St. Stephen's Gate. The space between the eastern wall and the steep sides of the Kedron valley, is occupied as a Turkish burial ground. It varies in width between one and four hundred feet, or even more. At this point the valley is not far from one hundred feet deep. Here Olivet was all revealed before us, as its precipitous sides and base overhang the valley, in its rapid descent. The character of the valley indicates clearly that this has always been the place for crossing it, to the Mount. It is quite safe to infer that the same pathway over Olivet to Bethany and Jericho, has been very nearly followed since the memorable day that David and his faithful adherents in grief and tears fled over it, toward the wilderness, through fear

of that unnatural and rebellious son Absalom. "And David went up by the ascent of Olivet, and wept as he went up, and had his head covered, and he went barefooted: and all the people that were with him covered every man his head, and they went up weeping as they went up." II Samuel, 15: 30. More than a thousand years later in time's progress, David's Son and Lord in the days of his flesh, often emerged from the city, and with his chosen disciples descended nearly or quite the same steep pathway, as they went forth over the Kedron and around the high side of Olivet to Bethany. On the level space at the foot of the Mount, which we see enclosed to indicate the spot, or in close proximity to it, was doubtless that garden to which oftentimes he repaired, and we look down upon those very grounds of Gethsemane, where, for us, and our sins, in an agony of bitter grief, he sweat as it were great drops of blood, on that dark night of moral interest involving the world's destiny; when treachery betrayed him, and his friends all fled.

We noticed, as we made our progress southward, along under the wall, that many of the stones in the foundation, adjoining the area of the temple, were very large. On a subsequent visit we measured some of them, that we found were twenty-two feet long and five feet in thickness. They are bevelled at the edges, and were

evidently placed in their present positions by Solomon or Herod. Here the ground falls off rapidly, and the walls are raised proportionably high, so that at the southern corner we estimated the height to be full seventy-five feet, as they appeared in our first examination. The walls must be very thick, as they sustain the weight of the earth on the temple area, which, at the southern end, is ascertained to have been raised sixty feet above the ground, on the south-eastern exterior corner of the wall. This was done to secure a perfectly level space for the Temple grounds. The walls at this point, seen from the interior, as they now exist, rise sixteen feet above the interior area, making the whole height of the wall at this corner seventy-six feet. The valley below is one hundred and fifty feet deep; making two hundred and twenty-six feet from the top of the wall to the bottom of the valley which it overhangs. High up in the wall, near this point, a long granite column projects out, on which the Moslem believes that Mohammed is to appear and judge the world, to be assembled in the deep valley below.

Immediately east from this point, down in the valley, are the reputed tombs of Jehoshaphat, Absalom, Jacob and Zechariah. They were excavated from the solid rock at the base of Olivet, and are remarkable monuments, belonging to a period quite as far back as the Christian era,

and said to be much in character like the monuments of Petra. At a subsequent visit we examined them minutely, and were greatly impressed with their magnitude and the labour involved in their excavation. The tomb of Absalom is the most imposing, being twenty-four feet square, and dome-topped with mason work; its entire height being forty feet.

The Rev. Mr. Nicolayson, I found, was disposed to regard this as an authentic monument of Absalom; but, in view of the evidence against it, we think there is little probability that either it, or those named as adjacent, had an existence earlier than about the time of Herod the Great. The names by which they are designated were conferred palpably by the creative power of tradition in the middle ages, when imagination supplied so many of their facts. We pursued our explorations on this occasion, until we reached the Tyropoeon valley, when a shower arrested our further progress, and we returned through Zion gate, over that mount to our quarters in the city.

At evening the flat roof of our house afforded an inviting position to look out on the bright constellations, which at the season so gorgeously bespangle the clear ether of the canopy above us. In other months we had, while in the tropics of the now to us far west, looked off upon Sirius, Orion and their attendant orbs, as they lusted

the heavens in all their beaming and brilliant glory; but they never seemed half as near to us as now. Here, with the darkened outlines of Olivet before us, and in view of the mighty scene above, and our less than nothingness in the contrast, we had impressively called to our remembrance the contemplations of David, recorded in the eight Psalm, and penned, as we could not but think, at this very season, with the same bright constellations in his eye, and we instinctively echoed his exclamation: "When I consider the heavens the work of thy fingers; the moon and the stars which thou hast ordained; What is man that thou art mindful of him, and the son of man, that thou visitest him?"

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CHAPTER XXVIII.

WALKS ABOUT ZION.

A ride in company with Rev. J. Nicolayson—Valley of Hinnom—Lower pool of Gihon—Solomon there anointed king—Ancient Tombs—The Aceldama—Well of En Rogel—Pool of Siloam—Fountain of the Virgin—Ride over Olivet to Bethany—Return over the summit to Church of the Ascension—Scopus—Return to city—Walk to Olivet—Tomb of the Virgin—Gethsemane—Church of the Ascension—View from Olivet.

AT an early period of our visit in Jerusalem, we enjoyed a most interesting ride in company with the Rev. John Nicolayson and his daughter. We left the city at the Jaffa gate, where we turned to the left, and descended the valley of Hinnom. We soon crossed the small aqueduct, which conveys the water from the pools of Solomon, beyond Bethlehem, to the temple area—just below which, in the narrow valley, we came to the lower pool of Gihon. This pool received the surplus water from the upper pool, of the same name to which we have referred in a previous chapter. It may have

been also supplied from the aqueduct of Solomon. It was formed simply by constructing a strong wall at each end of the space occupied across the rocky bottom of the narrow wady. Here Solomon was conducted by command of David, his father, to be anointed king. "And they blew a trumpet, and all the people said, God save king Solomon." The rending and joyous shouts of the people were heard by Adonijah and his confederates at their feast at the well of En Rogel, in the valley below, and quickly dissipated the wicked and ambitious plots they had assembled there to carry into execution. 1 Kings, 1: 32-49.

The sides of Zion here are without the walls, and are under culture. On our visits we saw the Arabs, as they were there fulfilling the predictions of the prophet, "Zion shall be ploughed as a field." We soon had upon our left the "Hill of Evil Council," the traditional residence of the high priest Caiaphas. The precipitous sides of this high ridge upon the south of the valley, and bordering it, are pierced with numerous tombs of great antiquity. Some of them have Greek inscriptions, indicating that they were tombs of strangers. At a subsequent visit, we spent considerable time here in exploring this ancient necropolis. Some of the tombs have many compartments. They were at one period inhabited by anchorites, and as chapels

for the Greek monks. They are now all empty and disused. There are many olive trees along the terraces. A little further down is the aceldema, or space on the high ridge, from very early times designated as the "Field of Blood." The charnel-house, into which the bodies of deceased persons were anciently precipitated, is a large and massive building over a deep excavation. It is now covered with a Saracenic stone arch. We looked down into it from an opening in the western end. The bottom contains few if any remains of human beings. In surveying the interior, I discovered quite a large piece of heavy Roman reticulated wall, on the south interior side of the receptacle. This fact, not observed by other travellers, so far as it has come to my knowledge, carries back the origin of this repository of the dead, without a peradventure, to the early periods of the Christian era. As we walked along the margin of these precipitous ledges, which overhang this valley of Tophet, Jer. 7: 31, we clearly saw how to reconcile the accounts respecting the tragic end of Judas Iscariot, which we find in the gospels, with Acts, 1: 18. If the cord by which the despairing man suspended himself in the perpetration of this *felo de se* was attached to the brittle limb of an olive tree, near the margin of these precipitous ledges, when vitality ceased the ponderous weight of the body might

well break the limb, and "falling headlong, he burst asunder in the midst, and all his bowels gushed out."

Pursuing our ride down the valley, at a short distance below its junction with the Kedron valley, we came to a large and deep well, now called the well of Job or Nehemiah. It is clearly the En Rogel of Josh. 18: 16. Turning from this, up in a northern direction, at the distance of eight hundred feet or more, we came to the Pool of Siloam. This pool is a spot of peculiar interest, as identified with the miraculous cure by our Saviour, of the blind man from his birth, as recorded by John, 9. We cannot better describe this fountain than by adopting the language of another, whose accurate description our own observation confirmed. "Here, within the Tyropoeon, is the Pool of Siloam, a small and deep reservoir, into which the water flows, from under the rocks, out of a smaller basin hewn in the solid rock a few feet farther up, to which is a descent by a few steps. This is wholly an artificial work; and the water comes to it through a subterraneous channel, from the fountain of Mary, higher up in the valley of Jehoshaphat. The hill or ridge Ophel, lying between the Tyropoeon and the valley of Jehoshaphat, ends here just over the Pool of Siloam, in a long and steep point of rock, forty or fifty feet high." While we stood under this high

ledge, we thought of that refuge described by the prophet, as "the shadow of a great rock in a weary land."

The principal part of the water which flows from the fountain of the Virgin, through the subterranean passage referred to, is conducted along under this high ledge, "in a small channel hewn in the rocky bottom, and is led off to irrigate gardens of fig and other fruit trees and plants, lying in terraces quite down to the bottom of the valley of Jehoshaphat—a descent of forty or fifty feet. The reservoir is fifty-three feet long, eighteen feet broad, and *nineteen feet deep*." The lower end is broken down considerably. There are columns built in the side-walls, and other indications that it was formerly roofed over. At the time of Dr. Robinson's visit, there was no water in the reservoir. It was nearly or quite filled to its present capacity when we visited the place.

Leaving the fountain of Siloam, and passing around the high rocky termination of Ophal, we ascended the Kedron valley to the fountain of the Virgin, or Mary, as it is at present designated. This remarkable fountain is situated on the side of the deep valley, about six hundred feet south of the wall of the temple area; and, as we have before intimated, it has been conjectured by Dr. Robinson that it has a connection with a fountain supposed to exist under the

Mosque of Omar, on the site of Solomon's temple. Its waters, which have an irregular flow, are conducted to the fountain of Siloam by a subterranean channel of seventeen hundred and fifty feet in length, excavated the entire distance through the solid rock. Drs. Robinson and Smith were the first to demonstrate this interesting fact, by performing the perilous exploit of creeping through from fountain to fountain. There are several considerations to induce the belief that this is the true Bethesda. John, 5: 2. It is reached by a descent of two flights of steps, the first having sixteen, when a platform ten or twelve feet wide is reached; the other of ten steps; the whole depth being twenty-five feet. The artificial basin is all of twelve feet long, four or five feet wide, and six to eight feet deep.

In passing up the valley we noticed vast accumulations of ancient debris. Mr. Nicolayson remarked that in the more than twenty-five years that he had lived in Jerusalem, he had never seen a drop of water in the Kedron. On reaching the tombs of Absalom and others, we crossed a bridge to the eastern side of the valley, and proceeding a short distance beyond them, we turned to the right, directly upon the side of Olivet, and pursued the ancient southern pathway on the left or north of the Mount of Offence to Bethany; where we arrived at half-past three

o'clock in the afternoon. Here we found a small village and the ruins of a large edifice, which tradition, without the least foundation, indicates as the house of Lazarus. A short distance north from this, in the valley, is a deep cave, excavated in the rock, which is shown as the tomb of Lazarus. We descended into it with torch lights by a passage of twenty-six steps. Remounting our horses, we now rode by a more northerly track, directly to the summit of the Mount of Olives, where we dismounted and visited the church of the Ascension. We had previously visited the Mount, and purpose to present to our readers, before we close our chapter, some of our impressions, derived on this interesting spot. On the ride we have been describing, after leaving the Church, we proceeded northerly, along the summit of the ridge, to the ancient Scopus. We then made a deflection westward and south to the city wall, around which we passed, and entered the Damascus Gate, just before the setting of the sun, the signal for its close.

It is not necessary here to describe our sensations when our eyes first rested upon Jerusalem, and its surrounding hills. A sight for which so many millions have fruitlessly sighed, might well rivet our attention and absorb our thoughts! Arrived within the sacred precincts, ere we had much "walked about Zion," or con-

sidered her natural bulwarks of strength, we were attracted on the sides and to the summit of Olivet, that tripple-topped Mount, so often trodden by the Man of sorrow, as he went forth on errands of love and mercy. With this object before us, we early left our Hotel on the sides of Acra, and entering the *Via Dolorosa*, the way of grief, or street, which tradition, of quite modern origin, says, conducted from Pilate's house, or the Castle of Antonio, on the northern side of the Temple area, to the place of crucifixion; now occupied by the Church of the Holy Sepulchre. Passing through St. Stephen's gate, we crossed the bridge over the dry bed of Kedron, and proceeded directly up the path that conducts to the central, or highest summit of Olivet. Immediately after crossing this bridge we had on our left the half-sunken chapel and reputed tomb of the Virgin Mary. Here, as usual in like cases, is a grotto excavated in the rock, and regarded in the traditionary legends as the tomb of the Virgin. We did not take the trouble of entering it; we noticed, however, that it has not *grown much* since Sir John Maundeville was here, A. D. 1322. "Also in the myddle place," he says, "of the vale of Josaphathe, is the chirche of oure Lady; and it is forty-three degrees under the earth unto the sepulchre of oure Lady. And our Lady was of Age when she dyed seventy-two Zeer. And

beside the sepulchre of our Lady is an Awtier, (altar) where our Lord forzaf Seynt Petir all his synnes. And from thens toward the west, under an Awtier, is a welle that comethe out of the Ryvere of Paradys." The fountain of the virgin is doubtless here the reference. "—— and nathales men seyn there commonly that the earth hathe so been cloven sythe the time that our Lady was there buried; and zit men seyn there that it waxethe and growethe every day withouten doubte." We make this quotation as a curious illustration of the popular legends of that period, if not of this.

Just on our right and south of this tomb of Mary is the spot enclosed to designate Gethsemane. Before we reached the top of the mount, we came to the Church of the Ascension, said by tradition to occupy the very spot where our Saviour "lifted up his hands and blessed his disciples; and it came to pass, while he blessed them, that he was parted from them." Here in a small octagonal building, supported with marble columns, with elaborate capitals, the spaces between the columns having been filled in, we were shown an indentation, or foot-print, in the solid rock, which the monk in attendance seriously assured us, was made by our Saviour as he left the earth. This indentation is surrounded by a small curb. A hole in the floor, they say, marks the impression made by his

staff. We need hardly say that our fund of credulity was not so capacious as to accept all this, especially as we believe the spot, if it were of any great importance to know it, should be sought and found on the ridge considerably nearer to Bethany. Luke, 24: 50. A few hundred feet beyond the church we came to the summit of Olivet. Here we found a Turkish burying-ground, surrounding a small wely, or saint's tomb. This point is twenty-five hundred and thirty-six feet above the Mediterranean. Here Jerusalem was mostly hidden from our sight, under the swelling sides of the mountain. If the city be hid from one's view, the mountains round about Zion are all conspicuous in their nakedness. Standing on this elevated point for observation, one may see a panorama of absorbing interest.

In the south, at the distance of eight miles or more, you will see an isolated, cone-shaped hill, with which you will feel surprised that you are not better historically acquainted. It is known as the Frank mountain, the Herodium, where Herod built a citadel, and where his body found a sepulchre. But directing your eyes eastward, you may view the high table land, or mountains of Moab, Ammon, and Gilead, on the east side of the Jordan, with a small portion of the northerly part of the Dead Sea, and the adjacent valley of the Jordan.

Between these distant and interesting objects and yourself, you may observe an extensive region of high, steep and naked hills, stretching along on the western sides of the plains of Jericho and the Dead Sea, presenting one wide field of barrenness. This desolate region is "the wilderness of Judea." These lofty peaks bear conclusive evidence that they have ever borne the same sterile aspect; not a solitary village occupies their summits or slopes; no verdant forest or field clothes their sides; no cool perennial stream refreshes those deep valleys. Would you go down from Jerusalem to Jericho, your path will lie directly over this wide waste; nor will you find it any the more inviting on a near approach. You may, perchance, see the dark curtains of a rude Bedouin's tent stretched along on the hill-side, and here and there his flock of black goats or sheep gathering a scanty subsistence from the shrubs that occasionally appear.

Nor has the region lost in the lapse of ages another peculiarity of its ancient character. If you attempt to traverse it unprotected, you will be quite sure to "fall among thieves." The top of Olivet and other localities around Jerusalem, you may visit with comparative safety; but farther than Bethany, on the road to Jericho, you must not venture without the presence and protection of the sheikh of the Bedouins of the

Jordan valley. Our object in the ensuing chapter will be to conduct our readers with us through this desolate region, and there in the wilderness of Judea to find the pulpit of John the Baptist.

CHAPTER XXIX.

JOHN IN THE WILDERNESS.

The mission of the Baptist—Place selected for its prosecution—Open to Infidel objections—Progressive confirmation of Scripture—Journey to Jericho—Bedouin protectors—Visit to Gethsemane—Old olive trees—Arrival at Bethany—Scenery in view—Caves and tombs—Fountain of the Apostles—The Good Samaritan—Desolate region—Bedouin tent—Wilderness of Judea—Naked hills—Predictions of Isaiah—Pulpit of John—The way-side on this ancient high-way in the wilderness—Wady Kelt—The scene in view—Historic retrospect—Preaching of John—Adaptation of the scene—Prophecy fulfilled—Objections refuted.

WE learn from the sacred record that the mission of the Baptist was at least twofold—a herald, to announce the coming of Messiah, “Prepare ye the way of the Lord,”—and a witness, “to bear witness of the light, that all men through him might believe.”

To the casual reader it may seem strange that a wilderness should have been selected by Infinite Wisdom for the accomplishment of such designs of mercy, and a sceptic might ask questions in regard to it, to which every lover

of Revelation might not be prepared to give a satisfactory solution, and "vindicate the ways of God to man."

It is, however, a cheering consideration, that new and striking confirmation of the inspired authority of the sacred Scriptures is in progress constantly developed. What seemed contradictory is found harmonious; what obscure, full of light; what unreasonable and incredible to the infidel reader, founded on reasons the most satisfactory and conclusive. Thus the investigations and discoveries in astronomy, geology and history, are all made tributary to the sacred text, nor are these fields exhausted.

The Sheikhs of the region between Jerusalem and Jericho, demand from each person of a party, making an excursion to the Jordan and Dead Sea, from one to two hundred piastres, a sum equal to five or ten dollars, as an *equivalent* to the privilege of robbing you by the way, and for the sum stipulated, you may enjoy their company, and safe conduct. You are expected, however, to furnish them, as a gratuity, the price of a sheep, for their eating on the tour. This compensation may appear to some of our readers rather an exorbitant sum, for the society it secures to the pilgrim. It is not, however, as much as was formerly paid, when money was worth more than at the present day. Maundrell visited the Jordan, on the 30th

March, A. D. 1696. The price then exacted for a similar service, was twelve dollars.

The morning was clear and delightful; and agreeable to previous arrangements, Sheikh Mustapha was at our hotel, with a brother, as a part of our escort, at an early hour. Mustapha is a genuine Bedouin, thirty-five years old, tall and straight, having for an Arab an unusually fine and benevolent countenance, though of rather sad expression.

Pack-horses loaded, and every thing arranged, at nine o'clock, we were all mounted, and ready for our journey. We passed round into the Via Dolorosa, and left the city at St. Stephen's gate. As we descended the Kedron valley, we noticed that the person in charge of the Garden of Gethsemane was in the grounds. We therefore rode directly to its gate, having before made several unsuccessful attempts to get into the enclosure. We now fortunately gained a ready admission. The area is about two hundred feet square, surrounded by a wall ten feet high. There are eight old olive trees in the ground, two or more of them the largest we had any where seen. We measured one of them, some three or four feet from the ground, and found it nineteen feet in circumference. Had the line been placed near the ground, it would have been quite twenty-four feet. To all appearance these trees are from five to eight

hundred years old. Niebuhr was here, one hundred and twelve years before us. He speaks of these very trees, as having "been there in our Saviour's time." That this certainly identifies the *very spot* where the Redeemer often resorted with his disciples, and where at his Father's hand he consented to drink the bitter cup, which was connected with the world's redemption, we cannot certainly say. This much seems to be certain, that from the nature of the grounds, it must evidently very nearly define that place of sacred interest to every pious heart.

After leaving the garden, we pursued the old track of ages toward Bethany. Here, on the sides of Olivet, we were joined by quite a large addition to our Bedouin escort.

As you pass along around the swelling sides of the southern slope of Olivet, you will be tempted to stop, even if you have done it again and again before, at the same point. We were doubtless treading over the very pathway where the compassionate Jesus "beheld the city and wept over it," saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Luke 19: 41. Jerusalem may here be seen from one of the most desirable points for observation.

Turning from the interesting field of vision before us, and proceeding on our journey, in half

an hour we reached Bethany, now a poor village of twenty to thirty small houses. Although the site is depressed much below Olivet, it is on the whole pleasantly situated. Here we had still a good view of the naked wilderness of Judea, which we were about to enter. The valley of the Jordan, a small space of the Dead Sea, and a wide extent of the mountains of Moab beyond, are full in view. This was the "town of Mary and her sister Martha:—Now Jesus loved Martha, and her sister, and Lazarus." Thrice blessed and happy that family circle of all of whom this can be said, because all of them have chosen that good part that shall not be taken away from them!

The village of Bethany is situated on the western side of a very steep hill. On crossing a narrow gorge at its base, we ascended at once on a hill composed of strata of lime-stone rock, even with the surface, in which we particularly noticed both *caves and tombs*. The distance from the site of the village would well correspond to the account given of the place where Lazarus was interred, and over which Jesus wept with his afflicted sisters, as he announced those wondrous words to challenge their confident trust: "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live." Leaving these scenes of peculiar interest, we had before us a long, steep

and rocky descent, where, in many places, the ancient chariot track is seen cut through the ledge, and in about half an hour more we arrived at the bottom of a deep and narrow valley, at the entrance of which is an old ruined Kahn, and near at hand a fine fountain of water, called "the Fountain of the Apostles," because tradition asserts that Jesus and his disciples often resorted thither. As this is the only natural spring of water in the whole route to Jericho, there can be little doubt that it is the spot indicated in "the parable of the good Samaritan," to which he is represented as having conveyed the object of his pity, who had fallen among thieves. Luke 10: 34.

The region on which we had now entered would seem a fit home for the thief and the robber. Our ride on leaving the Kahn was for some distance along a dry water gorge, soon after which all vestiges of fertility disappeared, and such a scene of desolation followed as we have nowhere met. At a few minutes before noon we noticed a Bedouin tent on a distant mountain side. Occasionally we saw the Bedouin with his small flock of black goats, gathering a scanty subsistence from the naked ridges.

At twelve o'clock, M., we stopped to lunch in a narrow valley, where we found a small Nubk-tree, affording us but a poor shade from

the vertical and burning sun. In half an hour we remounted our horses to pursue our journey. We were now in the midst of the wilderness of Judea, "a dry and thirsty land, where no water is," a wilderness of naked and thirsty hills. Soon after leaving our resting-place, we met a long train of Abyssinian pilgrims returning from the Jordan. Some of them were tall and fine featured. At one o'clock, P. M., we were in the midst of wild gorges. Here I noticed some remarkable contortions in the strata of lime-stone rock, which might well arrest the attention of the geologist. Much of our way now lay over "rough," rocky and "crooked paths," and along the verge of deep ravines. Now and then, from some hill-top, we caught a view of the mountains of Moab, east of the Dead Sea. The whole distance from Jerusalem to Jericho is less than twenty miles. To accomplish this journey occupied us from seven to eight hours. We have now conducted our readers over more than half the distance, and fear we have conveyed a very inadequate impression of the region traversed, or of what remains unexplored. The title of our chapter indicates that we have in this excursion a special topic which we would desire here to illustrate—*John in the Wilderness*. We shall, therefore, somewhat change the character of our narrative in what remains. If the reader have the cour-

age to ride with us, as we pursue our way along this old track, travelled by a hundred generations, it will often be with difficulty and danger your horse selects a place to rest his foot. At length we arrive over a rocky mountain ledge, where we must pause and survey the scene.

On your left you look down the deep recesses of a yawning gulf—the Wady Kelt, and you find yourself on the side of a mountain twelve or fifteen hundred feet high, overhanging the valley of the Jordan. Now take your Bible and read the fortieth chapter of Isaiah. You will have little doubt as to what scenery the inspired prophet had in his thoughts when he penned the graphic predictions in the first nine verses of the chapter.

The region over which we have travelled, and amid which we still linger, was doubtless the prototype medium for his inspired annunciations. The whole valley is before you, and what scenes of wonder have been here enacted? Instinctively you trace the high table land of Moab and Ammon, and inquire, Where is the mountain Nebo, to which “Moses went up, from the plains of Moab—to the top of Pisgah that is over against Jericho?” Jebel-es-Salt or Mount Gilead appears conspicuous above the rest; but this would seem too far north to suit the narrative. We must wait the researches of other travellers on these ranges, to select an elevation

that will comport with the sacred record. Our special aim is now to illustrate another subject. If we mistake not, you are treading near the Pulpit of the Baptist, but we must pause still longer to survey the scene.

On our right, at six or eight miles in the distance, is seen the northerly portion of the Dead Sea, that salt, bitter and heavy water, which covers "the cities of the plain;" a warning to wicked communities in every age, "set forth for an example, suffering the vengeance of eternal fire."

In the distance, apparently quite under the mountain ranges of Moab and Ammon, a narrow belt of foliage marks the devious path of the Jordan, and you look down over the place where the Tribes of Israel were convened, and at Joshua's command, the Priests bearing the ark, advanced to the edge of the then full banks of the Jordan; and it came to pass as their feet dipped in its turbid and rapid waters, they retired, and all the people passed over on dry ground. Joshua 3: 14.

There too, at a later day, "Elijah took his mantle and wrapped it together and smote the waters, and they were divided hither and thither," so that he and Elisha passed over on dry ground.

A little further on, no doubt considerably short of the mountain range, Elijah was caught

up to heaven in a chariot of fire, and Elisha "took up the mantle of Elijah, that fell from him, and went back, and stood by the bank of Jordan," "and he took the mantle of Elijah and smote the waters, and said, Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither, and Elisha went over."

In the plain at our feet, a mile north of the foot of the mountain on which we stand, the beautiful "Fountain of Elisha" sends forth its healing streams, which give nearly all there is of fertility and cheerfulness in the wide plain you behold: a fine gushing spring, sending up five or six hundred gallons of water per minute, sparkling from a bed twenty feet wide by thirty feet long, and hurried away in a stream several feet wide, and thence conducted in various directions over the surface of the ground for two miles in extent. "So the waters were healed unto this day, according to the saying of Elisha which he spake." 2 Kings 2: 19.

Near to these western hills once stood Jericho of old, "the city of Palm trees," around which in silent and solemn procession the tribes marched for seven successive days. "And it came to pass, on the seventh day, that they rose early, about the dawning of the day, and compassed the city after the same manner seven times, and the people shouted a great shout, and

the walls fell down flat, so that the people went up into the city, every man straight before him, and they took the city," no vestige of which now remains. The dry trunk of one solitary "Palm Tree" stands in the plain.

And to finish the detail, this plain at our feet embosoms the mouldering ruins of the palaces of "Herod the Great." The foundations of reticulated stone-work, peculiar to the Romans and the Roman period, there seen, perhaps composed a part of his palace, and may well define the site of the Jericho of his time. At the age of three-score and ten, that wretched tyrant, who a few months before, jealous of a rival, "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof," thinking thus to destroy him who was "born King of the Jews," here met the king of terrors, and closed his long career of infamy; "his ruling passion strong in death," and its crowning act, designed for that event. Aware of the hatred which his life had incurred, he resolved that his death should be no theme of a nation's joy, but of universal grief; to this end he assembled the chief men of the land in Jericho, and shut them up in the Hippodrome, giving strict orders to his sister and long associate in crime, Silome, to have them all put to death simultaneous with his own decease.

But this "Wady Kelt," down whose steep

gorges we look with a timid gaze, is probably none other than the bed of the brook Cherith, where the prophet Elijah hid himself, and was miraculously fed by ravens. "And the word of the Lord came unto him, saying, Get thee hence and turn thee eastward, and hide thyself in the brook Cherith, that is before Jordan."

A numerous and busy population occupied this plain, around Jericho, and the region east of the Jordan, at the period that John appeared, and with the courage and zeal of Elijah, announced himself the messenger sent to fulfil the predictions of ancient prophecy: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

The intercourse between this then fertile region and Jerusalem, was no doubt frequent; at the period of the stated feasts it was doubtless often thronged. Here then, on this great "highway" in the wilderness, over this deep gorge, memorable as the refuge of Elijah when he fled from the face of Ahab, and probably also of the spies of Joshua, with this landscape of unequalled interest in view, I behold the Baptist stand and proclaim to the passing throngs, "Repent ye, for the kingdom of heaven is at hand," for I am "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for

our God." You see these devious paths, these deep valleys, these rugged and barren hills, this rough and all but impassable road, over which necessity compels you to wind your way, in your pursuits of life, or attendance on stated religious festivals. They but illustrate the moral difficulties that Messiah's mission of salvation is destined to meet; yet under the mighty hand of Him who is shortly to appear, who is from above, and above all, every valley of difficulty shall be filled, every mountain of opposition shall be made low, "and the crooked shall be made straight, and the rough places plain." Ponder well the message you now hear, and echo the intelligence as you go to your various destinations. "O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" We here quote the marginal rendering of Isaiah, 40: 9, which is more then sustained, we are happy to find, by Lowth and Barnes.

From this singular teacher, in this strange place, the astonished traveller hears with deepest interest, the tidings of the approaching advent of his long expected Messiah. New visions of glory for his nation are awakened in his bosom. He now hopes that the time may have come when the long-cherished expectations of

an earthly kingdom of their Messiah, are about to be realized; when a national "deliverer is to come out of Zion," when he and his nation are to shake from them the hated Roman yoke, and they in turn shall ride, and rule, triumphant over the nations, and a kingdom shall be set up, whose "dominion shall be from sea to sea, and from the river to the ends of the earth." With a beating heart he hastens on his journey, and as he goes, he rehearses the "good tidings" to those he meets, and tells of the wonderful man who, with the spirit of Elijah of old, has arrested his attention in the wilderness.

In all directions the glad news is spread through the land, and the nation, aroused as by a voice from Heaven, hasten to hear for themselves the instructions of the newly-risen prophet: "There went out unto him Jerusalem and all Judea, and all the region round about Jordan." We now ask the sceptic, or the doubting, what place in all Palestine so fitting for the Pulpit of John? What point so perfectly fulfilling ancient prophecy? What theatre so adapted to herald the message, quick, wide, and far through the land?

CHAPTER XXX.

JERICO AND ITS PLAIN.

Early impressions respecting this plain—Its deep depression—Tropical climate—Irrigation—Always a barren desert—Josephus's description—Remarkable sand mounds—Fountain of Elisha—Site of ancient city—Dates the "wild honey"—Food of John the Baptist—Quarantina mountain—Crusaders' tower—Night encampment—Industry of the ladies—Bedouin women—Arab songs—Night annoyances—Source of safety.

It was after three o'clock when we began our difficult descent of the steep and ledgy sides of the mountain, whence we have recently contemplated "John in the Wilderness." In little short of half an hour, we were on the plain at its base. The peculiarities of this remarkable region are, I apprehend, not very generally understood. Our early thoughts and imagination paint a scene of verdure and fruitfulness not unlike those landscapes of beauty everywhere to be met in our own land. We literalize the fine poetry of Watts:

"Sweet fields, beyond the swelling flood,
Stand dressed in living green;
So to the Jews old Canaan stood,
While Jordan rolled between."

The survey of Lieut. Lynch has demonstrated the remarkable fact, that this Ghor of the

Jordan, which is here about ten miles wide, with its adjacent sea, is situated thirteen hundred feet below the Mediterranean, and nearly four thousand below the hills of Judea around Jerusalem.

The breath of winter has never visited this wide and nearly desolate plain. Under these western hills a considerable border of the valley is now, and doubtless has ever been, artificially irrigated from the prolific fountain of Elisha, and other similar springs found a mile or more north of it. As far as this process has been extended, rich fertility has resulted; but beyond this extent, with the exception of a narrow belt on the margin of the Jordan, its valley is but little more inviting than the desert of Arabia; nor does it require "a prophet's ken" to know that such it must have ever been. It necessarily results from the peculiar situation of the valley, exposed in its deep depression to the influence of an almost tropical sun during the whole circuit of the year, and for seven or eight months of it without rain. We have here special reference to that part of the valley extending some twenty miles north from the Dead Sea. Josephus, describing Jericho, says: "The country as far as Jerusalem is desert and stony, but as far as Jordan and Lake Asphaltites, it lies lower indeed, though it be equally desert and barren."

On reaching the foot of the mountain, our attention was arrested by a remarkable mound of earth, bearing a very striking resemblance to the tumulus mound, on which a few weeks before we had stood, on the plains of Marathon, which covers and commemorates the Athenians, who there fell in their victorious battle with the Persians,—and to those other mounds, of a probably much earlier date, situated on the Phrygian shore near the mouth of the Dardanelles, known as the tombs of Achilles and Protesilaus, to which we have already referred.

In the vicinity of this mound there are extensive foundations of buildings, some of them of reticulated stone work, which, beyond all doubt, refers them, as before remarked, to the Roman period, and perhaps indicating the site of the very palace, from which Herod was summoned to his final account.

Turning from these, we proceeded directly north, crossing the deep gorge of the Wady Kelt, soon after which, we again noticed other of those tumulus-like-sand mounds, which led us to conclude that they are all natural formations. If they are artificial, they must be referred to a period anterior to the occupation of the tribes of Israel.

Pursuing our way north, in half an hour we reached the gushing fountain of Elisha, 2 Kings, 2: 19-22. As the city here referred to was

located near, and dependant on the fountain, it would seem to be a legitimate inference that the noxious quality of its waters may have been a recent and providential disturbance of its subterranean sources.

We were now, probably, in the immediate vicinity of Jericho of old, "the City of Palm Trees." Josephus says: "Notwithstanding which, there is a fountain by Jericho that runs very plentifully, and is very fit for watering the ground. It arises near the old city, which Joshua the son of Nane, the general of the Hebrews took, the first of all the cities of the land of Canaan, by right of war." He then goes on to show how the waters were healed by Elisha, and adds: "Accordingly it waters a larger space of ground than any other waters do, and passes along a plain of seventy furlongs long, and twenty broad, (rather exaggerated,) wherein it affords nourishment to those most excellent gardens that are thick set with trees. There are in it many sorts of palm-trees, that are watered by it, different from each other in taste and name: the better sort of them, when they are pressed, yield an excellent kind of honey, not much inferior in sweetness to other kinds of honey." Doubtless the date-bearing palm: though it may provoke a smile of incredulity, that we who have so recently attempted to find the pulpit of the Baptist in the wilder-

ness, have now found his meat on the plain. We will here inquire if we have not indicated to us, with no doubtful significance, the "wild honey" on which John fed in the wilderness. The arguments on which this opinion is founded would make too extensive a discussion for this place. The Biblical scholar need not be told that the Hebrew word *debash*, rendered "honey" by our translators, in our Bibles, has probably much more frequent reference to the honey of dates or dates themselves, than to the honey of bees. After examining the subject with the most reliable authorities, to my mind, the conclusion is irrefragable, that the "wild honey" spoken of, Matt. 3: 3, 4, was no other than *new gathered dates*, a nutritious and wholesome article of food, requiring no culinary art. With this explanation, there was nothing in the diet of the Baptist, at which the infidel need carp or the honest inquirer stumble. This topic is made the subject of a distinct chapter at the close of our volume.

The "Quarantina Mountain," one of the highest of the barren peaks of the wilderness, which overhangs the valley, was now little more than a mile distant from us in the north-west. This desolate place is pointed out by tradition as the spot where our Saviour passed his forty days of fasting and temptation. Matt. 4: 1-12. It is now surmounted by a very small chapel,

and high up in the face of the mountain are many openings or cells, in which, it is said, numerous anchorites formerly dwelt.

After lingering around this interesting place, the prolific waters of which reminded me of our own Lebanon Springs, we turned to the south-east, passing along for some distance on the margin of the little stream that flows away from the fountain. As we proceeded, we noticed evidences of foundations, and numerous pieces of pottery, and other debris, scattered along for a considerable distance, indicating that a very busy multitude once occupied the ground over which we trod.

The waters are soon diverted in various channels for irrigation. The patches of grain were now (January 18) considerably advanced, and every thing wore the impression of a tropical climate. Even the fig-trees, which here, as elsewhere in Palestine, grow very large, retained their leaves, and were green with foliage; a circumstance quite remarkable.

Our muleteers and servants, with our baggage, had proceeded directly to the vicinity of the old Crusaders' Tower, the lonely and hoary sides of which are the prominent object to be seen on the plain. This is the usual camping-ground, and here our tents were pitched for the night. The scene was novel and full of interest to us, for, up to this time in the progress of our jour-

ney, from its being the usual rainy season, we had contrived to sleep within the walls of some sort of a structure of stone, mortar and mud, called a house; but the wretched Bedouin village at hand could hardly make pretensions to compare even with the mud hovels of Egypt.

In close proximity to our tents, our horses and donkeys were carefully secured, as far as within our power, from the hand of the midnight robber, and our baggage placed within, and tied to our tent poles—a precaution which we found it necessary afterwards to adopt at other encampments.

We reached our camp-ground ere the sun was set. The fatigues of eight or nine hours on our horses, gave us, as usual, a keen relish for our dinner, and the promise of a sound night's sleep in our tents. The ladies of our party, with their usual zeal, made diligent search for flowers for their collections; nor did they forget, even in this strange place, to write up their journals for the day.

As the darkness of night drew on, a group of haggard and wretched-looking women, from the village, came to our encampment upon the usual errand of *Bakhshish*, (money,) singing in doleful and discordant notes some of their Arab songs. Our muleteers and Bedouin guards, too, as they lay around on the ground, or sat by a smoking fire, displayed their passion for music, such as

it was; and we had the promise that their talent would be put in requisition for our amusement or annoyance.

This circumstances, amid the stamping of horses, and the talking and music of our Arabs, we laid us down in our tents and slept, first commending ourselves to His mercy and protection "who only maketh us to dwell in safety" in any place.

Ere the night was far advanced, our slumbers were disturbed: the whole plain seemed vocal with the yelping of unnumbered jackals, to which the dogs of the village responded in still louder notes. We slept, however, without anxiety or alarm, and rose at an early hour the following morning, to prepare for our day's excursion to the Jordan and the Dead Sea.

CHAPTER XXXI.

RIDE TO THE JORDAN.

The Castle of Jericho: view from its top—Departure for the Jordan—Cultivated fields—Ruined Sugar Houses—Sugar Cane not now cultivated: originally introduced by the Saracens—Michaud—Desolate appearance of the Plain—View of the Great Hermon—Grotesque appearance of our cavalcade—Negro Slaves: their price: condition—Comparison of Oriental and American slavery—Sand mounds—Calcined Sulphur—A Gazelle—Valley of the Jordan—Arrival on its banks.

THE Castle of Jericho, as it is designated, is an old and massive structure, some forty feet square, by about the same height. It may have stood there a thousand *years*; owing its origin to the Saracens on their subjugation of Palestine. If not, it was the work of the early Crusaders, for it was spoken of more than six hundred years ago by writers of that day as an old tower. Pilgrims of the present day believe it to have been the *house of Zaccheus*—a tradition that dates back three or four hundred years. As the top of it affords a good view of the Plain, we repaired to it for that object directly after

our early breakfast. The view from it, however, by no means equals that from our "Pulpit of John."

Returning from the Castle, at nine o'clock, A. M., we were on our horses ready for our excursion to the JORDAN and DEAD SEA. The day (January 19) gave promise of being very warm, and at mid-day proved fully summer heat. Our course was in an East S. E. direction, and for a short distance over fields which bore evidence of having been recently under cultivation. We noticed what had been observed by Dr. Robinson at a later season, that the roots of the old corn stalks were sending out fresh shoots for a second year's crop!

Doubtless a large part of this upper terrace of the Ghor might be brought under cultivation by a process of irrigation, from the waters of the fountains of Elisha and others north of it. That energetic race, the Saracens, appear to have introduced the culture of Sugar here to a considerable extent. Their ruined sugar-houses, are seen under the hills north of the Quarantina mountain. The culture of the cane has long been discontinued here. It is still grown to a small extent at Sidon, and the vicinity of Beirut, where we frequently saw the fresh-cut cane exposed for sale to the Arabs, who eat it, for its saccharine juice, in much the same way that we have seen the negroes eat it in the West Indies.

No attempt is now made, as we are aware, to produce sugar in Syria or Palestine. It is an interesting fact that the sugar cane had been extensively introduced into Palestine and Syria by the Saracens, long before it was known to the dwellers in Europe. It was not until the period of the first Crusade that Europeans knew practically anything respecting the sugar cane. After the first Crusaders had taken Antioch, A. D. 1099, and subjugated Syria, they commenced their march toward Jerusalem, the grand aim of their vast enterprise. Michaud relates that they commenced this march at the end of the month of May. "The inhabitants of Phœnicia," he says, "had finished their harvest. The Christians found provisions every where, and admired on their passage the rich productions of Asia. In the plains, and on the hills, were oranges, pomegranates, and many other sorts of trees unknown in the West. Among these new productions one plant, the juice of which was sweeter than honey, above all attracted the attention of the pilgrims; this plant was the sugar cane. This plant, now become of such importance in commerce, had been till this time unknown in Europe."

The whole plain, with the exception already made, now presents a scene of desolation. All that it has of cheerfulness is seen in this winter season, for now, the few shrubs which, not un-

like those on the Desert of Arabia, are scattered about, are in full bloom, and we gathered Specimens of them for our collections. At half-past nine o'clock we had an unobstructed view up the Ghor, and the snowy sides and top of the *Great Hermon*, Deut. 3: 9-25, "that goodly mountain, and *Lebanon*" (white) which Moses so much desired to visit, now one hundred and twenty miles in the north from us, burst upon our view, in all the glory of the Alpine monarch, Mont Blanc. Our cavalcade of horses, and retinue of footmen made quite a formidable display, to say nothing of the grotesque appearance of the scene. When in the East it was a subject of joke, and the question was often asked, "What kind of a sensation should we produce in Broadway?" Our two Bedouin sheikhs, *Mustafa* and *Mohammed*, were, of course, in their best costume and full armour, their long lances cutting the air, while mounted on swift Arabian horses, they were occasionally exhibiting to us evolutions of warfare. It was truly a matter of surprise to see them riding at the top of their speed for an onset, and almost in an instant of time turned, and going as fast in another direction. To them we had *ten footmen*, with long guns so carelessly swung over their shoulders, that we regarded their position the greatest danger we had to encounter; two of these were Nubian Negroes, slaves of the Sheikh.

In answer to my inquiries, I was informed that the price paid for a healthy man was a sum equal to about forty dollars. If in them we had an illustration of primitive slavery, so far as relative degradation is taken into the account, it bears no parallel to the institution as it exists in our own country. There the master and slave eat from the same dish, and alike lie down on the hard ground for repose. Apart from the sundering of his rude ties of home, by the ruthless hand of the slave-catcher, the condition of the African has even there been meliorated by the transition from his native jungle. We noticed, while in the East, that the skin of the Ethiopian does not appear to be any special ground for disfavour. An incident occurred while on our way to the Jordan, which I noticed with interest, as shedding some light on this subject. For some cause, one of our Arab footmen had a contention with one of the Nubians. The latter very resolutely vindicated his cause. Even the interference of the old sheikh was alike disregarded by both. While contemplating the scene, and instituting its contrasts with *Slavery* as we had seen it in the West Indies, in South Carolina and other slave districts—fraught with evil to master and slave, as we deem the system to be, it was our conviction at the time, that we would greatly prefer for ourselves, and our children, the condition of slavery

in this land, with all its hazards and contingencies for the future, than that of the Sheikh or his slave with their prospects. We believe that in the worse districts of slavery in this country, they are more elevated in the scale of being, and enjoy vastly more comforts than the Arab. Nor can we leave out of the account that here it has been the occasion of bringing millions of the sons and daughters of Africa in some measure under the light, and multitudes of them to experience the renovating power of the Gospel.

The very presence of the system has been overruled by a wonder-working Providence to awaken in many hearts a deeper sympathy for Africa, and set on foot schemes of benevolent effort in her behalf, which are destined to send back and over that dark continent, that recuperative influence—pure Christianity, which can alone disenthral it. In view of which, we should be slow to arraign the wisdom of that Providence which permitted the introduction of the system, destined soon to fade away before the law of Love—unless it shall gather up strength for further endurance for a time, under the excitements of angry denunciation that are occasionally too rife in our country.

I hope I may be pardoned this long episode, and allowed to return to my narrative. At considerable distance from the Jordan, we

dropped down into a lower and sandy plain, in which are numerous perpendicular sand mounds or tables, ten to fifteen feet in height, from which our Arabs procured for us specimens of calcined sulphur, apparently very pure. At a later hour, and some miles nearer to the Dead Sea, we gathered flowers so strongly impregnated with sulphur, we could not for a time retain them in our collections. During our whole ride, we saw but a single animal—a Gazelle, whose spectre-like form flew from us on the wings of lightning, and was quickly lost from our view and pursuit.

A ride of two hours from Jericho brought us to the margin of a third or lower valley. Here the Jordan flows in a depressed plain, varying from a few hundred feet to a quarter of a mile in width. This is more or less covered with high shrubs, canebrake and several varieties of trees, of moderate size. It appears from Josephus that the Palm was anciently found here. As that tree flourishes best in the vicinity of water, the margin of the river would be congenial to the habits of the tribe, and to them, and those planted along the water-courses of the prolific fountains at and near Jericho, it has been with great propriety supposed the psalmist has reference in his description of the godly man, Ps. 1: 3, "he shall be like a tree planted by the rivers of water." See, also, Ps. 92: 12.

Arrived at the Jordan we experienced a surprise, common probably to travellers, at finding a turbid stream but sixty-five to seventy feet wide, flowing with a rapid current between banks twelve to twenty feet high on the western side, and considerably lower on the eastern shore. That no change in the character of the river has occurred in the process of ages seems very obvious. Maundrell was here on the thirtieth of March, A. D. 1696. "The river," he says, "was six feet below its banks, and twenty yards wide. The water was very turbid, and the current too rapid to be swam against." From the narrative of Lt. Lynch, it would appear that in its course from Tiberias, it varies from seventy feet to seventy yards in width, being in some places broad and very shallow. Here, at eleven o'clock, A. M., we dismounted on the margin of *the river*, associated with our earliest impressions of Bible story, where miraculous interposition stayed its rapid torrent, to afford a safe and dry passage to God's chosen tribes of old, Josh. 3: 16, 17: "Then Judah was his sanctuary, and Israel his dominion. The sea saw it and fled: Jordan was driven back. What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back?" Ps. 114.

CHAPTER XXXII.

THE RIVER JORDAN.

Traditional places where John baptized—Custom of modern pilgrims—Perils attending—A staff from the banks of Jordan—Crossing-place of the tribes of old—River never overflows—Dr. Robinson's view—Explorations of Lt. Lynch—Facts ascertained—Rapid descent—Obvious inference.

IN the account of our "Ride to the Jordan," we have referred to the fact, that in this southern portion of its valley, embracing less than one-half the distance from the Dead Sea to Tiberias, there may properly be said to be *three terraces*: the narrow plain into which the river flows, covered more or less with trees, shrubs and vegetation; then a wider, higher, and sandy level, destitute of vegetation, and filled with conical sand-mounds; beyond this, and still more elevated, that extended and barren region, a portion of which around Jericho, of greater or less extent, in different ages, has been brought under cultivation by irrigation. We have also inferred from its deep depression, and consequent tropical climate, that this has ever been

the character of the Ghor. Another obvious inference, on looking at the scene, seems to be that the region of the Jordan never was occupied by villages. To this feature we may hereafter have occasion to refer.

At the commencement of our pilgrimage in Palestine, I had carefully collated the various portions of Scripture having reference to particular incidents and localities, to be read on the ground of occurrence, and here as usual, we read those portions relating to the Jordan, for we had found, however invaluable, our guide-books, and especially the "Biblical Researches" of our friends and countrymen, yet the BIBLE in Palestine, is emphatically the best companion for the traveller.

The sects of Christian pilgrims are not perfectly agreed as to the exact traditional spot where our Saviour was baptized by John. The distance between the two fixed upon is but short, and to one or the other they repair in great numbers at the annual recurrence of Holy Week. Here they enter the stream, and submerge their bodies three times below the surface, repeating at each time the name of the Holy Trinity, or that of one of the sacred persons. From the rapidity of the current of the river, this is always attended with peril, and some one or more are generally drowned every year. This bathing in the sacred stream performed,

they secure from it a small quantity of the water, and a staff from the trees along its banks.

The staff and the water, in like manner we procured, and conveyed safely over other continents to our own home,—mementos of our interesting visit there. Whether we had reached the exact point where the *Tribes* passed over in long processions into the land of their promised and desired rest, was veiled from us. No stones of memorial now stand in the midst of Jordan to mark the spot “where the feet of the Priests which bare the ark of the covenant stood,” or if they do, they are hid beneath the rushing torrent from mortal gaze.

“For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua; and the people hastened and passed over. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests’ feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all its banks, as they did before.” Joshua, 4: 10, 18.

In this miraculous passage of the Israelites over Jordan, it was not so much the *width* of the stream, as its *rapidity* which gave to

this stay of its waters its most striking impression. Nor was it a mere local effect, for "the waters which came down from above stood and rose up upon an heap, very far from the city of Adan, that is beside Zaretan," which place appears to have been nigh to Beth Shen, a distance of thirty-five to forty miles.

Here a question of considerable interest to the Biblical student and Sabbath school teacher arises: *Had the Jordan anciently an annual overflow?* That no such event now occurs is quite certain. Neither drift-wood nor deposit are there. The climate in the valley is probably warmer than much of Northern Egypt; and did the Jordan, to any extent, like the Nile, overflow its banks, a like prolific result would follow. To our early habits of thought, founded on Josh. 3: 15, "For Jordan overfloweth all his banks all the time of harvest," and the passage before quoted, it may appear a bold proposition to call in question the correctness of the rendering. The harvest here in the valley occurs in April—nearly two months subsequent to the rainy season—and the flood in the Jordan at this season is the result of the melting snows on Anti-Lebanon. The difficulty of reconciling the text with the facts as they are found, could not fail to attract the attention of Dr. Robinson, on his brief visit here thirteen years before; and with his usual acuteness and accuracy, he sug-

gests several ways of reconciling the apparent discrepancy. He remarks:

“It is indeed generally assumed that the Jordan of old, somewhat like the Nile, regularly overflowed its banks in the spring, covering with its waters the whole of the lower valley, and perhaps sometimes large tracts of the broad Ghor itself. It seems, however, to be generally admitted that no such extensive inundation takes place at the present day, and it is therefore supposed that some change must have taken place, either because the channel has been worn deeper than formerly, or because the waters have been diminished or diverted. The sole accounts we have of the annual increase of its waters are found in the earlier Scripture history of the Israelites, where, according to the English version, Jordan is said to “overflow its banks” in the first month, or all the time of harvest; but the original *Hebrew* expresses in these passages nothing more than that the Jordan was full or filled up to all its banks, meaning the banks of its channel, or was brim full; the same sense is given by the Septuagint and Vulgate.” Bib. R., vol. 2, p. 261.

At the period of Dr. R.’s visit to the Jordan, no traveller in modern times had traversed the whole extent of the Ghor, or attempted to navigate its river; and many interesting facts since ascertained were not accurately known.

In April, 1848, Lt. Lynch, of the American Navy, with his exploring party, launched their boats on TIBERIAS, from which they entered the Jordan and descended it to the DEAD SEA, which they subsequently explored. From the published narrative many interesting facts may be gathered: 1st, the distance from Tiberias to the Dead Sea, in a direct line is sixty miles; 2nd, from the sinuous course of the Jordan, it was found by Lt. Lynch to be more than two hundred miles long, varying in width from seventy feet to seventy yards; 3rd, another very important and interesting fact gathered from the narrative is, that all these windings of the river are confined within a *longitude of four miles!!* At the end of one of the eight days of his voyage down the river he says, "the course of the river formed a never-ending series of serpentine curves," and again, "the course of the river varied to-day from N. E. by N. and N. N. W. to South; the true course from the place of departure this morning to our present camp, was S. S. W." 4th. Another fact which we gather, and to which we ask special attention is, that the current of the river amid all these contortions will average from four to five miles the hour. Lt. Lynch speaks of "plunging down twenty-seven threatening rapids, besides a great many lesser." These facts will not appear strange, when we take into the account the very

great descent which the river makes in its passage from Tiberias to the Dead Sea. In our article on "Jericho and its Plain," we have referred to the remarkable fact, that the Dead Sea is ascertained to be depressed about thirteen hundred feet below the Mediterranean."

It has been suggested that there may be some exaggeration in the statements of Lt. Lynch. I have, however, particularly interrogated a very intelligent and entirely reliable Armenian, a native of Bethlehem, who accompanied Lt. Lynch in his "Expedition down the Jordan," and who fully corroborates his statements in regard to its sinuous course and rapid descent.

Lt. Lynch has not informed us of the relative height of Tiberias, but from my own observations when there, and judging also from the plain of Esdraelon which reaches down nearly to the Jordan, and is at a moderate elevation only above the Mediterranean, I think it safe to infer that Tiberias is not *below* that sea.¹ We have here presented the remarkable fact of a descent of twelve to thirteen hundred feet in the short distance of sixty miles, in fact the principal part of it occurs in the last forty miles. It is a well-ascertained fact in physical science, that a descent of three inches per mile, in a smooth straight

¹ Since the above was written, I have learned from German authority that Tiberias is eighty-four feet *below* the Mediterranean.

channel, gives a velocity of about three miles an hour. The Ganges, at eighteen hundred miles from its mouth, is only eight hundred feet above the level of the sea.

In view of these facts, a very important suggestion occurs in regard to the question *whether the Jordan did ever, to any extent, overflow its banks*. Assuming an annual overflow, the main current at such times would pass off in a *direct line*, and with an accelerated current, equal probably to nine or twelve miles the hour. Now, in view of the soil in this *lower plain*, can it be doubted, if such were the fact, that the river would very quickly, if not in the very first season, make a direct channel? Yet I do not find a single instance named in the narrative of Lt. Lynch, of the least indication of such an occurrence in all the abrupt and remarkable windings of the river in its whole extent. To me it does appear, as at present viewed, to settle conclusively that the Jordan never did, to any extent, overflow its banks, and that a more correct rendering of the text would have been, as suggested by Dr. Robinson, "full banks."

Standing over this interesting stream, our curiosity would have been gratified had some land-marks designated the places where the Tribes, or Elijah and Elisha, at a later day, crossed; or that spot of still deeper interest to

the Christian, where the Baptist carried forward his reforming and preparatory mission. It was sufficient to know that this immediate vicinity was the theatre of those events. But a greater than Joshua, Elijah or John has been here, the true JOSHUA of the true Israel. "He will save" his chosen tribes in every age, saying to them, "when thou passest through the waters I will be with thee; and through the rivers they shall not overflow thee."—Isaiah, 43: 2. Of him the Baptist testified, "of his fulness have all we received, and grace for grace. For the Law was given by Moses, but grace and truth came by Jesus Christ."

CHAPTER XXXIII.

JOHN AT THE JORDAN.

Evils of sectarian strife deplored—Occasion of the subject engaging attention—Considered on Scripture localities—John's aim in repairing to the Jordan—Oriental Manners and Customs indicate pouring of water as the original mode of Baptism—Places designated where John preached and Baptized—The Wilderness—The River Jordan—Bethabara—Enon—Period of John's labours—Peculiarity of his character—Remarkable character of the Jordan Valley—No villages on its banks—Stream turbid, rapid and dangerous—Fountain of Elisha—Bethabara—Enon—Place of springs of water—A resting-place for travellers—Its probable locality.

THE title of our chapter may seem to indicate to the reader the apprehension that we are about to enter upon a field more legitimately in the keeping of the theologian and the polemic. We trust, however, it is unnecessary, on various considerations, for us to disclaim such a purpose in regard to the suggestions we are about to make.

Sectarian strife we desire ever to avoid. If there be those favoured spots on earth's surface, where its fountains can be effectually dried up,

they are reached on those distant shores where Paganism, Mohammedanism, or the forms of corrupted Christianity, perhaps equally fatal, prevail. How affecting to a heart, at all under the sway of the love of Christ, there to witness whole nations of men wrapt in the cold mantle of moral death, and to feel the sad conviction that entire generations are destined to sink into its gloomy night, ere the alone adequate relief will be brought to their rescue. If we may be allowed to obtrude our own impression, we can say, that often, while travelling along the shores of Western Asia, have we cast our eyes and sent our thoughts westward, toward this land of privilege, such as the sun nowhere else shines upon; while the exclamation has broken from our lips: "Oh that ministers and people there could witness, for one brief hour, these desolations! How would the view impress upon them a sense of their own responsibility? How would the minister preach, and the hearer pray and act? Would that we had a trumpet tongue, that could send its notes beyond the rocky mountains! Ephraim should be constrained no longer to envy Judah, nor Judah to vex Ephraim. Shame on that waste of moral power of the church in her contentions about the *mint*, the *Annis* and the *Cummin*." Long since might the world have been converted, but for these baleful influences within her pale.

It is with no desire to kindle or perpetuate such a spirit that we sit down to the consideration of our topic. It is more than probable that our thoughts would not have been specially interested or directed to this subject, had it not been for the attitude of sectarian intolerance assumed by a portion of our brethren of the Baptist denomination, in regard to our excellent version of the Holy Bible, at the very period of our visit to Palestine, which was the occasion of bringing the subject particularly to our consideration in the progress of our travels.

Our simple aim is to elicit truth: most heartily shall we rejoice if our humble contributions shall aid others in its search in this or any other relation, who may not have enjoyed some of the advantages that have mercifully fallen to our lot while visiting the principal places in Palestine of Scriptural interest—that land where Christianity and its symbols had their birth; where, with the Bible open before us, we had the advantage of examining, on the very ground of their occurrence, those narrated incidents which have special reference to the ordinance of baptism in apostolic days.

There seems to have gathered over the minds of very many of the readers of our English Bibles an impression, so early imbibed as to be to them almost innate, that the chief object, the grand design of the Baptist, in repairing to the

Jordan, was, that he might there immerse his disciples *beneath* its waters. From our personal inspection of the scene, we believe such an impression entirely erroneous; and we cherish none other than the kindest feeling towards our Baptist brethren, when we add, that we are well persuaded that there are thousands, now within the pale of that denomination, who would not have been there had they known the physical difficulties which invalidate a belief in their exclusive dogma on Scriptural localities.

While it is obvious that "John's baptism" was not Christian baptism, Acts 19: 5; yet, in the mode of its administration, it may have an important relation to it. We shall not undertake to prove the *exact mode* of administration which John practiced. This we are not called to do, especially as we read, Heb. 9: 10, that there were "divers washings," *Diaphorais Baptismois*; different or various baptisms, as it is in the original—under the old dispensation, one of which, as is clearly seen in the context, v. 13, was the ashes "of a red heifer mingled with clean water, sprinkling the unclean." Numbers 19: 17. Whether the act was performed by sprinkling or affusion, whether the subject stood erect, or kneeled, was ankle-deep in water, or upon a parched desert, we cannot believe was very essential. As practiced by John, the rite could imply but little more

than the emphatic reliance of the party on the divinely-authorized announcements of the prophet, touching the immediate approach of Messiah, and a life conformable to such expectation.

From our personal knowledge of Oriental manners and customs, which we believe to have come down from the earliest times to the present day, mainly unchanged, if we felt in conscience bound to literal conformity to the manner in which the two positive institutions of the Gospel, Baptism and the Lord's Supper, were administered at their origin, we should feel also bound to disown, if not excommunicate, the whole visible Church, not excepting even our Baptist brethren, as unwarrantable innovators, and establish in our humble and isolated self, a communion on the apostolic basis. In regard to Baptism, there are many considerations to induce the belief, that pouring water on the subject, was the original manner. We see that indicated in present customs of drinking and washing. It was amusing to view an Arab hold a small water skin or jar above, and pour water from it in a small stream into his mouth. "I will *pour* water upon him that is thirsty and floods upon the dry ground: I will *pour* my Spirit upon thy seed and my blessing upon thy offspring." Isaiah 44: 3. The children of believers seem to be included in this covenant and promise. In washing the hands, it is still the

duty of an upper servant to pour water on the hands of the master. We find, II Kings 3: 11, Elisha "poured water on the hands of Elijah," in the relation of an upper servant. So we doubt not it was with Abraham and his mysterious guests. Gen. 18: 4; and also in Luke 11: 38, and other similar cases. In the manner, too, of sitting and eating, we find our innovations from the primitive customs equally great, and which to an Oriental are very barbarian.

We shall be prepared to form a more correct estimate of John at the Jordan, if we first review his labour there, in connection with the scriptural intimations of him at other localities. There are mainly four places specially designated, where he baptized: the Wilderness of Judea, at the River Jordan, Bethabara, and Enon. If the materials for an illustration of our subject are not abundant, we believe they significantly speak the same language.

The Wilderness of Judea is a region well ascertained. Its characteristics are alike remarkable and unchanged since the day that David was a fugitive from the hands of Saul amid its wastes. We are accustomed to associate the idea of a dense, untrodden forest with the term *Wilderness*; and probably very many, if not a large proportion of Bible readers, have associated in their thoughts such an imaginary region, when they read the accounts of John as we find

them narrated in the Gospel. Nothing could be more unlike the reality. David has graphically described it in the sixty-third Psalm: "a dry and thirsty land, where no water is." The beauty of this Psalm can only be fully appreciated when we transport ourselves into the place and circumstances in which it was composed. Josephus, a few years subsequent to the period of John, incidentally describing this region, says of Jericho:—"It is situated in a plain; but a naked and barren mountain of very great length hangs over it, which extends to the land about Sythopolis (Bethshan) northward, but as far as the country of Sodom and the utmost limits of the lake Asphaltites southward. This mountain is all of it very *uneven* and *uninhabited*, by reason of its barrenness." And again: "The country as far as Jerusalem is desert and stony; but that as far as Jordan and the lake Asphaltites lies lower, indeed, though it be equally desert and barren."—*B. W. Ch.* 8.

We well remember our astonishment when our eyes first took in this extended landscape from the top of the Mount of Olives. To some of its remarkable features we have called the attention of our readers in our previous chapter on "John in the Wilderness."

The region assumes, as we have seen, this naked and desolate character soon after you leave Bethany. Much of it is too barren even

to produce that little shrub, which the Arabs term *Bellan*, and which generally abounds on the most sterile spots in Syria and Palestine; in our travelling notes we put it down as an unusual phenomenon, when we occasionally saw it in this Wilderness. We must here stop to remark, that there are the most satisfactory reasons for believing, that this little bush is the very article to which our Saviour referred, Matt. 6: 30, "the grass of the field, which to-day is, and to-morrow is cast into the oven." It is a heath-like, thorny bush, growing in small bunches, and from eight to fifteen inches in height. As of old, it constitutes an important article of fuel; it is gathered and brought into Jerusalem in large masses, on the backs of donkeys; literally, agreeable to the description, it is "to-day in the field, and to-morrow cast into the oven." In the winter season, when we saw it, it was "*clothed*" with a small leaf, and we observed with no little interest, that it also had a minute yellow flower, which it required the aid of our microscope glass well to examine. We have in our cabinet good specimens of this grass, some of which we rescued from the flames of the baker's oven, while we were in Jerusalem, that we might exhibit it to our friends; and we may well pause, in this digression from our main design, to admire the simple, and yet affecting lesson which it was used to impress. One other

thought it forcibly awakened,—we had little doubt that it was of this flexible thorn bush that the *crown of thorns* was platted, which deriding and cruel hands once placed upon the Redeemer's brow.

The wisdom that guided John to the selection of this strange place to commence his public ministry is capable of the most perfect vindication; securing in the best way the ends designed, and fulfilling prophetic predictions.

John doubtless posted himself on this great highway or thoroughfare leading from Jerusalem to Jericho, and there, as a wayside preacher, made his announcements to the passing throng; who, especially at the seasons of the festivals, frequented the ancient highway in the Wilderness. But our present object is not to vindicate the wisdom which guided John in the selection of the Wilderness to proclaim his mighty theme, but to direct our thoughts to the locality, and to the fact, that there he performed the rite of Baptism. As soon as he began to gain disciples, he began to baptize them. "John did baptize in the Wilderness, and preached the baptism of repentance for the remission of sins." Mark 1: 4.

Mark seems to have placed this explicit declaration in the beginning of his Gospel; and who may presume to deny that one clear and explicit statement of a fact, or a doctrine

contained in the inspired record, is not as good as a hundred, especially when such statement does not conflict with other statements on the same topic? or who shall dare to explain away the clear statement of an Evangelist, to accommodate a dogma of sectarianism?

No man that has ever surveyed this Wilderness will assume that baptism by immersion was possible in that "dry and thirsty land." The topography of the region utterly forbids it. If administered by sprinkling or affusion, the water-skin of the traveller would afford an ample supply for a season; but ere long the place became too strait. On this highway in the Wilderness there was no adequate room for the gathering crowds who, aroused by the announcements of the Baptist, so congenial to the expectation of the times, from Jerusalem and all Judea were flocking to his ministry.

Here, amid these naked and thirsty hills, there is no shade from the scorching sun, unless it be the shadow of a great rock in a weary land; no cool spring of water to supply the exhausted sack of the lingering crowds who waited on the instructions of the prophet.

The ends of wilderness preaching had, in fact, been attained, and the Baptist was necessitated to look around for another field to carry forward the reformation so auspiciously begun.

We have no definite information respecting

the season when John entered upon his public ministry in the Wilderness, or of the length of time he was there occupied. This much we do know, however,—his announcements thrilled the nation with the most exciting expectations in regard to their long-expected Messiah; and multitudes, from all parts of the land, hastened to hear his instructions. “And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”

There are valid reasons for believing in the generally-received tradition, that it was to one of the fords of the Jordan, some two hours distant from Jericho, that John repaired on leaving the Wilderness. The point selected seems to have been, if not the very place, at least in the immediate proximity of the place, where of old the tribes of Israel had crossed the rapid stream, dry shod, while the ark of the Covenant, with the priests that bare it, rested securely on its uncovered channel.

That on leaving the Wilderness, John should have repaired to another *leading thoroughfare* of the land, entirely accords with the genius of his character and habits. He mingled not in the usual and common conditions of society around him. We never hear of him in city or village. “He came neither eating bread nor drinking wine.” In these respects, his conduct appeared

to some so eccentric, that they said "He hath a devil." Luke, 7: 33. This view of his habits is, in fact, the only rational way of accounting for his labours in so remarkable a place as that portion of the Jordan valley to which he repaired.

The topographical features of this valley are even more remarkable than those of the Wilderness of Judea. Its description has been the subject of a previous chapter. During full seven of the warmest months of the year, *not a drop of rain falls* upon its surface. Such being the facts, with the exception of a narrow belt on the margin of the river, and the region immediately around Jericho, this whole valley has been a *desert* since the day "the Lord overthrew the cities of the plain, and all the inhabitants of the cities, and that which grew upon the ground." Gen. 19: 25. Such is this portion of the Jordan valley.

In view of this scene, a variety of considerations have impressed us as *difficulties* in the way of the Baptist theory of immersion. There is little probability that any village occupied this region of the river, where the conveniences for a change of raiment could have been procured for the converts, and we may well doubt if one in a thousand of those who waited on John's ministry carried with them such a change. The nature of the *valley*, the records of the *Bible*, the state-

ments of *Josephus* and the testimony of *tradition*, all confirm the view that it was merely to a ford of the Jordan, and not a village on its banks, that John repaired.

We find that the tribes of Israel, after crossing the Jordan, proceeded immediately to "Gilgal, on the east border of Jericho," Josh. 4: 19, which place, *Josephus* says, was fifty stadia (six and a half miles) from the Jordan, and ten stadia from Jericho; being in exact agreement with the region as we now find it, within the reach of artificial irrigation from the fine fountains of Elisha and Duk, to which we have before referred as at Jericho. The remarkable descent of the Jordan, and the consequent rapidity of the stream, are facts beyond dispute, in which travellers in every age have agreed. To these facts, and some of the results involved, we have claimed the consideration of our readers in our previous chapter. We will only add to what has already been adduced in that relation, that the lower portion of the Jordan is by far less sinuous in its course than it is in its more central parts, and the rush of its waters therefore is less obstructed.

To us, after looking over the region, it has appeared entirely inexplicable, why John did not repair to the clear and prolific Fountain of Elisha, rather than to the *turbid*, *rapid*, and *dangerous* Jordan, if the immersion of his disciples

had been one of his chief objects in resorting to its banks. This fountain of Elisha, II Kings, 2: 19, was in close proximity to Jericho, and we have the authority of Josephus, that pools and swimming baths existed there at the period in question. We are informed by him that the young High Priest Aristobulus, the last of the Asmon-eans, was here drowned in one of the swimming-baths, at the instigation of Herod the Great. The popularity of John at this period, would, doubtless, have secured for him a ready access to these quiet and pure waters, where the conveniences for a change of raiment were at hand, if the form of administering the rite by him had made it necessary.

We have, in fact, not the remotest intimation in the Bible, that those who were baptized by John, or subsequently by the apostles, had any occasion for a change of raiment in consequence.

Judging from analogy, as well as from Scripture record, the excitement consequent upon the preaching of John, was brief in its duration; but in that brief period multitudes rushed to hear his message, and received his baptism. "He was a burning and a shining light, and ye were willing for a season to rejoice in his light." John, 5: 35.

By immersion, we do not believe it possible that John could have administered the rite of baptism to the great number who thronged around him at the Jordan. It may not be out

of place to put down a calculation that we made, in this view of the question. It is not necessary and we do not presume to approximate very near to the full numbers. We will, however, assume, that the very low number of one hundred and twenty persons, each day, for the time, received the rite at the hand of John. Now, if our Baptist brethren are *just right* in the form of leading their disciples into the water, and plunging them, one by one, beneath it, we conceive that four minutes for each person so baptized, would be as little time as can be allotted for the service, in the rapid and dangerous waters of the Jordan. We have, then, *eight hours* of each day for John to be in the water engaged in this service, for we have no intimation that he delegated it to others. But we are warranted, from the Gospel narratives, in believing that more than thrice the number indicated were often daily baptized by John. "Then said he to the *multitudes* that came forth to be baptized of him," etc. Luke, 3: 7. We shall leave it to others to judge whether any mortal man would have strength for such a service; to say nothing about the time it required, or the perils of the river. The custom, so full of danger, and so often fatal, of modern pilgrims at the Jordan, is just in keeping with their other superstitious practices, and will not be cited by our Baptist friends to sustain their views.

It has been the function of superstition and

formalism, in every age, to add to the simple and significant rites of the Gospel, saying, with Peter: "Lord, not my feet only, but my hands and my head." How long John remained in the vicinity of the Jordan, we do not know; certain it is, our Saviour seems to attach much the most importance to his Wilderness labours. "What went ye out into the Wilderness to see?" Matt. 11: 7.

We come now to John at *Bethabara*. This "house of passage" *beyond Jordan*, would seem to have been a khan, or resting-place for travellers, somewhere in the valley, between the Jordan and the hills of Moab, that borders it on the east. It is referred to twice, as *beyond Jordan*, and it is for others to prove that there was water to immerse the followers of John. Some critics, however, say it should have been Bethany—"a place of dates." We will only remark, that if they are correct in this, it does not affect the statement, but it may go to confirm a suggestion, which we have elsewhere made, that the "wild honey," which was the food of John, and dates are identical.

We next hear of John at *Ænon*. "And John also was baptizing at *Ænon*, near to Salim, because there was much water there." John, 3: 23. Concerning this "place of a fountain or spring of water," nothing very definite is known. We made particular inquiries of the Rev. Mr.

Nicolayson, who had resided twenty-five years in Jerusalem, concerning the place. His information went to confirm the general opinion that it was a location in the hilly region south of the Gilboa range, where there were springs of water, as the name implies; probably on one of the roads or thoroughfares leading from Samaria or Nablous to the Jordan, and a convenient watering-place for the traveller. Any one who has visited the East, knows how universally such places are selected as points for resting. Here John, doubtless, met and taught a passing or gathering auditory, and administered the rite of baptism. From the fact that Ænon was near to Salim, it would seem to have been on the route from Nablous to the Jordan, the ancient Salim or Shalem, Gen. 33: 18, as it has been identified by Dr. Robinson, was about three miles east from "Jacob's well." We saw distinctly the present little village which marks the place, when we were at Mount Gerizim. It is memorable as the spot where Jacob pitched his tent when he came from Padanaram.

This region has many springs of water. To us it appears quite remarkable that any one can impartially view these scenes of John's labours, without seeing abundant reasons for doubting the infallibility of the Baptist dogma. Our brief view of its topographical features, can convey but a very inadequate impression of their reality.

CHAPTER XXXIV.

THE DEAD SEA.

Departure from the Jordan—Thoughts of home—Ride to the Dead Sea—Region of desolation—Arrival at northern shore of sea—Gloomy scene—Lunch on its shore—Water clear, salt and bitter—Extent of the lake—Western hills—Moab—Lt. Lynch's survey—No bitumen at the present day—Rapid process of Evaporation—Waters of Jordan absorbed.

AFTER lingering on the banks of the Jordan three-quarters of an hour, we remounted our horses. We had now reached, in the plan of our travels, our farthest Eastern destination, and were nearly eight thousand miles from home—"sweet home." A desert was yet to be crossed, and other continents and seas traversed, before we even reached that wide ocean that intervened; yet distance and surrounding scenes of gloom and desolation seemed to clothe with new charms home's attractions, that even here waked up emotions of delight at the suggestion, as we slowly turned our backs upon the river, that thenceforward our destination was to be *Westward and homeward.*

We now proceeded on our way to the *Dead Sea*, diverging somewhat to the west of the path of the river, which enters the sea considerably inclined to the eastern mountains. Our track was over a region of utter desolation. Much of the ground was thinly covered with a white incrustation, which, on tasting, we found to be a nitrous deposit, doubtless caused by the precipitation of the saline ingredients, which combine with the atmosphere while passing over the Dead Sea in times of sirocco storms. A ride of an hour and a quarter, under a burning sun, brought us to the northern shore of that strange sea, whose heavy waters cover, as well as commemorate the dire catastrophe of "the cities of the plain." We opened our Bibles, and read in the nineteenth chapter of Genesis the account of the destruction of Sodom and Gomorrah, and the cities about them, "condemned with an overthrow, making them an ensample unto those that after should live ungodly," II Peter, 2: 6. We were affectingly admonished of that sorer ruin which impends those thousands who, in their own highly-favoured land, truly exalted to heaven in their privileges, yet live and die in the neglect of the glorious Gospel. Sodom and Gomorrah shall rise up in the judgment and condemn them. Our prayer was here raised that we and ours, to the latest times, might heed this note of

warning. When shall the church arise from her apathy, and hasten the lingerers around her pale, saying in the language of heaven's impurity: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

Here, at one o'clock, P. M., we dismounted from our horses, and, spreading our cloth on the sandy shore, ate our lunch. Immediately before us a narrow plain extended seven or eight hundred feet into the sea. It is spread out in its southern extremity, and was covered with a mass of unhewn stones, which at some early period may have composed an edifice. A gloomy silence reigned over the scene. Not a living thing was to be seen in or out of the water, and its heavy volume lay like a molten sea before us. The gravity of the water is very great, and probably exceeds any other. It holds in solution a large quantity of chloride of calcium, magnesium and sodium, beside other properties. To the taste it is very salt, bitter and nauseous. The water was so remarkably clear and transparent, that one might well be tempted to suppose its taste as delicious to a thirsty traveller as its aspect was beautiful to behold. On scooping up my hand full, and taking a respectable quantity of it into my mouth, all such impressions were quickly dissipated. The sensation on the skin, too, is

particularly stinging and unpleasant. This had to be endured till I found fresh water for washing at Jericho.

The Dead Sea is forty miles in length, from north to south, its average width being ten to twelve miles. We had a fine view down a large part of its extent, as the atmosphere was perfectly clear. The higher ridges of the peninsula, which, from the eastern shore, projects into it, some thirty miles distant, appeared like two men-of-war anchored in the midst of the sea. The high and frowning ridges which border it on the west are barren and desolate, the western hills being about fifteen hundred feet high, while the mountains of Moab and Ammon on the east, riseless precipitously two thousand to twenty-five hundred feet high.

Drs. Robinson and Smith explored the southern and western shores, and Lt. Lynch and his party sounded the sea in its whole extent, from which it is ascertained that this northern portion of it is deep, corresponding somewhat with the height of the western hills, while at its southern extremity the waters are very shallow. In his narrative he remarks: "The inference from the Bible that this entire chasm was a plain sunk and overwhelmed by the wrath of God, seems to be sustained by the extraordinary character of our soundings. The bottom of this sea consists of two submerged plains, an elevated and a

depressed one, the first averaging thirteen, the latter thirteen hundred feet below the surface. Through the northern and largest and deepest one, in a line corresponding with the bed of the Jordan, is a ravine which again seems to correspond with the Wady el Jeib, or a ravine within a ravine."

We had no inducements to prosecute our journey in this region further. While exploring the southern extremity of the sea, and in close proximity to the salt mountains of Usdum, Lt. Lynch came upon a remarkable "pillar of salt," which he thus describes: "Soon after, to our astonishment, we saw on the eastern side of Usdum, one-third the distance from its northern extremity, a lofty round pillar standing apparently detached from the general mass, at the head of a deep, narrow and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud, incrustated with salt, and a short distance from the water covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front, and pyramidal behind. The upper or rounded part is forty feet high, resting on a kind of oval pedestal from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire

mass of crystallization. A prop or buttress connects it with the mountain behind, and the whole is covered with debris of a light stone colour."

On all the old maps that I have met, not excepting those published by the American Sunday School Union, the Jordan and Dead Sea, as well as some other localities, are very erroneously exhibited. "The Cerographic Bible Atlas of S. E. Morse," and the Rev. O. B. Bidwell's large "Missionary Map of Western Asia," as well as recent publications of the American Sunday School Union, are compiled from Dr. Robinson's map, and other reliable authorities; and on them they are more correctly delineated.

We made search around the shores for bitumen, but found none. It is rarely seen on this northern extremity of the lake. We found specimens of a black fetid limestone, strongly impregnated with sulphur. This stone is procured here, and used at Jerusalem for ornamental cups and vases which are sold to the pilgrims, and where we afterwards procured them wrought with considerable skill.

We noticed driftwood on the shore, some of it deposited high up in time of sirocco storms. A taste of the water will quickly convince one that no living thing can exist beneath its surface. It has been said that birds do not fly around or over the sea. That is doubtless a mistake,

although we saw none. As the sea has no visible outlet, and the Jordan pours its unceasing volume into it, the inquiry is often made, what becomes of the water? The rapid processes of evaporation in this deep and heated chasm, is doubtless the true solution. Corking up with care a quart bottle of the water, that we might allow our friends personally to test its qualities, we remounted our horses at half-past two o'clock, P. M., and returned to our encampment at Jericho, which we reached at half-past four o'clock, and remained for the night; from which place indications of an impending storm hastened our departure for Jerusalem, on the following morning, by the same route we have before described in our journey to Jericho.

CHAPTER XXXV.

BETHLEHEM.

Return from the Jordan—Continued walks about Zion—Preparations for journey—Departure from Jerusalem—Plains of Rephaim—Wind storm—Tomb of Rachel—Arrival at Bethlehem—Convents and Church of the Nativity—Grotto of the Nativity—Cell of Jerome—Fields of Boaz—David anointed by Samuel—Song of Angels.

We returned in safety to Jerusalem, from our excursion to Jericho, the Jordan and Dead Sea, the incidents of which were well adapted to trace impressions not soon to be effaced. We were then busily occupied three days more in our walks about Zion, and in making some farther needful preparations to pursue the long journey still before us. We should be happy, did circumstances permit, to conduct our readers to many of the places of interest which engaged our attention in and around Jerusalem, to which we have as yet not even made an allusion. We can merely recur to some of these. The "tombs of the Kings," as they are now designated, situated half a mile north of the Damascus gate, are entered from a sunken court. The excava-

tions are extensive, and the sculpture well executed, more nearly rivalling those of Egypt than any others in the vicinity. They are referred, with obvious propriety, to the Roman period. We made a very interesting excursion to the tombs of the Judges, with numerous others, are found on the road to Neby Samuel, or the ancient Mizpeh. These, doubtless, belong to an early period of Jewish history. At the distance of two miles from the city, we observed the debris of a former village. Mizpeh is nearly two hours distant, north by west, from the city, and is the highest point of land in the region. It would be a pleasant reminiscence to spread on our pages the outlines, at least, of an interesting and evangelical sermon listened to from the mouth of the Rev. Mr. Nicolayson, in the English chapel attached to the Consulate, on the northern end of Mount Zion. It was truly an interesting circumstance to hear the Gospel proclaimed in our own vernacular on the heights of Zion.

We here desire to record, what we had reason so often to commend, as an honour to the British nation and its government. Wherever we found a British Ambassador residing, and also generally in every large city on the continent of Europe, as well as in the Orient, where they have a Consul, there a chapel is sustained, in which the services of the Established Church

are regularly administered by a stated chaplain, on the Sabbath, in the English tongue. We are glad to be able also to say, that we generally heard the truth plainly proclaimed from their pulpits.

On Mount Zion, the Armenians have a very large Convent, in which they have extensive accommodation for pilgrims. Here, in their gorgeous chapel, we were shown a spot held by them in great veneration, as the place on which James, the brother of John, was executed by Herod Agrippa. Acts, 12: 1, 2. In this convent, great numbers of Oriental pilgrims are seen, in their various costumes, "Medes and Elamites and the dwellers in Mesopotamia," and men from Mount Ararat and the regions of Kurdistan.

We have no heart to ask the reader to look with us on the wretched leprous, as they stand near the Jaffa gate, begging alms, or in their miserable and assigned quarters, on the sides of Zion. Their condition is not only wretched, but hopeless, for there is no prophet divinely authorized to send them to Jordan's waters to wash and be clean. The mosque over the reputed tomb of David, is on the top of Zion, south of the city walls. There, too, is the reputed site of the house of Caiaphas, and near it the Armenian and Protestant cemetery. There we view the mountains east of the Dead Sea.

The Latin Convent, near our quarters, on the sides of Acra, is a large establishment. In it the Monks carry on an extensive trade in rosaries and all manner of trinkets for Pilgrims.

We are admonished that we took our pen to give some account of Bethlehem. Yet we feel assured that we need not apologize for having thus lingered around the Holy City. We are compelled, however, now to take an unwilling departure from its precincts.

Bethlehem is two hours, or about six miles, south of Jerusalem. Our arrangements were all made to leave the city on the twenty-third day of January. The weather during the two weeks we had spent in the city, would well correspond to a New York October. The wind was blowing fresh from the south-west, and to our unpracticed eyes, there were no pressing indications of a storm. We passed out at the Jaffa gate, and pursued the usual track toward Bethlehem, crossing the valley of Hinnom, near the point where the aqueduct of Solomon is brought over the valley to the sides of Zion, and passing up on the north side of "the Hill of Evil Council." We then came to the plains of Rephaim, the scene of two severe conflicts of David with the Philistines, II Samuel, 5: 18-22. On reaching this exposed place, we found that the wind had increased almost to a tempest, and it required great exertion for our ladies to

keep upon their saddles and guide their unwilling horses in the face of the storm. In an hour after leaving the gates of the city, we reached the ruined convent of Mar Elyas, yet occupied and resorted to by pilgrims of the Greek church. Here we stopped a few minutes, and put on our India-Rubber overcoats to protect us from the penetrating power of the wind storm. We had found little use for these garments (so necessary to the traveller) before. This convent occupies a considerable swell of land, and on leaving it we had Bethlehem in view. Passing on down a moderate declivity we came to the Moslem Wely, which designates the reputed tomb of Rachel. We see no reason to call in question the authenticity of this spot. Here Jacob was suddenly called to part with his beloved Rachel, in circumstances of painful interest, which seem never to have lost their impression on the heart of the Patriarch. The child of her expiring agonies she called Ben-oni, —the son of my sorrow. But to Jacob, in his grief and loneliness, he proved a Benjamin, the son of the right hand. “And Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set up a pillar upon her grave: that is the pillar of Rachel’s grave unto this day.” Gen. 35: 16–20, and 48: 7.

The rigour of the now impending rain storm compelled us to hasten forward as fast as pos-

sible, and we happily reached the Latin or Franciscan convent and gained admission into it, ere the storm in all its violence burst upon us.

The Church of the Nativity is one of the "Holy Places," in Palestine, which in recent years have occupied so prominent a place in the politics of Europe, and on account of which the dogs of war have ostensibly been set loose. The church occupies the eastern termination of the high ridge on which the town is situated. It is virtually castellated by three great convents, and might well be mistaken for a formidable fortress. The large wing on the west and south belongs to the Armenians. The south-eastern part is that occupied by the Monks of the Greek Church. The north and eastern portion overhanging the deep valley on that side of the structure, by the Latins. With them we found very comfortable apartments, constructed and kept for the use of pilgrims of the higher classes, who visit Bethlehem.

We entered the convent by a very low door, which led us directly into the nave of the church, now partitioned off from the transepts on account of its being the scene of such frequent and violent feuds between the different Christian sects. The boys of the village find it a very convenient place to conduct their sports in stormy weather. The Church of the Nativity is the only one of the numerous edifices erected in Palestine over

“holy places,” by the Empress Helena, that has survived the vicissitudes of fifteen centuries. The convents which surround it are of much more recent origin. They appear well adapted to afford good accommodations for a large number of pilgrims. We were informed that the Greek and Armenian convents had each now only five or six monks permanently residing in them. There were ten or twelve Franciscans in the Latin convent. They have a chapel in their convent, on the north side of the church. The Greeks occupy the eastern portion, or high altar of the church, as their chapel; the Armenians, the north transept, from which there is a flight of stairs conducting to the Grotto of the nativity below. There is also a similar passage to the Grotto from the south transept, but this transept is little used for religious purposes. From it there is a passage into the Greek convent. The nave of the church is imposing. It has four rows of fine Corinthian columns, forty-eight in all. In the ceiling two or three large patches yet remain of the mosaics with which it was originally so magnificently adorned. Some of these mosaics are also seen in the north transept.

The Grotto of the nativity is the chief place of attraction, and to which all the other parts are mere subordinate appendages. It is reached by the winding flight of stairs from the transepts, as we have before remarked.

On our first visit to this interesting spot, the identity of which we shall not stop to discuss, we were conducted by a Franciscan monk through a subterranean passage leading from their convent, or rather the chapel of St. Katharine, to the Grotto. Each one of our party was furnished with a lighted wax taper of a considerable size, one of which, as a matter of curiosity, we now have. The Grotto is adorned by numerous rich silver lamps, suspended from the ceiling, always lighted. A small alcove, or niche, overhung with lamps, on the pavement of which is a large stair, inlaid, marks the place where you are told that the infant Saviour was born. A short distance on the right of this, but excavated a little lower out of the lime-stone rock, is the reputed manger (a large alabaster trough) where he was laid. In this place the three leading sects named claim concurrent rights, or rather enjoy them, as they alternate in the use of the apartment in their daily prescribed acts of worship.

From the Grotto of the Nativity we were conducted to the cell where Jerome took up his residence about A. D. 386. Here he remained thirty-six years, until the day of his death. It was in this cell that he translated the Bible from its original language into the Latin, his labours in this department being the foundation of the Latin Vulgate version of the Holy Scriptures.

Here, too, the tombs of Jerome and Eusebius are shown to the traveller. From the flat roof of the convent we had a fine view of the "Frank Mountain," and beyond it, on the east, the Dead Sea and mountains of Moab were full in our view.

Bethlehem is wholly occupied by a Christian population. They manufacture, with considerable skill, many articles, for sale to the numerous pilgrims who visit the convents. Their dress is a little peculiar, as the stripes in the loose over-coat, or aba, does not reach to its bottom, as is usual among the Arabs.

We should have left Palestine with very inadequate impressions in regard to the severities of the winter, which occasionally for short periods are there experienced, if the storm of which we have spoken had not occurred until we had reached the Philistine plain.

The rain, which compelled us to take shelter in the convent, soon turned to snow, and the tempest without raged with great violence for nearly two days. Ps. 147: 16, 17. This, with the intervening of the Sabbath, detained us in the convent full four days, affording ample time to review the historic events which have made Bethlehem memorable in the annals of sacred history.

It was an interesting train of thought, as we looked down on the long, steep and fertile val-

ley, which extends eastward from the northerly side of the convent, to infer that these, perhaps, were the rich fields of Boaz, where Ruth, the Moabitish damsel, gleaned from the gathering barley harvest of the wealthy kinsman of her deceased husband.

Here, too, perhaps, it was that her great-grandson, the youthful David, was found, when Samuel came to Bethlehem to anoint one of the sons of Jesse as the future king of Israel. "And Samuel said unto Jesse, Are here all thy children? And he said there remaineth yet the youngest, and behold he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance and goodly to look to. And the Lord said, Arise, anoint him: for this is he." 1 Sam. 16: 11, 12. "He choose David also his servant, and took him from the sheep folds: From following ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance." Ps. 78: 70, 71.

It is down in this valley of which we have spoken, at the distance of less than a mile east from the convent, that tradition has long pointed as the place where, ten centuries later, there were shepherds abiding in the field, keeping watch of their flocks by night. A night the

most memorable in time's annals! "And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people; For unto you is born this day in the city of David, a Saviour, which is Christ the Lord!"

CHAPTER XXXVI.

JOURNEY TO HEBRON.—THE CAVE OF MACHPELAH.

Remarks of Dr. Paley on the Scriptures—Their pertinency—Tested by the Traveller in Palestine—Departure from Bethlehem—Pools of Solomon—Lunch at Bethzur—Ancient tombs—View of Mediterranean—Valley of Eschol—Arrival at Hebron—Tomb of Abraham—Our view of the Valley—A night at Hebron.

IN reference to the sacred Scriptures of the Old and New Testament, Dr. Paley has finely remarked: "When we open these ancient volumes, we discover in them marks of truth, whether we consider each in itself, or collate them one with another. The writers certainly knew something of what they were writing about, for they manifest an acquaintance with local circumstances, with the history and usages of the times, which could only belong to an inhabitant of that country, living in that age. In every narrative we perceive simplicity and undesignedness; the air and the language of reality."

The pertinency of these observations, every Biblical student who has travelled in Palestine will have constant occasion to observe. The

incidental evidences of the credibility and faithfulness of the sacred historians is remarkable. The fact will often be most pleasingly brought to the notice of the traveller, who will collate, and carefully read the narrative portions of the Scriptures on the localities described.

Much information illustrative of the historic and narrative portions of Scripture, is yet to be derived from the observations of those who visit Palestine, and other parts connected with Biblical history. A knowledge of the physical structure of the country in general, or of particular localities, when well understood, will often add new interest to the narrative, and delight to the Scripture student.

Who that has ever stood on that rocky eminence, "Mars Hill," and there read the seventeenth chapter of Acts, with those very "temples made with hands" before him, to which reference is made, but has felt, that never before had he adequately appreciated the power of Paul's eloquent address to his Athenian audience?

It is not an easy task adequately to pourtray the impressions that crowd upon the mind of the traveller as he visits such places as Carmel, whence the servant of Elijah "looked toward the sea," and beheld the cloud rising, "like a man's hand," from the spreading circle of which, torrents of rain soon deluged the plain over which

Ahab's chariot sped, while "Elijah girded up his loins and ran before him to the entrance of Jezreel;" the Well of Jacob, at which was held that wonderful conversation with the woman of Samaria; or the "Wilderness of Judea," whence were heard the first notes of the harbinger of Messiah!

It was not until we had slept in the vale of Mamre, and rose "up early in the morning" to contemplate the scene, that we appreciated the reason why "Abraham gat up early in the morning to the place where he stood before the Lord," and there beheld the evidences of that ruin which had overwhelmed the cities of the plain. In each of these, and numerous other instances, if I mistake not, a knowledge of local relations adds peculiar interest to the related incidents.

We rose at a very early hour on the morning of the twenty-eighth of January, to prepare for our departure from Bethlehem. Owing to the characteristic tardiness of our muleteers, it was eight o'clock when we were all ready to leave the Convent and begin our journey to Hebron. The sun shone brightly, but the night had been cold, so that ice had been formed, and much of the snow that had fallen in the recent storm still remained upon the ground. With no facilities for warming their dwellings, and no wood for fuel if they had, it is a mercy that in Palestine,

they have but little weather when the thermometer falls below freezing point. As we saw the villagers walking around on the snow with bare feet, or at best, with low slippers that hardly protected the foot from contact with the snow and ice, we thought they must be ready feelingly to say with the Psalmist, "Who can stand before his cold!" The village was made cheerful by multitudes of all ages, on the flat roofs of their houses, engaged in the amusement, which they probably do not often enjoy, of snow-balling. At a few minutes before ten o'clock, we reached the "Pools of Solomon." Here are three large reservoirs, supposed to be those referred to in Ecclesiastes, 2: 6. "I made me pools of water, to water therewith the wood that bringeth forth trees." They were in part supplied by a sunken fountain north-west of them, at a short distance.

They are situated at the head of a narrow valley. The upper or north-western reservoir is entirely artificial in its construction. As measured by Dr. Robinson, (and we did not think it worth while to take a cane of uncertain length, as did a worthy English Peer, now no more, to test the accuracy of his account,) the upper pool is three hundred and eighty feet long, about two hundred and thirty feet wide, and averaging from fifteen to twenty-five feet deep. The middle pool is one hundred and sixty feet distant from the upper or northern reservoir. It is four hundred

and twenty-three feet long. In width it varies between two hundred and fifty feet at its eastern end, and one hundred and fifty feet at the western end, and fourteen to forty feet deep. The lower pool is five hundred and eighty-two feet long, two hundred and seven feet wide at its eastern end, and one hundred and forty-eight at its western end, and fifty feet deep at the eastern end.

The two last-named reservoirs are formed in the narrow valley by strong walls of masonry at the ends of each. There is a large Saracenic fortress or khan, immediately north of the upper pool, which we did not stop particularly to examine. The country between Bethlehem and these pools is exceedingly rocky, some of the hills appearing mere masses of broken stones.

Prosecuting our journey over a pathway naturally bad enough, but now made more difficult by frequent drifts of snow, at 12 o'clock, M., we had come to a district where the hills assumed a more gentle formation, and were covered to a considerable extent with small scrub oak. At this point we passed the ruins of a town, near which there was an olive orchard of some extent. In half an hour more we had ruined towers upon a hill on our right.

At two o'clock, P. M., we rested, and ate our lunch at a small fountain on the site of a former

town, Bethzur or Durwih. Here we noticed quite a number of tombs excavated in the rock. They were obviously of early Jewish origin. In half an hour we resumed our journey. The snow covered much of the ground with increased depth, and our pathway was bad in the extreme. There never could have been a carriage track over the region between Bethlehem and Hebron.

At half-past three o'clock, we gained an elevation where we had the Mediterranean in view on our right, in the north-west. We had now approached within about four miles of Hebron. This whole region is very elevated, being nearly three thousand feet above the Mediterranean.

At a few minutes before four o'clock we reached and followed down a valley, the sides of which were covered with extensive vineyards. This valley extends south and south-east. A small stream was running through its bottom, which forms the pathway or road to Hebron. On each side of the road are high stone walls to protect the vineyards, which extend, I judged, at least a mile and a half, and to within half a mile of the Hebron, where the valley runs in a more south-easterly direction. These vineyards are of great antiquity, and may well be supposed to occupy the spot where the spies, sent out by Moses, came, in their search of the land—the valley or brook Eschol, whence they procured the rich cluster of grapes, which gave assurance

to the tribes of a land before them flowing with “milk and honey.” Num. 13: 23, 24. There are numerous small watch-towers in these vineyards, occupied in the month of vintage. Matt. 21: 33.

It was nearly five o’clock, P. M., when we entered Hebron, a place venerable in its antiquity, and peculiarly endeared as the dwelling place of Abraham, the father of the faithful. Here we have reason to believe his tomb has remained revered and undisturbed amid the vicissitudes of forty centuries—that very cave of Machpelah, which Abraham bought, with the field, of Ephron the Hittite, for a possession of a burying-place. “There,” says the dying Jacob, “they buried Abraham, and Sarah his wife; there they buried Isaac, and Rebecca his wife; and there I buried Leah.” Gen. 49: 30, 31.

Our dragoman had preceded us, and secured quarters in the house of an intelligent Jew, residing in the western part of the town, not far distant from its entrance. Our host held the office of scribe at the Lazaretto. All travellers arriving from Mount Sinai have here to pass their quarantine. The top of our house afforded a good view of a part of the valley of Mamre, and of the town. We made no explorations on the evening of our arrival; we rose, however, at an early hour the ensuing morning to view the scene, and then prosecute our journey.

The most memorable event in the history of Hebron, was that recorded in the eighteenth of Genesis. In the commencement of our chapter we have referred to the impression which we here received, as we read this narrative recorded by Moses, and its context in the subsequent chapter, particularly when we came to the incidental statement that "Abraham gat up early in the morning to the place where he stood before the Lord." Gen. 19: 27.

We left our quarters at eight o'clock, A. M., and rode through the town and its covered bazars, to the great Mosque,—the tombs of the Patriarchs, now venerated by the Mohammedans as one of their most sacred places. We entertain very little doubt that the exterior walls of this enclosure were the work of David or Solomon. It has been well described as having the appearance of a large and lofty building, in the form of a parallelogram, two hundred feet long, by one hundred and fifty feet in breadth. The walls are from fifty to sixty feet high, built of large stones, all bevelled and hewn smooth, and similar in all respects to the most ancient parts of the wall around the temple area on Mount Moriah. No Christian can enter this sacred enclosure, but at the certain peril of his life. It has been described as having within it distinct tombs, richly adorned, of the Patriarchs and their wives. We hope the day is not distant

when the arm of the Moslem's power shall be broken, and the true children of Abraham gain an unobstructed entrance to these venerable relics of a far-distant age.

We hardly need remark, that the minarets and turreting, as well as the battlements at the top of the wall, belong to the Mohammedan period. We regard this monument as the most ancient, as well as best authenticated, in Palestine.

CHAPTER XXXVII.

PHILIP AND THE EUNUCH.

Topography and seasons in Palestine—Their relation to Biblical exegesis—Philip at Samaria—His journey—Joins the Ethiopian Eunuch—The Eunuch baptized—Manner of its performance considered—A night on the Plain—Wady Sim Sim—Dr. Robinson at Wady El Hasy—Climate and seasons unchanged.

THAT the topography and the seasons of Palestine are interesting topics for consideration, in their relation to Biblical exegesis, will not be doubted by him who ingenuously searches for truth. We have, however, affecting and abounding proof that such is the infirmity of men, and even good men, that, when once complacently settled on the assumptions of infallibility of some favourite *ism*, all the analogies of nature and providence which confront a dogma of sectarianism, have no power to disturb or convince those who, *à priori*, have resolved not to be convinced or disturbed.

We have a thorough conviction that the topography and seasons of Palestine, in their relation to the controverted topic of Christian

Baptism, have not been adequately appreciated; and we are well persuaded that here is an ample field for abler hands. We have trod over the scenes where John the Baptist heralded the Messiah, and baptized his disciples; to the consideration of which we have asked the attention of our readers in a previous chapter. We have contemplated this subject with deep interest, in the streets and by the pools and fountains of Jerusalem, where, on the day of Pentecost, three thousand were baptized on one day by the apostles; we have stood on "the hill Samaria," where, upon the persecution that scattered the disciples abroad, Philip remained and preached Jesus. We purpose now to ask the attention of our readers to a consideration of the interesting incident indicated—*Philip and the Eunuch*—and shall attempt to follow the Evangelist in the mission to which he is divinely directed. "And the angel of the Lord spake unto Philip saying, Arise and go toward the south, unto the way that goeth down from Jerusalem to Gaza, which is desert." The journey here indicated, would occupy three or four days; and we may follow him in its progress, in our imagination. No doubt the thrilling incidents of the last few weeks, occupy much of his thoughts—the martyrdom of Stephen—the manner in which the "scattering abroad" of the disciples under recent persecutions, had been overruled to advance the

cause of Messiah, especially the success attendant on his own recent labours among the Samaritans. In view of which he recollects those intimations of mercy in ancient prophecy: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together." As he ponders, his bosom swells with hope for the future, for he has heard the response: "Ephraim shall say, What have I to do any more with Idols?" Jer. 31: 18, 21. Perhaps his thoughts linger on promises of a wider scope, such as that in Ps. 68: 31, "Princes shall come out of Egypt—Ethiopia shall soon stretch out her hands unto God." As he proceeds, his attention is arrested by the distant chariot of a stranger. Now he has a heavenly intimation of the object of his mission—"Go join thyself to this chariot." He preaches Jesus unto the inquiring proselyte of the gate, acquaints him with his offices and character: "Wounded for our transgressions, bruised for our iniquities—brought as a lamb to the slaughter"—The Lamb of God thus taking away the sin of the world—explains to him the doctrines, as well as external symbols of the Gospel, and as they "went on their way," the believing Eunuch exclaims: "See, here is water; what doth hinder me to be baptized?"

Let us now take a glance at the region of country in which this interesting incident occurred, and judge of the weight of evidence it may afford in regard to the manner in which this rite was administered by Philip.

It was after a detention of four days in the Latin convent at Bethlehem, by a severe storm, to which we have referred in a previous chapter, and which terminated in snow of considerable depth on the mountains of Judea, that we proceeded to Hebron; and the following day, retracing our steps a small part of the distance, we dropped down a steep Wady into the Philistine plain, and from a wintry climate, in three or four hours found one, if not tropical, as mild as our May or June weather.

We were now nearly or quite in "the way that goeth down from Jerusalem to Gaza." We passed Beit Jibrin, or Eleutheropolis, on our left, at three o'clock, P. M., and found ourselves in a region of comparative fertility as well as warmth. The mode of cultivation is still primitive, and exceedingly rude, with no attempts to enrich the soil by manuring; yet here, as elsewhere on the plain, we had evidence of its fruitfulness, after the lapse of four thousand years of cultivation. From these wide plains, the country, in the days of regal splendour, must have derived a large portion of the means of subsistence.

We directed our course over the now gently rolling prairie land, to a miserable flat-roofed Arab village, called Zatta, situated on a mound, apparently much of it the accumulated filth of ages. It would seem probable that this may have been the Jattir of Joshua, 21: 14. Here we took up our quarters for the night; and as there were strong indications of rain, rather than trust our tents, we selected the best room the village afforded, in which to take shelter. This was the granary of the Sheikh of the village—a rudely constructed, low, domeroofed stone building, measuring ten feet square; in this we had to contrive to arrange our five cot bedsteads, for our party of three ladies and two gentlemen. But here Arab hospitality interposed—a small and filthy yard separated the granary from the palace, and the wife of the Sheikh kindly invited us gentlemen to take up our quarters in the apartments of the Prince.

Judging from external appearances, we thought proper to decline the kind invitation. Soon the curtains of night gathered around—our beds and baggage adjusted—the luxurious dinner disposed of, which Abdal, with his usual expertness, had provided—the eager curiosity of the villagers gratified, in seeing us infidels eat around a table, and with knives and forks; and they dispersed to their miserable hovels. It occurred to us that now it might be well, just to

take a look into the quarters of our host, whose apartment, though more rude, was somewhat larger than our own.

A small brush-wood fire was kindled on a slight elevation, and the family circle were seated on the ground around it. The bright blaze lighted the countenances of the inmates, and we were tempted to count them. Three men, two women, and divers children composed the bipeds; the placid face of a crouched camel, ruminating his cud close to the blaze, was among the most thoughtful objects of the scene. The dogs and fleas had adjusted themselves to their liking, and the background was graced with the presence of three cows and a calf. Thus provided, the parties soon laid themselves down on the ground floor for the night. No necessity for undressing exists, or is thought of. Such is Arab life; such the incidents of travel. But to return from this long episode. At an early hour on the following morning we proceeded on our journey over the Philistine plain. Take the best authenticated map of this region, and with the exception of two or three mill streams that flow to the Mediterranean from the hills of Samaria, you will find no stream of any magnitude in the whole extent of country from Carmel to "the River of Egypt." This latter, like most others laid down as rivers on our maps, is but a dry Wady, except immediately

subsequent to violent rains, and it would be a severe task for the advocates of baptism by immersion, to tell where, in all this region, they can find a living stream, or any other body of water suited to their purpose.

The Wady Sim Sim, and others tributary to it, is now, and has no doubt ever been, the only drainage of a large extent of this part of the Philistine plain, as the Wady Sheriah is of the region south of Gaza. This particular region is regarded as that indicated by Luke, in the case in question; and it is quite as favourable for the advocates of immersion as any part of the plain; moreover, it has a special advantage to which I shall now refer.

Our excellent friends, Drs. Robinson and Smith, were at Tell el Hasey late in the month of May, 1838, and Dr. Robinson, in a note, appended to Vol. II, of his accurate and invaluable "Researches," designed to illustrate the incident under consideration, speaks of seeing water then in the adjacent Wady. This casual note has been quoted to me, and no doubt to others, "as proof, strong as sacred writ," even that of Luke himself, to confirm the assumptions of our Baptist Brethren. And I have no doubt both are cited with equal propriety.

This Wady el Hasey, referred to by Dr. Robinson, empties into the Wady Sim Sim, some eight or ten miles westward of the place

referred to by him. Now, it was on the thirtieth day of January, in the midst of the rainy season, and shortly after the severe storm before referred to, that, proceeding on our way to Gaza, we travelled for a considerable distance along the deep and dry bed of the Wady Sim Sim, and crossed it at a point some miles below the junction of the Wady el Hasey. And I have the best authority for believing, and saying, that the water referred to in Dr. Robinson's note, was but a shallow sheet of water standing in the otherwise (at the time) dry bed of the Wady el Hasey, and it was not noticed in any respect to ratify the dogma, for which it has been so confidently cited.

I have noticed similar small and shallow sheets of water, clear and exceedingly salt, standing, even in the desert, on a hard clay-pan bottom, subsequent to a rain, and which would remain until exhausted by evaporation. After a severe rain storm of two or three days, our party left Gaza on our way to Egypt. In about an hour we reached the "Wady Sheriah," then quite a stream of shallow and exceedingly muddy water rushing down its bed; but from personal observation, and the information of others at the time, I have reason to believe we should have found an almost, if not entirely dry bed, had we crossed it one or two days later.

Let it be remembered, too, that it is only in the rainy season that these wadies have any water in them, and for a large part of the year they are perfectly dry. Much less water usually falls here, even in the rainy season, than in the more northern parts of Palestine. Nor have we any ground for believing that, in this respect, there has been any material change in the seasons, or the general aspect of the country, in the lapse of ages.

It is mere assertion, without evidence, and against evidence, to say that any great physical vicissitudes have affected this region. If the length of this article did not forbid it, I think this could be easily made apparent.

In view of these general features of the country, what other inference can an impartial mind draw, than that the baptism of the Eunuch by Philip was by the effusion or sprinkling of water; and had Dr. Robinson, when at Tell el Hasey, found a believing Ethiopian, they might both have well gone down to the water he saw, and he have baptized the convert and come up from its performance, quite prepared, without change of raiment, to proceed "on their way rejoicing" in the triumphs of divine grace.

CHAPTER XXXVIII.

A SCENE ON THE DESERT; OR, THE MUSIC OF THE
SPHERES.

Philistine plain—Arrival at Gaza—Dismissal of horse and muleteers—Sheikh engaged to conduct to Egypt—Gaza—Departure—Arrival at El Arisch—River of Egypt—Quarantine—Proceed on our journey—Scenes on the Desert.

THE villages on the Philistine plain are generally composed of mere mud hovels, closely compacted on some mound or swell of the undulating plain. The population in the aggregate must be numerous. They have many horned cattle, and some flocks of sheep and goats as well as camels. The camel is very often seen before the plough.

We arrived at Gaza on the thirtieth day of January. Here we dismissed our horses and muleteers, and engaged a Sheikh of one of the villages in the vicinity to furnish camels, and convey us over the desert to Cairo.

The intervening of a violent rain storm, and delays incident to our preparations for the journey, detained us in Gaza four days.

This ancient stronghold of the Philistines is situated in lat. $31^{\circ} 30' N.$ It occupies a rounded elevation, some forty or fifty feet above the plain. There are mounds of debris in the immediate vicinity of the town. Here is a large khan, and two or three Mosques, which, in other ages were, without doubt, erected for Christian churches. From the minarets, the shrill voice of the Muezzin was heard almost over our heads, in the place we occupied, calling the unthinking Arab to arise and attend to his devotions, in language a part of which might well ring in the ears of those who profess the pure faith of the Gospel. "There is no God but God, and Mohammed is the prophet of God." In the early morn he adds to the usual cry, "It is better to pray than to sleep." We looked around for the gates and pillars that Samson removed, but found nothing more nearly identifying them than one or two fine dark granite columns, which lay outside of the town. On the plain north of Gaza there is one of the finest Olive groves we have ever seen, and in its immediate vicinity there are evidences of much fertility. The desert, however, is partially developed around, and soon after leaving Gaza, in travelling south, you find yourself in a measure amid its wastes. There is more or less cultivation, from which a few villagers gain a scanty subsistence, extending a day's journey on the south.

Our caravan, on leaving Gaza, consisted of fifteen camels, attended by six Arab mukris or camel drivers. In an hour and a half after leaving Gaza we crossed the Wady Sheriah. Six hours from Gaza we encamped for the night, at a short distance beyond Khan Yunas, another traditional landing place of Jonah. As we rode through this considerable village, we heard, what may often be done in passing an Arab town, "women grinding at the mill." Jer. 25: 10. In our travels hitherto we had failed to witness this primitive process of grinding their grain. I therefore sent into the village to have some of their women come to our camp in the morning with their mill, and grind for us, with the promise of Bakshish. As the wise man's proverb, "money can do all things," never fails with the Arab, at early morn we were gratified by the approach to our tents of the villagers with their mill stones. They consist of two circular stones, about two feet in diameter and six inches in thickness, the upper and nether mill stones, Job, 41: 24. A piece of coarse cloth about three feet square is laid on the ground, on the centre of which the stones are placed. The nether or lower stone is convex on its upper surface, the other concave on its lower face to fit it. The upper stone has a hole through the centre, into which one of the women, as she sits by it, slowly drops the grain,

while the other, seated opposite, turns around the top stone by means of a stick inverted in a hole near the outer edge of the stone. The meal drops from the edges of the stones on the cloth below. Matt. 24: 41.—Isaiah, 47: 2. We took care to preserve a good sample of the meal thus ground for us.

On the third day after our departure from Gaza, we reached El-Arisch, the ancient Rincolura. This was a place of exile for respited malefactors in the time of the Pharaohs, who had their noses cut off as a commutation punishment with banishment, in place of the death penalty, from which circumstance it had its name. Just before our arrival at El-Arisch, we crossed the bed of the dry Wady of that name, designated on maps and referred to, Gen. 15: 18, as "the River of Egypt."

Here we were required to perform in our own tents a quarantine of five days, before taking our departure for Egypt, when we resumed our journey.

It was a bright morning, the fourteenth of February, and we rose long before the sun, hoping to start our caravan at an early hour. Haste, however, is not a word in the Arab's vocabulary, or if it is, he never acts under its influence. "He takes no note of time;" and whether your journey be accomplished in two weeks or four, is all the same to him.

By dint of effort and some resolute complaints, our baggage camels were loaded, and a little before eight o'clock, ours were mounted, and we were again rocking on these "ships of the desert."

The day proved very fine, the monotony of the desert was relieved by the sight of several small groves of the date-bearing palm, situated in deep depressions, that receive the drainage of the surrounding sands.

At eleven o'clock, A. M., we had reached Katieh, a place where there is a well of brackish water, which can be drank in cases of extremity.

Our camels had been three or four days without water, yet they exhibited no signs of thirst, and drank very sparingly at the well. In the palmy days of Mohammed Ali, he had here erected extensive troughs for watering caravans. The well, which probably has a very early date, is now partially filled up, and every thing around is going to decay. A few wandering Arabs find a scanty subsistence in this region; their women, dressed in a dark blue cotton frock, and shawl or scarf of the same material over their heads—the attire of the Arab women of the desert—had preceded us at the well, and were leaving with their heavy jars upon their heads.

Our course now lay over a most desolate region of shifting sands; the leafless shrub that had generally, here and there, relieved the utter

nakedness of the desert, in past days, now almost entirely disappeared. As the sun declined we found it difficult to select a place for encampment where we could safely pitch our tents, secure from the danger of being blown down, from the want of solid earth or sand on which to drive our tent pegs. At a late hour we gathered up, under the lee of a high sand hill.

Our camels crouched, and were speedily relieved of their loads, and as usual quickly dispersed, to browse on the shrubs that might be found, but soon returned from the fruitless search, to the encampment.

The forethought of our Arabs had led them, early in the afternoon, to secure some light shrubs and roots for their camp fire, with which to bake their unleavened cake for their evening meal.

The darkness of night had gathered around us before Abdal, our worthy Nubian cook, had served his soup, and we partaken of our dinner. On rising from our table, we found the stars shining with all the brightness of an eastern sky. An equilibrium had come in the atmosphere, and every thing favoured an experiment we had been anxious to make.

A scientific traveller had intimated a remarkable phenomenon—the noise produced by the circulation of the blood, realized no where

but on the desert, and in circumstances which we were now able to test.

A physician of distinction and intelligence composed one of our party, and at his suggestion we retired from our encampment. The scene behind us was full of interest, and such as we had often before enjoyed—a distant night-view of our encampment. Our lighted tents, our crouched camels around, their legs folded beneath them, and more than all, the circle of seated, or reclining ARABS—their visages lit up, as they were spread around their camp fire, and partook of their simple repast. What a sketch for a painter's skill? would that I had it vividly portrayed with a master's pencil!

But to return: leaving our camp in the distance, quite out of reach of the least ruffle of sound, or jar upon the now hushed atmosphere—overwhelming, awful stillness.

We looked out upon the same glorious constellations that were pressed upon the attention of JOB of old, when the LORD would make him feel his impotence and insignificance, no less than his guilt as a sinner: "Can'st thou bind up the sweet influence of PLEIADES? or loose the bands of Orion?"

"The seven daughters of Atlas" led the gorgeous train; ORION'S giant form was full above us.

"His golden girdle glittered in our sight,"

and SIRIUS poured forth his unrivalled beams, with their ever-burning splendour. The elements were all hushed to silence; not a jar to interrupt

“THE MUSIC OF THE SPHERES;” and the bright orbs moved on in glorious harmony:

“For ever singing as they shine
The hand that made us is divine.”

But arrived at our farthest destination,—“Now hush, hush one and all”—every breath suppressed my glorious Creator, how wonderful?

“Heaven, earth and sea, and fire and air,
Proclaim thy wondrous skill,
But I survey myself and find,
Diviner wonders still.”

What mortal can long endure the sensations now realized! The rushing blood that sweeps through my veins, especially through the head, has waked up a sound within me, like the rushing of many waters!—a minute’s endurance, and each exclaims, “How wonderful.”

With a delight that can well be imagined, we slowly returned to our tents; the phenomenon, hardly believed, had been realized most satisfactorily.

Who shall say that any part of creation is void of interest? We found much every day to excite attention, and repay the toils of the DESERT.

CHAPTER XXXIX.

THE MIRAGE OF THE DESERT.

WE had traversed that region of the desert which constitutes the dividing line of the two continents. Imperceptibly we had stepped out of Asia, and were fairly upon African soil. On this desolate waste we had listened in the hushed stillness of night to "the music of the spheres," or rather to that more wonderful phenomenon, the rush of life's vital fluid through its circuitous channels. In this we remain conscious of no illusion, incredible as the announcement may have appeared.

We were soon, however, to experience one of the most remarkable illusions of nature, the mirage of the desert,—an illusion so perfect as to have often conveyed disappointment and dismay to the wandering and famished traveller, who, when suffering under the maddening influence of a burning thirst, thinks, at last, he has espied a lake of exhaustless plenty to slake his consuming desire. Fallacious hope! How

soon to be dissipated, again to be tantalized with new visions of beauty and abundance, almost within his reach—fit illustration of that ideal bliss which glares along on the devious pathway of the bewildered votaries of pleasure, but whose anticipated joys so often fade from their grasp in the moment of their embrace.

Their are two distinctive characteristics of the desert,—the one, sandy and more or less shifting on its surface; the other, a hard pan, and besprinkled with pebbles. As far as my observation has extended, it is only on the hard and pebbly desert that this optical illusion, mirage, has been experienced; nor is it ever seen when the sun is obscured. On various occasions I have watched the phenomenon with no little interest, with a view to account for it satisfactorily. It is ascribed to a refraction of the atmosphere. I have observed that in some positions from the sun's rays, there appeared a kind of mysterious and flitting mist, rising to the height of two to four feet from the ground, and moving with great rapidity over the surface. The trees which appear on the ideal landscape, are the small shrubs of the desert.

At two o'clock, P. M., of our tenth day, we had reached a more level and comparatively hard surface in the vicinity of Aba Ruk, where we met occasional sand hillocks with bushes upon them; the waters of Lake Menzaleh could

be seen in the distance. For the last two days, we had hardly seen a living thing beyond our caravan, except two or three crows, and one other small and lonely bird; nor had we, as on previous days, been able to procure flowers for our collections. This afternoon we were cheered with the sight of an approaching caravan, and steered our course over the pathless waste so as to speak the voyagers on this desert ocean. We found it to be the retinue of three English gentlemen bound from Cairo to Palestine. The pleasure of meeting a caravan is quite kindred to that of speaking a ship on the wide ocean, and that pleasure is heightened when you are greeted in your own vernacular. We had been more than two months without European intelligence, and as we passed, our inquiries respecting the busy world in the West were eagerly propounded. Before sunset we selected a place for encampment for the night, and the following morning, rising early, at eight o'clock, A. M., we left our camp ground and proceeded on our way. We were now on the confines of "the land of Goshen," and the aspect of the desert was changing. In much of our route hitherto the desert had been chiefly composed of shifting sands, with a surface not unlike the surges of the ocean, now level, now swelling, and then in more abrupt ridges. At twelve o'clock, M., we reached a well of water, used by the

Arabs. There we rested a few minutes and lunched.

On this spot there were a number of low palm trees, a sure indication of water. We had before us a comparatively level region of dark hard pan, covered more or less thickly with pebbles, small and broken silicious stones, and bits of scoria. I took care to procure a good sample of the heterogeneous mass, which I now have in my cabinet. A portion of this region may have been anciently brought under processes of irrigation and culture by means of wells, and we were not very distant from the waters of the ancient canal which once connected the Nile with the Red Sea at Suez. That early work is attributed to Sesostris. It not improbably existed in the time of the Exodus. It was in this vicinity that Joseph met his father Jacob, as the latter went down to sojourn in Egypt.

“And Joseph made ready his chariot, and went up to meet Israel his father to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.” A touching example of paternal and filial love, in primitive and patriarchal days.

But to return to my narrative: soon after being again adjusted on our camels,—whose

backs have one good property at least, as they afford a fine place for observation, if no other comfortable quality attaches to the position—to our joy, we espied, as we conceived, a beautiful and extensive sheet of water, interspersed and lined with trees. To us, who had for ten days been looking out on a desert, the scene was quite exciting. Under the bright rays of the sun our water had a glare on it like a molten sea. Our discovery was quickly announced to our dragoman, who, to our no little vexation for his stupidity, denied that there was any water there. To convince him of his ignorance, our maps were quickly drawn forth, and he was assured that we were correct and no mistake! But in the midst of our discussion, as we proceeded, to our astonishment, the vision of beauty had vanished from our gaze. Other scenes were presented for our admiration, and we awoke to the consciousness that we had before us that wonderful optical illusion the Mirage of the Desert.

CHAPTER XL.

DATES THE "WILD HONEY" OF JOHN THE BAPTIST.¹

In the prosecution of a general itinerancy through that land of peculiar and sacred relations, Palestine, the traveller often finds himself amid scenes of thrilling interest. Among the many incidents of this character, which occurred in an excursion from Jerusalem to Jericho and the Jordan, the *mission* of John the Baptist, as well as the *food* which sustained him, came prominently before our minds for consideration; and we have noted down some impressions on these subjects, which were suggested by our personal observation of that interesting locality of his advent as the harbinger of the Messiah.

We shall crave the indulgence of the reader while we attempt to present these impressions to his consideration; entering here our humble

¹ This chapter was originally prepared for "The Presbyterian Quarterly Review," and published in No. III. Vol. I. December, 1852. The reader will find some repetition of what is contained in previous chapters, as I have thought it desirable to present the article entire in its original form.

caveat, that, as ours is the sphere of the layman, we must not be held responsible for nice classic or theological accuracies in presenting our statements.

Our simple aim is to elicit truth; our special object to prove that the "wild honey," which, with locusts, was the food of the Baptist, is to be found in the fruit of the palm tree—

DATES.

The character of John, and that of his mission, were alike remarkable; himself the subject of prophecy in the unique office he was destined to fill, as at once the herald to prepare the way, and a witness to testify to the Jewish people the appearance of their long-expected Messiah. The garb he wore, and the food he ate, have each, and often, been a theme for discussion, while the facts in the premises have been imperfectly understood. The *theatre*, too, on which he is introduced to our notice, the wilderness of Judea, no less than the personage himself and the office he sustains, may well excite our interest and deserve our special attention.

We read the Bible as we read other history, with American and not Oriental eyes; and so the scenery we find there portrayed is often imperfectly apprehended. This remark, we conceive, is specially applicable to the wilderness in question. Apart from this, however, it has doubtless often appeared strange and inex-

plicable that a wilderness, and especially such as that is found to be, should have been selected by Infinite Wisdom for the accomplishment of such designs of mercy; and the sceptic might speciously ask questions in this relation to which every lover of revelation, and possibly some of its expounders, might not be prepared to give a satisfactory solution, and so "justify the ways of God to man." The same is equally true, also, in regard to the food indicated in the account of the Evangelist.

It is to the Christian a cheering consideration that new proofs of the inspired authority and accuracy of the sacred Scriptures are constantly developed. What seemed contradictory has been found harmonious; what seemed unreasonable and incredible to the infidel objector, has been shown to be founded on reasons the most satisfactory and conclusive. All the research of the traveller, and all the investigations of science, we feel assured, are yet to be made tributary to the honour of the sacred page. We have travelled over the scenes of Scripture record in Palestine, with the Bible open, and this conviction was deeply impressed upon us as the result.

Much information illustrative of the historic and narrative portions of the Bible, is yet to be derived from a more accurate acquaintance with

the topography of Palestine and other parts of the Orient connected with Biblical history. Our countryman, Dr. Robinson, has done much in this field of investigation, and we may hope that his recent sojourn there will be productive of rich results. A knowledge of the physical structure of the country in general, or of particular localities, when well understood, will often shed new interest and delight on the pursuits of the Scripture student. We believe the theatre of John's first "preaching"—the wilderness of Judea—no less than the food which there and elsewhere sustained him, are topics have needed just the kind of elucidation to which we refer.

We will not detain the reader, nor linger long in an attempt to portray the thrilling sensations or the eager gaze of the pilgrim in Palestine, as he visits the numerous places of unequalled interest there found. Arrived within the precincts of the sacred city, he will quickly be attracted to the sides and summits of Olivet, that triple-topped mount so often pressed by the footsteps of "the man of sorrows" as he went forth on errands of mercy. When he has reached that interesting point of observation, the summit of its central elevation, he will be twenty-five hundred feet above the Mediterranean, and four thousand above the adjacent Jordan-valley and Dead Sea. Directing his

eye eastward, he will see the high table-land or mountains of Moab, Ammon, and Gilead, on the east side of the valley of the Jordan. They are more than thirty miles in the distance, but seen through the clear ether of an eastern sky they hardly appear ten.

In the deep recesses of the valley a narrow strip of vegetation marks the devious path of the Jordan. But between these distant and interesting scenes and the mount, the visitor will behold an extensive region of high, steep and naked hills stretching along on the western side of the Jordan-valley and the Dead Sea, presenting one wide field of barrenness.

This drear and desolate region is "the wilderness of Judea," a region still in perfect keeping with the poetic description of David in the sixty-third Psalm; "*a dry and thirsty land where no water is.*" We might here also cite from Josephus, who gives a like description of it as it appeared in his day. In fact, these lofty peaks bear conclusive evidence that they have ever presented the same sterile aspect. Not a solitary village occupies their summits or slopes, no verdant forest or field clothes their sides. No cool perennial stream refreshes those deep valleys and gorges. When we performed our journey from Jerusalem "down to Jericho," our path lay directly over this wide waste; nor did we find it any the more inviting on a nearer

approach. Had we traversed it unprotected we should, in all human probability, have realized another peculiarity of its ancient character. Like him in the parable of the Good Samaritan of old, we should have "fallen among thieves."

As we passed along the deep gorges and over the rough ridges and crooked pathways of this "*highway of the desert*," trodden by more than a hundred generations of men, we needed to entertain little doubt as to what scenery the "evangelical prophet" had in his thoughts when the fortieth chapter of Isaiah was penned. The graphic scenery portrayed in these predictions finds here its illustration. On this great highway in the wilderness, we feel quite assured, we may locate the *pulpit of the Baptist*; and the more mature consideration of our first impressions has the more deeply confirmed them.

We believe the true idea of John's public labours, here and elsewhere, is that he was emphatically a wayside or highway preacher. "He came neither eating bread nor drinking wine;" mingled not in the usual associations of men, but in the prosecution of his peculiar mission posted himself on the large and most frequented thoroughfares, and there made his announcements to the passing throngs; by whom they would be quickly heralded far and wide through the land. We may well assume that John would charge them to the performance of a service so

welcome to the expectant nation. In the language of Isaiah, in the chapter just cited: "O thou that tellest good tidings to Zion, get thee up into the high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" We quote here the marginal rendering of Isa. 40: 9. If we are correct in this view, it involves important suggestions on the interesting topic of John's baptism, especially its mode, Mark, 1: 4; but as that theme is foreign to our present object, we may not pursue it. We fell warranted in the assumption, then, that it was on this remarkable spot, the ancient road or pathway from Jerusalem to Jericho, a place so perfectly accordant with ancient prophecy respecting the "messenger" who was to prepare the way of "Messiah," that the Baptist commenced his public ministry. Did our space admit, we believe it might easily be demonstrated that it was the best position in the land to secure the ends designed.

Properly eclaircised, we do not believe the simple statements of the Evangelists in regard to the raiment or the food of John were designed to fling any mysterious veil around them, or over the minds of succeeding ages in regard to either. Laying aside the flowing and ostentatious robes of the priesthood of his day, to which

order by birthright he appertained, we find him clothed in the most simple and rustic attire; and this we believe is all that the Evangelists intended to imply; and sustained on a diet equally simple, "locusts and wild honey." To this last named article of his diet, we will now invite the attention of the reader.

To ascertain the true import of all Scripture statements is ever a most desirable object, especially in relations where erroneous views give room for the infidel to carp, or an occasion for the honest inquirer to stumble. We hope in the sequel, to make reasonably apparent, what we believe to be true in fact, that the "wild honey" in question was simply new gathered dates, fresh from "the field;" a wholesome, palatable and nutritious article of food; the most convenient as well as easily procured; needing no culinary art; in fact, the best possible selection for a simple diet to supply the necessities of John in the peculiarities of his habits and his circumstances; so that the statements of the Evangelists, when understood, leave no room here for cavil or distrust.

It seems not a little remarkable that the word μέλι, honey, does not occur in the Greek of the New Testament in more than four instances. We have in Matt. 3: 4, and in Mark, 1: 6, the μέλι ἄγριου, "wild honey," now under consideration, and in Rev. 10: 9-10, the simple form μελι

occurs. In Luke 24: 42, we have *μελισσίου κηριου*, honeycomb full of honey. We will here suggest an inquiry, which seems naturally to arise in this place. If bees' honey, or honey in the comb, was intended to be designated by Matthew and Mark as the food of the Baptist, whether it is not probable that they would have adopted one or both of these terms, rather than the one they have used?

In this state of the argument, without a precedent in New Testament usage, in order to arrive at a correct solution of the subject, we are under the necessity of directing our inquiries to the collateral terms in the Hebrew Scriptures and in the Septuagint version, and to the authority of Hebrew and Greek lexicographers. If we mistake not, an examination of this kind will ascertain a meaning attached to the original Hebrew translated "honey" in our version, which has generally been overlooked; and we ask the indulgence of the reader while we refer to the several texts of this kind which we have carefully collated and examined in the Hebrew, and compared in the Septuagint.

There are three words in the Hebrew Scriptures rendered *honey*, in our version, דבש *Debash*, יצר *Yaar*, and נפת *Nopeth*. The form דבש *Debash* is almost universally used, as we shall see, even when the other forms occur in connection. It seems to be a generic term to indicate all sweets,

especially of sticky substances. This definition has the authority of Gesenius: "שֶׁבֶר *Debash*, honey, so called, as being glutinous, like a kneaded mass, Arabic *Dibs*, Maltese *Dabsi*, yellow, that is honey-coloured. 1. The honey of bees, etc. 2. Honey of grapes, syrup, the newly-expressed juice of grapes boiled down. 3. Joined with milk as the spontaneous productions of nature." *Robinson's Gesenius*. Other lexicographers say "to join together, to adhere, cement, or stick fast, as glutinous substances."

We think there could be no better description of the sweetmeat or pressed date. With these definitions before us, we are prepared to pursue the investigation, and examine the various texts in the Old Testament, where these terms occur.

Gen. 43: 11, "honey." Here the form is simply שֶׁבֶר *Debash*, Sept. μέλι. It appears from the context that the luxuries of Jacob's table were not yet entirely exhausted; for he directs his sons to present to the ruler of Egypt "of the best *fruits* of the land, a little balm and a little honey, spices and myrrh, nuts and almonds." The articles here enumerated seem all to be the fruits or productions of *trees*. In reference to this text we find in Kitto, v. i. 384, the following remarks: "From the fact that Egypt produced an abundance of honey, we may be led to suppose that the more valuable date-honey is here intended, which is rarely found in Egypt." The

The conclusion seems correct; but the reasons assigned are doubtful, as the date has abounded in Egypt from the earliest periods, though the custom of preparing it as a sweetmeat may not have been introduced into Egypt at this early day.

We introduce here a note on this text from Bagter's Comprehensive Bible: "דבש *Debash*, honey, is supposed by Bochart and Celsius not to have been that produced by bees, but a sweet syrup produced from dates when in maturity. The Jewish (Talmudic) doctors observed that the word דבש II Chron. 31: 5, properly signifies dates; and the Arabians now call the choicest dates, prepared with butter, דבויש *Dabous*, and the honey (syrup) obtained from them דבס *Dibs*." I have been assured by a very intelligent and reliable man, who is a native of Bethlehem, and has travelled extensively in Palestine, that the Arabs call a preparation of butter and dates—Dabous, as here stated. He also says that any luscious preparation is by the Arab called Dabous. Jacob sojourned probably in the southern part of the land. The date-palm was no doubt extensively cultivated on the Philistine plain, the climate of which is very mild. We found considerable numbers of them still existing in various places on this plain.

Exodus, 3: 8, דבש *Debash*, Sept. μέλι. By the expression "a land flowing with milk and honey," it is understood that general abundance is im-

plied in the products of the land of promise. For reasons which will appear when we examine Numb. 16: 13, 14, it would seem that dates are here specially intended, as well as other sweets.

Ex. 16: 31. *Debash*, דבש Sept. μέλι. The text simply expresses the fact that manna was agreeable in taste; sweet, like honey.

Lev. 2: 11. דבש *Debash*, Sept. μέλι. It will be observed that honey is strictly forbidden to be used with any offerings to the Lord made by fire.

Num. 16: 12, 13. דבש *Debash*, Sept. μέλι. Here Dathan and Abiram allege that they had been brought out of "a land flowing with milk and honey."

We were not in Egypt at the season that the date is produced. They ripen there in September and October; but when at Malta we procured some good specimens of African dates as growing upon their stems, which are now in good preservation. The tree is an indigene, unisexual; and is said to bear ten or twelve bunches every year, each of which will weigh from ten to twenty-five pounds. They grow pendant from the tree at its top, and attached to the stem, as seeds to our broom-corn; like other fruits they vary much in quality and size, growing from one to two inches long, round or oval in shape. As taken from the stems they are a good table fruit, and much in use, although comparatively dry in taste; when put in masses, they soon become more soft and honey-

ed in their colour and taste. They are sugary, nourishing, very wholesome, and require no preparation. When pressed, old, and passed through the stages of sweating, as they are always seen in this country, every one familiar with them knows their striking resemblance to old and candid honey in colour and taste. The inhabitants of Egypt at the present day subsist on them to a great extent, and the whole country abounds with trees. We found them on our first reaching the waters of the ancient canal that connected the Nile with the Red Sea at Suez, and on the Pelusium branch of the Nile, in "the land of Goshen."

The margin of the desert is skirted with thick masses of the date-palm, where they seem to stand as a bulwark against the sands which threaten to overwhelm the narrow belt of vegetation and fertility. There, in ancient days, we have the best reason to believe, the Israelites were wont to see them, if in later stages of their "hard bondage" they were debarred from subsisting upon them.

Deut. 6: 3. דֶּבַשׁ *Debash*, Sept. μέλι. The same form as Ex. 3: 8.

Deut. 8: 7, 8. דֶּבַשׁ *Debash*, Sept. μέλι. "A land of wheat, and barley, and vines, and fig trees and pomegranates; a land of oil olive (olive tree of oil) and honey. Dates seem here specially intended. דֶּבַשׁ *Debash*, is here in the

category of the fruits of trees. The order of style and laws of language seem to imply this. Moses spake these glowing words of encouragement to the homeless tribes of the land of their hope and destination. He seems to say to them, "Prolific as is the soil of Egypt, where we and our fathers have so long sojourned, abounding as it does with milk and honey—dates and other sweets—yet there you were slaves, deprived of the enjoyment of these luxuries, doomed to toil on a narrow and monotonous strip of fertility, bounded on either side by a dreary, boundless and monotonous desert. How cheering in the contrast is the land to which we now hasten; 'for the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of the valleys and hills.'"

Deut. 32: 13. דבש *Debash*. The honey of bees may be indicated. The context, however, shows that the language is highly figurative, and a poetic license may be here presumed, for oil too is said to come "out of the flinty rock."

Judg. 14: 8. Here the text expressly declares that there was a swarm of bees, דבִּיִּם *Devorim*, and דבש *Debash*, honey. Sept. μελισσών, *Melisson*. Up to this text we find the LXX. use the simple form μέλι in the translation of דבש. Here we find the discrimination "made by bees."

1 Sam. 14: 25—29. In the 25th verse it is simply said there was דבש honey, upon the ground. Sept. μελισσών. Here again the Septuagint discriminates, and we find the simple Heb. דבש rendered “honey made by bees,” in accordance with the context.

In the 26th verse we are told that the honey dropped, that is, from the limb or hollow of the tree, where it had been deposited; and in the 27th verse that it was ביערת הדבש *beyaarath hadebash*, “honey in a honey comb.” The honey of bees we see is here very expressly indicated. This form occurs in Cant. 5: 1.

II Sam. 17: 29. דבש *Debash*. Sept. μέλι. As the articles enumerated in the context were sent to satisfy the hunger of David and his company, it may be that the honey here indicated was the sweetmeat or pressed date.

I Kings 14: 3. דבש *Debash* simply.

II Chron. 31: 5. דבש *Debash*. Sept. μελίτος. In this instance דבש is rendered dates in the marginal readings by our translators, the obvious propriety of which will be apparent when it is compared with Ex. 22: 29. “Thou shalt not delay to offer the first of thy ripe fruits.” We will here remark that it was the marginal reading of this text, in connection with Josephus’ observations on the palm trees of Jericho, which first suggested this investigation. We find the following note on this text in Bagster’s

Comprehensive Bible: "Honey or dates. The word דבש *Debash* generally denotes honey produced by bees; but, as we have already observed on Gen. 43: 11, the Jewish Doctors are of opinion that it here signifies dates, or the fruit of the palm-tree, which the Arabians call *Daboos*, and the honey (syrup) produced from them *Dibs*. Though Jehovah forbade any דבש *Debash* or honey to be offered to him upon the altar, yet it appears it might be presented as "first-fruits," or in the way of tithes, which were designed for the sustenance of the priests."

Job, 20: 17. דבש וזמאה. Honey and butter are here united, indicating a combination probably in frequent use among the Arabs. We have seen in the note quoted from Bagster, on Gen. 43: 11, that the Arabs call a preparation of their choicest dates and butter *Dabous*, a custom and name which has probably come down from the days of Job.¹

¹ As affording an incidental proof of the correctness of the views we have endeavoured to establish in our last chapter, we have had occasion to refer to the identity of the Bedouin, or Arab character, peculiarly in his unchanged modes of life and domestic habits.

Throughout the vast regions to which the Arabs have roamed, this identity is most remarkable, involving, without a peradventure, that this character and these customs have been handed down from generation to generation, for thousands of years, without hardly a perceptible change in any of their aspects. Whether we contemplate them on the barren deserts of Arabia, or the more fertile plains of Mesopotamia, the identity is perfect. Describe the character and habits of domestic life of the one, and you perfectly portray

Psa. 19: 10. מִדְּבַשׁ וּנְפֶת. Here the Psalmist expresses, in strong and figurative language, his estimates of the judgments of Jehovah; sweeter than *Debash*, honey, and, or even than, *Nopeth*, the honey comb or dripping honey. Here we have two kinds of honey distinctly recognized in the swelling gradations of the poet's style. This form occurs in Prov. 5: 3; 24: 13; 27: 7; and Cant. 4: 2.

Prov. 24: 13, same as above, eat honey, and or even, the honey comb, the dropping honey.

Cant. 5: 1. "I have eaten my honey comb," יָרָה *Yaar*. Sept. κηρίον, "with my honey" דַּבְּשִׁי *Dabshi*, two kinds of honey mingled in the luxuries of a banquet.

Isa. 7: 15, 22. Butter and honey. See Job, 20: 17.

the other. We find these remarks fully sustained in reading Mr. Layard's recent and very interesting volume on "NINEVEH AND BABYLON," which we have found time to take up for examination since our book went to the press.

Mr. Layard has given us in Chapter XIII, a brief account of the character and modes of life of the great Bedouin tribes inhabiting Mesopotamia, including the region explored by him extending considerably north of Mosul.

For our present purpose we shall here extract one brief item of his remarks as pertinent to our topic;

"The Sheikhs," he says, "occasionally obtain *dates* from the cities. They are eaten dry with bread and leben (dried milk curds) or *fried in butter*, a very favourite dish with the *Bedouin*."

We regret that Mr. Layard has not given us the Arab designation of this *favourite dish*. Had he done so we have no doubt that we should have "Dabous" again reproduced in these distant regions of the old Assyrian empire.

Jer. 41: 8. Eze. 3: 3, and 16: 13. In these instances and several others, we find the simple form דבש. There is nothing in the context specially to discriminate the kind of honey.

Eze. 27: 17. דבש *Debash*. We have here in the category of the fruits or production of trees, honey, oil and balm. Allusion may be made to the date-tree in the pictorial descriptions in chap. 47: 12.

Under the article "honey," Calmet says: "By the word דבש *Debash*, the rabbins and lexicographers understand not only the honey of bees, but the honey of dates or the fruit of the palm-tree, or the dates themselves, from which honey is extracted; and when God enjoins the first fruits of honey to be offered to him, the fruit of dates seems to be meat, for generally the produce only of fruits was offered." Kitto quotes this and adds: "The Arabs also still apply *Dibs* to the dates, and the honey of dates."

Sir John Maundevile, who visited Palestine, Arabia and India, about A. D. 1322, more than five hundred years ago, in his narrative says: "There ben other trees that baren hony, gode and swete." If dates are not here intended, it proves at least a generic use of the term honey at that period in the Orient.

We will here also introduce a quotation from Josephus, to which we have before referred. In

an apparently incidental account which he gives of the Jordan valley and Jericho, speaking of the prolific fountain of Elisha at Jericho, and of its fructifying powers, he says: "Accordingly it waters a larger space of ground than any other waters do, and passes along a plain of seventy furlongs long, and twenty broad;¹ wherein it affords nourishment to those excellent gardens that are thick set with trees. There are in it many sorts of palm-trees, that are watered by it, different from each other in taste and name; *the better sort of them*, when they are pressed, yield an excellent kind of *honey*, not much inferior in sweetness to other kinds of honey."² There can be no doubt that he here refers to the date-palm, and states the fact that the pressed sweetmeat or the candied date was honey not much inferior in sweetness to the honey of bees, for in the immediate connection he adds, "this country withal produces honey from bees."

The climate of this part of the Jordan valley, in its deep depression of thirteen hundred feet below the Mediterranean, is almost tropical; its incessant heats would render that portion of it around Jericho, which is still abundantly supplied with water from this same beautiful and

¹ A very near description of the region we now find capable of artificial irrigation from the fountains of Duk and Elisha.

² Book of Wars, iv, chap. 8.

prolific fountain of Elisha, peculiarly adapted to the rearing of the palm.

It would appear that in several varieties the palm was here indigenous to the soil, for we learn also that in the early days of Moses, they so abounded as to give to Jericho the cognomen of "City of Palm-trees." It is a striking commentary on the character of its present wretched Bedouin Arab inhabitants, that a tree so invaluable for producing a nutritious and agreeable article of food should have been allowed to become extinct. The *dry trunk of the last tree* on the plain was standing near our encampment when we visited Jericho. Dr. Shaw says there were several palm-trees at Jericho when he visited the plain.

It would thus seem that the word rendered *honey* by our translators, is generic in the Hebrew Scriptures, a comprehensive term for all sweets; that it more frequently indicates dates than the honey of bees; and that when the latter honey is intended to be indicated, it is generally, if not always, accompanied with the qualifying terms; and there seems to be evidence that the LXX so used it in the Septuagint version. We have seen in the quotation from Josephus, that the palm-tree produced what was designated honey in the days of John the Baptist.

We have evidence from various quarters, that the Hebrew דבש, *Debash*, has virtually come down

to the present day in the cognate language of the Arabs, in the term *Dibs*, as applied by them to designate dates and other sweet substances, as also in the *Dabsi* of the Maltese. The native language of Malta seems to be a compound of Arabic and Italian; but so closely assimilates with the Arabic, that the islanders are understood by the Arabs without difficulty.

Dr. Shaw says: "Hebron alone sends every year to Egypt three hundred camel-loads of Rabb, which they call *Dibse*, the same word that is rendered honey in the Scriptures." *Travels*, p. 367. There is some evidence that the Greek collateral term μέλι, honey, was not only used by the LXX in a comprehensive sense, but that it has classic authority; "Τὸ ὕον μέλι, the Persian manna; and metaphorically of *any thing sweet*." *Liddell and Scott's Lex. Sub. voce μέλι*. Diodorus Siculus xix, 104, uses μέλι αγριον for the saccharine matter exuding from date-palm or olive trees. Pliny, N. H. xxiii, 4, and the Rabbinical writers, do the same.

Theophrastus, a distinguished naturalist, who lived B. C. 370, in describing the syrup of the sugar cane, says, "It is a sort of μέλι honey, extracted from canes and reeds."

Strabo, on the authority of Nearchus, one of the captains of Alexander the Great, says, "Reeds in India, yield, μέλι, honey without bees."

We might here show that the honey of bees, as an article of food, is entirely unadapted permanently to sustain the healthful action of the human system; and, moreover, that it was principally used as a luxury by the Jews, as it is by the Arabs of the present day, to sweeten their unleavened bread and drinks. It deserves to be remembered, too, that the Arabs, in their domestic customs, have brought down to us nearly all the peculiar habits of the Jews unchanged. It is only in this form that the honey of bees is used by them, and not as a substantial element of nutrition; while dates are the principal food of thousands in the Orient for many months in the year.

Apparently, to get over the insuperable difficulties of the texts, Matth. 3: 4, and Mark 1: 6, as referring to the honey of bees, some learned commentators and lexicographers tell us, that this μέλι ἄγριον, on which the Baptist fed, was a vegetable honey, or manna, and not the honey of bees. Kitto says, "the wild honey (meli agrion) which, with locusts, formed the diet of John the Baptist, was probably the vegetable honey, which we refer to manna." V. 1, 859. Dr. Robinson, in his Greek and English Lexicon of the New Testament, remarks on μέλι ἄγριον: "Here the honey of wild bees is to be understood, made in hollow trees and crevices of the rocks; others understand *Honey Dew*,

found in Arabia upon leaves of certain species of trees," etc. But he remarks, "the evidence is very slight that this was ever common in Judea, and especially in the high desert west of the Dead Sea." Our observation led us to concur entirely in this last remark; this Wilderness of Judea has ever been "a dry and thirsty land where no water is," and where trees or even shrubs have hardly been produced.

But could we have reason to believe that vegetable honey, as it is termed, or manna, had been found here, it would not relieve the difficulty; from what is known of it, its qualities are highly medicinal. "The Arabs use it *as they do honey*, to pour over their unleavened bread, or to dip their bread into it; if eaten in any quantity it is said to be highly purgative." *Kitto*, v. 2, p. 294. He refers also to several other productions of like character. We find in Sir John Maundevile's Narrative the following remarks in his description of the land of Job: "There ben hilles, where men getten gret plentee of manna—this manna is clept bred of Aungeles—it comethe of the dew of Hevene that fallethe upon the Herbes—men putten it in Medicynes for rich men, to purge evylle Blode; for it cleanseth the Blode, and putteth out Malencolye."

From the want of knowledge, or having overlooked the peculiar qualities and use of the date,

in ancient as well as in modern times, it appears that the investigations of the learned to ascertain the food of John, have carried some of them far away into deserts of uncertainty and barrenness, when a more simple view would have revealed the object of their search at the very threshold.

We shall probably be met with this objection: If dates are meant by the Evangelists, how are we to reconcile the apparent difficulties of their being designated "wild honey"? We might answer, that we do not believe that the Jews knew any thing of the custom of domesticating the bee, and in that respect all their honey from the bee was field-honey, and if so, there was no need of the use of the adjective to discriminate it, if bees' honey alone is intended. We reply, however, to the objection, that it would doubtless have been equally proper to have rendered μέλι αγρίον, field-honey, or "honey from the field," and then we conceive we have the very designation which we might expect to have been applied to *new gathered dates*, "fresh from the field," and on their natural stems, in distinction from the old sweetmeat, the candied, sweated, and pressed date.

We have seen that they are produced from the palm-tree, growing on pendant stems, of several pounds in weight, one of which would afford food to John for several days.

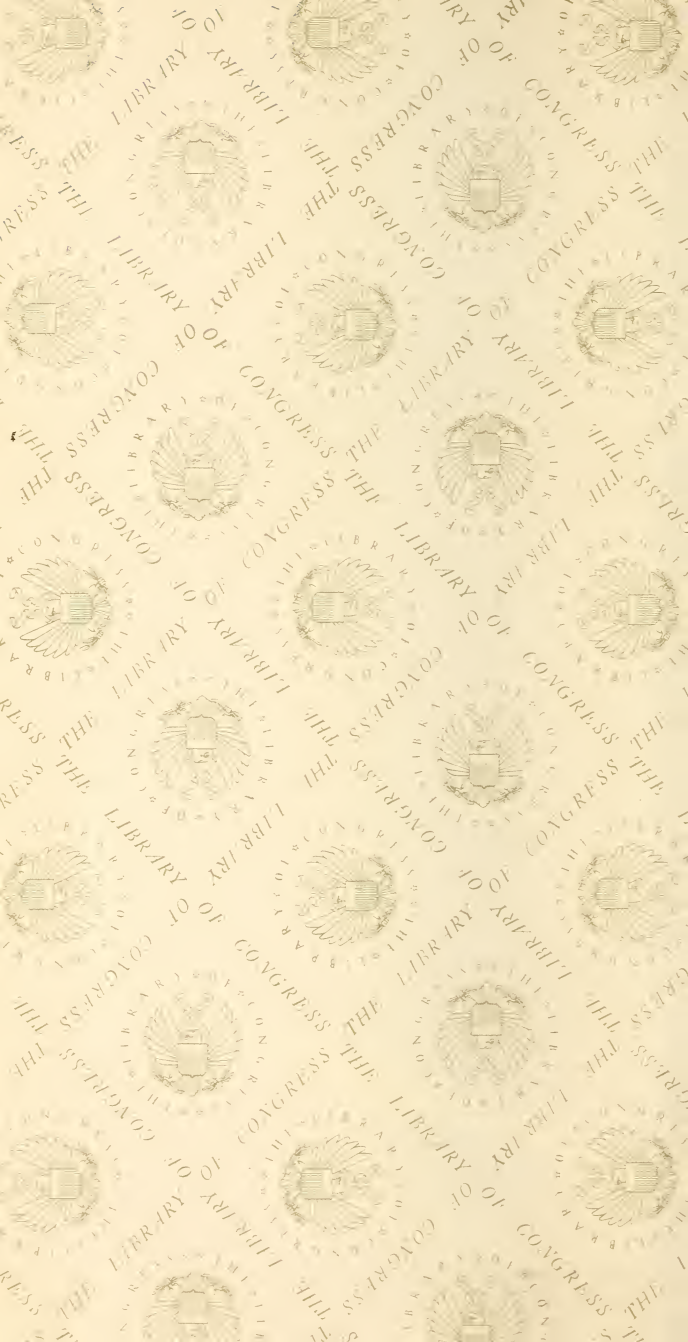
That the date abounded at Jericho, in the immediate vicinity of the labours of the Baptist, there can be no doubt. They were thus easily obtained, portable, simple, nutritious, and needing no culinary art. We will here add a remark omitted in its proper place, that the date-bearing palm and olive-tree were the most essential of the fruit-bearing trees of Palestine, and if the date was tithed, it must have been under the designation of דבש *Debash*. Dr. Shaw says, p. 370: "Several parts of the Holy Land, no less than Idumea, that lies contiguous to it, are described by the ancients as abounding with date-trees. Thus Judea, which denotes the whole country of the Jews, is typified on several coins of Vespasian, by a disconsolate woman sitting under a palm-tree. Upon the Greek coin of his son Titus, struck upon a like occasion, we see a shield suspended over a palm-tree, with a Victory writing upon it." The climate of the Philistine plain is well suited to the production of the palm. We noticed many of them still existing, particularly in the vicinity of Gaza.

It may not be improper here to say, that the substance of these views has been suggested to a Missionary who has spent more than thirty years in the Orient, and who is familiar with the date and its use as fresh from the field, and in its honeyed or sweetmeat state, and that he

concurr in the views here taken. We are admonished by the space already occupied, that this discussion, although by no means exhausted, must be referred to other hands, satisfied with our imperfect efforts, if they shall lead to a more correct elucidation of an interesting portion of God's Holy Word.

THE END.







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