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Jesus seated the feet of his apostles, and wiped his feet with his hair.

THE LAST SUPPER.

K

THE GALLERY

OF

SCRIPTURE ENGRAVINGS,

HISTORICAL AND LANDSCAPE,

WITH DESCRIPTIONS HISTORICAL, GEOGRAPHICAL, AND PICTORIAL,

BY JOHN KITTO, D.D., F.S.A.,

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THE GALLERY

OF

SCRIPTURE ENGRAVINGS.

CHRIST'S FEET ANOINTED.

RUBENS.

“ When thou wouldst bathe his feet
With odours richly sweet,
And many a shower of woman's burning tears,
And dry them with that hair,
Brought low the dust to wear
From the crowned beauty of its festal years.

Did He reject thee then,
While the sharp scorn of men
On thy once bright and stately head was cast ?
No, from the Saviour's mien
A solemn light serene
Bore to thy soul the peace of God at last.” HEMANS.

LUKE VII. 36—48.

It once happened to our Lord, when at Capernaum, that he was invited by a Pharisee of distinction, named Simon, to sup with him. He went. Of the things that were said and done at that supper, the Evangelist has recorded only one fact—but that relates to the salvation of a soul.

There was a woman of that place—well known there as having led a most evil life. But at this time the burden of her sins oppressed her, and she longed—but knew not how—to cast that burden off. She heard of Jesus—of his claims, his miracles, his pitifulness—and she resolved to repair to him, to pour forth her sorrow at his feet, and there to lay down a load she could bear no longer. She heard he was at Simon's house, and thither she repaired. Access was easy at a feast; and under the partial screen formed by the back of the couch on which it was then usual for guests to recline, one might remain seated on the ground without undue obtrusion, or without

attracting particular notice, unless some circumstance occurred to invite attention. This woman, then, stole in, and took her station at the feet of Jesus. As she sat there, and listened to his blessed words, the consciousness of her miserable case grew sharp and strong, and her tears gushed forth without restraint. They fell upon his feet: and when she saw how the feet had been moistened by them, she gently wiped them dry with her long hair. Having thus, as it were, washed the Lord's feet—the thought occurred to her that she should testify her reverence by anointing them also. She therefore gently drew forth a small box containing one of the most costly and exquisite of those perfumed unguents in which the Jews delighted. This she broke, and shed its precious contents over the feet which her tears had bathed. Instantly the whole place was filled with the overpowering fragrance, and every eye was drawn to the woman's proceedings. The thought that occurred to the master of the feast was: "This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him—for she is a sinner." There was one there who heard this thought, as well as if it had been uttered; and he accosted him with the words: "Simon, I have somewhat to say unto thee;" to which he answered, "Master, say on." Then said Jesus: "There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most." It is probable that Simon perceived the drift of this case; for there is a tone of reluctant admission in the answer—"I suppose that he to whom he forgave most." Jesus answered quickly; "Thou hast rightly judged:" and then turning to the woman, he said to his host: "Simon, seest thou this woman? I entered into thine house; thou gavest me NO WATER for my feet, but she hath washed my feet with TEARS, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman, since the time I came in, hath not ceased to kiss my feet. My HEAD with *oil* thou didst not anoint; but this woman hath anointed my FEET with *ointment*." Even this hardly prepared the Pharisee and his guests for the close and authoritative application which followed:—"Wherefore I say unto thee, Her sins—which are many—are forgiven; for she loved much: but to whom little is forgiven—the same loveth little." This caused a great sensation among the guests: "Who is this that forgiveth sins also?" was the thought of every one;—but without heeding them, Jesus said to the woman: "Thy faith hath saved thee; go in peace." And, oh, in what peace she went—the peace that passeth all understanding—the peace of a delivered soul!

There is no reason for supposing this unnamed woman—residing at Capernaum or Nain—was the same with Mary of Magdala, commonly known as Mary Magdalene. Yet the supposed identity is the sole foundation of the unenviable reputation which has been attached to the early life of a lady of consideration and property, and of virtuous life, who, in gratitude for the cure of a most terrible complaint under which she had laboured, became the faithful friend, and one of the most attached and devoted followers, of our Lord—who attended him to the cross and to the tomb—and who was honoured with being the first to whom he appeared after his resurrection.





LEBANON—GENERAL VIEW OF THE CEDARS.

“ These are thy cedars, Lebanon.”

It is a striking instance of the power and influence of the Sacred Writings, that a few scattered notices of “ the cedars of Lebanon,” supply the motive to numerous travellers, of all nations and tongues, for a difficult mountain-journey, out of the common track of travel, in order to look upon a clump of trees—not very remarkable to those accustomed to the forest or woodland scenery of Europe and America. Trees were never very abundant or of considerable size in the south-western parts of Asia, and Egypt was almost destitute of them. Having therefore a standard of comparison very different from that which travellers from the west possess, the lofty terms in which the sacred writers speak of the Lebanon cedars, have sometimes occasioned disappointment to persons whose minds were filled with the ideas which this language conveyed, but who measured the reality by a standard very different from that which existed in the minds of the prophets. Hence the disappointment which some have frankly confessed, and which others have felt without confessing. Probably even the sacred writers judged of these trees from what they heard from others; and we have no reason to suppose, that the Hebrews were very familiar with those that grew in the upper Lebanon, except in the time of Solomon, when many of his subjects wrought with those of king Hiram in the mountains. The trees did not lie upon any route which their occasions led them to take; and we never yet knew or heard of any Oriental who would have gone a mile out of his way—much less undertake a journey—for the purpose of viewing the finest natural objects in the world. It must be allowed, however, that the cedar forest was probably of considerably larger extent and magnificence, and exhibited a greater number of large specimens, than at present, when the great old trees are so few in number, that, as the prophet foretold, “ a child may count them;” and still the cedars are, in truth, “ the glory of Lebanon,” as they greatly exceed in size and magnificence any other trees to be found throughout the mountains.

The village of Eden has been noticed in this work, (vol. i. p. 119,) and it was stated that travellers usually proceed thither, and, remaining there over-night, go on the next morning to the place of the cedars. The distance is an ascending road of about five miles, which it seldom takes less than three hours to traverse. The trees are then found, not, as some have erroneously conceived, *upon* any of the summits of Lebanon, but at the foot of a lofty mountain, in what may be regarded as the arena of a vast amphitheatre, open to the west, but shut in on all other sides by high mountains which form part of the upper ridges of Lebanon. Here the cedars stand upon five or six gentle elevations, occupying a spot of ground about three-fourths of a mile in circumference. As our cut is a general one, we will here confine ourselves to general descrip-

tion, reserving for another occasion an account of the large old trees. "So insulated is the situation," says a recent traveller, "that, but for my guide, I should have passed by them unnoticed, my anxious eye being directed to the summit of the "snow-crowned Lebanon," whereas, they stand in a hollow, as if "ashamed," at the foot of the higher division of the mountain. Viewed from the road, the cedars look like a clump of wide-spreading oaks, the remnant of a forest, that had escaped the axe; but a nearer approach made me better acquainted with their individual merits. They appear to be of several generations. Of the oldest there are few, perhaps not more than seven or eight. Besides these there are about forty or fifty good-sized, well-looking trees, and a great number of smaller ones, with some small pines among them. The branches and foliage of the larger cedars commence near the ground, and have a greater quantity of fruit than the former." After noticing the larger trees, the traveller adds—"Upon the whole, I expected to have seen finer specimens of this majestic tree than what presented themselves to my deep-wrought fancy. This disappointment, coupled with that with respect to the position they occupy, proved to me the advantage of seeing things and places with one's own eyes; for if sometimes the reality falls far short of the standard erected by an enthusiastic mind, frequently the traveller is amply repaid for the trouble he has taken." Most travellers express themselves in the same manner, but with varying conclusions: a few indulge in a sneer at the highly-wrought descriptions of the sacred writers; some justly urge the difference in the standards of comparison; and others find, in the disappointment of their expectations, the confirmation of their faith in the prophecies which told that the glory of Lebanon should be brought low.

It is sometimes very erroneously stated, that this species of cedar is peculiar to the locality, and that no specimens are to be found in any other part of Lebanon. Many other specimens and groups have been of late years found; but nowhere else have so many together, or such large and venerable specimens, been discovered. The tree is not even peculiar to Lebanon. It is found growing wild in the mountains of Amanus and Taurus; and a great number of specimens—more, probably, than all that grow in Lebanon—grow well in our own country, originally propagated from seeds brought from the clump represented in the engraving. Some of these, although they must have been planted less than two centuries ago, are now of magnificent dimensions. It appears from what Evelyn says, in his *Silva*, that it was not grown here in 1664; and it is probable that attention was drawn to it by the warm manner in which it was mentioned by him. He says, that he possessed seeds and cones from the few trees remaining in Lebanon; and adds, "Why they should not thrive in Old England I know not, save for want of industry and trial."

We think we can collect from the notices of Rauwolff, and other travellers of the sixteenth and seventeenth centuries, that the site of the cedars exhibited a different and more venerable appearance than at present—there being fewer, if any, recent trees, and a much greater number of large old cedars, standing in comparatively isolated grandeur, and making an impression upon the mind more in unison with the scriptural intimations than any which can at present be realized.



Engraved by G. Wallis.

1 ROIS. XVI. 22

1 SAMUEL. XIII. 2

1845

David took a harp and played with his hand

THE END OF THE

Printer, No. 1, 1845

DAVID PLAYING BEFORE SAUL.

VANLOO.

“ Thus David’s lyre did Saul’s wild rage control,
And tune the harsh disorders of his soul.” COWLEY.

1 SAM. XVI. 15—23.

THE solemn intimation which King Saul received from Samuel, that the Lord had cast him off, had a very signal effect upon his health and spirits. He became subject to fits of melancholy madness, rising sometimes into rage, which none of the usual means could cure, and from which nothing could arouse him when subject to the oppressive influence. It was at length suggested that something might be hoped from music—the power of which over the diseases and passions of the mind, was well understood in ancient times. When this was mentioned to the king, he eagerly caught at it, and desired that the services of some accomplished player on the harp should be secured. This reminded one of the court-officers that he had not long since seen “ a son of Jesse, the Bethlehemite,” whom he mentioned, and proceeded to describe him as one not only “ skilful in playing;” but as a handsome young man, of great abilities, and of acknowledged valour. This induced the king to send to Jesse the command: “ Send me David thy son, who is with the sheep.” The old man promptly obeyed; and the youth went, accompanied by an ass laden with bread, and a skin of wine, which with a live kid his father sent as his present to Saul—such presents as, in that simple age, kings received complacently, and subjects deemed it their duty and privilege to offer. It is a pleasant picture to conceive the future king of Israel stepping lightly along behind his ass, with his shepherd’s staff and bag—probably his light harp, or rather lyre, strung to his back—and on the way amused by the gambols of the kid.

The distance was not great; and David arrived at Gibeah of Saul, the same day on which he left his father’s house. He delayed not to present himself before the king—who then little thought, that in the comely youth he beheld the destined

heritor of his throne, who had been already anointed for his crown. It was the quality of David to win with perfect ease—without a thought—the hearts of all who came within the sphere of his influence. The austere Saul was no exception: “he loved him greatly;” and sent back to Jesse the message: “Let David, I pray thee, stand before me; for he hath found favour in my sight.” So David remained at court; and when one of the king’s black fits came upon him, he took his harp and played before him; and then Saul’s spirit soon yielded to the influence of the sweet sounds which the master-hand drew from the wires, and he “was refreshed, and was well, and the evil spirit departed from him.”

This remarkable instance of the power of music over mental maladies, is in accordance with facts familiar to physicians who have devoted their attention to this most interesting but melancholy branch of medical science. More or less so are those other Scriptural instances which indicate the power of music over the moods even of the sanest mind—as in the case of Elisha, who called a minstrel, to bring his mind into the frame meet for the impulses of the prophetic spirit. Most of the illustrative cases which might be adduced are too long to be given here. One of these, reported in the “Mémoires” of the French Academy, is the case of a person who was seized by a fever, which soon threw him very violently into a delirium, almost without any interval, accompanied by bitter cries, by tears, by terrors, and by an almost constant wakefulness. On the third day, a hint that fell from himself, suggested the idea of trying the effect of music. Gradually as the strain proceeded, his troubled visage relaxed into a most serene expression, his restless eyes became tranquil, his convulsions ceased, and the fever absolutely left him. It is true that, when the music was discontinued, his symptoms returned: but by frequent repetitions of the experiment, during which the delirium always ceased, the power of the disease was broken, and the habits of a sound mind re-established. Six days sufficed to accomplish the cure.





FEMALES OF EASTERN HAREMS.

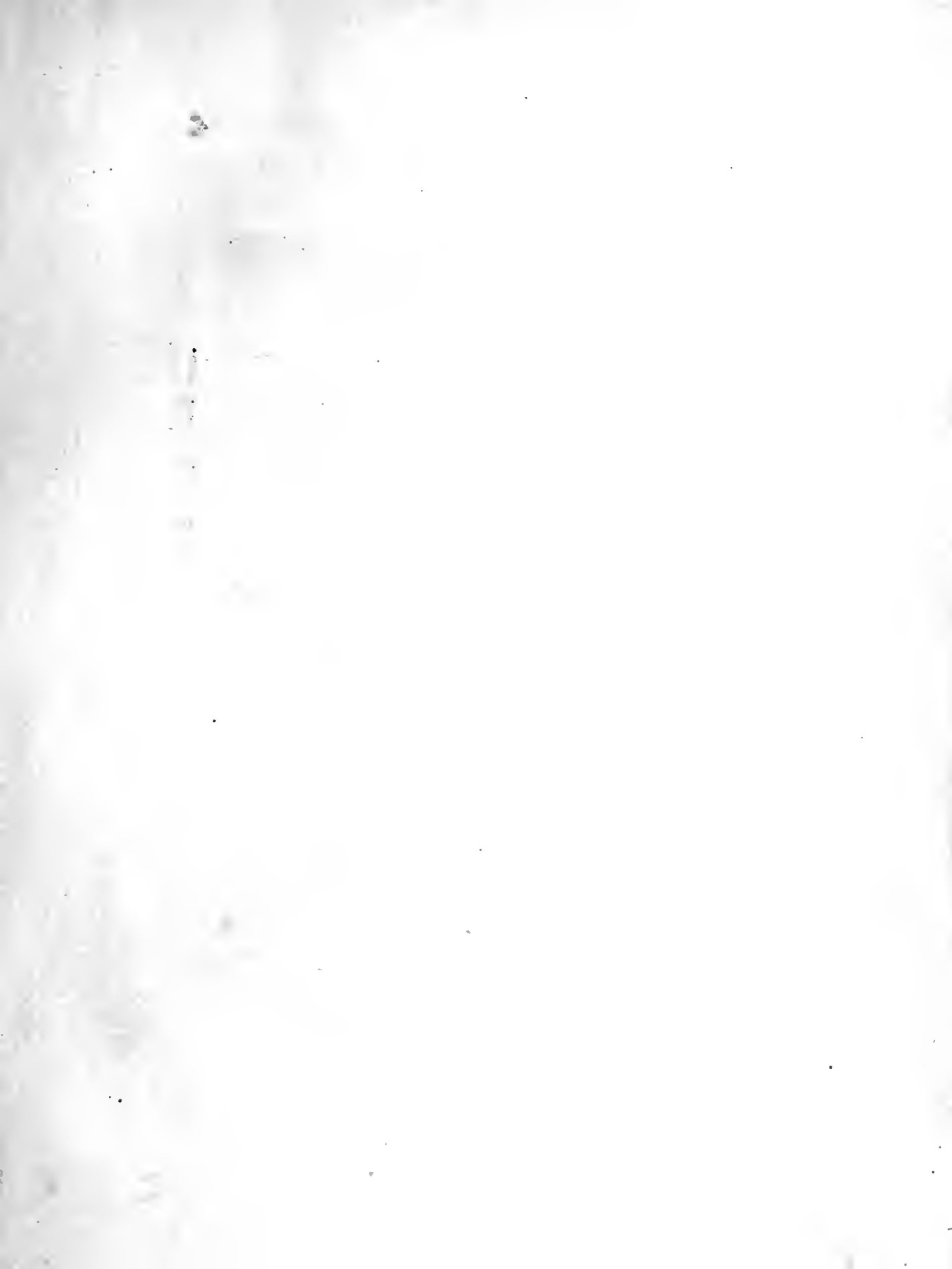
"Here too the Harem's inmates smile."

MOORE.

WHENEVER large numbers of women are assembled in one great household, as forming the harem of an Eastern prince, the regulation of their affairs, the classes into which they are divided, and their manner of life, must, under equal or nearly equal conditions of climate, be substantially the same, at different times and in different countries. The present harems of the princes of Asia may therefore be expected to afford us some information which might throw light upon the establishments of this kind possessed by Solomon, and by some other Hebrew kings who ventured to follow his example in neglecting the wise cautions which Moses had left them against "multiplying wives unto themselves." The hints of information concerning these establishments, as existing among the Hebrew kings, are very scanty. But as we can have no doubt that they were arranged on the model of similar establishments in other countries, and as the book of Esther affords much incidental information concerning the harems of the ancient Persian kings, we are enabled to see that not only the taste for this piece of state, but the manner in which it has been ordered, has been nearly the same at all times among the princes of the East. The principal difference is that produced in Moslem countries by the restriction of the law which allows only four wives, but which places no limit upon the number of concubines and slaves. The effect of this is, that the harems of the Moslem princes contain few, if any, women of rank and condition, who, from the first, are possessed of marital rights and privileges—but of which there were not fewer than seven hundred in the harem of Solomon—who are described by a term which indicates that they were women of high birth and connections—"princesses:" of whom probably, as the Rabbins state, a few of royal birth, such as Pharaoh's daughter, were treated with peculiar distinction, and had separate establishments of their own. The harem of the Sultan at Constantinople has absolutely no women of this class, as it is a matter of Turkish policy that the Sultan never marries—but the whole of the vast establishment is filled with women who enter it as slaves, without any rights; but who may rise in it through the favour of the sovereign, or through the birth of children, to a privileged condition, corresponding to that which the secondary wives, or concubines, of Solomon's harem must have occupied. In Persia, and other courts, where the monarch does contract marriage with the number of wives which the law allows, they are usually ladies of high family, whose connections are at the same time of sufficient importance to strengthen the sovereign on the one hand, and to protect their honour and interests on the other. But the sovereigns often do not like the restraints which such connections

impose, and therefore sometimes adopt into this privileged number such as have entered the harem as slaves. The term translated "concubine" in Scripture, denotes usually not an unprivileged condition, but that of a secondary wife, above the condition of a slave; of these Solomon had three hundred, forming, with the "wives" of the first class, a thousand women; without counting the slaves, of whom there must have been, from the nature of things, a very large number, if for no other purpose than to attend upon so many ladies of rank as his establishment included. The wives would not be expected to serve each other, nor the concubines to wait upon the wives, although required to treat them with respect. In fact, the presence of such slaves to wait upon and entertain the privileged classes, is more than once indicated in the poetical allusions of the Canticles, and once or twice in the Psalms. This gives a greatly enlarged idea of Solomon's establishment, which has already seemed too large. But such establishments have been by no means uncommon in the East; yet often, as in the case of Solomon, more as a matter of royal magnificence than of personal indulgence. The Emperor of China has been supposed to have as many as three thousand women upon his establishment, the greater part of whom he probably never saw. The harem of the great Moguls was reckoned usually to contain about a thousand; the sultan Selim is recorded to have had two thousand; the sultan Achmed three thousand; and all seem to have been outdone by the Persian king Khosroos, (who died in A.D. 579,) whose establishment is reported, by the historian of his reign, to have contained twelve thousand females.

Some idea of the internal distribution of such large numbers of women, in ancient as well as in present times, may be derived from the statement, that in the seraglio at Constantinople, the sultau, from an indeterminate number of female slaves, selects some special favourites, whom some accounts limit to the number seven, who are distinguished by the title of Kadiin, and who, without the name or legal rights of wives, may be taken to occupy in some respects a corresponding position. Then the mother of a boy takes the rank and title of Hasscki, and becomes entitled to an establishment of her own, and an independent and liberal allowance; but if the son dies very young, she may lose these advantages, and revert to her former undistinguished condition. Their condition is scarcely, if at all, inferior to that of the Kadiins; their position becomes independent of the personal likings of the sovereign, and they are always treated with marked respect, as it cannot be known that the course of events may not call their sons to reign. Then follow the other ladies of the seraglio, not as yet thus distinguished, although their time may come; and they are all known by the name of Odaliks—or, as the French write it, Odalisques—a peculiarly Turkish word, signifying, literally, "slaves of the household." These three seem to comprehend all the classes into which the inmates of Eastern houses are divided, although not, of course, under the same names.





His eye is nearly gone, but his hands are the hands of God.

JACOB BEKI HAN 1851

Father Son

ISAAC BLESSING JACOB.

CONING.

“ Let grief, disgrace, and want be far away ;
 But multiply thy mercies on his head :
 Let honour, greatness, goodness, still be with him ;
 And peace in all his ways.” ROWE.

GENESIS XXVII.

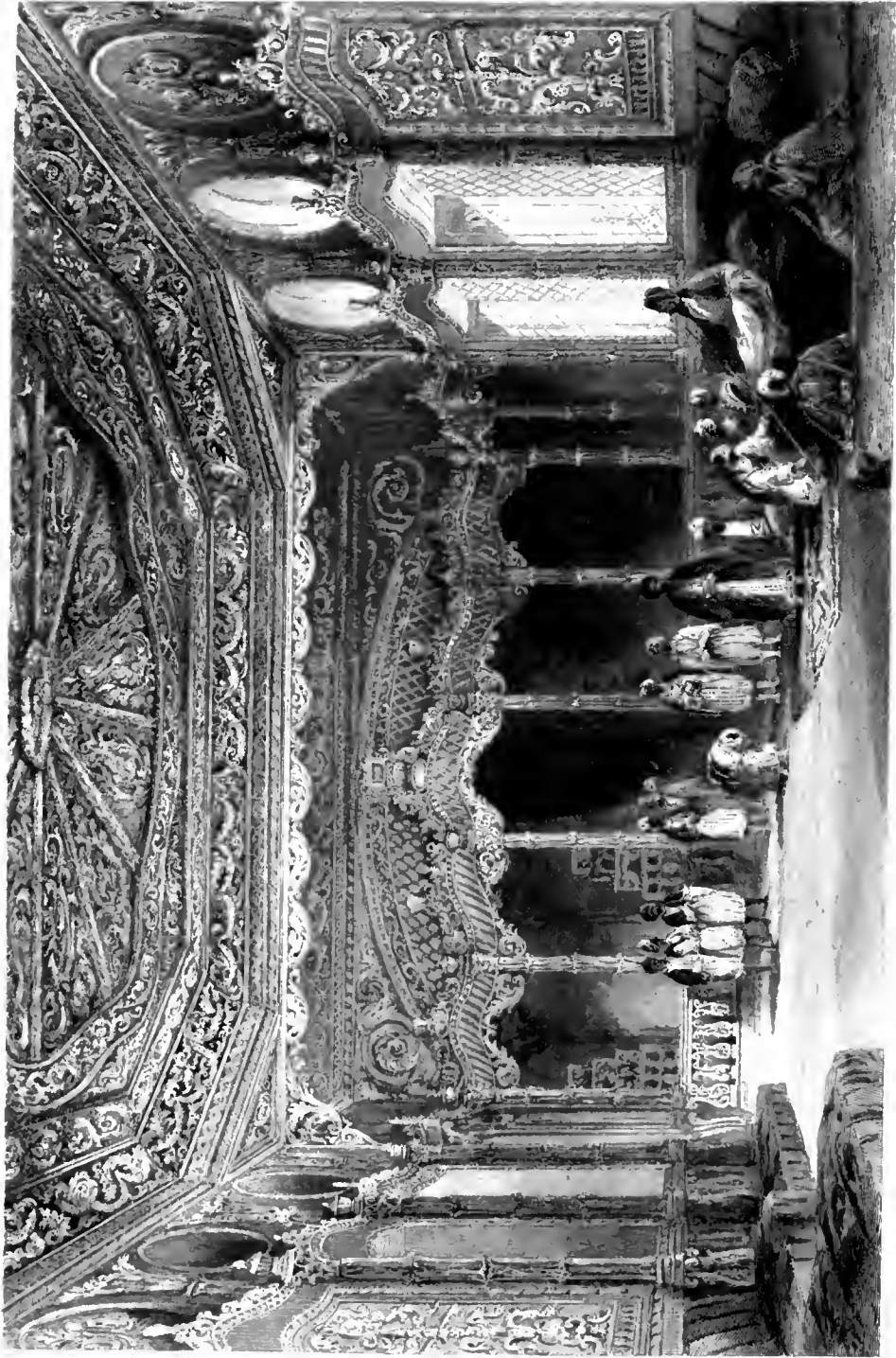
WHEN Isaac became blind, feeble, and old, though his years were still far short of those which his father had attained, he thought that the day of his death could not be far off, and that it behoved him to bestow upon his heir that solemn blessing which, among the patriarchs, had the force of an oracle. Esau, his eldest son, was very dear to him. There was in the impulsive, careless, and hardy character of this son, something to engage his peculiar affection, that he could not find in the quiet and sedentary character of his younger son Jacob, who was, on the other hand, the favourite of his mother Rebekah. In forming his intention, Isaac, consulting only the natural impulse of his affections, purposed to bestow the highly-prized blessing upon his eldest son, forgetful, or neglectful, that no obscure oracle had from the birth assigned the pre-eminence to the younger son, and had given to him the heritage of all those promises which rewarded the faith of Abraham. This intention he disclosed to Esau, when he desired him to go first into the fields with his weapons, and provide some game with which to prepare the savoury food which alone his enfeebled appetite could relish.

This disclosure was heard by other ears than those of Esau. Rebekah heard it ; and her love for Jacob, no less than her knowledge that her husband's intention was contrary to the declared purposes of God, determined her to render the design abortive, by diverting the much-prized blessing from the head of her first-born to that of her younger son. It had become her better to leave to the Almighty the accomplishment of His own purposes, by such means as His own hand might provide or indicate ; and her haste to work by fraud, falsehood, and guile, has left upon her name the only blot it bears, and has inflicted upon the memory of her favourite son an irradicable stain, for his too ready participation in a crime of which his own benefit was the sole object.

It was resolved by Rebekah to take advantage of Esau's absence, to palm off Jacob upon Isaac for his eldest son, and so obtain for him the blessing before Esau's return. Jacob demurred a little, at first, when this atrocity was proposed to him—but more,

it would seem, from the fear of detection than from horror of the crime. There was, indeed, good reason for his fear. Their voices were different, their dresses were different, and, to crown all, Esau was a remarkably hairy man, whereas Jacob was as remarkably smooth. But none of these difficulties were sufficient to deter Rebekah, and her ingenuity soon provided the means by which they might be obviated. Jacob was clad in a suit of Esau's clothes; the expected "savory mess" was speedily provided; and the skin of the kid, whose flesh formed the chief ingredient, was so placed upon the hands and neck of Jacob, as to produce to the feel a hairiness not unlike that of Esau. Thus accoutred, Jacob went in to his father, bearing the savory mess, which he alleged to be the produce of his hunting. Isaac was struck by the unwonted quickness of the return, and the unusual sound of the voice awakened some suspicion. But desiring his son to come near, and feeling his hands, he was satisfied—"The voice," he said, "is the voice of Jacob, but the hands are the hands of Esau." He then ate the relishing food which had been brought to him, during all which time Jacob must have been in agonies of apprehension of his brother's return. At length, when Isaac had finished, he desired his son to come near and kiss him. He recognized the peculiar odour of Esau's raiment, and on that hint he spoke forth—"Behold, the smell of my son is as the smell of a field which the Lord hath blessed;" and then proceeded to bestow upon him, in the spirit of prophecy, the abundance of the ground, and the supremacy over the descendants of his "mother's sons."

Jacob had scarcely quitted the presence of his father, when Esau returned from his hunting. He speedily prepared the savory food which Isaac loved, and took it to him. The agitation of both father and son was extreme, when they discovered how they had been beguiled. As for Isaac, he "trembled very exceedingly;" and there is reason to think, from his subsequent tone, that his concern was not solely caused by the mistake, but by the sudden and quick consciousness, that his important blessing had after all been rightly bestowed, and that he had been himself to blame, in giving occasion for the crime which had been committed, by purposing to bestow it upon another head than that to which it had been destined by the promises of God. It was doubtless from this conviction that he refused to recall the blessing which he had, contrary to his intention, bestowed upon his younger son, and that he even solemnly confirmed it, shortly after, when Jacob was sent away to Padan-aram. As for Esau, his rage against the brother who had defrauded him was great; but at the first burst of emotion, his mighty grief for the great loss he deemed himself to have sustained, overcame all other emotions: "He cried with a great and exceeding bitter cry, and said unto his father, 'Bless me, even me also, O my father!'" And Isaac did bless him, with a blessing which gave to his posterity no stinted share in the products of the earth, but assigned them a warlike character, and promised that they should eventually cast off the yoke of subjection which the descendants of Jacob would be enabled to impose. With this, Esau was constrained to be satisfied: but from that time forward his hatred against his brother was undisguised, and eventually drove that brother from his home for many years.



HALLS OF AUDIENCE.

Much fayrer than the former was that roome,
 And richier by many parts, aray'd ;
 For not with arras made in painefull loome,
 But with pure gold it all was overlay'd.—

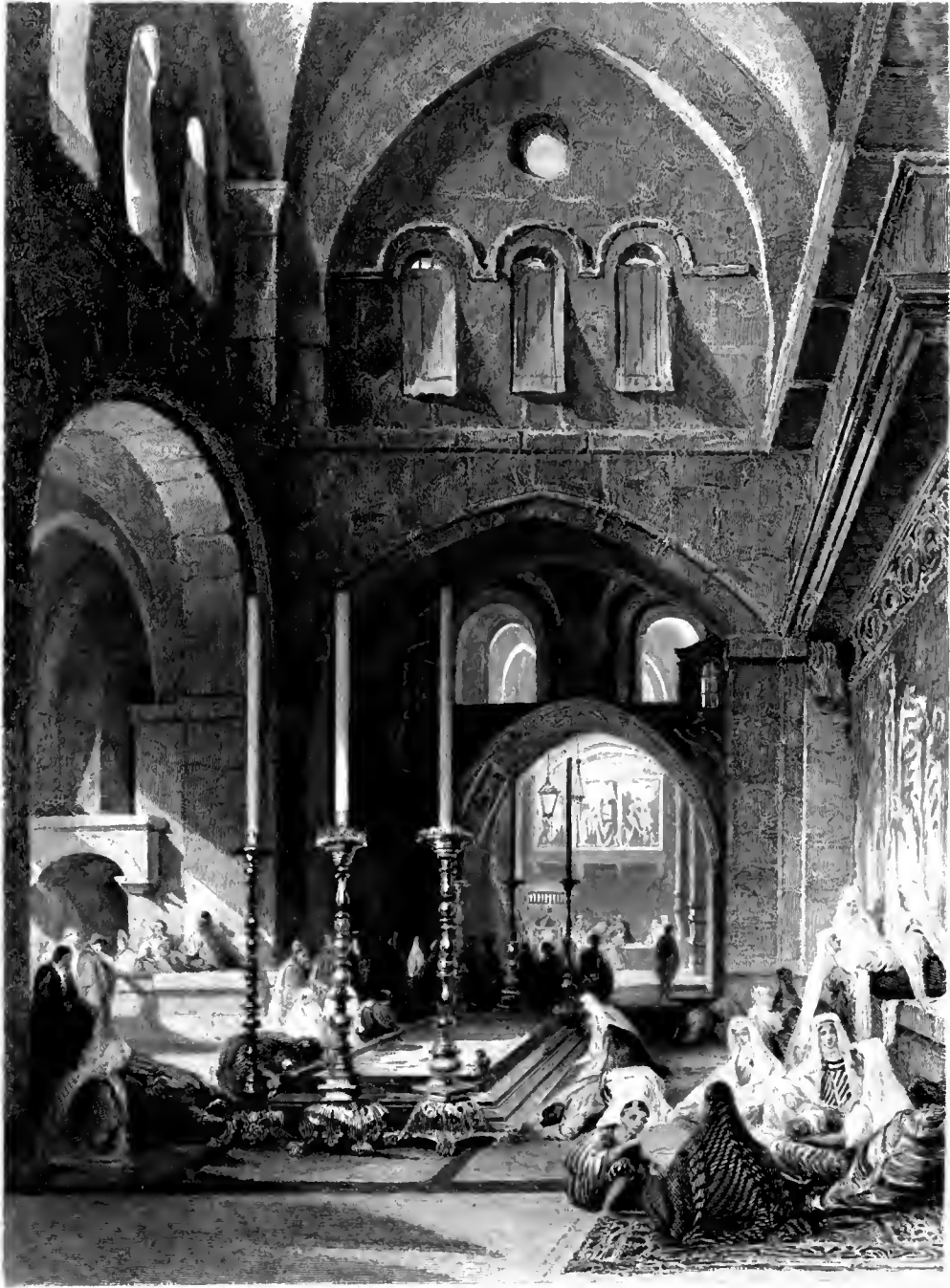
The warlike mayd beholding earnestly,
 The goodly ordinance of this rich place,
 Did greatly wonder, ne could satisfy
 Her greedy eyes with gazing a long space. SPENSER.

THERE are many intimations in Scripture, that among the Hebrews, as well as in the other countries mentioned in the sacred books, the utmost splendour of decorative architecture was expended upon the public reception-room of the palaces and other considerable dwellings, and that these were anciently, as now, in a front part of the building, distinct from those interior parts constituting the harems in which the family resides, and where the business of domestic life is carried on. It is not unlikely that the engraving here given of the reception-room [in one of the palaces near Constantinople, gives as good an idea as can now be realized of the halls in which the monarchs mentioned in Scripture gave audience to their nobles and courtiers, and received the obeisance of their high lords, and the homage of tributary princes ; and, allowing for some change of costume and circumstances, it may safely be assumed that the mode of such attendance was not materially different from that which the engraving exhibits. Here is the prince, seated in what was the post of honour in Scriptural times—the corner of the divan. Those who are permitted to sit in the presence, are seated on a lower level, the courtiers standing in reverent postures near, while the subordinate officers stand in distant parts of the room, and the suitor who at the time engages the royal attention, “bows himself with his face towards the ground,” precisely after the manner of those who presented themselves before the Hebrew kings.

The room itself, with its rich arabesque mouldings and fretwork, glittering with burnished gold, set off by beautiful deep-blue and pearly-white, brings before the mind of one conversant with Scripture, those descriptions of interior ornament which the Hebrew poets and prophets derived from the existing usages of their time. There is, for instance, that striking passage in Isaiah, (liv. 11, 12,) “I will lay thy stones with fair colours, and lay thy foundations with sapphires ; and I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.” It is clear, also, that the ancient Hebrews, like the modern Orientals, affected the luxury of magnifi-

cent ceilings; of one class of which, that of the room represented in our engraving is a very fine specimen. It was one of the points of Haggai's rebuke of the Jews, who were so tardy in proceeding with the works of the Lord's house: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" And in Jeremiah, (xxii. 14,) this is included among the other circumstances of luxurious abodes:—"That saith, I will build me a wide house, and large chambers: that cutteth him out windows; and it is ceiled with cedar, and painted with vermilion." How partial the Jews, like the modern Orientals, in covering their walls with much resplendence of gold, is shown by the immense quantities of that precious metal spent in overlaying the very walls of the temple. In palaces, gilding was probably substituted for the overlaying which was judged suitable for the temple of the Lord. It was formerly doubted that the art of gilding was known to the Hebrews; but we have now evidence that it was known to the Egyptians at and before the time the Israelites were in Egypt, and it could not therefore have been unknown to them. Any one who has visited the Egyptian rooms in the British Museum, knows there is much delicate gilding upon the mummy cases. And if the Hebrews possessed this art after they quitted Egypt, one of the most likely applications of it would be to the interior decoration of their houses. In the later times of the Hebrew state, the arts of interior decoration seem to have reached a pitch of refinement, splendour, and luxuriousness, not surpassed by anything which the richest palaces of the East can now offer. It would seem that the ornaments in stucco were not only, as at present, adorned with fair colours, and silver, and gold, but sometimes even with gems and ivory, which last was a far more costly article in ancient times than it is now.





CHURCH OF THE HOLY SEPULCHRE.

“ Now to the eitee of Ierusalem we wull wynd,
 Where of the sepulcer is a chirche hynde.
 Therein is the Mount of Caluery
 Where for our sake Ihesu wolde dy ;
 Also there fast-by is a place
 Where Ihesu Crist anoyntet was.” OLD PILGRIM.

THE second volume of this work contains a view of the Holy Sepulchre, and annexed thereto are some reflections which the subject was calculated to suggest. The great church which covers this and other sites connected with Christ's passion, which have for many ages been accounted sacred, was originally built by the emperor Constantine, at the suggestion, it would seem, of his mother Helena, to whom the honour of founding the greater part of the sacred edifices in Palestine is traditionally ascribed. This church was destroyed, with a large part of the town, by the Persians, who took Jerusalem by storm, in the year A. D. 614, after defeating the forces of the emperor Heraclius. They did not, however, retain possession of their conquest, and the ravages they had committed were soon repaired, and the restoration of this church was one of the first objects which engaged the attention of the government. As thus restored, the building survived the conquest of Syria by the Arabians, and remained without substantial injury, till one of the Fatemite khalifs of Egypt—the notorious Hakem—set about destroying all the best churches of the Christians, to relieve himself from the suspicion of being favourable to them. This was among the churches then demolished; but the khalif who succeeded Hakem, gave the Christians permission to rebuild it. The Church of the Holy Sepulchre, as thus rebuilt, was that which the Crusaders found at Jerusalem when they obtained possession of the city, and which is so conspicuously mentioned in the history of their exploits. It was, indeed, in the day of victory, the scene of one of the most remarkable incidents in the history of man. After a most horrid massacre of the inhabitants from whom they had won the place, the whole multitude of the Crusaders laid aside their swords, blunted with slaughter, washed their hands, and changed their raiment; and with bare feet, and groans, and tears, and every outward indication of a contrite and humble spirit, mingled with hymns of praise, they proceeded to the Church of the Holy Sepulchre, to view the sacred spots which they, at such high cost of war, of travel, of life, and of labour, had ransomed from the unbelievers. Each sacred memorial was kissed and embraced with unspeakable fervour and devotion. Their tears of joy and gratitude flowed fast, and the sobs and groans of these stern warriors bore witness to their deep emotion. The privileges of that hour seemed their all-sufficient reward; all worldly gain appeared in their eyes but dross, and they scattered with lavish hand, among those who had nothing, the rich spoils which they had lately seized with greediness.

A structure which the Crusaders deemed so holy and venerable, was repaired and embellished by their care. The successive kings of Jerusalem enriched it with many of the ornaments of that architecture, half western, half Moorish, the taste and models for which they had picked up in the East. It thus remained till the 12th of March, 1808, when a great portion of the edifice was destroyed by a fire, which consumed the Armenian chapel, the cells of the Franciscans, the chapel of the Virgin, and the great dome. Many of the fine marble columns and mosaic works which are supposed to have belonged to the original building of Helena, were also destroyed; but the Holy Sepulchre itself sustained no injury. The present building was commenced immediately after, and was finished in September, 1810. Great care was taken to restore everything exactly according to the former model, so that a traveller who had visited the church before the conflagration, would not, on seeing it again after the restoration, have been able to detect any difference, unless in the more fresh appearance of the new work. It is probable that this adherence to the ancient model was prescribed as a condition by the Turks, in allowing the church to be rebuilt. We have not, indeed, been able to verify this as a fact; but we know that when, in the seventeenth century, permission was obtained from the Porte to repair the great dome, it was strictly stipulated that the form of nothing ancient was to be altered.

It happened that at the time of the conflagration, the funds of the Roman Catholic establishments in Palestine were very low, through the failure of many sources of supply which had existed before the French revolution; and under the circumstances of the times, it was useless to hope to rouse the zeal of Catholic Europe in the cause of the Holy Sepulchre. The work was therefore undertaken by the Greeks, and, backed by their co-religionists the Russians, they were enabled to defray the expenses of the re-construction of the sacred edifice, in consideration of which they were put in possession of what were considered the most valuable parts of the building.

The building as it now stands exhibits the mixture of styles which might be expected to result from its successive re-constructions, coupled with the wish to preserve under each the forms that previously existed, while the additions and enrichments were in the style of the time in which the restorations were made; but the resulting effect of the whole is picturesque and venerable. Within the vestibule the first object that attracts attention is "the stone of anointing," on which it is alleged that the body of our Saviour was laid, in order to be anointed and prepared for burial. This, as shown in our engraving, is illuminated with lamps and lofty tapers, and, being regarded with special veneration, the spot is usually, on public occasions, surrounded with numerous devotees. These are often seen bending over it in prayer. Some close their devotions by sprinkling the white marble with rose water, while others, more susceptible or more devout, let their tears fall down upon it. It is erroneously supposed by Protestants that this fine slab of white marble is regarded as the very stone on which our Lord's body was laid. But we learn from old Roman Catholic authorities, that this is not pretended; out it is supposed to cover and protect the real stone—of much humbler material—which is alleged to have been discovered at the foot of Mount Calvary.





Fig. 1. The Martyrdom of St. Stephen.

PLATE I.

THE MARTYRDOM OF ST. STEPHEN.

CHRIST BEARING THE CROSS.

AUDRAN.

"Behold the man! the man of sorrows dire,
 Bearing his cross, though guiltless; mark the rage
 Of foes who 'gainst the Lord of life conspire:
 Yet purposes of love his thoughts engage,
 And patient meekness his deep griefs assuage;
 The quivering lip ne'er murmurs; the thorn-wreathed brow,
 Still placid, rudely pierced at life's last stage.
 He deigns beneath the weighty cross to bow,
 Yet what he sowed in tears he reaps in glory now." ANON.

LUKE XXIV. 26-31. JOHN XIX. 17.

THERE is no more certain sign of the hollowness of any civilization—of the absence of that true civilization which enters deep into the mind and heart—than a practice of subjecting persons condemned to death to previous suffering and insult. There was not true civilization in the nations of Europe so long as they inflicted death with torture—none in this country, so long as any class of criminals were drawn on hurdles to the place of execution—none among the Romans, high as was their exterior civilization, so long as they subjected the condemned to such insulting tortures as those which our Saviour bore—the scourge, the thorny diadem, the burden of the cross, and the protracted sufferings of crucifixion. In this respect the Jews themselves, whom they counted as little better than barbarians, were far their superiors. Their law sanctioned no such atrocities, nor were they practised. The condemned were put to death at once, without previous indignities or tortures, and without prolonged sufferings in the consummation.

But it was the Divine purpose that the dreadful nature of sin should be manifested by the accumulated severity of the penalties which were undergone by Him who took upon him to deliver man, and to pay the ransom of his guilt. It was, therefore, so ordered, as he had himself foreshown, that he should suffer according to the customs of the Romans, rather than of the Jews. Now it was among their customs, that the criminal should proceed on foot to the place of execution, carrying the cross on which he was to suffer. This was no small burden, as we may judge from its being large enough and strong enough to bear the weight of a man, when planted in the ground. And it was still too great a weight for one exhausted by recent anguish

of mind and body, if, as some suppose, the burden consisted only of the transverse beams to which the arms were destined to be fastened. Jesus was not spared this burdensome ignominy. He bore the cross through the city; but, by the time this procession reached the gate, it was found that, exhausted by his previous sufferings, he could carry it no further. It was probably more from a desire to expedite the execution, than out of any sympathy for him, that the soldiers then transferred the burden to the shoulder of a certain Jew named Simon, who happened to be then coming in from the country, and who seems to have been singled out on account of the surprise and sympathy which he would naturally manifest, as we know that he, with his family, were attached to Jesus. But that the word used in the original Greek shows that Simon was actually *pressed*, or compelled, by the soldiers to undergo this service, we might have supposed that he had requested leave to release the Saviour from this burden; and, as it was, we may be sure that he grudged not to render this relief to his Lord, although the ignominy of being even passingly taken, by that fatal badge, for a convicted criminal, could not but be a matter of severe anguish to him, save when he thought for whom this disgrace was incurred.

Processions of this nature were usually attended by crowds of people, and in this case the crowd seems to have been unusually large, the great Sufferer being so well known, and by many so greatly loved. Among them were many women, who bewailed and lamented his doom aloud. He was not so absorbed in his own pain, or in the contemplation of the great destinies which lay upon him in that hour, that their grief should pass unnoticed. Relieved now from the burden of the cross, he turned to them, and uttered the prophetic words—"Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck." His mind went forward to the circumstances attending and preceding the final destruction of Jerusalem, which were such, that, if they could but see the calamities which awaited them, they would weep rather for themselves than for him. So great would be the evils of that time, that even sterility, which was usually considered an opprobrium among women, would then be accounted as a blessing. And this actually came to pass.





Engraved by Vestry

Lucas XX. 24

Engraved by Vestry

White image and representation built it

LE DENIER À L'EFFIGIE DE CÉSAR

Luc. XX. 24

Fisher Son & Co London & Paris

THE TRIBUTE MONEY.

DIETRICI.

“ He is the freeman, whom the truth makes free,
And all are slaves beside.” COWPER.

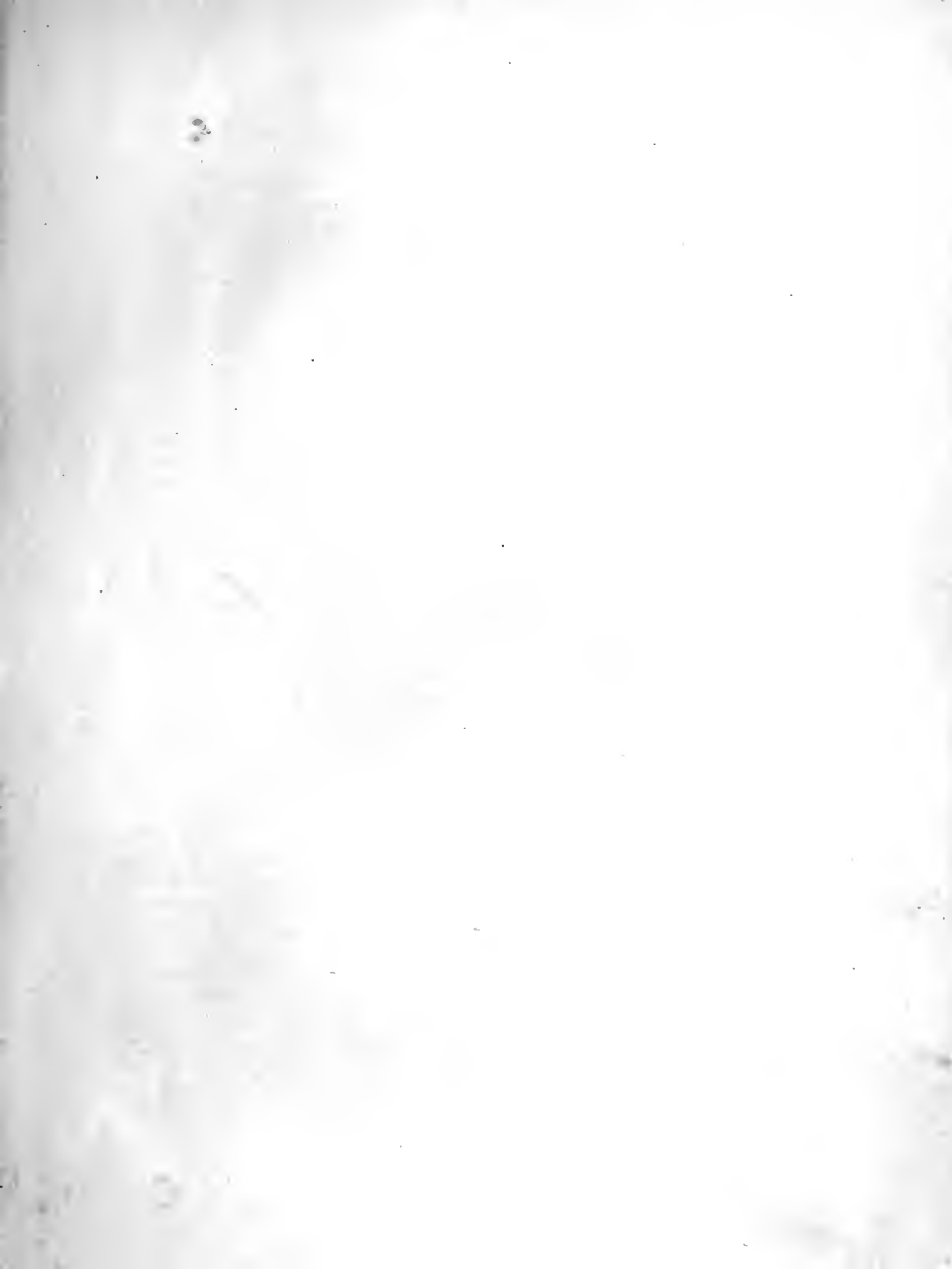
MATTHEW XXII. 15-22.

EVEN in the time of Christ we are enabled to discern the “root of bitterness” between the Jews and the Romans, which eventually led to the destruction of Jerusalem and to the overthrow of the Hebrew nation. The question which those who sought to ensnare Christ put to him, respecting the lawfulness of paying “the tribute money,” or capitation-tax, which the Romans had imposed, was one of these indications. It involved, indeed, the germ of the great question which at length led to the fatal outbreak of the nation against the authority of the Romans. It was then one hundred and twenty years since Pompey, acting as mediator between Aristobulus and Hyrcanus, who were contending for the kingdom, subjugated Judæa to the power of Rome. Afterwards, the Romans set Herod and his sons over the Jews, sorely against their will, and finally exacted the census or capitation-tax; and Judæa being reduced to the state of a province, fell under the administration of unjust and rapacious governors. The Jews felt further aggrieved by the authorized introduction of heathen usages. They had seen theatres erected throughout the land by Herod; and they had beheld the idolatrous eagles of the Roman soldiers displayed aloft in the sacred land, and even brought within the holy city. The sacred treasury of the temple had been plundered by Pilate—the fortress which overlooked the temple was garrisoned by Roman idolatrous soldiers—the high-priests were created and removed at the pleasure of the governor; and worse things to come might yet be feared. These things raised a question among Jewish parties, not as to the *right* of the Romans to the rule over the nation—for that no one admitted—but as to the abstract *lawfulness* of submitting to an authority so injuriously and so profanely exercised. They had of old been delivered triumphantly from the bondage of Egypt; their history was full of victories over the uncircumcised, and of deliverance from the yokes they had successively imposed; and not many generations back, they had disowned the dominion of the great Syrian kings, and successfully contended with their armies. They asked whether it became such a people—so chosen of God—whose arms had been so favoured by him—and whom, as

they believed, high and conquering destinies still awaited—to lie quiet under the iron yoke of Rome; and whether it was not rather their sacred duty, in reliance upon that Almighty arm which had of old so often fought for them, to resist even the great power by which they were now held in subjection. This question was eventually solved in the affirmative, and drove the whole people into that wild rebellion which ended in their ruin.

In the time of Christ this question was little more than a speculative dogma, or a secret opinion, entertained probably by the great body of the nation, but which had only been openly avowed and acted upon by a few daring fanatics, whose movements had easily been crushed. The present expediency of submission was generally understood, although it was believed that its abstract lawfulness could not be maintained. The supporters of Herod Antipas, who reigned as tetrarch in Galilee, were indeed of a different opinion; for they knew that his safety rested upon the protecting power of the Romans, by whom he had been set in that high place. It was for this reason, doubtless, that the presence of the Herodians with the Pharisees is here noted, the latter having probably been brought by the former, in the conviction that they would be ready witnesses against our Lord, in case he should, as they probably hoped and expected, declare that it was *not* lawful to render tribute unto Cæsar. Such a declaration would have afforded ground for denouncing him to the Romans; and the mere charge would have been almost equivalent to a sentence of death, under so jealous a government as theirs had become under Tiberius. On the other hand, if he had alleged the lawfulness of the tribute-paying, they knew that his popularity might be seriously injured with the people, among whom the contrary opinion was dearly cherished, and to whose national pride the very name of servitude was detestable.

The question was proposed to our Lord by his wily assailants, with an insidious compliment upon his uncompromising sincerity: “Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man. Tell us therefore, what thinkest thou, Is it lawful to give tribute to Cæsar, or not?” But Jesus perceiving the snare that was laid for him, rebuked them for their hypocrisy; and then desired them to show him one of the coins which represented the amount of the tribute-money. On its being produced, he asked, Whose was the image and superscription which it bore? They answered “Cæsar’s;” and he then quickly replied: “Render, therefore, unto Cæsar the things which are Cæsar’s, and to God the things that are God’s.” This amounted to a refusal to give any answer, on the part of One, who came not to be a judge and a divider, in matters unconnected with his divine mission to the earth. That it was so received and understood by the Pharisees themselves, is clear from the fact, that they admired this answer, and could find nothing to lay hold of in it; which would not have been the case, had they perceived that it tended in any way to the determination of the question.





CHURCH OF ST. JOHN, PERGAMUS.

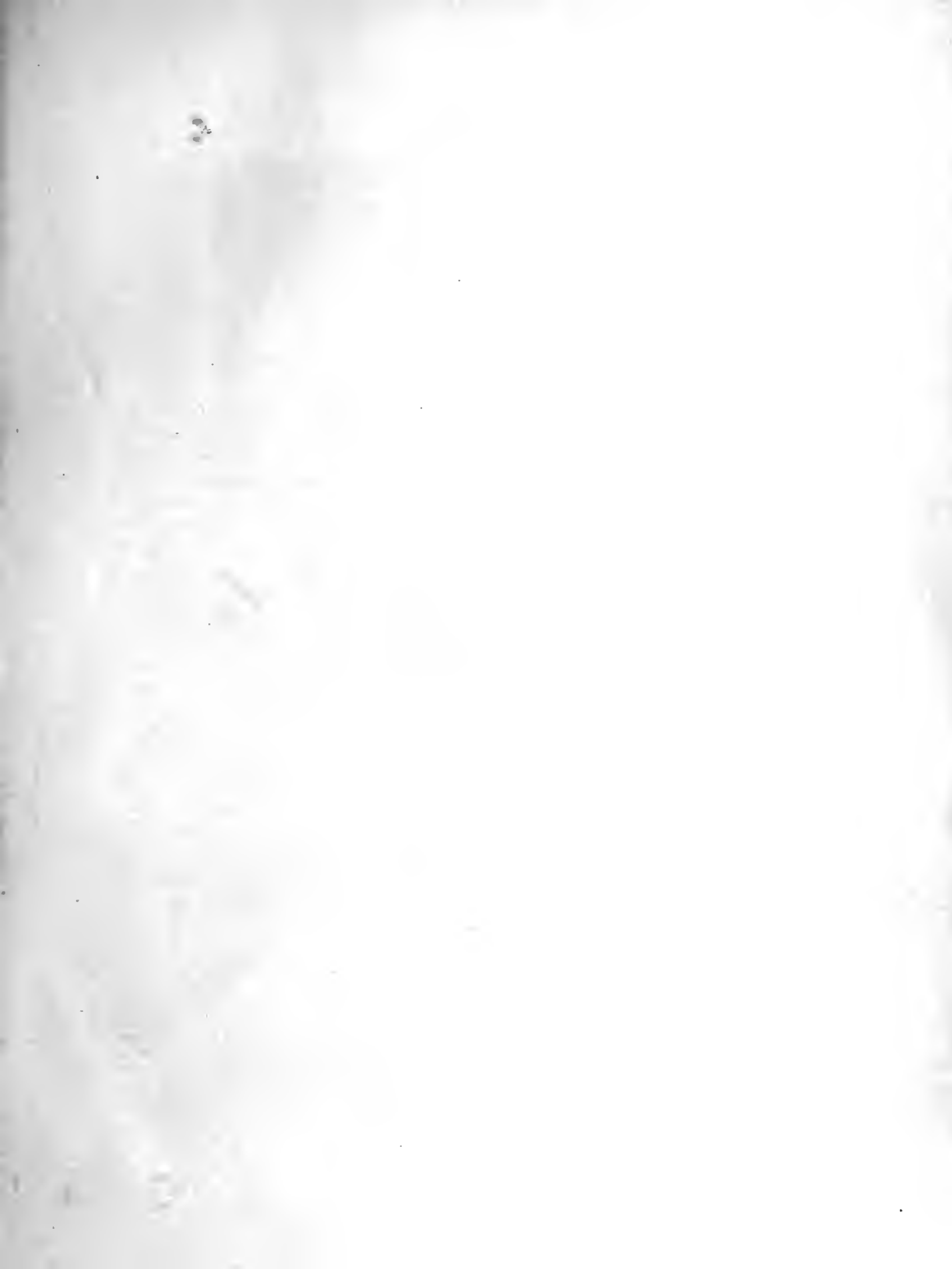
“ We were not by when Jesus came,
 But round us, far and near,
 We see his trophies.” KEBLE.

A FORMER volume of this work, (ii. 47,) contains a general view of Pergamus, the site of one of the Seven Churches, with a description of the place. Some notice is there taken of Agios Theologos, or Church of St. John, of which we are now enabled to give a representation. It is not, as the name might intimate, alleged that the church, called after John the Evangelist, contained the congregation to which the warning message of the Apocalypse was addressed. If it were so alleged, we should know that it could not be true. The local Christians would not indeed be deterred by the historical and antiquarian considerations which are sufficient for us, from stating such a conclusion; and, in fact, they do ascribe that distinction to another church—that of Sophia. But it is generally known, that the emperor Theodosius built in each of the cities of the seven churches, a church dedicated to St. John; and these are supposed to be represented by the churches of St. John which are still found in some of those cities. Some recent travellers have strongly urged, that the building which at Pergamus bears the name of the Agios Theologos, was a temple of Esculapius. If so, it could not have been the church built by Theodosius, or, possibly, the term ‘build’ may have been used in the sense of remodelling, or adapting, to another service—in which case it may have been an ancient temple turned into a Christian church. That the so-called Agios Theologos has been a Christian church, seems to be established beyond all question.

The engraving will show that the building is one of no common interest; and the massive circular towers, and the enormous brick walls, a hundred feet high and two yards thick, give the pile a most imposing and venerable aspect. The chancel, which now serves for a school, was used by the Greeks for a church, but they were compelled by the Moslems to desist from applying it to sacred purposes. A local sanctity is often attached by the followers of the false prophet to sites of ancient Christian churches—and they have a particular veneration for the memory of Saint John—probably from their confounding John the Baptist with John the Evangelist, and finding in the combination an interest which, with their dim notions of Gospel history, they would not be likely to take in the latter separately. It was for this reason, perhaps, that soon after they got possession of Pergamus, they proceeded to turn this church into a mosque. But the minaret which they had erected was miraculously thrown down, or, as some state, the position of the door was preternaturally altered, so that, under

the influence of superstitious fear, they gave up the use of it, and abandoned it to the natural progress of decay. Having once been used as a mosque, they would not allow it to be again used as a Christian church—and hence their interference to prevent the Greeks from worshipping within its walls. This is not the only instance in which Moslem superstition has connected a miracle with the history of our ancient Christian church. At Philadelphia, the Turkish guide will tell the traveller that the church of St. John there, is as old as Hasrut Issa—the prophet Jesus; and that every Saturday-night the spirits of the martyrs who died for his name, are seen going to and fro among the ruins; and he will add, that relief from painful disease may be obtained by those who affix lighted candles to the walls of the holy house.

This ruin rises above all the other buildings of Pergamus, on which it seems to look down. The length is about two hundred and twenty feet, and its height is about half its length. The walls, like those of the other principal remains of old masonry here, are of brick, with masses of marble, and, although solidly built, suggest from their construction a later date than is usually assigned to them. The manner in which the marble cornices, probably from more ancient buildings, are let into the flat, and otherwise unornamented walls, and the number and size of the windows—have a close resemblance to the style of ecclesiastical architecture which prevailed in the lower empire, and of which many examples, known to belong to the twelfth and thirteenth centuries, still exist. Still there are facts which suggest the idea of a more ancient date, and which, as we have stated, afford some ground for the notion, that the building had originally been a temple of Esculapius—and this probably arose from the number of ancient marbles used up in the construction of the edifice. Two rows of granite columns still stand, dividing the interior into two aisles, and supporting the galleries, which, in old as in modern Greek churches, are appropriated to females—the sexes being in the Oriental churches, as in the Hebrew synagogues, always separated. In both, an Oriental feeling secludes the women in galleries behind closed lattices, while the men occupy the body of the church below. It is from this that the idea of galleries in our own churches seems to have been derived, although we do not devote them to this exclusive use. The altar of the Agios Theologos still remains in a semicircular recess, flanked by cupolas on either side, and forming an arch of one hundred and sixty feet in circumference, crowned with domes one hundred feet high above the external walls.





S E L E U C I A.

" She who sat
A queen amid her paradisiac vales
Is now no more." PENNIE.

OF many places in Western Asia, called by this name, after Seleucus Nicator, by whom they were founded, the only one mentioned in Scripture, is that which was built on the Mediterranean, near the mouth of the Orontes, below Antioch, and which served as the sea-port of that great metropolis. This is the Seleucia which is named in 1 Macc. xi. 8; and that from which Paul and Barnabas sailed for Cyprus, after leaving Antioch, Acts xiii. 4.

It would appear that the port was established at this spot, primarily for the shelter and rendezvous of the Syrian fleet, for which purpose no better situation could have been chosen within the great bay into which the Orontes discharges its waters; but it is five miles to the north of the embouchure of that river, and a situation much better suited for the commerce of the capital might have been found on the banks of the stream itself. However, being established for the one purpose, it served for the other also; and, as both the naval station and commercial port of Antioch, it flourished greatly.

The Orontes passes to the sea through a plain, which is bounded on the north by Jebel Musa, and on the south and east by Jebel Orkal. On an upper level of the plain, back towards the mountains which bound it on the east, is Antioch; on a lower level of this plain, close to the sea, under the shelter of the hills which bound the plain on the north, is Seleucia. The cliffs of the hills here, below which the city lay, are full of excavations; whence the place is called el-Moghhyer, or the Caves. These, doubtless, formed the necropolis of the town below. There are, in all, above three hundred of these excavations—a number which sufficiently proves that the settlement must have been once highly peopled. Some of them are very large; but, in general, they do not exceed fifteen or twenty feet square. The entrances are mostly arched, either in a complete semicircle, or by an arch over square doorways; and some consist altogether of one open recess, of a semicircular form. In these are raised benches, for depositing the bodies, generally one on each side, and facing the doorway; but sometimes more multiplied, where the chambers are larger. There seem to have been no places for letting in the bodies endwise, as in some of the sepulchral excavations of Syria and Palestine; neither have any sarcophagi been observed within the caves. The practice of burial seems to have been to deposit the body in the shallow repository of these

lateral benches, which are all in arched recesses, as is elsewhere common. Numerous sarcophagi are seen in different parts of this extensive necropolis, outside the caves; and many of them certainly occupy the situations in which they were originally placed. Some of them are broken, others are quite perfect, and ornamented with the heads of bulls, festoons, roses, &c., and others quite plain. Some of them still retain the original pent-house covers, which characterize the open-air sarcophagi of Syria and Asia Minor.

We have particularly described these excavations, not only because they form the subject of our plate, but because they constitute, in fact, the most interesting, and almost the only ancient remains of Seleucia. The walls of the city indeed can still be traced, as may the molcs which enclosed the port; but these are no remains of public buildings or sculptured columns; and the most obvious marks of a once inhabited site, are the mounds of rubbish, strewed with broken pottery, which characterize so many of the most desolated sites of Western Asia. This pottery is here of the deep red and ribbed kind, whereas that found upon the ruined sites of the Tigris and Euphrates is more commonly green and blue.

The plain is here low, and, in some parts, marshy. It is, to a considerable extent, cultivated, and there are several thriving villages. The village of Moghyer, already mentioned, is that which travellers usually describe by the name of Suadeah, which properly is the name of the valley, and does not belong to any one of the villages. It is a large, straggling village of unconnected cottages, enclosed among mulberry and lemon trees; and it stands somewhat more than a mile from the site of Seleucia, of which some regard it as the modern representative.





Designed by M.

Lucas I. 42.

Lucas I. 43.

Engraved by P. J. G.

"Stand not thou among women"

THE SALUTATION.

MIGNARD.

A secret impulse of mysterious joy,
 Without example in the state of man,
 Moved strongly in that womb-enshrined boy,
 And the new life through all his being ran,
 When first the highly-favoured one came near
 Whose womb began the Lord of life to bear.

To us Christ doth more manifestly come—
 In life, in attributes, in love, complete :
 We know him for the master of our doom—
 But *we* move not—*our* pulses do not beat.
 O shame for thee—thou chill and senseless heart !
 Reproved for this by babes unborn thou art.

LUKE I. 39—56.

THE angel who had announced to the Virgin Mary that it was her high destiny to give birth to Him who was the Desire of all Nations, had disclosed to her, for the confirmation of her faith, that it was now the sixth month with her cousin Elizabeth, who had long laboured under the heavy misfortune and discredit of barrenness: "For with God," said the heavenly messenger, "nothing shall be impossible."

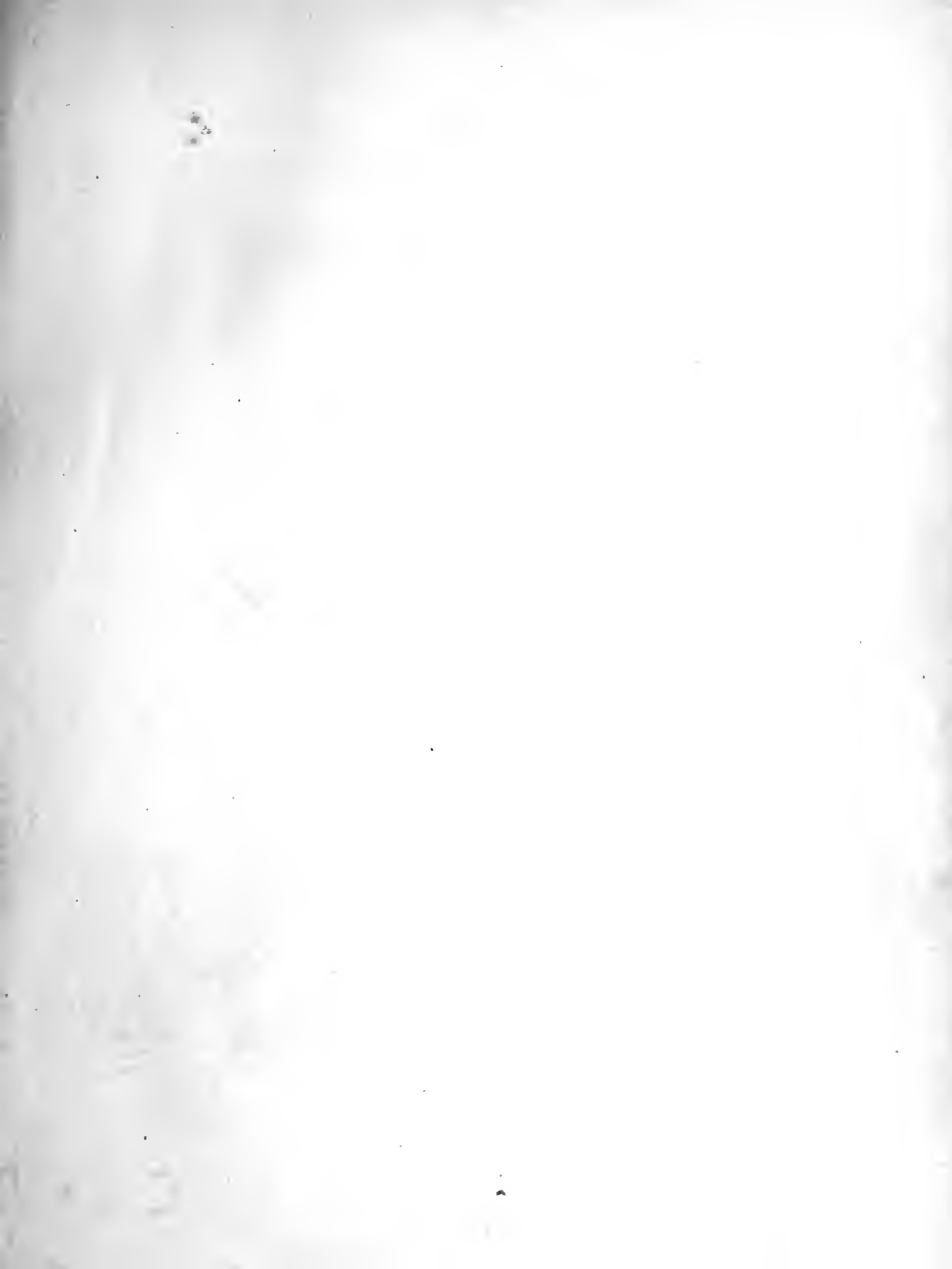
This remarkable intimation awakened the interest and curiosity of Mary, and she soon after set forth on a visit to her aged relative, so soon to become the joyful mother of the Baptist. It is probable that she accompanied her husband Joseph to Jerusalem, at the next following of the three annual festivals, and thence proceeded to visit her cousin. The place where Elizabeth resided with her husband is not named: but it is said to have been "in the hill-country of Judea,"—and is generally, with sufficient probability, supposed to have been Hebron, for that was a city belonging to the priests, in the most hilly region of Judea.

No sooner did these pious relatives meet, than the babe in Elizabeth's womb gave such signs of exulting recognition, as revealed to her that she beheld in her cousin Mary the mother of her Lord; and she burst forth in the joyful salutation—"Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to

me, that the mother of my Lord should come to me?" &c. To which Mary responded in the beautiful extemporaneous canticle:—

“ My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour,
For he hath regarded the low estate of his handmaiden :
For, behold, from henceforth all generations shall call me blessed,” &c.

This fine hymn is full of phrases and images drawn from the Old Testament, and in particular from the song of Hannah, to which indeed the whole bears a strong resemblance, probably from its containing many passages remarkably suitable to her own case. It is well understood that the Hebrews were accustomed to express their joy or their affliction in irregular hymns without metre. Of this, we have in Mary's hymn an example. The words she uses express her joy that, from her low estate she had been raised to such high honour; and she adds, that this was the work of the Almighty. She then enlarges upon his omnipotence, and proceeds to declare her belief that through this event the whole nation would at last inherit the promises to their fathers.





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"Man made a serpent of his sin, and put it upon a path."

Miss Bora, N.Y.

LE FERRENT D'AIRAIN

Parther, 200, & 100, Jumbom & Co.

THE BRAZEN SERPENT.

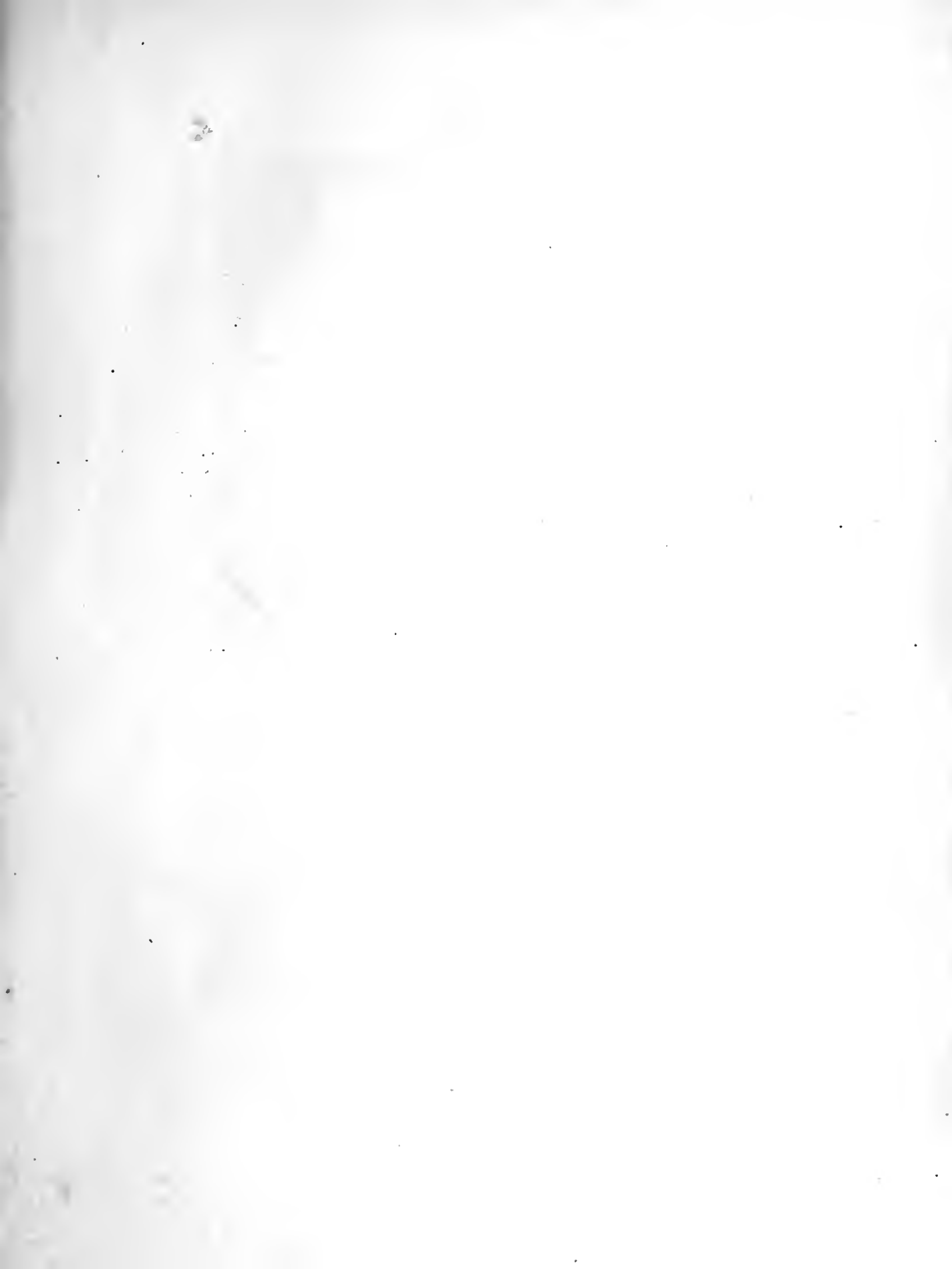
POUSSIN.

“The wounded look'd, the living praised,
The dying found a cure.” BEDDOME.

NUMBERS XXI.

WHEN the end of their forty years of wandering approached, the Hebrew host under Moses moved northward to Kadesh-barnea, with joyful hearts, expecting now at last to enter the rich and pleasant land promised to their fathers. Here, however, the refusal of the king of Edom to permit them to proceed through his territory, while the Lord forbade them to make any attempt to force a passage, obliged them to retrace their steps southward, and again to plunge into the wilderness, to which they had bidden a glad farewell, in order to make a circuit round the territory they were not allowed to traverse. They who know the human spirit will not wonder to hear that this was very discouraging to the Israelites, and threw them into a dissatisfied and irritable frame of mind. They, who had seen so much of the Lord's fatherly care over them, and had witnessed all the mighty deeds which He had wrought in their behalf, ought to have put up quietly with this temporary inconvenience, which they must have known to be unavoidable, and which they knew must shortly end. It was a trial of their faith; and their faith failed in the trial. “They were discouraged because of the way;” the natural inconveniences of which were enhanced in their view by the confident expectation which they had entertained of immediate release from “the great and terrible wilderness,” and of proceeding to the pleasant lands of the Jordan. They presumptuously questioned the wisdom which guided their course. They “spoke against God and against Moses” in such words as these—“Wherefore have ye brought us up out of Egypt, to die in the wilderness? for there is no bread, neither is there any water, and our soul loatheth this light food.” It was no other than the manna, the “bread from heaven,” by which they had been marvellously sustained, without care or thought, for forty years, of which they spoke thus lightly; and the mention of wanting “bread,” when “manna” was present, shows the eager longing with which they had looked forward to a speedy change of food.

A sharp and bitter correction was needed, to bring them to their senses. The wilderness in which they were, abounded in venomous creatures. Moses himself describes it in Deut. viii. 15, as "that great and terrible wilderness, wherein were fiery serpents and scorpions." But hitherto they had been led unharmed through all the dangers of the way; and they were now to feel what might befall them, when the protection of which they had so slightly spoken should be withdrawn. It was withdrawn. The "fiery serpents," so called, it is supposed, partly from their colour, but more from the burning and fatal inflammation which their bites produced, abounded in the district, not far from the eastern gulf of the Red Sea, to which they had now come. These venomous creatures had not heretofore molested the chosen people. But the hand which had restrained their natural instincts was now withdrawn; and their restrained instincts and activities were manifested with dreadful effect, when released from the bondage in which they had been held. Thousands died under the fatal poison which their fangs infused. There seemed no end of the destruction. Even this infatuated people knew that there was but one mode of arresting this grievous plague. They humbled themselves before God, and confessed how foolish and ignorant they had been. The Lord then had pity upon them, and he directed Moses to make a serpent of brass, and exalt it high upon the staff of a banner, that the people might behold it from afar, and whosoever, being bitten by the serpents, looked at this object, should sustain no harm from his wounds. It was not enough to *see* it, but to *look* at it with purpose of faith—with appropriating belief in the efficacy of the means of cure which God had appointed; and it was thus that the brazen serpent became a fitting type and apt emblem of the Divine Redeemer, as indicated by himself—"For as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." John iii. 14, 15.





THE WALLS OF ANTIOCH.

“ High towers, fair temples, goodly theaters
 Strong walls, rich porches, princelie pallaces,
 Large streets, brave houses, sacred sepulchres,
 Sure gates, sweete gardens, stately galleries,
 Wrought with faire pillars and fine imageries ;
 All these (O pitie!) now are turnd to dust,
 And overgrowne with black oblivions rust.” SPENSER.

THE most important ancient remains of this renowned city, whose historical and Scriptural relations we have already had occasion to indicate, are the walls ; a very good idea of the present appearance of which, on the west side of the town, may be formed from the present engraving. They enclose a circuit of about four miles ; and as this does not correspond to the ancient estimates, or meet the ideas we are apt to form of this great city, it is probable that the walls are only in parts those of the original city, as built by Seleucus Nicator. They, however, exhibit every mark of ancient workmanship, except in regard to the towers with which they are flanked, which from their general character, as well as from the Roman tiles found in them, are conceived to have been of much later date, and may very probably have been added when the wall was repaired and in part rebuilt by Justinian, after the town had been ruined by the Persians. On the north-west the wall runs along by the Orontes ; on the south-west it climbs the steep side of the hill which overlooks the city ; on the south-east the wall traverses the summit of the mountain ; and on the north-east it descends again over the side of the hill, to meet that which runs along the river's brink. The aspect which the wall presents under these various conditions, upon the summits and along the steep sides of the mountain, is singularly bold and impressive. These walls are from thirty to fifty feet high, and are fifteen feet thick ; the towers are from fifty to eighty feet high, at intervals of from fifty to eighty yards apart. These towers are ascended by winding steps, not of a circular but square form, going up in flights of four or five, and landing on a platform. Their interior is divided into stories or chambers, finely arched over at their roof with solid masonry of the Roman tiles embedded in thick layers of lime cement, and having at their ribs embrasures for arrows and other missiles.

The stones of which the walls are constructed are not large; but the masonry is of a very solid description. In some of the broken towers, alternate layers of thin tile with lime cement, and of the common stone-work, are seen in the construction, and the niches of the doors and windows are frequently formed of tiles alone. Around the inner front of the city-wall, the upper stories overhang those below, so as to form a kind of cornice, presenting a space which afforded a communication between the towers above the top of the wall itself; and where the ascent is steep, as on the side of the hills, these projecting stones of the cornice are arranged as a flight of steps, for the greater facility of communication.

In the west, or rather south-west quarter, the walls and towers are in one portion perfect, and in another, close by, much destroyed, until they disappear altogether, leaving a wide space between their last fragment here, and the portion that continues along the banks of the river.

The present town does not occupy more than a third of the space which the walls enclose, although it seems to have been fully occupied so late as the conquest of the city by the Crusaders. The vacancy, particularly in the northern part, is now filled with extensive gardens and pleasant orchards, so that, in fact, a large portion of the vegetable produce, except corn, which the present inhabitants consume, is raised within the walls of the ancient city. The olive, mulberry, and fig trees are those chiefly cultivated, and along the winding banks of the river many fine poplars are seen.





... the resurrection ... that ... shall never ...

CHRIST AND THE WOMAN OF SAMARIA.

A. CARACCI.

“ This is the worship the Saviour made known,
 When she of Samaria found him
 By the patriarch's well, sitting weary, alone,
 With the stillness of noontide around him.” BARTON.

JOHN IV.

IN travelling between Judea and Galilee, it was needful to pass through Samaria, unless a greater circuit, round by the Jordan, were made, than many travellers could find convenient. But Samaria was occupied by a people, between whom and the Jews a bitter political and religious feud existed. The hatred between them was most intense—was “cruel as the grave;” and they took care to have as little as possible intercourse with one another. This must have been very trying to the Galileans in their periodical journeys to and from Jerusalem, which the law enjoined; for the adverse feeling of the Samaritans was then more strongly displayed than on ordinary occasions, as they considered that their own temple on Mount Gerizim, near Shechem, was the one at which alone true worship and service could be rendered to Jehovah.

In one of his journeys from Jerusalem to Galilee, our Lord arrived at this very place; and, expecting little hospitable notice in the town, he rested at the well which tradition regarded as that at which Jacob watered his flocks; and sent the apostles into the town to purchase victuals, which they might eat in quiet there. During their absence, a woman of the place came to the well for water; provided, as it would seem, not only with a vessel to receive the water, but with a bucket for drawing it up—or rather, perhaps, the vessel she brought, for containing the water, was also formed so as to be let down into the well.

Our Lord observed her proceedings; and when she had filled her vessel, asked her for drink. Knowing from his dress or accent that he was a Jew, the woman, instead of exhibiting the kind alacrity of a Rebekah under similar circumstances, expressed her astonishment that a Jew should ask of her an act of kindness. Jesus answered: “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.” The term “living water,” which our Lord here employed, was used among the Hebrews, in the literal sense, of fresh water springing from the veins of the earth, as distinguished from that collected in cisterns and reservoirs. Supposing that he claimed to be some great person, from whom it would be reckoned an honour to receive a draught of water, the woman said, with increased respect: “Sir, thou hast nothing to draw with, and

the well is deep: from whence then hast thou this living water?" She also asked him, if he was greater than "our father Jacob," who drank of this well, and had bequeathed it to his children.

Jesus failed not to perceive in the woman marks of a docile and candid mind—and his answer was calculated to render more obvious his spiritual meaning: "Whoso drinketh of this water shall thirst again; but whoso drinketh of the water that I shall give him, shall never thirst. And the water that I shall give him, shall be in him a well of water springing up to everlasting life." It is not clear whether or not the woman had from this a glimpse of his spiritual meaning—although it is certain that she did not fully apprehend it. At all events, she manifested no wrath at the implied slight upon the well of Jacob, whom she regarded with reverence; nor did she deride the lofty language of the Jewish stranger, but respectfully desired to hear more concerning that living water of which he spoke.

Our Lord then altered the topic, in order to satisfy her by an unmistakable sign of his high character, and of the authority by which he spoke. He told her to call her husband. She answered with some confusion, that she had no husband. He answered: "Thou hast well said, I have no husband; for thou hast had five husbands; and he whom thou now hast is not thy husband:—in that saidst thou truly." The woman felt that she was in the presence of no common man, seeing that he could thus tell her the secret of her life, with which it was impossible that he should have had any knowledge from the report of others. She said: "Sir, I perceive thou art a prophet;" and then, willing to throw the discourse off from her private affairs, she brought up the topic which never failed to arouse the most vehement zeal of a Jew: "Our fathers worshipped in this mountain: but ye say, that Jerusalem is the place where men ought to worship." As she said this, she doubtless pointed to the mountain, which was close by, crowned by its schismatic temple. Greatly to her surprise, Jesus answered quietly: "Woman, believe me, the hour cometh, when men shall neither at this temple, nor yet at Jerusalem, worship the Father." This set aside the whole controversy, as a matter which had become of no importance, and prepared the woman's mind for the great truth: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a spirit; and they that worship him must worship him in spirit and in truth." What a grand, cloud-dispelling declaration was this! How small it made all the petty controversies about Gerizim and Jerusalem! It entered even the somewhat obtuse mind of this poor woman, and filled it with large thoughts; to which she could only find vent in a vague sigh for the time of the Messiah, who would set all things right. Little prepared was she for the answer: "I, that speak unto thee, am he!"—But when these words fell upon her ear, they wrought instant conviction of their truth, for which the previous conversation had prepared her mind, although not her expectations. She had come all the way to that well, to fill her pitcher; but in the joyful excitement of her mind she quite forgot it, and hurried back to the city, and said to all her neighbours; "Come, see a man that told me all things that ever I did. Is not this the Christ?"

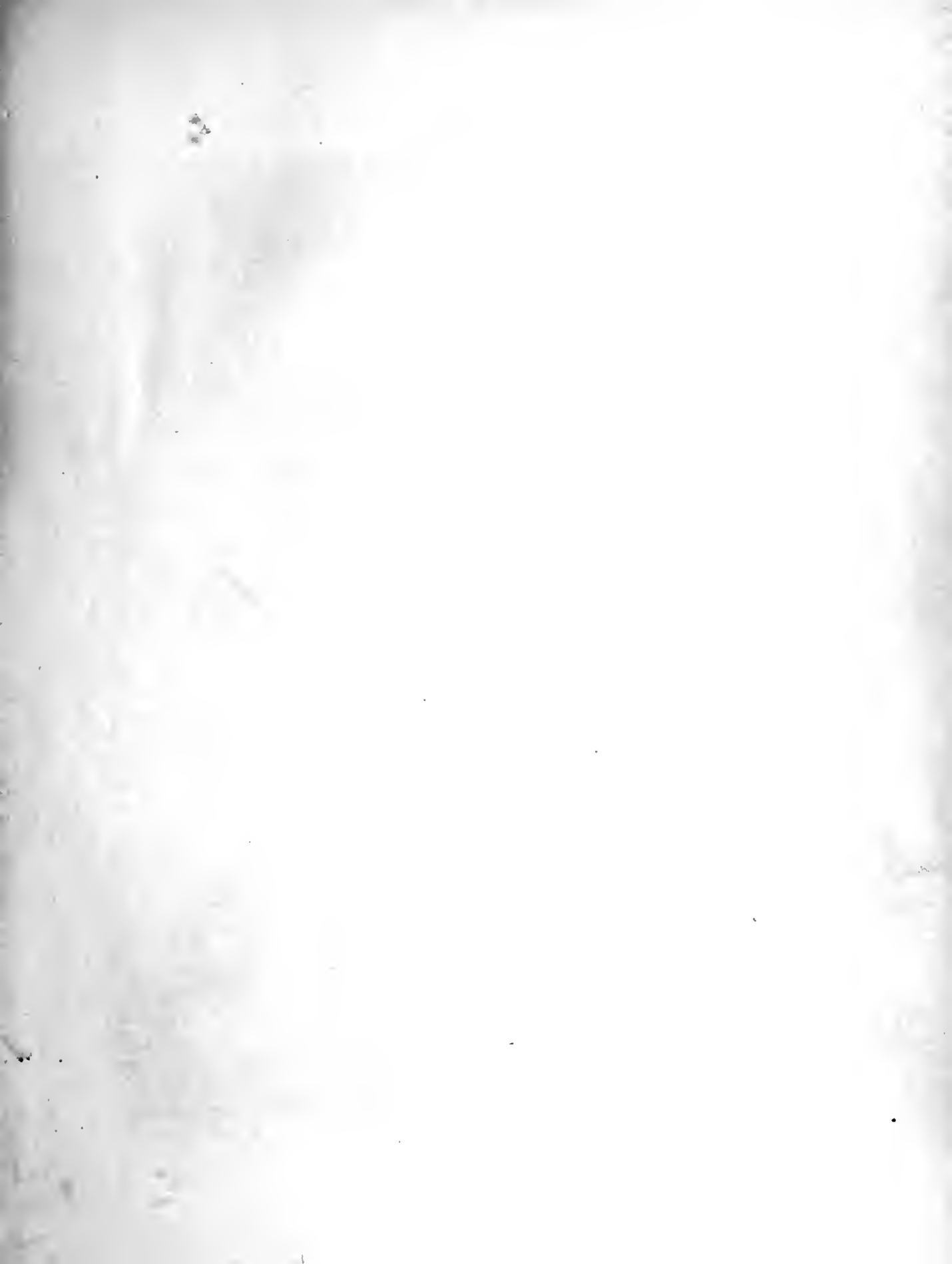




Illustration of the interior of the island of Hawaii

T H E G Y G Æ A N L A K E.

" Surviving palaces and fanes
The earthy pyramid remains,
And the last record left, to save
From mute oblivion, is the grave !"

FRANCES BROWN.

In the annexed engraving a scene is represented of no common interest, and on which the eyes of Paul, Barnabas, John, and other apostles and apostolical men, must often have rested, whenever they passed between Sardis and Thyatira, for the road between these cities lay, and still lies, along this lake. It took its name from Gyges, who made himself king of the country in which this lake is found, by the help of his ring of invisibility, according to the old story, too well known to all our readers to be here repeated.

The lake is about five miles north of Sardis, not far from the river Hermus, and is understood to have been originally an artificial basin, formed for the purpose of receiving the surplus waters of the river in the season of overflow, to prevent the occasionally disastrous effects of its unregulated inundations. It has now, however, the appearance of a magnificent, solitary, natural lake; and although, in several places, mounds and ramparts may be discerned, they do not lead the mind to the factitious origin of the basin, but rather seem to have been constructed to prevent its own overflow. The superficial area of the lake may be about sixteen square miles. The water is of a muddy appearance, like that of a common pond, and swarms with fish, which have for ages been suffered to breed undisturbed, save by the aquatic birds, which, in their season, frequent the lake, and which occasionally rise in immense flocks that darken the air. Reeds and rushes abound near the borders of the lake, and the rich soil of the banks is prolific of plants which love the neighbourhood of water.

More interesting than the lake itself are the sepulchral tumuli which throng its banks, and which have obtained for the spot its modern designation of the Place of a Thousand Tombs. The place formed, in fact, the cemetery of the Lydian kings, and, in respect of these barrows, presents probably at this day much the same appearance as it did to the eyes of Herodotus, five hundred years before the Christian era, for his description is in all essential points applicable to the present time. The principal tombs are on the west side of the lake, upon a ridge, backed by the summit of Mount Sipylus. The principal of them is that which was raised to the memory of King Halyattes; there

are two others, very large, but dwarfed by the superior dimensions of this, which is about four times their size. Several, smaller than these, are seen on the same ridge; and on the opposite side of the lake there are many others smaller than any of them. These royal tombs still strike the imagination, and bring to mind the words of the prophet—"All the kings of the nations, even all of them, lie in glory, every one in his own house." All the mounds are of the usual concave shape of such constructions; and although for the most part exhibiting an even surface of soft turf, have an interior construction of brick or stone, some traces of which are manifest about the base of the great mound of Halyattes. This mound was anciently regarded as one of the wonders of the world; and to many it may still seem the most interesting antiquity in Asia Minor. Herodotus speaks of Lydia generally as containing little worthy of record beyond other countries. "It possesses, however," he says, "one work of art, equalled only by the buildings of Egypt and Babylon. This is the sepulchre of Halyattes, the father of Cræsus. The base of the sepulchre consists of immense stones, upon which is raised a tumulus of earth. The work was performed by hucksters, labourers, and prostitutes. There were standing in my time, upon the upper part of the sepulchre, five pillars, upon which were engraven an account of the work severally performed by each division, and it appeared that the part performed by the women was the largest. The circumference of the monument measures six stadia and two plethra (4307 feet); the width is thirteen plethra (1314 feet). Adjoining the sepulchre is a vast lake, named Gygean, said by the Lydians to be inexhaustible." He does not give the height of the tumulus, but it is usually stated to be about two hundred feet. It was probably not much higher formerly, as the mode of its construction was calculated to obviate the only danger to which such structures are liable—the gradual wearing and washing away of the upper surface, forming accumulations around the base. The pillars have long since disappeared; and it is probable that they were purposely removed, in order to extinguish the memory of the facts which they were designed to perpetuate. But that which the marble record has failed to preserve, a few strokes of an old pen have placed beyond the reach of time or accident.

7



Die Jungfrau Maria wird dem Priester übergeben, und die Priester predigt.

A. FAURE ET FREGIARD. R. I.

Faher Son & C. London & NY

A T H A L I A H.

COYPEL.

“ Du fidelle David c'est le precieux reste.”—RACINE.

2 CHRON. XXIII.

THE good king Jehoshaphat committed the great mistake of cultivating the most friendly relations with the idolatrous dynasty which reigned in Israel. He even married the heir of his throne to Athaliah, the daughter of Ahab and Jezebel, and by that alliance tainted the race of David with the blood of that cruel and wicked house, and involved his posterity in the doom which Elijah the Tishbite had pronounced thereon.

Twenty-six years had passed since that fearful doom had been declared, when Jerusalem beheld the servants of king Ahaziah, (the son of that Jehoram who married Athaliah,) whom the people from their crowded housetops had lately seen ride forth in gallant show, to attend their lord in a visit to his uncle Joram, king of Israel (who lay ill at Jezreel)—return with bent heads and abated crests, bearing the dead body of their king. The daughter of Ahab then heard that her grandson had received his death-wound from the servants of Jehu, the appointed exterminator of her father's house. She heard that her brother had also been slain by him in the field of Jezreel; that her mother had been cast forth from a widow, and devoured by dogs; that the heads of the young princes of that house had been piled in heaps at the palace-gates of the fierce avenger; and that two-and-forty members of the royal house of David, travelling by the way, had been seized and slain, “at the pit of the shearing-house,” for no other apparent reason than that, through her, the blood of the doomed race was in their veins.

One would think that tidings such as these would bend any woman to the dust; and that after the first burst of her great grief had passed, she would rejoice that there were still some whom the destroyer could not reach. This would probably have been the case with all but one woman in a thousand. But Athaliah was the daughter of Ahab and of Jezebel, and inherited her mother's cruel, resolute, and ambitious character, unmixed with any of her father's feebleness. She seems to have exercised the chief authority of the state during the reigns of her husband and her son: and the tidings she had heard exciting that wolfish thirst of blood which belongs to such natures as hers, she determined by one sanguinary blow to complete all that Jehu had left unfinished, and thus enable herself to retain possession of the power to which she had been so long accustomed. She, accordingly, “arose and destroyed all the seed royal.” Only one escaped; an infant, named Joash, who was secretly withdrawn by his aunt

Jehosheba, the wife of the high-priest Jehoiada, and concealed with his nurse in one of the many apartments connected with the temple. Here the child passed six years, his existence unsuspected by Athaliah, who in the mean time ruled as sovereign over Judah—being, in fact, the only female who, before the captivity, ever reigned over the Hebrews, and she a foreigner, ruling by a most murderous usurpation. Her rule became intolerable, and highly unpopular. Many, who perhaps would have been led away by the evil example of a native prince, could ill endure to see a foreigner subverting their most sacred institutions. Jezebel had indeed done the same in Israel, so far as that kingdom had any sacred institutions to subvert, but her acts had been covered by the name of a native prince, her husband, through whom her malignant influence had been exerted.

Perceiving the general discontent, the high-priest deemed that the time was come for an attempt to overthrow this blood-stained power, and to restore the house of David to the throne in the person of the young Joash, then seven years of age. He therefore warily disclosed the fact of his existence to the chiefs of the nation and of the army, and having found their dispositions favourable, he produced the young prince to them, and covenanted with them, under the seal of an oath, to seat him on his father's throne.

Against the appointed day, Jehoiada detained the body of Levites whose turn of duty expired, and added them to the body entering upon duty, thus doubling the Levitical force; besides that, others came in voluntarily, when they received a hint of what was about to take place. These were armed from the temple-armory, and filled the inner court as a guard about the royal person, while the non-Levitical soldiers guarded the outer gates. All being ready, the king was conducted from his apartment to the inner court, and placed upon a platform under a pillar, which was the usual station of the kings. Here the usual ceremonies of royal inauguration were performed with peculiar solemnity. The child was anointed with oil, the crown was set upon his head, and the book of the law was put into his hands. No sooner was this done, than the trumpets sounded in one great burst of sound, while the people who thronged the sacred courts shouted with one voice, "Long live the king!"

The palace was near the temple, and the mighty sound of these joyful acclamations reached the ears of Athaliah. She might have thought that such sounds from a place so holy, boded no good to her; but, with the hardihood of her race, she hastened in person to learn what these things meant. She learnt this quite soon. The sight of the crowned child at the royal pillar, with the regal state by which he was surrounded, and the shouts of the people, disclosed it all. She rent her clothes with violence, and raised the cry of "Treason, treason!" She hoped, perhaps, that there were many in that crowd who at that cry would stand forward in her cause. But not a single man moved in her behalf; not one voice spoke for her, when the high-priest directed that she should be led forth to her death, that the sacred courts might not be defiled with her blood. This was done; and it is added, emphatically, "All the people of the land rejoiced; and the city was quiet after that they had slain Athaliah with the sword."





VIEW FROM SAFFRA, MAY ON A RIDE TOWARD GALLIANTINE.
BY JOHN C. MANNING.

C A I P H A.

“ The deep floods rose, the wild winds blew,
 The rain and tempest came ;
 The wind, and storm, and flood o'erthrew
 His home, and hope, and name.” ANON.

THE small town which at present bears the name of Caipha, or Kaifah, does not seem to be mentioned in Scripture—at least, not by any name like that which it now bears ; but its situation under Mount Carmel gives a Scriptural interest to it, and entitles it to notice in this work.

The town lies on the south side of the bay of Acre, on the narrow plain that lies between Mount Carmel and the sea. It is a kind of port—or rather, it is the roadstead of Acre, for the anchorage before the place is very good, and ships may lie there in much safety. The most ancient ascertained name of the place is Sycaminopolis—doubtless either from the abundance of sycamine fig-trees in the neighbourhood, or from some remarkable specimen of the tree which that neighbourhood afforded. This fact gives a further interest to an anecdote which the Rev. A. Bonar relates :—“ A simple incident here vividly recalled a Scripture narrative, (Matt. xxi. 18, 19.) A young Jew (of Caipha,) who had been out at the quarantine, was returning before us ; and he had come away probably before the morning meal, and now felt hungry, for he stopped under a spreading fig-tree, and, looking up, searched the branches for a ripe fig, but in vain.” This was probably a sycamine (or rather sycamore) fig-tree, which is the common sort in this part of Palestine.

There are no traces of ancient remains at this small place, which does not seem to have been ever of much importance. But on the beach are ruins of a castle and two forts, which were probably used as a defence against corsairs. The present town is, in fact, almost wholly of recent construction, that which stood there prior to 1833 having been destroyed in that year by the floods. Major Skinner, who was there just at the time, or just after the time, describes the circumstances, and we copy the substance of his statement—the rather as it illustrates the somewhat frequent allusions to this kind of visitation which the Scriptures contain.

“ Caifa, or, as the Arabs call it, Haifa, is a walled city, and has only one gate towards the sea, into which I could scarcely pass, on account of a river of three

feet deep that rushed through, bringing wood, and even stones, with it. Having accomplished an entrance, which was by no means an easy feat, I found myself in the midst of what appeared to be a pretty little lake, nearly up to my waist; all around was the accumulated rubbish that the river I had met with in its way out of town had brought here to deposit. This seemed to be a court-yard, but the only building standing in it was a high tower, at the base of which was a door leading into a dark chamber, where I was glad to take refuge. It turned out to be the guard-house: two Turks were dozing over a large pan of charcoal at the end of it, while the Egyptian soldiers were stretched on the floor at the other. I crept in, and endeavoured to dry myself; but the charcoal was too much for me, and I was glad to escape to the door, where I sat shivering, in hope that some change might take place in the weather.

“After an hour of suspense, I was relieved, by perceiving two men with long beards, in the Hebrew dress, creep from beneath the corner of a shed, which was supported by a tottering pole, the rest of it having already given way. They saw me, and, approaching with evident pleasure, exclaimed, in Italian, ‘God be with you, signore!’ ‘And with you also!’ cried I: ‘Pray, tell me, is not this Caifa, and where are the houses?’ ‘There are no houses in Caifa,’ said they; ‘they are all washed away by the rain that has lasted here for several days; Ecco!’ pointing to the river, which was sweeping with increased force round the gable of a house, at the end of the principal street—‘you see, do you not?’” He afterwards learned, that for fourteen days (in January) it had been raining incessantly, and that a small river, which flows from Mount Carmel, had broken its bounds and swept through the town, causing the mischief he had seen.

Such havoc by unusual rains, or by the overflowing of rivers, arises chiefly in Western Asia, from the manner in which the walls are constructed, which, however well suited to a dry climate, are unable to endure the action of water for any length of time. We have known Eastern houses of great apparent strength give way from the presence of water in the cellars.

The monks on Mount Carmel believe that the town derives its name from that of Caiaphas the high priest; whom they affirm to have been its founder—apparently on no better authority than the similarity of the names. It is an interesting circumstance, which we know on better authority, that there was formerly a French factory at Caipha, which was obliged to send annually to the king of France a certain number of cases filled with the aromatic herbs for which Mount Carmel is celebrated.





Invent. by Goussier

Moses, XX. 23

Mark, 13

Engr. by F. Schmitt

"To sit on my right hand, and on my left to set mine to give"

THE MOTHER OF ZEBEDEE'S CHILDREN.

CUMING.

"Seek ye to sit enthron'd by me ?
 Alas! ye know not what ye ask ;
 The first in shame and agony,
 The lowest in the meanest task—
 This can ye be ? and can ye drink
 The cup that I in tears must steep,
 Nor from the whelming waters shrink,
 That o'er me roll so dark and deep ?" KEBLE.

MATTHEW XX. 20—28.

THERE are many indications in Scripture of the erroneous notions which even the most favoured disciples of Jesus entertained of the nature of the kingdom which he came to establish. At times they seem to have had glimpses of its true character ; but we find them continually reverting to the notions in which they had been brought up—that the Messiah should come, not to suffer, but to reign ; not to be "despised and rejected of men—a man of sorrows, and acquainted with grief ;" but to subdue the nations with his conquering sword, and to render the race of Israel paramount in the earth.

A remarkable instance of this occurred when our Lord was on his last journey to Jerusalem with his disciples. Of all these disciples, none were more favoured ; nor any but Peter so much favoured, as James and John, the sons of Zebedee—whose mother Salome was one of those holy women who attended Jesus from Galilee, and "ministered unto him of their substance." Her devotedness is above suspicion ; but the last human interest that a mother loses sight of, is the advantage of her sons ; and, instigated probably by hers, and presuming upon their long and faithful services, and upon the favour in which they were held, Salome suddenly presented herself before Jesus, with her two sons, in the attitude of a petitioner, and intimated that she had a favour to desire. He asked ; "What wilt thou ?" And then she spoke : "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." She meant in the temporal kingdom, which she and they believed that he would ere long establish. Her words express a wish that her two sons should

occupy the first and second place among his subjects in that kingdom : for, according to Eastern customs, the degree of dignity was indicated by the degree of proximity to the throne.

To this Jesus answered, in mild reproof—addressed not to the mother, but to the sons, who, it is clear, were the real authors of this application—that they knew not what it was that they asked, nor understood the nature of his kingdom, nor apprehended how many evils they must encounter, to attain the honour to which they aspired. “Can ye drink,” he said, “the cup that I shall drink of;”—that is, could they take their share in the lot which awaited him? This might be unhappy or pleasurable : and to show that it was not the latter, he added—“and to be baptized with the baptism that I am baptized with?”—which was a metaphor always, among the Jews, expressive of deep affliction. Undismayed by this, the sons of Zebedec nobly answered, “We are able.” To which Jesus, with marked emphasis, answered : “Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with ; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.”

This relieved, and we should hope satisfied, them. But the other disciples had not heard without indignation and discontent this attempt on the part of James and John to bespeak the highest place before themselves in the glorious kingdom which they also expected the Messiah to establish. Jesus perceived this, and, calling them around him, took occasion from it to give them this noble lesson : “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you ; but whosoever will be great among you, let him be your minister : and whosoever will be chief among you, let him be your servant ; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

It is to be regretted that the author of the very beautiful picture from which our engraving is taken, has, either from ignorance or design, misrepresented the historical truth of the transaction, by making children of the sons of Zebedec. This, however, gives increased tenderness to the scene, and so far removes the maternal aspiration beyond the range of mere temporal ambition, as to suggest the probability that the alteration was purposely made by the painter with a view to that effect—painters being often too ready, even in Scriptural subjects, to sacrifice the real for the ideal.





THE TEMPLE OF KARNAK, THE GREAT COLONNADE

PLATE 10

B A A L B E C.

“The grand old columns throw
On the bard’s head the shadows of the past.” LAMARTINE.

THE present engraving affords materials for a good idea of the general appearance of the principal ruins of Baalbec. The reader will understand that these ruins stand upon a vast platform, the walls of which contain some of the largest hewn-stones known to exist in the world. The magnificent buildings whose ruins now appear upon this platform, are manifestly of much later date than the platform itself, which was probably formed in times lost in antiquity, to sustain some grand temple raised to Baal as the sun—from whom the place was denominated, and probably consecrated to his worship so early as the conquest of Palestine by the Hebrews, if it be, as we have supposed, (ii. 35.) the same with the Baal-gad of the book of Joshua. The magnificent superstructures whose ruins this ancient platform now bears, are manifestly of Roman workmanship; and two Roman inscriptions of the time of Antoninus Pius afford some sanction to the statement of John of Antioch, who alleges that this emperor built a great temple to Jupiter at Heliopolis, which was one of the wonders of the world. The most prominent objects, which are all seen in the engraving, are the remains of a lofty colonnade, consisting of six columns of the Corinthian order, forming part of the great temple of the sun; with the walls and columns of a smaller and apparently less ancient temple, and which, as the engraving shows, is still in a tolerably perfect condition. We cannot, within the bounds to which we are confined, attempt to describe these ruins, or to state the imposing effect still produced by their grandeur, although that effect is somewhat marred by the intermixture of remains of greatly inferior Saracenic workmanship. It suffices to state, that the Roman temples present some of the finest specimens of the Corinthian order now in existence, and possess a wonderful majesty from their lofty and imposing situation. This is particularly true of the six grand columns of the great temple, which support a richly-carved entablature and frieze. The shafts of these columns alone, without base or capital, are fifty-eight feet in height, and fifteen feet eight inches in circumference, and, including base, capital, and entablature, seventy-two feet in height. The basement on which they stand has an elevation of near twenty feet, so that the total height from the ground to the top of the portico is not far off from one hundred feet.

It is to the platform, which is undoubtedly the most ancient work at Baalbec—and the only one that ascends into Scriptural times—that we wish to direct particular attention; or rather, to the enormous stones which occur along the north and west walls of that platform. They are double the size of any known hewn-stones in the world, and present such an extraordinary result of human labour and perseverance, as might well give rise to the notion which the people of the country entertain, that they were wrought, and moved into their places, by the demons subject to the seal of Solomon. On the west side, the lowest range of these blocks, resting upon a foundation of rough stones, consists of eight in number, the smallest of which is thirty-one feet long, and the largest thirty-eight feet long, eleven feet broad, and thirteen feet high; and the range above, resting upon these, contains three single stones, measuring together one hundred and ninety feet in length, being severally of the enormous dimensions of sixty-three to sixty-four feet in length. On the north side there are ten gigantic stones, but much smaller than the above, the largest being about thirty-four feet in length, and the smallest about thirty. They are thirteen feet high, and ten feet and a half thick, and would be called enormous anywhere but in the presence of the larger stones which the west side exhibits. The vast masses are so beautifully joined together, without cement, that the point of a penknife cannot be inserted between them. The whole wall of the platform is indeed composed of immense stones; and the resemblance between it and the remains of those of the temple of Solomon, as still seen in the foundations of the great mosque of Omar at Jerusalem, has been noticed by Dr. Richardson, by Otto von Richter, and other travellers, whose remarks on the subject bring forcibly to mind the part taken by the Phœnicians, (to whom this work should probably be ascribed) in preparing stones for the foundation of Solomon's temple—and that too in Lebanon, it would seem from the sacred text. It has indeed been asked why such stones might not have been procured nearer. Suitable stone for this particular purpose might doubtless have been obtained much nearer than Lebanon—but perhaps, nevertheless, not so near but that it was easier to bring it by water (to Joppa) the greater distance, than the lesser distance by land. The text is: “king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses. . . . And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand *hewers in the mountains*. . . . And the king commanded, and they brought *great stones, costly stones, and hewed stones*, to lay *the foundation* of the house. And Solomon's builders *and Hiram's builders* did hew them,” 1 Kings v. 13—18. We learn in another place that the stones were hewn and squared in the quarry before they were brought to Jerusalem: and there is a curious evidence of the same practice in the quarry from which the stones used in the terrace at Baalbec were taken, where still lies a stone much larger than any seen there, hewn on three sides, but not taken away. This stone is sixty-nine feet two inches in length, twelve feet three inches broad, and thirteen feet three in thickness. By what means the ancients were enabled to move such enormous masses is a problem in mechanics difficult to solve.





—engraved by C. Probst—

—H. M. 24. II.

... and the other ...

Members, V.

... PAUL ...

... & Co. London & Paris

MOSES SMITING THE ROCK.

POUSSIN.

•NUMBERS XX. 1—11.

WHEN, after thirty-nine years of wandering in the deserts of Arabia Petraea, the hosts of Israel once more appeared, under their great leaders, at Kadesh-Barnea, with the intention of marching thence to take possession of the rich land promised to their fathers—they offer to us a subject of truly interesting contemplation. We know that the old generation, which had attained to adult years when the tribes quitted Egypt, and which had been enervated by the bondage, and contaminated by the idolatries, of that country—had died away. We hope to see a wiser and better generation in their sons, who stand prepared to take the heritage of Abraham. We are anxious to know how the purgation of the wilderness has acted upon the race, and how they have been impressed by the miracles of judgment and mercy which had marked their marvellous career, and under which they had lived. The seniors of the host were those under twenty years of age when the tribes cast off the Egyptian bondage, and were therefore too young to have been wholly spoiled in that country—and of these, many were old enough to have witnessed with intelligence the wonders which the arm of the Lord had accomplished for them in Egypt, at the Red Sea, and in Horeb. The great body was, however, composed of those who were at that time mere children, or who had been born in the wilderness. They had not been conscious witnesses of these great doings; but they continually heard of them, and they had grown up under a dispensation of miracles—and to miracle they owed their daily bread.

The subsequent career evinces that these experiences were not wholly lost upon them—and that they were in many respects a better race than that which quitted Egypt. They were more hardy—less stained with idolatrous inclinations—and in many respects more faithful and tractable. It must, however, be admitted, that we do not learn this from their behaviour at Kadesh; and that if we knew nothing more of them than we learn from what happened there, we should be left under the impression that they were no better than their fathers. They there manifested none of that faith and patience which became those who had been subject to such training and instruction; and it is disclosed, that their minds were filled with notions of the riches and good cheer of Egypt, in comparison with which they, in moments of privation, were tempted to make small account of the freedom which they had attained, and the glorious privileges which had been conferred upon them. A lack of water which occurred at Kadesh brought all this to light. Such a want in the wilderness must, to so vast a host, have been a terrible affliction. But they had ample cause to believe that their Divine Protector was able, and—if properly supplicated—was very

willing to relieve their wants. But, instead of manifesting this proper confidence—the mob raised a terrible outcry against Moses and Aaron as impostors, who had beguiled them away from the fat bondage of Egypt, and had given them the lean liberty of the wilderness, instead of “the land flowing with milk and honey,” which had been promised to them.

It is not recorded that Moses said anything in answer to this. As usual, he went for refuge and for guidance to the Lord; and he and Aaron cast themselves down at the door of the tabernacle. Moses was there instructed to take the rod—whether his own that had wrought so many wonders of old, or that of Aaron which had budded, is not certain—and assemble the people before the dry rock, where he should “speak to the rock before their eyes,” and it should then give forth water in an abundant stream. The people were assembled, and Moses addressed them: “Hear now, ye rebels, must we fetch you water out of this rock?” He then smote the rock twice with the rod, and the water gushed forth in a large stream, sufficient for the wants of all the people and their cattle.

But there was something in the conduct of Moses and Aaron on this occasion that displeased the Lord, and which the glory of his great Name required him to mark with punishment. The words went forth: “Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring the congregation into the land which I have given them.” This amounted to a sentence of death upon them before the Israelites should attain the land of promise. And this accordingly took place; for Aaron shortly after died upon Mount Hor, and Moses within the year also yielded up his mighty spirit, after surveying from the top of Pisgah the land he was not allowed to enter.

The offence of these illustrious brothers is not very clearly indicated, and has been the subject of much discussion. Twenty-eight different opinions on the subject have been collected from the Rabbinical writers alone, and Christian interpreters have considerably increased the number. The Psalmist says, that Moses on this occasion “spake unadvisedly with his lips”—which may direct us to the words he uttered to the people, as containing the matter of offence. On comparing the orders received with the execution of them, we find that Moses is directed to “speak to the rock”—to draw forth the water by a word. But the words he uttered were addressed, not to the rock, but to the people; and instead of speaking to the rock, he smote the rock—and not only smote it, but smote it *twice*—thus giving undue prominence to the intervention of the rod, and his action with it. If we recognize greater faith in the centurion who believed that Jesus could heal his dying servant with a distant word—than was manifested by those who believed his touch needful for miraculous cure; it may not be difficult to understand that the Searcher of Hearts saw in this procedure of Moses and Aaron a degree of unbelief which it behoved him to visit with displeasure. There is also a degree of self-intrusion in the manner of the act, and in the words: “Must we fetch you water out of this rock?” which sufficiently explains the charge, that they had not adequately honoured his high Name in the sight of assembled Israel.





Les Juifs. XI. 34. Rohrer XI. 64.

And Joseph came to his father's house & told him his daughters came out to meet him

JEPHTHAH AND HIS DAUGHTER.

MELVILLE.

“And thus, while one eternal hour went by,
 Ages of anguish seemed o'er me to pass;
 Grief filled my heart's void space, and made me cry,
 'My God, I had but her! my all she was!
 In this one love were all my loves combined;
 The very dead she had to me brought back,
 Sole fruit which on the tree was left behind
 By the dark storms which swept my track.'” LAMARTINE.

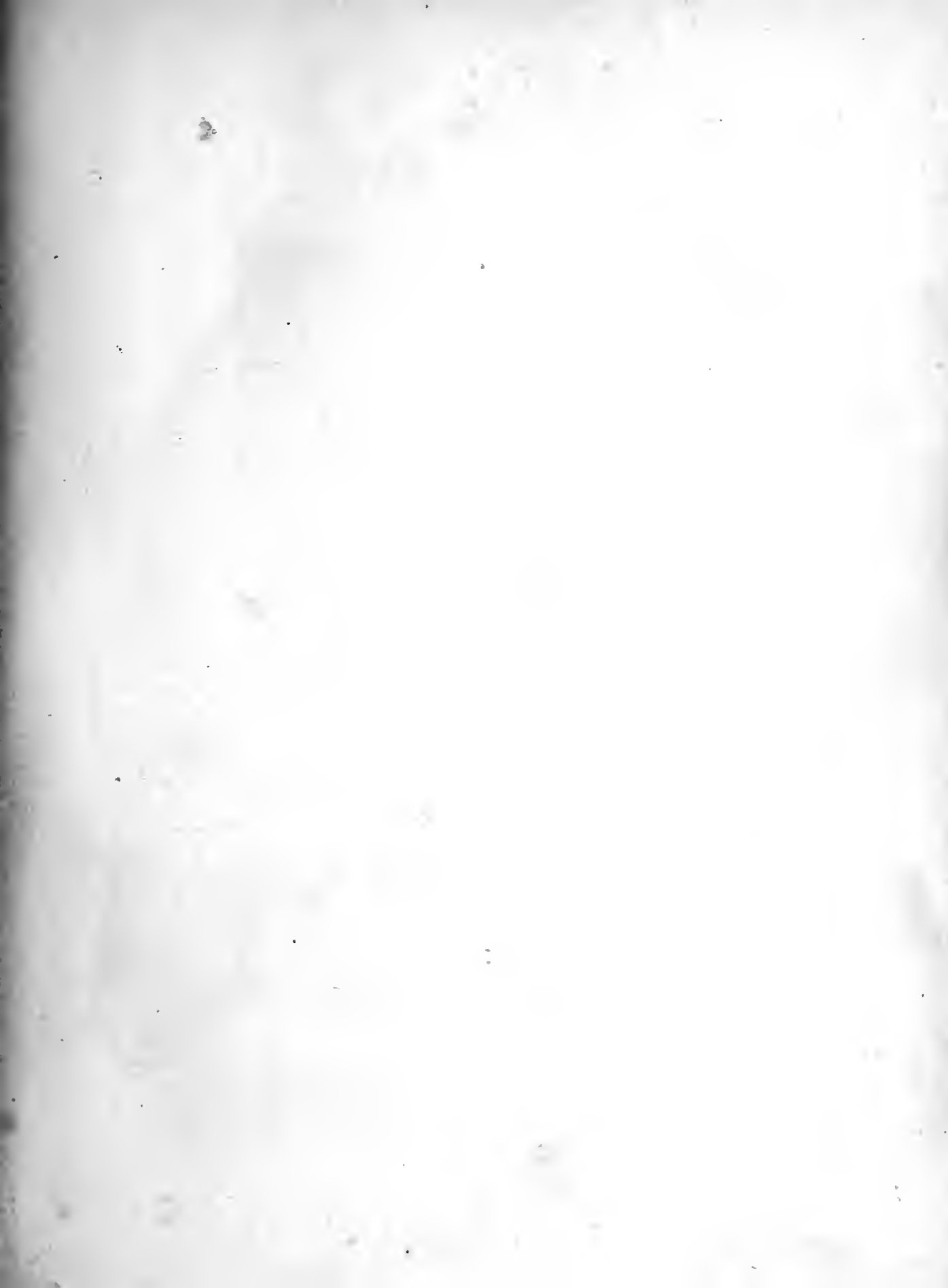
JUDGES XI. 30-40.

WHEN Jephthah, the rough warrior of Gilead, went forth to his warfare with the Ammonites, he evinced in a very singular manner his desire to obtain the Divine assistance, and his intention to acknowledge it if obtained. “He vowed a vow unto the Lord, saying, ‘If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering.’”

He went forth against the Ammonites; he conquered; he returned; and as he drew nigh his home, his daughter came forth, with timbrels and with dances, to meet her victorious father. She was his only child. “Beside her he had neither son nor daughter.” He no sooner saw her than the remembrance of his rash vow rose to his mind; and it is no wonder that he rent his clothes, and cried, “Alas, my daughter! thou hast brought me very low, and thou art of them that trouble me; for I have opened my mouth unto the Lord, and I cannot go back.” The heroic daughter met this terrible intimation with no consternation or feminine outcry. That her father had been the honoured instrument of delivering his country from the yoke of Ammon, was a thought that filled her mind with such high triumph, that no room was left for regrets at her own doom, if indeed she did not, but for her father's sake, rejoice that her lot had become mysteriously connected with that high event. All she asked was but a respite for two months, that she might, with her companions, “bewail her virginity upon the mountains.” She obtained this indulgence; and when the time had expired, she returned, and then Jephthah “did with her according to his vow.” What *that* was, has occasioned no small amount of discussion. The impression which the narrative makes upon a plain reader is, that he offered her up for a burnt-offering; and this is

probably the correct interpretation. None of the reasons which have been advanced against it, in order to save the character of Jephthah from so great a stain, can be pronounced satisfactory by Biblical scholars. It is true, that such an offering was illegal and sinful, but such offerings seem to have been common in the neighbouring nations, and Jephthah, who had led a wild kind of life, and had been brought up in a part of the country where the law of Moses seems to have been very imperfectly known, may have supposed that a sacrifice which the nations deemed so acceptable to their gods, could not be abhorrent to Him who had required the like offering from Abraham. Historical incidents are much better remembered than laws; and the anecdote of Abraham's offering of Isaac would be remembered, where the Mosaical interdiction was forgotten. Besides, it would almost seem that Jephthah had at the very first contemplated at least the possibility of a human sacrifice. What else but a human being was likely to come forth out of his house to meet him on his return? He must have been aware that it might be his daughter; and although, in his mistaken zeal, he dared not except her from the influence of his vow, he must have secretly hoped that not she, but some one less dear, would be the victim. We see this by his bitter grief.

This shocking offering, if made at all, must have been made on the east of the Jordan, where Jephthah had his abode. It is absurd to suppose that it took place at Shiloh, or that the high priest had any hand in it. Indeed, it so happened that there was, at that time, a bloody feud between Jephthah and the haughty tribe of Ephraim, in whose territory Shiloh was; so that we are quite sure he could not have made his appearance on that side the Jordan but at the head of a hostile army. The same circumstance will explain how he was excluded from the counsels of the high-priest, which he would probably have otherwise sought in this emergency, or which that great personage would himself have been anxious to offer. The period was one of suspended intercourse between the opposite sides of the river, and it is very probable that the high-priest heard nothing of this affair or had no means of interfering, until the deed was accomplished.





Engraved by H. Robinson. Marcus VIII. 25. Mat. V. 25.

"He was restored, and saw; very man thereby."

Mark VIII. 2

Fisher, Son & Co. London & Paris

CHRIST HEALING THE BLIND.

RICHTER.

“He from thick films shall purge the visual ray,
And on the sightless eye-ball pour the day.” POPE.

MARK VIII. 22-26.

It has often occurred to us, that our Lord took a peculiar interest in the blind—of whom, it would appear from the Gospels, there was no small number in Palestine. Some of the most interesting circumstances in his miracles of healing were connected with the cure of the blind—and there seems more than usually marked tenderness in the manner in which he deals with them, and in the words he speaks to them. The melancholy privation under which they laboured, was of itself sufficient to awaken the kind sympathies which filled his heart: and their full confidence in his power to effect a cure beyond the skill of man—their ready and fervid recognition of him as the Son of David—and the beautifully childlike faith with which they threw themselves upon him as their only hope, their only refuge—gave them in the highest degree that claim upon his notice which it always gave him the highest pleasure to acknowledge.

Once, when our Lord was at Bethsaida, some persons brought him a blind man, and besought him to lay his hands upon him, in the belief that his touch would suffice to rekindle the quenched sight. Jesus responded to this appeal less immediately than was customary with him; for, instead of healing the man upon the spot, he took him out of the town: and observe the manner of doing this—he did not tell the man’s friends or some of his own disciples to bring him on, but He himself took him kindly by the hand, and led him along. Why Christ led him out of the town, and, after he was cured, forbade him to return thither, must be accounted for in connection with a determination to make the people of that place witnesses of no more of his mighty works, on account of that impenitence and hardness of heart which he had terribly reprovèd. See Matt. xi. 21.

When they had got beyond the town, Jesus paused, and having moistened the man's eyes with spittle, and touched them with his hands, asked him if he saw aught. His answer intimated that he was conscious of light, and could discern objects dimly, but not in definite forms. He said that he saw "men as trees walking." He knew that they were men, because they walked; but he could not distinguish them from trees, but by their motion. This renders it clear that the man had not been born blind—that he had once been in the enjoyment of sight, as else the comparison of men to trees would have been impossible to him—would have been greatly beyond the range of his perceptions and consciousness.

On receiving this answer, Jesus, who doubtless intended this progressive development of his perceptions, again put his hands upon the man's eyes, and made him look up; and he then, with unutterable joy, declared that he saw every man clearly.

In connection with a preceding remark, it may be well to observe, that this man was not of Bethsaida. It was therefore no hardship to him to be told not to go into the town, nor to tell any one of the town what had been done for him—but to proceed direct to his own home. It is possible that the same circumstances which prevented our Lord from effecting this signal miracle in Bethsaida, would equally have prevented him from performing it upon a person of Bethsaida. It will be remembered that there was a place, of which it is expressly said that he could do no mighty works there because of their unbelief; and Bethsaida seems to have been another such place.





D A M A S C U S.

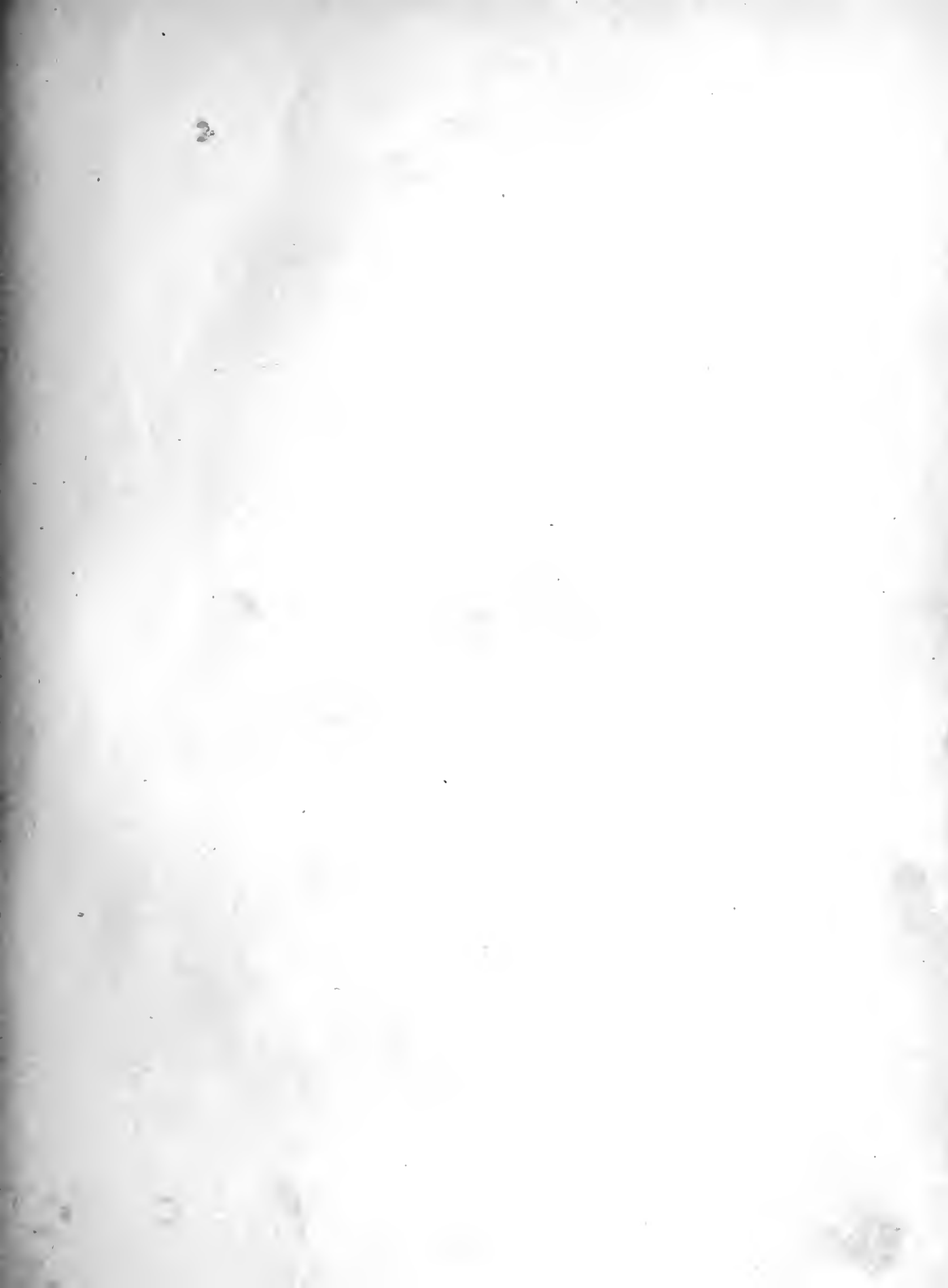
“ At last upon his vision flashed
 Holy Damascus, with its mosques and streams,
 A gem of green set in the golden sand.” MILNES.

THIS still great and flourishing city may claim to be one of the most ancient in the world. It already existed in the time of Abraham, and it does not seem to have been even then of recent origin, for that patriarch's trusted servant, Eliezer, is mentioned as being “of Damascus;” and the locality of another place (Hobah) is indicated by its being “on the left hand of Damascus.” People do not thus speak of a new or an unknown place. But Damascus is not again noticed in Scripture till the time of the kings, when the frequent warfare between the monarchs who reigned in Israel, and the princes who made Damascus the seat of their power, brings its name frequently before us, as the metropolis of a kingdom that eventually became very powerful, and whose rulers were called kings of Syria. Damascus, like the other cities and dominions in this quarter, became in turn subject to all the great powers who successively swayed the destinies of Asia. The Romans for a time permitted it to form part of the dependent kingdom of an Arabian prince, named Aretas; and it was in his time that Damascus acquired its celebrity in Christian history, as the scene of the Apostle Paul's conversion. It seems that the Jews, who were very numerous and powerful in Damascus, were able to prevail upon the governor to arrest him, after his conversion became known; but his friends having timely notice, let him down in a basket, through a window, by the town-wall, and he escaped.

There is, perhaps, not another city in the world to whose charms so long a string of testimonials might be adduced—so long in time; for Constantinople, though of more recent origin, can produce a greater number, by being more accessible, and therefore more frequently visited. There is not the least resemblance between the two cities, nor are the impressions they create at all similar. But both are unique, both wonderful of their kind, and both awaken a depth of admiration which hardly any other cities of the wide world can, with the same intensity, excite. Still, this is more a matter of impression than of fact. Damascus is not in any way comparable to the Imperial city, and much of the admiration she excites is owing to the contrast offered by the aridity and barrenness which surrounds her. The city lies flat and level, in the centre of a spacious and dreary plain, like an oasis in the wide desert. But Constantinople is in herself altogether lovely, rising in queenly magnificence, upon her seven hills, out of her beautiful waters. No: he who has looked upon Stamboul may shut his eyes, and say that the earth has nothing comparable to *that*, to show him.

But although Damascus is not Constantinople, nor comparable to it, it is still a very fine city, and well worthy of all the praise that has been showered upon it. The first view of the city from the crest of the hills that overhang on the west the plain in which it stands, is truly enchanting. Conceive the sensations of a traveller who reaches this point, after journeying from the coast through dry and thirsty plains, across white and sterile mountains, diversified only with ruined villages and collections of miserable huts, and looks down from an elevation of about a thousand feet upon a vast plain, bordered in the distance by blue mountains, scarcely visible, and occupied by a rich luxuriant forest of the walnut, the fig, the pomegranate, the plum, the locust, the pea, and the apple, forming a waving grove of more than thirty miles in circuit; not, as Mr. Addison well remarks, "such a wood as we see in England, France, or Germany, but possessing a vast variety of tint, a peculiar diversity and luxuriance of foliage, and a wildly picturesque form, from the branches of the loftier trees throwing themselves up above a rich underwood of pomegranates, citrons, and oranges, with their yellow, green, and brown leaves." Grandly rising in the distance, above this vast superficies of rich and luxuriant foliage, are seen the swelling domes, the gilded crescents, and the marble minarets of El Sham Shereef, "the noble Damascus;" while in the midst of all, winding towards the city, runs the main stream of the Barrada, "the golden river." It is such a scene as, according to the tradition of the Moslems, made their prophet bless God that his lot had not been cast in Damascus, lest its enjoyments should make him unmindful that there was another and a happier paradise.

Damascus exhibits fewer ancient remains than might be expected in a city whose origin reaches not far short of the Deluge. The oldest relic is a portion of a wall, built with square blocks of stone, and in some instances of blocks, the height of which exceeds the breadth, a style of building belonging to a very ancient period. The castle, like every other place of strength in Syria, has been too often destroyed, rebuilt, and altered, to connect itself with ancient times, unless in its foundation, which is composed of stones of very large size, and the broad ditch which surrounds it is built in the rustic masonry of the Romans. Those who are curious in such matters, and have faith enough to believe all that they are told, may find in Damascus not only "the street called Straight," but the very house of Judas, with whom Saul of Tarsus lodged. He may even be shown the part of the wall where Saul was let down in a basket; and at about a quarter of a mile from the city he may stand on the exact spot where stood the great Apostle of the Gentiles when he was smitten to the ground, blinded by the great light from heaven.





And he searched, but found not the images.

CHAPTER XXV

LAPAN CHERUANT JERJ IDOIR.

Fielder and F. C. Johnson & Co.

LABAN SEARCHING FOR HIS IMAGES.

DE LA HIRE.

“He for her sake the cattle fed awhile.” SPENSER.

GENESIS XXXI.

WHEN Jacob sought refuge with his uncle Laban, in Padan-aram, from the murderous intentions of his brother, he little suspected the long stay which he was destined to make there. “A few days,” was the term which his fond mother assigned to his absence—which cannot be interpreted to signify at the utmost more than a few months. In fact, Esau had resolved not to wreak his vengeance upon his supplanting brother till after his father’s death—which from his great age, and many infirmities, as well as from his having solemnly discharged the last act of patriarchal life in blessing his sons—was considered by himself and all others to be imminent. Yet so it was, that Jacob was absent no less than twenty years. He performed the journey on foot. With no other wealth than the staff in his hand, he had at the beginning of that period crossed the Jordan—but at its close, when he repassed that river, he had become the father of eleven sons, and the possessor of immense substance in the cattle and the goods which form the wealth of pastoral life.

Jacob had in fact been with Laban little more than a month, when it became plain that his stay would not soon terminate. During that time, although an honoured relative and guest, he did not eat the bread of idleness. At this day, in the same part of the world, the pastoral law of hospitality does not forbid the expectation that a guest whose stay is protracted beyond three days, should in some way make himself useful to his entertainer; and the son of Isaac was not at all backward in acting upon this rule. His very first act on his arrival at the well outside the town of Haran—foot-sore and weary as he must have been—was to remove the stone from the well’s mouth, and water the flock which Laban’s youngest daughter tended; and during the month, he displayed so much activity and intelligence in all the duties of pastoral life, that Laban became anxious to retain his services, and made him an offer of wages.

This offer brought out the fact, which Laban probably suspected, that Jacob had contracted a deep affection for his fair cousin Rachel. He now avowed it to her father; and as he lacked the means of providing the large sum which a father in prosperous circumstances usually expected for his daughter—he offered, instead, to give Laban seven years of his services, for Rachel. This seems an extraordinary thing to us, whose habits are so different: but in the East it is still resorted to as an expedient, in the absence of the ordinary means of paying to the father his customary dues; and, in the districts east of the Jordan particularly, according to the testimony of Burckhardt, it is quite usual to find young men giving their services for a long time to the father, in lieu of payment in money, for his daughter.

Laban accepted Jacob's offer with some eagerness. So Jacob—as the Scripture emphatically states—“served seven years for Rachel—and they seemed to him but as a few days, for the love he bore to her.” This is one of those touches of nature, which abound in the most ancient book in the world, and which feelingly remind us of what we are often apt to forget—that the people of those ancient times and distant countries, were the same at the heart's core as the people of our own age and country; men of like passions—of like hopes, and fears, and emotions—with ourselves.

At the time of marriage, a great feast, that lasted seven days, was given, to celebrate the event. But on the wedding-night, Laban played upon Jacob the cruel and heartless trick of substituting Leah his elder daughter, in the place of Rachel for whom he had served, and whom he so tenderly loved. When the morning light disclosed the fact, the grief and indignation of Jacob were justly great. Laban justified himself by alleging that the custom of the country required the elder sister to be married first. And this, although probably true, by no means excuses him, and he clearly ought to have made known this fact to Jacob at the time the bargain was made. The real motive of his conduct however appeared, when he offered to let his nephew have Rachel also, if he would serve seven years more for her. To this he was obliged to consent, and he thus came under engagements for fourteen years' service for his two wives. It is some relief to our sympathies to have reason for believing that Jacob had not to wait the whole fourteen years before the bride of his heart was given to him. It would rather seem that another marriage-feast of a week followed the first, and that at the end of that week Rachel became his wife. As Leah must have been a consenting party to the deception practised upon Jacob, it is not surprising that she became for a time an object of his dislike and aversion—although it seems that the good qualities she possessed eventually won for her a place in his esteem and favour, if not in his affection.

It is observable that Jacob treated his two wives with equal consideration, in the conference which he held with them respecting his escaping to Canaan while Laban was absent at a distant sheep-shearing—and to which he was induced by finding that his uncle manifested no disposition to let him depart after he had served him twenty years—fourteen for his daughters, and six for his cattle. They cheerfully consented to this step; and Jacob accordingly departed towards the Jordan, as hastily as the flocks allowed. Laban pursued, and overtook him in Gilead, where, having been forbidden by God in a dream to molest his nephew, he nevertheless made a great stir about some superstitious little images, called teraphim, which he valued highly, and which he declared that some one had stolen. Jacob repelled the charge with indignation, and suffered him to search all the luggage, and spoke with much warmth when they were not discovered. They had been stolen, nevertheless; and by no other than Rachel, who sat upon them while the search was proceeding. It is difficult to suppose that her object in doing so was not superstitious; and the most charitable explanation is, that by depriving her father of his oracles, she expected to secure the safety of her husband and her child from his wrathful pursuit.





THE VALLEY OF JEHOSEPHAT.

“ There is, upon Mount Olive’s dusty base,
 Beneath the shade of Sion’s crumbling walls
 A place from which the sun withholds its rays,
 Where scanty Kidron o’er its channel crawls.” LAMARTINE.

THE name of the Valley of Jehoshaphat is usually given to the valley on the east side of Jerusalem, which separates it from the Mount of Olives, and through which the Kidron flows. In its larger extent, it may be regarded as bounding the site of the ancient city (the present town being of much less dimensions) on the south and on the east. Its length, thus regarded, is about two miles; and it is about a quarter of a mile broad in the widest part, while it is in the narrowest little more than a deep gully—the narrow bed of a torrent. That torrent is the Kidron—which never exhibits any water except in the winter season of rain, and is even then a very inconsiderable stream. The present engraving, from a commanding point of view, above the middle part of the valley, exhibits its remaining course southward until the view rests upon the mountain which bounds the valley of Hinnom on the south. The view is interesting, from its taking in so many of those natural features of the spot, which must remain the same now as they were when traversed by the feet and beheld by the eyes of the kings and prophets of the Old Testament, and by our Saviour, and the apostles of the New Testament. And these are the memorials of the highest interest about Jerusalem. We are sure that these are “the hills round about Jerusalem” which David commemorates: but we are not sure that any of the most ancient of man’s memorials, which Jerusalem and its neighbourhood exhibit, have any connection with the events and persons of sacred history; and this uncertainty deprives the view of them of much of the charm which we lie under, as we contemplate the holy hills, the venerable waters, and the ancient olives, which characterize the more natural scenery of the site.

In the view now presented we have these, and the other are wanting—the only indications of man’s works being in the tomb of Absalom, which is visible in the middle distance, and in the angle of the city-wall which we see upon the top of the hill to the right. The hill on the left is the Mount of Olives, and some of the finest of the old trees from which it derived its name are embraced within our view. Any one who compares the two opposite hills, will understand how it is that the most perfect view is obtained from the Mount of Olives of the whole extent of the city, which covers the summit of the opposite hill.

It is on this, the eastern side, that the city presents the most unchangeable features. It is there that occur the localities most frequently mentioned in the Scriptures, and which so impress the minds of those who have been blessed with a Scriptural education, that they unconsciously regard it as their home-city, with whose localities they seem as familiar as with those of the town which gave them birth. This feeling has been well touched upon by a recent traveller, (Tischendorf.) "A few paces further, and we beheld walls, towers, and cupolas—there lay Jerusalem! What more memorable moment have I felt in my existence! I exclaimed, from the depth of my heart, in the words of the inspired David, 'I was glad when they said unto me, Let me go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem.' (Psalm cxxii. 1, 2.) But what is the impression, I shall be asked, made by Jerusalem itself, when viewed merely as any other city? Who could satisfactorily answer this question? Should we ask a child, who casts himself into the arms of his mother, whom he has never seen, but yet loved from his earliest infancy, 'How does thy mother please thee?' Pilgrims from all climates acknowledge now, as for centuries, that a profound and mysterious trace of sorrow hangs over the holy city, with inexpressible sadness, that fills both heart and eye." Again, "Where shall I commence, where terminate, a description of Jerusalem? What tale do these stones, these mountains, these valleys, tell? If Rome be called 'the eternal city,' what shall we call Jerusalem? It seems as if man had sprung from Jerusalem. The features of a loving, sacred home, speak there to the heart of every one. . . . Who may compute the tears that have been shed upon the hills of this city in the course of three thousand years? There she stands, like a sublime and solemn fate, the prosopopœia of the day of judgment. 'Though the earth be removed,' as once the inspired minstrel chanted, 'though the mountains be carried into the midst of the sea—there is a river whose streams shall make glad the city of God, the holy place of the tabernacles of the Most High.' (Psalm xlvi. 2, 4.) And she *has* remained, in spite of all that has sunk and fallen, even though the thick cloud of mourning envelop her joy."





"Then fell she down straightway at his feet, and worshipped up the ground."

THE DEATH OF SAPPHIRA.

POUSSIN.

“ Sapphira and her husband next we blame.” DANTE.

ACTS V. 1-11.

ONE of the strongest and most universal of the passions that sway the heart of man is the love of money. It is therefore emphatically noticed in the evangelical history, as one of the most illustrious proofs of the power of the Gospel over the souls of the earliest converts, that it signally overcame this firm attachment which the natural mind feels to that wealth by which so much of the external comfort and pride of life is represented. We are told, that “ as many as had lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles’ feet, and distribution was made unto every man according as he had need.” By this means all the poorer disciples were kept from want, being supplied from the resources of the wealthier brethren.

It naturally resulted from this, that those wealthy persons who, like Barnabas, acted unreservedly upon this plan, won the respect and consideration due to men who had been enabled to manifest the strength and purity of their principles, by the sacrifice of those advantages which, to the natural man, are dear beyond all others ; and those wealthy disciples who kept all their advantages to themselves, would be regarded as not adequately illustrating the principles they had embraced. This, to really selfish persons, opened a temptation to hypocrisy, into which Ananias and his wife Sapphira fell. Constrained by the force of example, and by the desire to maintain his credit in the congregation, Ananias sold land, probably with the intention of placing the whole produce in the hands of the Apostles. But the sight of the money which the sale yielded, and which was perhaps larger than they had reckoned upon, was too much for the virtue of this man and his wife, and they agreed between themselves to keep back part of the money, and to present the rest as the whole produce of the sale. Their intention to sell the land, and to bring the whole produce to the Apostles, had, it appears

been previously avowed by them; and, although there was nothing to prevent them from *openly* keeping any part they liked, they were ashamed to display liberality so stinted, and thereby forego much of that credit in the church which they had desired to win.

We may believe that it was not without much trepidation, and with many fearful misgivings, that Ananias brought the money to the Apostles, and gave it in as the produce of his sale. But it was not received, as he had hoped, with the satisfaction which a manifestation of Christian principle usually afforded these holy men. Far otherwise. Peter, fixing a severe look upon the self-convicted hypocrite, said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God." The awful light in which his crime was thus placed before him, was more than the unhappy man could bear. He fell dead to the ground. As soon as the solemn dread which this awful judgment upon insincerity and hypocrisy allowed any one to move, the young men in attendance arose, and having assured themselves that the wretched culprit was really dead, carried him forth beyond the city to his burial. Before they had returned, the place was entered by Sapphira, who little suspected what had befallen her husband. Of her Peter asked distinctly whether the land had been sold for the sum which her husband had presented as its entire produce. The question was in itself a warning and a hint, and gave her an opportunity of repentance. But it availed her not. She deliberately answered that it was; on which Peter uttered the terrible words—"How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, AND SHALL CARRY THEE OUT." And so it was. At that word she fell lifeless to the ground; and the young men who had taken her husband to the grave, coming then in, and finding her dead, carried her also away. The effects of natural terror may be sufficient to account for the death of Ananias: the death of Sapphira—apparently the most hardened sinner of the two, and perhaps the one who, like another Eve, had tempted her husband to his ruin—at the word and by the prediction of Peter, must be ascribed to the special judgment of God, who deemed these severe examples necessary to vindicate his authority, and to maintain the purity of his Church—which might have been much compromised, had such examples of selfish wickedness been suffered to pass without signal punishment.





View of the city of Aleppo from the sea

Engraved by G. S. Smith and published by J. G. Smeath

TYRE, FROM THE MAINLAND.

“ Where Tyre, the water-queen, enthroned her pride,
A barren rock broods mournful o'er the tide.” GRANT.

THE reader will scarcely be able to realize a correct idea of the view now offered, without understanding that the plan of the peninsular Tyre exhibits no bad resemblance to a boot. The whole of that which is now the foot of this boot, was the insular Tyre—the causeway of Alexander, by connecting the island with the mainland, added what has now become, by agglomerations of sand, the leg of the boot. The present town occupies only the toe of this boot; but the ancient remains which are found to the water's brink through the heel, indicate the original extent of the city.

It has been already shown in this work, (ii. 129, 130,) that the Tyre of the Old Testament was the original city on the mainland—and not that on the island, which did not originate, or at least did not become the seat of Tyre, till after that great siege by Nebuchadnezzar, predicted by Ezekiel xxvi. xxix., which drove the inhabitants to the island, and induced them to concentrate their establishments on that spot, which had been before merely a place of stores and arsenals of their great commerce. Of the old, or continental Tyre (Palæ-Tyrus,) the hill, called Marshuk, crowned by a mosque which rises about six hundred yards from the shore—the same that occupies the foreground of our engraving—is, with good reason, supposed to have been the acropolis, or citadel. This, we think, has been satisfactorily made out by Dr. Wilde; and if so, there is no longer any question respecting the site of Old Tyre, which was formerly a subject of much dispute. This traveller, in his “Narrative of a Voyage,” gives a more copious and interesting account of the place than any modern writer, being, as he confesses, moved to a more minute examination of the site than is usually given to such places, by the satisfaction which he, as an Irishman, felt in visiting “the mother-land, whose colony we claim to be.”

This hill, to which so much importance must now be attached, is a solitary mount, of white appearance; standing above the plain, it is crowned by a mosque, a Moslem saint's tomb, and one or two old houses, which being whitewashed, glitter in the sun, and involuntarily attract the eye. It is visible on all sides, and from a great distance, owing to the flatness of the plain, and is instantly remarked by the mariner entering either of the roadsteads of Tyre. Most of the hills thus rising solitarily in the plains of Syria are factitious, and distinguished from natural hills by the designation of Tells. But this is a natural rock, about fifty feet high by a hundred and fifty feet in circum-

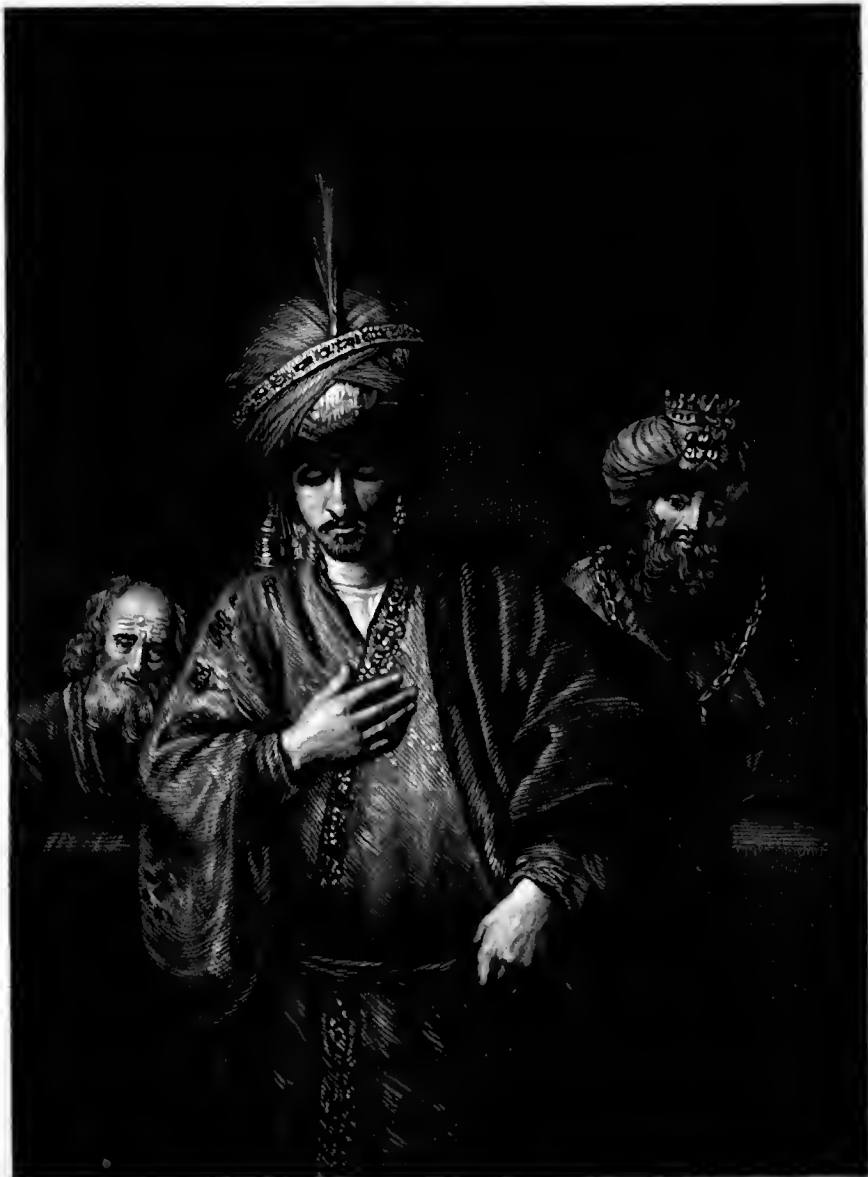
ference. It is not unlikely that this is the rock from which the city derived its Hebrew, or rather Phœnician, name of "Tzur," (a rock), of which "Tyre," is a corruption.

Other circumstances in favour of this conclusion are, the distances assigned by ancient writers—with which the position of this hill corresponds; the vicinity of tombs, which invariably indicate the site of an ancient city; and the analogy of circumstances, as well as the agreement with Scripture. The proof from analogy is strong; for rocks of this description, when they existed in suitable situations, were commonly chosen as the nuclei around which ancient cities were built, from their affording a citadel or place of strength to the inhabitants, under the shadow of which they could sit down in safety when the city was attacked; or on which, in times of peace, they could erect temples to their gods. Such natural citadels we see in Mount Zion, the Acropolis of Athens, of Corinth, of Argos and Mycenæ, at Cairo, and even at Joppa. And it is to be observed, that the rock here described, is the only one in this plain on which a citadel could be erected.

If these considerations are of weight, we are entitled to conclude, that we behold in this rock the only existing remnant of Old Tyre—the Tyre of the Scriptures—and that only exists because it is one of nature's own works, not of man's. It existed ages before great Tyre was built, and it has existed ages since that city disappeared.

Some ill-considered attempts have been lately made to re-establish the old error that the Tyre of Scripture was the peninsular Tyre. In opposition to this, and in confirmation of the view now current, Wilde very properly produces the text which declares that "Tyre shall be utterly destroyed, and never rebuilt." This, as he says, "must surely apply to the continental city, as that on the peninsula has been *often* rebuilt, and still partly exists, while not a vestige of the original city remains, or can be discovered by the traveller. We can only conjecture the probable site, and see that the prophetic predictions have been fully verified, for it has indeed become [been reduced to] the 'top of a rock.' The expression that it shall be 'never found again,' will not at all interfere with, or invalidate, any attempt to fix its probable site; for perhaps of no city that history records, has there been so complete an obliteration as that of ancient Tyre, the sand now covering the greater part of where it stood. It is remarkable how frequently this material has been used for thus wiping out cities from the face of the earth; Babylon, Thebes, Memphis, Luxor, Carthage, ancient Alexandria, Jericho, Baalbec, and Palmyra, have all been more or less invaded by this destroying agent, which, though slower than the flame or the torrent, is not less sure and fatal."





Engraved by P. F. Schmitt

Engraved by P. F. Schmitt

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"Then Heman was afraid before the King and the Queen."

H A M A N ' S C O N D E M N A T I O N .

REMBRANDT.

ESTHER VII.

If the most powerful and envied man in Persia could say, after recounting all his honours, "Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting in the king's gate," it is not difficult to guess with what feelings he proceeded to his own home, after having been obliged, with his own hands, to confer upon this very man—whom his mortal hate had destined to death—the most distinguished honours which the king could confer. It is true, that these were mainly ceremonial distinctions, which, in the view of the public, left the power and strength of Haman unimpaired. But the public knew not of the deep animosity which subsisted in Haman's breast against Mordecai—nor the cause he had to fear that the hated and now dreaded Jew would use the influence he had acquired for the destruction of one who had doomed the race of Israel to ruin—and who, as must soon transpire, had set up a gallows, on which to hang the very man whom now "the king delighted to honour." Where we behold the Lord's providence, Haman saw the hand of fate. He believed that the tide of his prosperity had begun to turn, and his star to wax pale before that of Mordecai. Spirits like his—proud without dignity, lofty without inherent greatness—are those most easily depressed by the least reverse of fortune; and from that hour, all the little strength of his character was broken, and he went about like one who felt that his doom was sealed. It was under the influence of such feelings, that Haman "hastened to his home, mourning, and having his head covered." No comfort awaited him there. When his wife and his friends—who expected him to return with a joyful heart, invested with authority to hang the man he hated—when they saw him arrive in this doleful frame, and were told the strange matters which had come to pass, they took the same view of his case as he did himself; and told him plainly, "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him."

While they were yet talking in this strain, the king's eunuchs came to hurry him to Esther's banquet, which, although it had no small place in his mind before he had gone to court that morning, seems to have passed from his thoughts, in the great concerns which had since arisen. Even this helped on the fate of Haman; for the eunuchs sent to conduct him to the banquet, failed not to notice the strange spectacle of a gallows fifty cubits high, and easily collected for what purpose it had been set up.

It was quite understood by both the king and his vizier, that at this second banquet, the queen would disclose her petition, or complaint, the importance of which might be supposed from the risk she had ventured to incur, and from the preparation she had judged necessary in bringing it forward; but even Haman, ignorant as he was of her

brew descent, and of her near relationship to Mordecai, could hardly have fancied that any danger to himself could lurk in the matter of the queen's supplication. It could not, therefore, have been with any perturbation of soul, that he heard the king command her to utter her request. With deliberate earnestness, solemnized by the greatness of the occasion, and of the responsibility which her high place had imposed upon her tender nature, Esther then said—"If I have found favour in thy sight, O king, and if it please the king, LET MY LIFE BE GIVEN ME at my petition, and MY PEOPLE at my request. For we are sold, I AND MY PEOPLE, to be slain, and to perish." Observing the storm that gathered on the king's brow as the idea of this atrocity was presented thus nakedly to his mind, she humbly added: "If we had [only] been sold for bondmen and bondwomen, I had held my peace [had submitted to *this* doom], although [even then], THE ENEMY could not countervail the king's damage."

These last words pointing to a particular person who had sought to gratify his malice, not only to the ruin of the queen and of her people, but to the king's detriment, must have made Haman tremble. They afforded the king the promise of a distinct object for the out-vent of the wrath that filled him, and he insisted upon knowing to whom her accusation referred. In an awful voice he said, "Who is he, and where is he, that durst presume in his heart to do so?" Every word of her answer was a doom to Haman, and fell upon him to crush him down. "The adversary and enemy is—this wicked Haman." She said no more—she needed not. At these words, the king rose hastily from his seat, and walked forth into the garden. By the expression of his countenance, Haman saw that he was a lost man; one only chance—a desperate one—remained, of using these precious moments to beg the accuser to intercede for him. He accordingly arose "to make request for his life to Esther the queen." But she was silent; and in utter despair, or to enforce his supplication, he sunk half fainting upon the couch whereon the queen reclined. This was a gross indecorum according to the usages of the Persian court; and the king entering at that moment, expressed a strong sense of this additional offence. The words of wrath had no sooner passed his lips, than the attendant eunuchs threw a cloth over Haman's face, as one no longer worthy to behold the light of the king's countenance. At that moment, one of them saw the occasion fit for disclosing the circumstance he had noticed when sent to conduct Haman to the banquet: "Behold also the gallows, fifty cubits high, which Haman had made for Mordecai, who had spoken good for the king, standeth in the house of Haman." The temptation was irresistible; the sense of literal justice suggested at once the mode of punishment. If the king had been allowed time to consider—relenting thoughts, and thoughts that he was not himself guiltless in this matter, might have intervened. But here the ready gallows, and that gallows prepared for Mordecai, was but too suggestive. "Hang him thereon!" was the instant reply of the king; and the miserable favourite was forthwith hurried off to his doom. In the providence of God, not one single circumstance in this great transaction falls to the ground, or is without result. Even the gallows set up for Mordecai becomes a moving agent in this marvellous and beautiful history.





THE GREAT KHAN AT DAMASCUS.

ONE of the sources of the interest which the student of Scripture feels in reading or hearing of the East, and still more in actual travel there, lies not only in the materials for the direct illustration of the sacred books which he obtains, but in the fact that the atmosphere he breathes is redolent of Scriptural associations—so that although the objects which engage his attention may not be mentioned in the Bible, he knows and feels that there were such things as existed anciently, among the people, and in the countries, which the sacred volume has made familiar to him. He knows that these things formed part of the life of these people, that they were among the objects which the country offered, and they thus became invested with a Biblical interest, to him only inferior, if at all inferior, to that which the more direct illustration of Scripture supplies.

These remarks are partly applicable to the khan and caravanserais which are now so conspicuous in the East, but which are only just sufficiently indicated in Scripture to enable us to know that they existed among the Jews and the neighbouring nations. It could not indeed have been otherwise, under a system of commerce and travel which has been the same in all ages, and which has in all ages required the same instruments for its operation.

We are not disposed to lay much stress upon the mention of an "inn," in Genesis xli. 27, and Exod. iv. 24, because it is probable that these were merely resting-stations in the desert near some wells of water. But in Jer. xli. 17, mention is made of the "habitation of Chimham," near Bethlehem, which afforded for sometime a shelter to Johanan and his fugitives on their retreat to Egypt, and which appears to have been, beyond all question, a large and strong caravanserai. In Luke ii. 7, mention is made of an inn at Bethlehem, which was so full, from the concourse at the time of the "taxing," that Mary and her husband could not be accommodated in it, but were obliged to take refuge in a stable, where the Saviour of the world was born. This being in a town, was a khan rather than a caravanserai. The difference between the two is not well discriminated in books, or in conversation. A caravanserai is a building in the open country, mostly near a village or hamlet, where the caravan rests while still upon its journey, and whence the bales of merchandise are taken on without having been opened; but a khan is a place in a town, where the merchant deposits his goods, and opens his bales, and where he himself lodges till he has disposed of the whole, or part of his goods, or completed the transaction which brought him to the place. Here also strangers, other than merchants, take up their abode during their stay in any place—unless they have friends in it to receive them. These places are, equally with caravanserais, void of all kinds of furniture. But the man who comes

merely to transact business, is little solicitous about his personal comforts ; and although his accommodations at home may be of a luxurious description, he is in the khan generally content with his travelling carpet, and the other portable conveniences which have served him on the journey. His pipe and coffee, which are alone essential to his comfort, he can always have ; his victuals can be obtained without thought from the neighbouring bazaar ; and thence also he can, at a comparatively cheap rate, obtain the loan of whatever articles of furniture he requires, if not inclined to dispense with his ordinary comforts. The merchants from different parts meet in these khans, and transact their exchanges and sales : for the merchant who has brought goods in demand at the place, takes away a lading of other goods produced here, or easily obtainable in it, which are in request at the place to which he is going. The retail dealers also go to these khans, to make their purchases ; and from the amount of business transacted in them, they present a very active appearance at certain times of the day, and, collectively taken, form the bourse, or exchange, of the place to which they belong.

There are generally many of these khans in every large town of commercial importance ; with one or two of greater consequence than the rest. But they are all constructed substantially on the same plan. The building surrounds a square or oblong court, usually with a fountain or reservoir in the middle. The ground-floor commonly consists of vaulted magazines for the reception of merchandise, which face directly upon the court, and are sometimes used also as shops. Above these magazines are usually lodgings, which are entered from a gallery extending along each of the four sides of the court. Sometimes, in place of lodgings, the upper chambers are also magazines ; and occasionally the apartments intended for lodgings are occupied with merchandise. A khan has usually but one entrance, common for all purposes, which is closed at night, and is kept by a porter.

Answering essentially to this description, is the khan of Hussein Pasha at Damascus, the largest and handsomest of that city, if not of all the East. It was built about fifty years ago, and is a very fine specimen of the more recent architecture of Syria. The entrance is by a noble gate of Saracenic architecture, which Lamartine, somewhat too emphatically, declares to be "the richest in detail, and most imposing in effect, that can be seen in the world." In the centre is a fountain, surmounted by a large dome, which the same ardent writer compares to that of St. Peter's at Rome ! and which, although hardly entitled to this distinction, is certainly a very remarkable and imposing work. This dome is supported by granite pillars and arches, and around runs a large arcade. On each side of the principal entrance, a stone staircase leads to a corridor running around the whole building, and communicating with various small apartments—forming the lodgings and offices of different merchants ; for here, as in other parts, some of the resident merchants have their counting-houses in the khans. The court of the khan is paved with large flat stones ; and the pointed arches, circular roofs, the Saracenic decorations, and the walls and pillars formed of alternate layers of black and white stone, have a very striking appearance—a general conception of which may be derived from the engraving.





Engraved by G. Schickel. Published by J. G. Schickel, No. 10, Rue de Valenciennes, Paris.

"Repel ye: for the Kingdom of Heaven is at hand"

Matthew 11.

LA PRÉDICATION DE S^r JEAN BAPTISTE

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THE PREACHING OF JOHN.

MARATTE.

"Not clothed in purple or fine linen, stood
 The wilderness-apostle! he was found
 O'er-canopied with wild rocks fringed with wood,
 Where Nature's sternest scenery darkly frown'd;
 There stood the seer, his loins begirt around,
 With outstretched hand, bare brow, and vocal eye,
 His voice with sad solemnity of sound,
 More thrilling than the eagle's startling cry,
 'Repent! repent!' exclaimed, 'Christ's kingdom draweth nigh.'" BARTON.

MATTHEW III. LUKE III.

THE burden of the new doctrine which was preached by John the Baptist in the wilderness, was "the baptism of repentance for the remission of sins." He came to proclaim that the Messiah—he whose sandal-thong he was not worthy to stoop down and unloose,—was nigh at hand; and that it behoved them by repentance for their sins, and by the purity which his baptism with water symbolised, to put themselves in a fit condition to receive the Holy One, and to become his disciples. This was a doctrine necessarily imperfect—seeing that it was left for Christ himself to develop the great plan of man's redemption fully; nor was it completely understood, nor proclaimed in all its breadth, until after the great sacrifice upon the cross had been consummated. Although, therefore, the preaching of the Baptist was suited to the time and to the circumstances, and helped to carry on the great scheme of progressive revelation—it is but little suited to those who inherit a riper doctrine from Christ and his apostles.

The message which the Baptist brought was important, his doctrine was new, and his style bold and impressive. Large numbers of persons therefore repaired from all parts of the country, to hear him in the wilderness. Some striking and suggestive specimens of his preaching have been transmitted to us by St. Matthew and St. Luke. It would seem, that as his doctrine was full of promise for the future, as it offered a few plain matters respecting which there could be no gainsaying, and as, above all, it lacked "the offence of the cross"—it was popular among all classes. Even many of the Pharisees and Sadducees came to his baptism. But it seems he liked them as little as our Saviour himself, and repelled them with a rude vehemence suited to his character. "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within

yourselves [as a ground of special confidence] We have Abraham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham."

By this it is evident that John required that those who received his baptism should manifest the sincerity of their repentance by a corresponding change of conduct. To the people at large, who asked what he expected them to do, he indicated generally the sort of conduct they were bound to observe :—" He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."

Not a few of the publicans, or tax-gatherers, were among those who sought his baptism; and his answer to their question, " Master, what shall we do?" was more pointedly applicable to their particular state. As a body, they were notorious for their rapacious extortions, above the legal dues, for their private benefit. To them therefore he said, that the most intelligible evidence of their repentance would be, to exact no more than was appointed for them.

There were many soldiers in those parts at that time, Herod the tetrarch being then sending across the river into Arabia, a strong military force against Aretas, the Arabian prince, whose daughter had been married to Herod, but had left him with indignation, on account of the vile transaction between him and Herodias, his brother Philip's wife; for reproving which, John himself afterwards lost his head. The soldiers who were about to enter upon this unrighteous war against an injured and insulted father, also repaired to John—many of them—and asked, " What shall we do?" To which he boldly answered, " Do violence to no man, neither accuse any falsely; and be content with your wages." To those who know the character of the ancient mercenary soldiers, such as were those in the pay of the tetrarch—how violent, unscrupulous, and greedy they were—this will appear the most pointed and appropriate counsel that could have been given: and these instances, taken collectively, enable us to apprehend very clearly the uncompromising character of the injunctions which the prophet of the wilderness delivered, and which are entirely in unison with his bold protest against the iniquity of Herod, which brought him to a prison and to the grave.





WALLS OF SAINT JEAN D'ACRIE, COAST OF PALESTINE

View from Saint-Jean d'Acrie, cote de Palestine

S T. J E A N D ' A C R E .

"The walls grew weak ; and fast and hot
 Against them poured the ceaseless shot,
 With unabated fury sent
 From battery to battlement ;
 And, thunder-like, the pealing din
 Rose from each heated culverin ;
 And here and there some crackling dome
 Was fired before the exploding bomb." BYRON.

AFTER the calamities of older times, the town of Acre remained for ages a place of small note or importance, till about the middle of the last century, when its prosperity received a new impulse from its becoming the seat of that power which the Arab Sheikh Daher was enabled to establish. Under the notorious Jezzar Pasha—who also made it the seat of his government—its progress was still more rapid. The town was greatly improved, the fortifications strengthened, and it in due time rose to importance, and became a place of some trade. It was in this state, when, in the spring of 1799, Napoleon Bonaparte appeared before its walls. Eight times these walls were stormed by his troops ; but the skill and valour of Sir Sidney Smith rendered them impregnable ; and the great general was at length obliged to abandon the enterprise in despair. This exploit—which, with regard to its results, and to the views which Napoleon had till then entertained, may be said to have saved Asia at the expense of Europe—gave to Acre a fresh renown ; and under its very able but savage ruler, its prosperity made farther advances ; and its fortifications were still farther strengthened till it became the strongest place in all Syria. It was thus enabled for six months, in 1832, to withstand the force which Ibrahim Pasha brought against it ; and it was not taken until 35,000 shells had been thrown into it, and the greater part of its buildings had been beaten to pieces. The place had by no means recovered from this calamity, but still exhibited ruined buildings and broken arches in all directions, when it was subjected to the vigorous operations of the combined fleet under Admiral Stopford, in November, 1840. On the third of that month it was bombarded for several hours, when the explosion of the powder-magazine hurled two thousand of the defenders into eternity, at one fell stroke ; and the remainder of the troops evacuated the place during the ensuing night. This transaction drove the Egyptians from Syria, and restored that country to the dominion of the Sultan. The mischief caused to the town by the bombardment and by the explosion was great. Considerable activity has been manifested in the restoration of the fortifications ; but too manifest signs of the damage caused to the civil and private buildings still remain. In the bazaar,

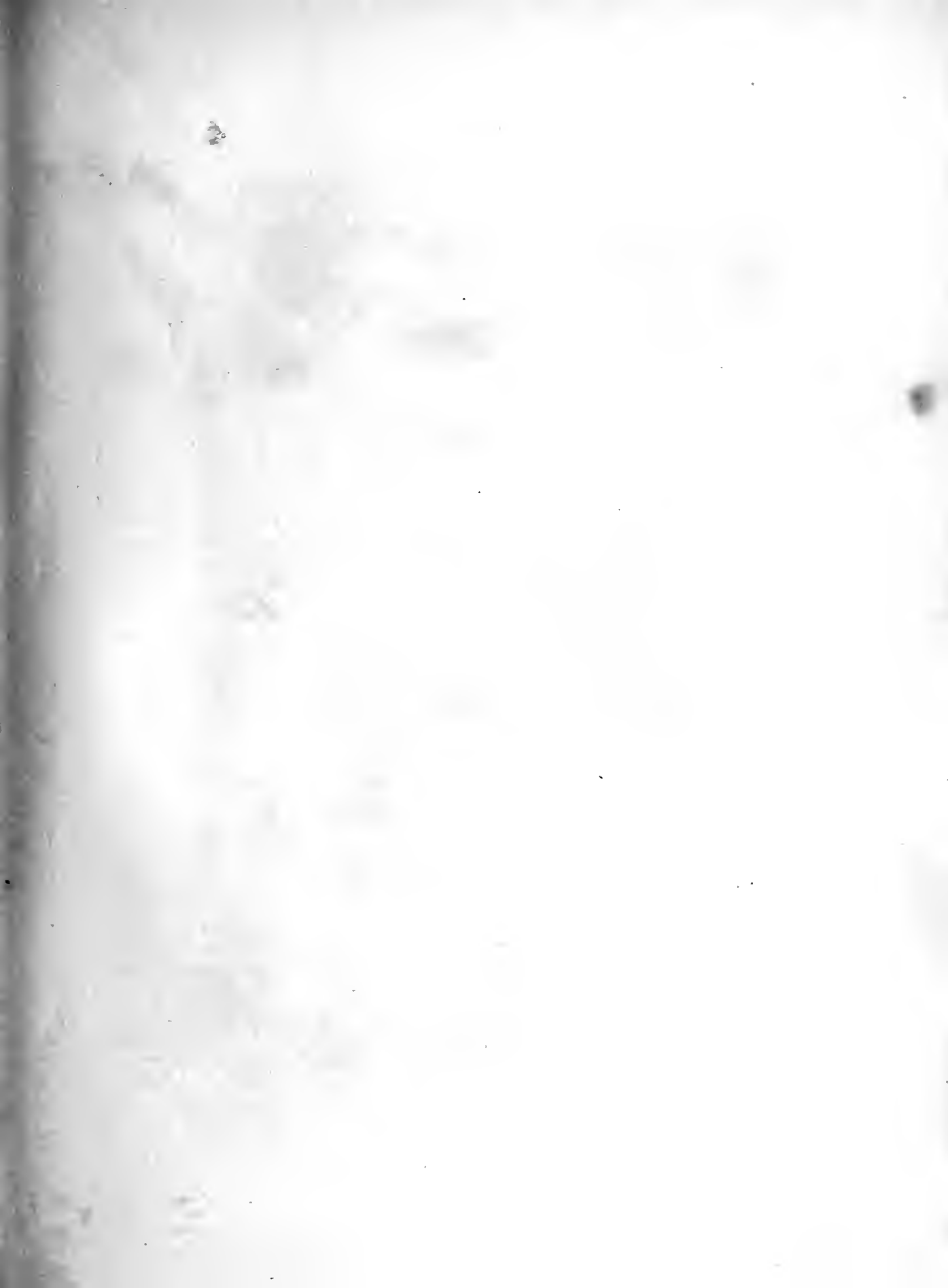
the weights employed by many of the shopkeepers consist of split shells; and similar relics of this horrible infliction are found in abundance in the fields around the town. It is as a garrison town—the strongest in Syria—that the place is now to be regarded. The predominance of the military is everywhere manifested; and the rest of the inhabitants seem to be chiefly engaged in ministering to their wants and service, either directly or indirectly, through the traffic which the presence of a large body of soldiers creates. The entire population is reckoned at something above nine thousand; of these about eight thousand are Moslems, and nearly a thousand Christians—mostly Greeks, and thirty families of Jews. The latter, who must always engage much of our interest in all that relates of Palestine, are merchants, oilmen, drapers of cotton, pedlars, pipe-head manufacturers, fishermen, and confectioners. They have one synagogue built about nineteen years ago, and a school with twenty boys.

Most of the public buildings of the place are clustered together within the walls to the north-east of the town. They consist of the castle, harems, divans, hospitals, storehouses, and mosques. Of the latter, the principal is that of Jezzar Pasha, which appears conspicuously in our engraving. It was much injured by shot in the bombardment of 1840. The principal curiosity connected with it is the tomb of the man of blood whose name it bears. Dr. Wilson, in his recently published "Lands of the Bible," gives a copy of the inscription, which he secured with some difficulty. "HE IS THE LIVING ONE, THE IMMORTAL. This is the tomb of him who requires mercy, who is needful of the forgiveness of the one Forgiver, the Haji Ahmad Pasha, the Butcher (Jezzar). On him be the mercy of the dear Forgiver. A.[H.] 1219, [A. D. 1804.] on the 17th M[uharram]." It is edifying to see this destroyer crying, as it were from the tomb, for that mercy which he never showed to man or woman.

The same traveller states that, when standing upon the ramparts, "an Arab who was with us pointed to a mound opposite to us, exclaiming at the same time, Kardillan! Kardillan! We were for some time at a loss to know what he meant; but on his telling us that Kardillan was 'our own man,' we came to the conclusion that he had in his mental eye, however obscurely,

Richard, that robbed the lion of his heart,
And fought the holy wars in Palestine;

whose valour and cruelty were so conspicuous when Akka was taken by the Christians in A. D. 1191." He adds: "This was the only allusion to the crusades, which we heard made by a native of the East during our long journey."





The destruction of the temple and the execution of the king of the Jews.

PUNITION D'ACHAN

ACHAN'S PUNISHMENT.

MELVILLE.

“Then Mammon, turning to that warrior, said,
 ‘Loe! here the worldes blis! loe, here the end
 To which all men do ayme, rich to be made!’
 Such grace now to be happy is before thee laid.” SPENSER.

JOSHUA VII.

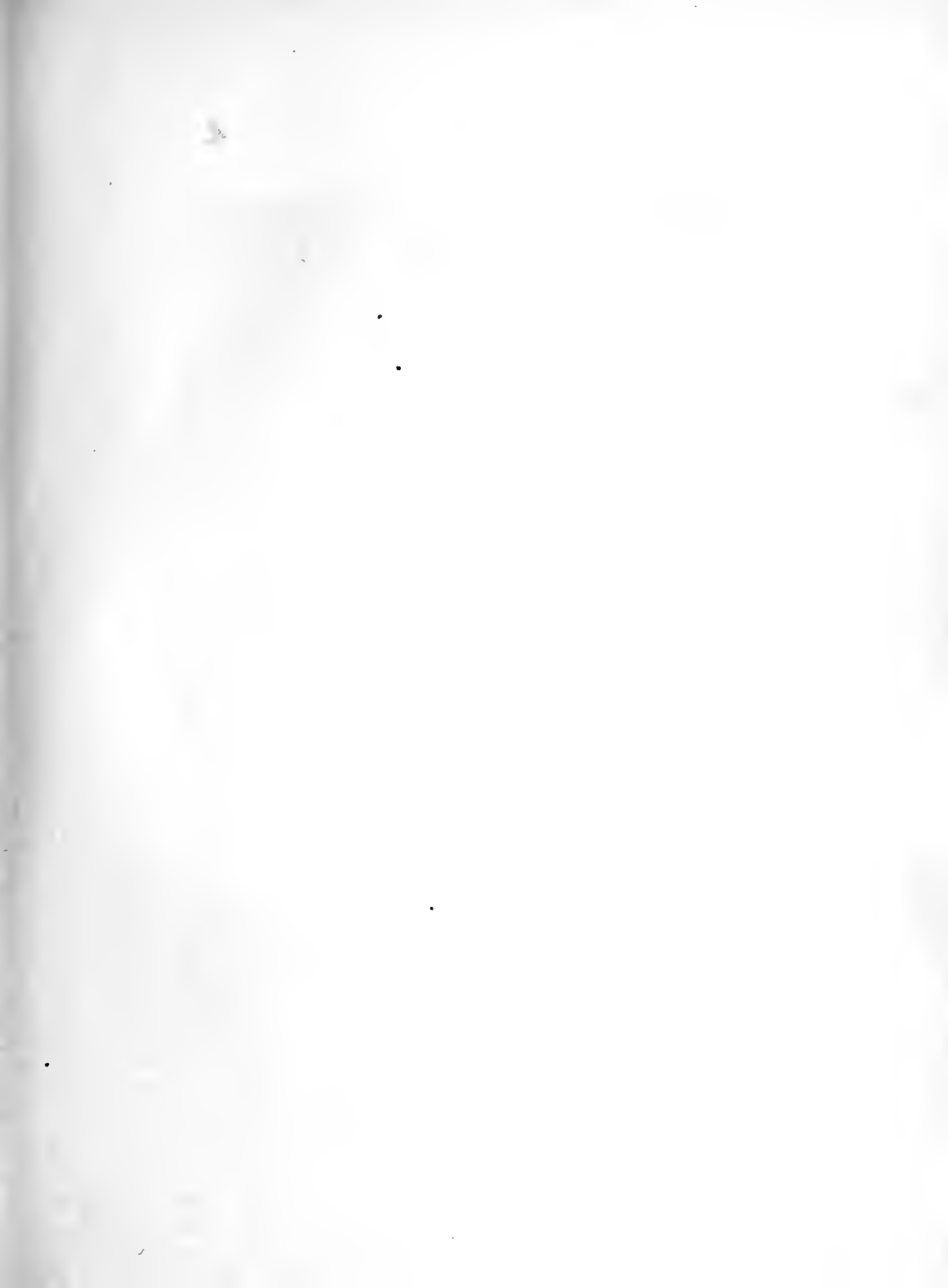
THE marvellous overthrow of Jericho, was to the Israelites an assurance that, through the might of the Lord of Hosts, who was on their side, the whole land of Canaan should be subdued before them, conformably to the ancient promises made to their fathers. It was even in itself calculated to produce that result, by the terror with which the neighbouring states and cities could not fail to be inspired, when they heard of that strange and appalling commencement of the war in Canaan. Yet it happened that this intended and very natural effect was endangered, and was in fact considerably neutralized, by the sin of one man.

The neighbouring town of Ai next engaged the attention of the Hebrews; and, in the just confidence which the recent overthrow of Jericho inspired, Joshua deemed it needless to put all his forces in motion against a place of that secondary importance, but sent a body of three thousand men, as abundantly sufficient for the service. But they no sooner appeared before the place, than the men of Ai made a spirited sally against them, and speedily put them to the rout. When they returned in disorder to the camp with the loss of thirty-six of their number, the disastrous effects which might result from this defeat, by disheartening the Israelites, and by revealing to the men of Canaan that the invaders were not invincible, rose distinctly to the mind of Joshua, and filled his heart with dismay. He rent his vestments; he threw himself upon the ground before the ark; he cast dust upon his head. He pleaded for the welfare and safety of his people, and he pleaded the honour of that GREAT NAME which the heathen had already learned to connect with all the glories and all the disgraces of the Israelites. “All the Canaanites, and all the inhabitants of the land, will hear of it,” he said, “and shall environ us round, and cut off our name from the earth: and what wilt THOU do unto THY GREAT NAME?”

He was then speedily made to understand that this great evil had befallen Israel, because a sin had been committed in the matter of “the accursed thing,” and that prosperity could not return to them, until that sin were sought out and purged away. Jericho had, in fact, been placed under that terrible ban called *CHEREM*, whereby the place itself and all that lived in it were devoted to utter destruction; and the movables,

instead of becoming the spoil of the captors, was to be also destroyed—excepting only the metals, which, being capable of purification by fire, became consecrated to God, and were offered to the service of the sanctuary. It now appeared that some one, profanely regardless of this solemn devotement, had taken and secreted for his own use some portions of the devoted spoil; and the object was now, to discover by whom this great public crime had been committed. This was directed to be done by lot—which being under the Divine direction, could not fail of its purpose. The process in this and other cases (as in the election of Saul for king) was for the lot to determine first the tribe, then the clan of that tribe, then the family of that clan, and then the individual of that family. What must have been the feelings of the self-convicted culprit in witnessing the determination of the lot, approaching step by step, slowly, but with unerring certainty, to himself! In the present case, the lot singled one Achan of the tribe of Judah. On being questioned by Joshua, this miserable man acknowledged that having seen among the spoils “a goodly Babylonish garment,” with two hundred shekels of silver and an ingot of gold, he had not been able to resist the temptation, but had secured these articles for his own use, and had buried them in the ground within his tent. On this, his hut was searched, and the accursed spoil being found, the man’s doom was sealed. He must perish. And not he only; but all that belonged to him had become unclean by being his, and must perish with him—so that the pollution might be wholly purged away from the tents of Israel. Achan was hurried away, with “the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had”—to the valley of Achor, and there the act of terrible but solemn expurgatory justice was executed. By a shower of stones, death was speedily inflicted upon all these living creatures—and all was then gathered into one heap, and reduced to ashes, over which a large heap of stones—or, in other words, a cairn—was raised, to mark the site of the transaction, and to transmit the memory of it to future generations.

The immolation of the family of Achan with its head, is a very painful circumstance. But it must not be judged by modern and Christian standards of comparison, but with reference to the fact, that in matters of public crime, this was the general practice of the East, and is not yet extinct in Oriental countries. The comparatively humane law of Moses did not sanction this; and that the general law of custom was rather in this case followed, may indicate either that Joshua and the elders of Israel regarded this as a case for which the Mosaical law had not provided, or that they were impelled by their horror of the act, their dread of the consequences, and by the necessity of making a strong example, to act with the same severity which other nations usually manifested in the punishment of public crime. It is, however, not unlikely that the family of Achan shared his doom as accomplices of his sin. It is difficult to suppose otherwise, in the case of people living together in one tent—the tent in which the property was found; and there is no necessity for supposing that any of the sons and daughters of Achan who suffered with him, were young children.





Painted by Rubens.

St. John X.IX - 6

John 8:11 - 6

Engraved by G. Peckbury

"they cried out, saying, Crucify him, crucify him"

St. John X.IX - 6

E C C E H O M O.

RUBENS.

"Thou wert alone in that fierce multitude,
 Where 'Crucify him!' yelled the general shout;
 No hand to guard thee 'mid those insults rude,
 Nor lip to bless in all that frantic rout;
 Whose lightest whispered word
 The seraphim had heard,
 And adamantine arms from all the heavens broke out." MILMAN.

JOHN XIX. 5.

THE historical statement that belongs to this subject has been given in connection with the engraving from Correggio's painting in the National Gallery, which was presented to the reader near the commencement of the present work (vol. i. p. 13). We may here offer some remarks upon them both, as pictures. The comparison of two designs on the same subject, by two great artists, is always interesting, if only as showing the different aspects in which the same theme may present itself to different minds; and still more by enabling us to perceive the means taken by them to produce the effects they contemplated.

If we lay the two plates side by side, the first thing that strikes our attention is, that the picture of Rubens is a whole, historically complete, while that of Correggio is a fragment, historically imperfect. The presence and the fainting condition of our Lord's mother, which is a prominent circumstance in Correggio, is not stated in Scripture, and is not embodied in Rubens' view of the subject. While thus Correggio inserts, for the purpose of producing that effect upon our sympathies which he intended—the circumstance of the afflicted mother—he omits altogether any indication of the excited and furious audience clamouring for the blood of Jesus. So far therefore the tale is not told, and is only understood through our perfect acquaintance with the subject. It appears, indeed, that Pilate is addressing persons out of the picture, in which the presence of an audience is implied; but we are still ignorant of the character of that audience, and of the nature of the effect produced upon them.

This matter is not left uncertain by Rubens. The audience is there; the passions by which they are animated are clearly seen; we hear them cry, "Crucify him! crucify him!" and, "Not this man, but Barabbas!" All are there—the victim, the governor,

the lictors, the guard, the auditory. There is even a redundancy. Barabbas was not present in person at this scene; but for the sake of indicating that the mob demanded for Barabbas the release which Pilate wished them to accept for Jesus, the artist has introduced the figure of that criminal. To this he was doubtless influenced by the opportunity of producing, in the low, brutal, and selfish aspect of this notorious fellow, a marked contrast to the sacred dignity which invests the person of the suffering Saviour.

Critics in art speak with much admiration of the skill with which in this picture Rubens has, by means of the steps, arranged his groups, and produced the most complete unity of effect, rendering the figures of Christ and Pilate the most conspicuous, although the most remote from the eye. The learning of Rubens is in this, as in many of his other pictures, evinced by his costumes and accessories. All is here substantially correct. Correggio gives to Pilate a fine beard and a jewelled turban, so that it is difficult to recognize him for a Roman; but the Pilate of Rubens is shaven and bare-headed, and is arrayed in the proper habit of his order.

Of these two great pictures, as works of art, we make no comparison. In design, the two works are as different as any two pictures on the same subject can well be, and in execution it is allowed that no other *Ecce Homo* comes near to that of Correggio. As many of our readers have opportunities of seeing that picture, we add here some particulars concerning it, for which we had not room when it was formerly under our notice. It is painted on panel, and has suffered a good deal from washing and repairs. After having been long in the Colonna palace at Rome, it came in our days into the hands of Murat, king of Naples, of whose widow it was bought at Vienna by the Marquis of Londonderry, of whom it was purchased for the National Gallery. "By five half-figures, in a space of three feet five inches high, by two feet eight inches wide," says Dr. Waagen, "this subject is here represented more deeply and thoroughly than in any other picture with which I am acquainted. The noble forms of the countenance of Christ express the greatest pain, without being in the least disfigured by it. Only Correggio could so paint this dark, tearful expression of the eyes. How striking is the holding out, the showing of the fettered hands! It seems as if he would say, 'Behold, these are bound for you.' The Virgin Mary, who, in order to see her Son, has held by the balustrade which separates him from her, is so overcome by excessive grief at the sight, that she sinks in unconsciousness. The lips still seem to tremble with agony, but the corners of the mouth are already fixed; it is involuntarily open; the arched eyelids are on the point of covering the dying eye; the hands with which she has held fast let go the balustrade. . . . If it is one of the highest objects of art to purify, by the beauty of the representation, the most painful suffering, so that the sight of it produces only a soothing and consolatory effect, Correggio has here attained that object in an astonishing degree."





S. F. 1842

JERUSALEM FROM THE MOUNT OF OLIVES.

“How beautiful is Zion! Like a queen
 Armed with a helm in virgin loveliness,
 Her heaving bosom in a bossy cuirass,
 She sits aloft, begirt with battlements
 And bulwarks swelling from the rock, to guard
 The sacred courts, pavilions, palaces.” HILLHOUSE.

THE view of the holy city from the Mount of Olives is, from the nature of the site, the most complete that can be obtained of the existing city; for not only is the station a commanding one, and near enough for perfect distinctness, but the site of the town slopes gently and uniformly from west to east, towards the spectator, before whom therefore all the internal arrangements are exhibited in one view, as in a panorama. “The city, as you turn to view it—the whole circuit of the ancient and modern walls, and all within them—from the broad area of the temple, up to Zion and the Tower of David, and round to Bezetha and the northernmost corner of the valley of the Kidron—every street—those along which the Saviour passed when he went to preach daily in the Temple—those along which he was to be led to the judgment and to crucifixion—all is open before you and beneath you.” (Lord Nugent.)

The inclined plane which forms the site of the town, is, from this point of view, seen to be indented by a slight depression, or shallow vale, running nearly through the centre of the site in the same direction—from west to east. The walls may be regarded as forming a quadrangle, the nearest point of which, to the spectator, is the south-east corner, occupied by the Mosque of Omar, and its extensive and beautiful grounds. This is Mount Moriah, the site of Solomon’s Temple; and the ground embraced within the sacred enclosure, which conforms to that of the ancient temple, occupies about one-eighth of the whole of the modern city. It is a refreshing spot for the eye to rest on, being covered with green sward, and planted, sparingly, with the olive, the cypress, and other trees. The south-west quarter, which includes that portion of Mount Zion which lies within the present valley, is, to a considerable extent, occupied by the Armenian Convent, an enormous edifice, and the only conspicuous object in that part of the town. The opposite, or north-west quarter, is, in like manner, largely occupied by the Latin Convent. About midway between these two convents, is the castle, or citadel, close to

the Bethlehem Gate. The north-east quarter of the site, within the walls, is but partially built upon, and has more the aspect of a rambling agricultural village than of part of a walled town. The vacant spots are here green with gardens and olive-trees. There is another large vacant space along the southern wall, and west of the sacred enclosure—and this is also covered with verdure. Two or three green spots may also be discerned in the central part of the city; and these prove to be small gardens. The Church of the Holy Sepulchre is the only conspicuous building in this neighbourhood, and its domes are among the most striking objects that present themselves in a general view of the city. These are the only buildings which, from their size or beauty, arrest the eye of the spectator from the Mount of Olives. Eight or ten minarets mark the position of so many Mosques in different parts of the town; but they are only noticeable on account of their elevation above the surrounding edifices; and for the same reason the eye rests upon the great number of low domes which form the roofs of the principal dwellings, and relieve the heavy uniformity of the flat, clay-plastered roofs which cover the great mass of humble dwellings.

Many unpleasant objects, many ruinous buildings, and considerable inequalities of surface, which are but too obvious to a person when actually in the city, are not perceived in this general view, which is, upon the whole, attractive and interesting, even apart from the associations which render Jerusalem, and all that belongs to it, dear and venerable. Speaking of the point from which this view of the city is obtained, a recent traveller (Tischensdorf) says: "Who could ever have stood there without feeling the most profound emotion? There, certainly, our Lord often stood, and beheld the Holy City at his feet. Just as the eastern wall bounded it to *his* view, even so is it distinctly bounded at the present day. There, where the Mosque of Omar stands beside El Aksa, upon the broad, bare area—there, doubtlessly, at that period, towered the Temple in all its glory."





Engraved by W. Hofer

Les Actes XXVI, 25. — Apostelgesch. XXVI, 25.

Engraved by H. Robinson

"I am, not made, most noble, Festus."

ST PAUL DEVANT FESTUS ET AGRIPPA

Act. XXVI, 25.

Fisher, Son & Co. London & Paris 1847

PAUL BEFORE FESTUS.

HOGARTH.

ACTS XXVI.

WHEN Porcius Festus went to Jerusalem, on his arrival in Judea to fill the office of governor, the chiefs of the Jewish people took occasion to speak to him respecting the case of the apostle Paul, whom his predecessor Felix had kept two years as a prisoner at Cæsarea, without bringing his case to any conclusion, and whom, to gratify the Jews, he had left in bonds when he quitted the province. They pressed Festus to send for the prisoner to Jerusalem, intending to have him waylaid and murdered on the road. But the governor prudently answered, that he was about to return himself to Cæsarea, and such of them as were interested in the case, could go down with him, and the matter should be immediately inquired into. Accordingly, the very day after his arrival, Festus commanded Paul to be brought before his judgment-seat. After the Jews from Jerusalem had set forth many grievous complaints against him—but which they were unable to establish by any tangible proof—Paul distinctly denied that he had in anything at all offended against the sacred or civil law of the Jews, or against the authority of the Romans. Festus himself seems to have seen that this was the case: but being willing to gratify the Jews, who seemed to take a vehement interest in the case, he asked Paul whether he would go to Jerusalem, and have the matter there brought to judgment before him? The apostle—who knew better than Festus with what persons he had to deal—saw the danger in which this proposal involved him, and was aware that a course so acceptable to his enemies could not, when thus formally proposed to him by the governor, be well averted, but by taking the case at once to a higher tribunal. He therefore exercised the privilege which belonged to him as one invested with the rights of Roman citizenship, and said—“I stand at Cæsar’s judgment-seat, where I ought to be judged . . . I appeal unto Cæsar.”

This appeal at once took the case out of the governor’s hands, and made it obligatory upon him to send the prisoner for trial to Rome, before the emperor. He said therefore: “Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.” And thus the matter was settled, no doubt to the great dissatisfaction of the Jews: and Paul remained in custody till there should be an opportunity of sending him to Rome.

A few days after, the Jewish king Agrippa (son of that Herod who persecuted the early church) came, with his sister Bernice, to Cæsarea, to pay his respects to the new governor. This Agrippa held a dependent rule over the districts beyond the Jordan, with some part of Galilee. In conversation with him, Festus mentioned the case of Paul, and his appeal to Rome; and averred that he had not been able to make out the facts of a case so new to his experience, so as to frame satisfactorily the report which it behoved him to send with the prisoner to Rome, now that he had appealed

to the emperor. It was therefore agreed that Agrippa, who better understood these matters, should hear the apostle the next day, for his own satisfaction and that of the governor.

The next morning they came in great state to the place of hearing; the principal officers of the governor and of the king, and the chief men of the city, being also present. In this magnificent assembly, the servant of Christ was produced in his bonds—but invested with a spiritual greatness, which they saw not, but which to our view makes all *their* glory of no account in the comparison.

Festus commenced the proceedings by plainly recounting to Agrippa the difficulty under which he laboured; and Paul being then informed that he was at liberty to speak for himself, “stretched forth his hand,” and after expressing his satisfaction at being heard by one so well versed in Jewish customs and controversies, he proceeded to give an account of his bringing up, of his conversion to the cause which he had once persecuted, and of his mission to preach the gospel to the Gentiles, which he intimated as the chief ground of the special enmity with which the Jews pursued him. “Having therefore,” he continued, “obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come—That Christ should suffer, that he should be the first that should rise from the dead, and should shew light unto the Gentiles.” Now this rising from the dead was always a special stumbling-block to the heathen. Just as the Jews would hear him quietly enough till he came to speak of his mission to the Gentiles, so the heathen seldom failed to interrupt whenever he came to mention the resurrection. So it happened now: Festus, who had listened patiently thus far, burst forth with, “Paul, thou art beside thyself, much learning hath made thee mad.” But the apostle calmly answered: “I am not mad, most noble Festus, but speak forth the words of truth and soberness;” and after expressing his persuasion that the king at last was conscious of the importance and reality of these three things, he appealed directly to him in the remarkable words: “King Agrippa, believest thou the prophets?—I know that thou believest.” He knew that, as a Jew, Agrippa held a general belief in the truth of prophecy, and knew that many of these prophecies referred to the Messiah; and he implied, that an intelligent belief in these prophecies could not but lead the candid mind to recognize the claims of Christ to that character. It was thus that Agrippa understood him, when he replied—“Almost thou persuadest me to be a Christian.” To which Paul gave the reply—inimitable for its force and elegance—“I would to God that not only thou, but also all that hear me this day, were both almost, and altogether, such as I am—except these bonds.”

The court then rose; and it was the opinion both of Festus and Agrippa, that there was really no criminal charge against the apostle; and Agrippa clearly thought that he might have been set at liberty, if his appeal to Cæsar had not rendered it necessary that he should be sent to the imperial city.—Had Paul then taken a wrong step in making that appeal? By no means. The Lord had much work for him to do at Rome.





Sc. Gravé par M. Goussier.

II. Année XXIV 15

II. 30. XXIV 15

Gravé par M. Goussier.

"Les Arts et les Sciences ont une patrie commune"

1824

LA FETE DANS L'ITALIE

Editer chez M. Goussier

THE PESTILENCE.

MIGNARD.

“ He strode along, the breadth and length
 Of Judah prostrate lay,
 Its myriad hopes, its gathered strength,—
 His work was but to slay!
 And captives weary of the light,
 And babes unused to sigh,
 And old mail'd warriors in their might—
 Their work was but to die.” MISS JEWsbURY.

2 SAM. XXIV. 10—16.

THERE are several pestilences mentioned in Scripture, and it is usual to identify them with the plague—especially that by which the sin of David was punished. But there is much reason to doubt that the disease now known as the plague existed at all in ancient times—although other diseases equally, or more than equally, fatal and devastating were known. Physicians are unable to recognize the plague, in the descriptions of ancient diseases; and, least of all, in those which the Scriptures indicate. In the case of David, the limitation of three days, and all the other circumstances, implies great suddenness of death; whereas, no one infected by the plague dies until the seventh day. In this pestilence, the people seem to have fallen as if smitten down by the sword, and so perished. It may be of use to direct attention to this, as the painters, in depicting the pestilences of Scripture, usually embody the facts and ideas which they have derived from the descriptions of the great plagues of modern times.

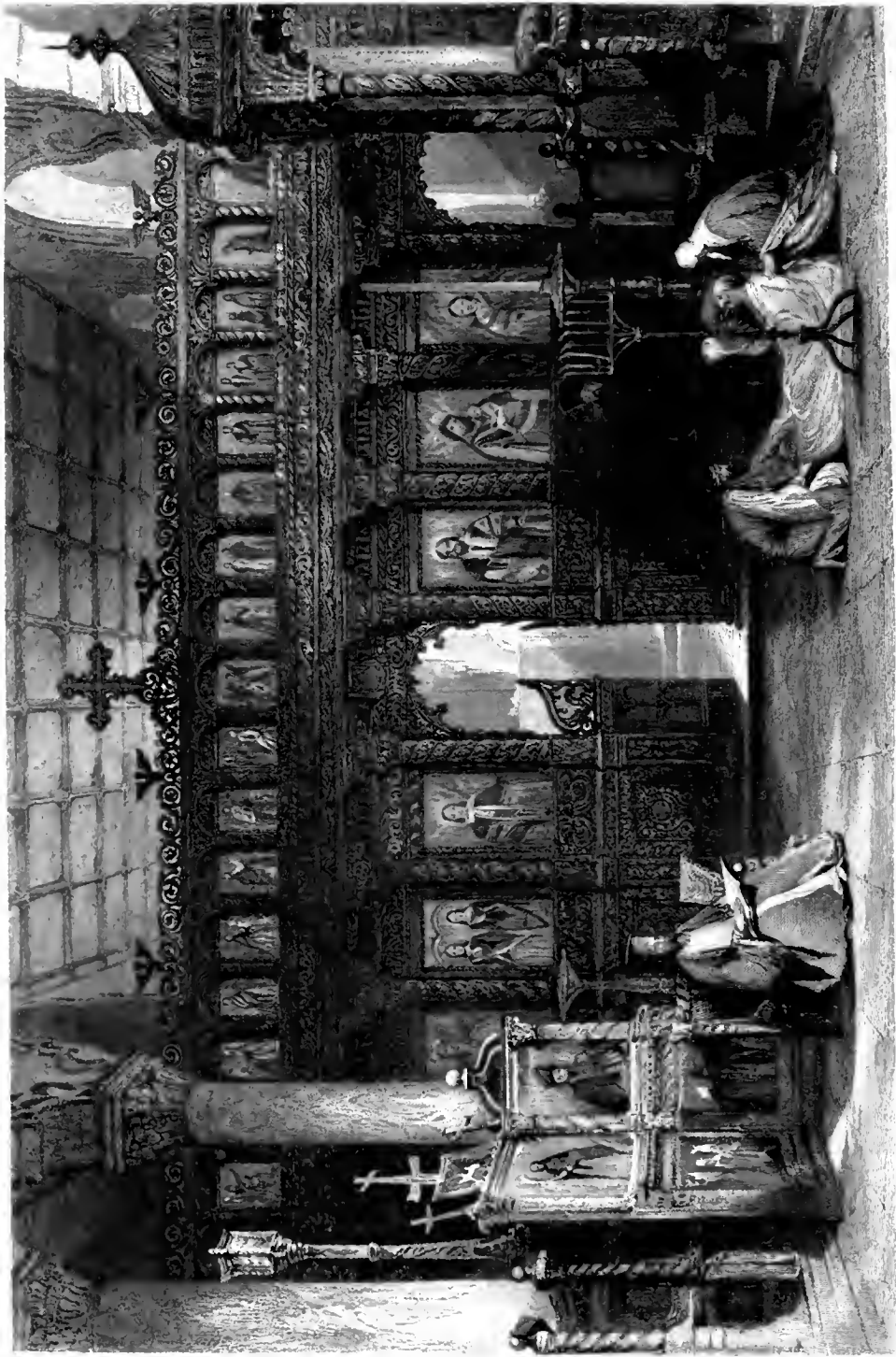
Various opinions have been entertained respecting the nature of David's sin in numbering the people. That the mere numbering of the people was not, in the general sense, unlawful, is proved by the instances of such enumerations which are given in the Pentateuch. It is therefore in the circumstances, rather than in the general act, that the evil of which the king was guilty must be sought. The law, although it had not forbidden a census of the people, had prescribed the manner in which it should be conducted. This was, that those only should be numbered who were of age to bear

arms—that is, above twenty, and under sixty. Now we see, from 1 Chron. xxvii. 23, 24, that after this legal census had been taken, Joab, under the order of the king, proceeded to number the rest of the population, but was interrupted by the judgment of God, which, it is clearly implied, was brought down by the unbelief which lurked in the intention to test the fulfilment of the Divine promise made to the patriarchal fathers, that “He would increase Israel like to the stars of the heavens.”

For this great default of allegiance to the Divine King, of whom he held the crown he wore, it was needful that there should be a signal punishment. The prophet Gad came to him, and, in the name of the Lord, offered to him the choice of seven years of famine—or three months of defeat and loss before his enemies—or three days of pestilence. The unhappy king felt the difficulty of choice among such evils, as his imagination rapidly measured up the dire amount of mourning, and lamentation, and wo which belonged to each of them. He said, sorrowfully, “I am in a great strait—let us fall now into the hand of the Lord, for his mercies are great, and let us not fall into the hand of man.” By these words he declared his choice for the pestilence. Accordingly the pestilence walked through the land, from northern Dan to southernmost Beersheba, and livid corpses formed the track of its dreadful path. At length the destroying angel stretched forth his sword over Jerusalem, and stood in the threshing-floor of Araunah the Jebusite. David saw him—whether in visible presence, or by the sign of the ruin which he wrought, may be questioned. At least, the misery which his crime had caused, was there brought visibly before his eyes, and opened to his conscience. He could not bear it. He cried out—“Lo, *I* have sinned, and *I* have done wickedly—but these sheep, what have *they* done? Let thy hand, I pray thee, be against me, and against my father’s house.” A prayer like this could not return unto him void. God heard it—and he said to the angel, “It is enough. Stay now thine hand.” At that word the pestilence ceased, and not another living creature died.

David then, according to a Divine intimation, left Mount Zion, and went over to the threshing-floor where the pestilence had ceased. The owner, a descendant of the old Gentile possessors of Jerusalem, went forth with becoming reverence to meet the king, when he became aware of his approach. He no sooner heard that David wished to purchase the ground of him, that he might build there an altar for the Lord, than he nobly offered it as a free gift, with the labouring oxen for the victims, and the threshing-instruments for fuel. But David, as became him, declined this offer. He said, “Nay, but I will surely buy it of thee; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.” So he purchased the ground, and reared up there an altar, and offered sacrifices. The ground thus signally acquired was afterwards the site of the temple; and the direction which David received to set up this altar, seems to have contained the first intimation which he received, that this was the spot which the Lord his God had chosen “to set his name there.”





GREEK CHURCH AT PERGAMUS.

“Wilt Thou not yet to *them* reveal
Thy new, unutterable name?” C. WESLEY.

HE whose heart has been thrilled and his spirit kindled in reading the messages sent to the seven churches of Asia—by Him who walked in the midst of the seven golden candlesticks, and held the seven stars in his right hand—may well feel some interest in asking under what aspect Christianity now shows itself to the unbelievers, in such of those seats of ancient churches whose candlesticks are not utterly removed. The present engraving gives some answer. This represents the interior of the only Christian church now in use at Pergamus; and it is done up in the usual style of such churches. The effect of the engraving is, however, much better in all such cases than that of the original; as plain black and white is insufficient to express the miserable daubs of pictures of saints, and the tinsel splendour and tawdry frippery, by which the places of worship in the Greek communion are usually distinguished. In the present instance this hardly exists, except in the numerous pictures; the place being much more poor and humble, than the engraving itself would suggest. It is, in fact, a little low, dark, and ruinous place under the Acropolis; and to this the Greeks, with the glorious structures of their ancestors before their eyes, some of which could easily be repaired and restored to their original sacred uses, were until lately confined.* The sanctuary which our cut exhibits, is the only part of the building not in a state of dilapidation, the rest being little better than a ruinous mud-built heap. The places in which the first Christians worshipped in Pergamus were probably not materially—or in brick or stone, extent or elevation—anything superior to this more lowly temple; and unquestionably they offered greater resemblance to it than to the magnificent buildings of a later age whose ruins dignify the place, or than to those showy interiors, gay with gilding and bright paint, in which the modern Greeks delight. The pictures, indeed, with which the Greeks crowd their churches, are not wanting even here—and to the Moslems appear as revolting and offensive on religious grounds, as to the cultivated Europeans they are for their miserable taste and wretched execution—and to spiritual Christians, from their tendency to encourage creature-worship. And if the presence of a church in this town—which doubtless holds the leading doctrines of Christian truth, however overlaid by human

* They have recently obtained permission—not to occupy thus any of the old churches, but to build a new one in the outskirts.

inventions—is to be taken to show that the candlestick of Pergamus has not been utterly removed out of its place; how faint, flickering, and uncertain is the light it offers, compared with the clear, steady, and cheering blaze of spiritual light which it shed forth in the time of the apostles! Yet we may hope that even here “the hidden manna” shall again be eaten; and that many here shall yet receive from the Redeemer “the white stone,” on which his “new name” is written, (Rev. ii. 17.) There are signs of vitality. Under the roof there is a school, in which about thirty boys receive such instruction as the papas can give, and in this school the Bibles in modern Greek, furnished by the British and Foreign Bible Society, are freely used. A recent traveller (Macfarlane) says; “It was not without deep interest that I saw in this church of Pergamus some copies of the New Testament in Romaic, edited by Englishmen, and printed at London. The sight suggested a compression of chronological space and of historical facts almost astounding. When the gospel was proclaimed in these fair regions, what was Britain! Whence, and through the medium of what language, had we, with all Europe, derived the knowledge of the words and the acts of the Son of God and his disciples? From the Greek; which was not merely to instruct us in all that was sublime and beautiful in poetry, and the other branches of human literature, but to lead us to the knowledge of our eternal salvation, and to form the broad basis of our religious instruction and belief. Since the dissemination of the Scriptures in that all but perfect language, the degraded Greeks had lost the idiom of their ancestors, and the schools of remote Britain had a key to their ancient treasures which they themselves did not possess. About a century since, a Greek priest of Gallipolis on the Propontis, had rendered the Scriptures from the ancient Hellenic, which they did not understand, into the Romaic, or modified dialect spoken by the people in his day. An inconsiderable edition was printed and circulated, but poverty and oppression precluded the adequate supply; and, in process of years, the dialect had so much changed, that in many instances the Romaic of the Gallipolitan papas was no longer intelligible. Then it was that England, who in the centuries that had intervened had kept on a steady course of improvement, found herself in a condition to assist her ancient instructress, and to come forward and pay in part a long-standing debt of gratitude. It was under the care of Englishmen that the New Testament was again revised, compared with the ancient, corrected, and adopted in its modern idiom; and the presses of England—the press, a miraculous engine of good or evil unknown to the Greeks of old—England, a barbarous island, then scarcely noted in the world’s horizon, had supplied thousands and thousands of copies of the book of life, to those regions from which she had originally derived the inestimable treasure. This was indeed a glorious restitution.”





Engraved by H. Polzeman.

1. Moses, 174. 17.

2. 17.

Moses stood up and helped them, and watered their flock.

MOYSE DEFEND LES FILLES DE JETHRO.

Author: W. J. Rendall & Par.

MOSES PROTECTING REUEL'S DAUGHTER.

POUSSIN.

“ To Israel and to Egypt dead,
 Moses, the fugitive, appears ;
 Unknown he lived, 'till o'er his head
 Had fallen the snow of fourscore years.
 But God the wandering exile found,
 In his appointed time and place.” MONTGOMERY.

EXODUS II. 15-21.

THERE is one feature in the character of Moses which has scarcely engaged all the attention it deserves. This is, his hatred of all oppression, and his sympathy with the oppressed. It was this quality which formed one of his endowments for the great task which ultimately devolved upon him, of delivering Israel from the cruel bondage of Egypt.

The first thing we read of him, after he comes to adult age, is that the report of the miseries of Israel touched his heart in the palaces of Egypt, in which, as the adopted son of Pharaoh's daughter, he had been brought up. An ordinary worldly man would have had little thought for the oppressed race to which he would have deemed it his misfortune to belong—but would have striven to make the most of his own advantages, and to make the princes of Egypt forget the source from which he sprung. But it was not so with Moses—“ He went out unto his brethren, and **LOOKED UPON THEIR BURDENS.**” The sights of oppression and suffering which he saw made his heart ache, and roused his indignation. On one occasion, so highly was his wrath kindled, that he sprang forward, and smote down an Egyptian whom he saw maltreating an Israelite. The man died of the blow; and Egypt was no longer a safe place for Moses. The simple act of homicide might to him, perhaps, have been forgiven, or but lightly punished; but the manifestation of strong sympathy for an oppressed people—was a crime beyond forgiveness. Therefore he fled.

Providence directed the course of the fugitive to the land near the eastern arm of the Red Sea, occupied by a branch of the family of Midian. These people were probably descended from Abraham's son Midian, by Keturah; and among them, it

would seem that the religion derived from the patriarchs was not extinct. It was, perhaps, the knowledge of these circumstances which led Moses to seek refuge there; although it is possible that he had intended to journey farther, but was decided by the circumstances which arose, to make his abode there.

The first adventures of Moses in Midian were not unlike those of Jacob in Haran. Arriving at the chief station of the tribe, he rested beside the well. While he was there, seven damsels, daughters of Reuel the priest, or sheikh, of the tribe, came forth to water their father's flock. They drew the water, and poured it into the troughs, for the flocks to drink: but there appeared some shepherds with their flocks, who rudely drove away the sheep of these maidens, and proceeded to make their own flocks drink the water with which their labour had filled the troughs. This was a cruel injustice; for it not only threatened to deprive them of the water which they had drawn, and to constrain them to draw again for their own flocks—but laid them under the necessity of waiting until these unjust and churlish shepherds should have watered their numerous sheep. But there was one present—the unheeded traveller—who could not brook this. His hatred of oppression was roused within him. His first act in Midian was not unlike his last in Egypt—that had made him a fugitive. He rose against the wrong-doers, and with forceful words, if not with deeds, repelled them, protected the damsels from their unjust violence, and assisted them in watering their flocks.

This well-timed assistance enabled the daughters of Reuel to return to their home much earlier than usual; and the surprise expressed by their father, led them to recount how they had been delivered by an Egyptian—as Moses seemed to them—out of the hands of the shepherds, and how they had been aided by him in giving water to their flocks. They had, doubtless, expressed their thanks to the kind stranger before they left him; but their father was not satisfied, and sent to press upon him the hospitalities of his house. Reuel and Moses were so well pleased with each other, that the stay of the latter was prolonged; and at length he was led to think it advisable to accept the offer of his host, who invited him to remain with him, and to take the charge of his flock. There, his position was like that of Jacob, with Laban in Haran; and the resemblance went farther; for in due time he espoused Zipporah, one of those daughters of his patron whom he had so courageously protected at the well. By her he had two sons, to whom he gave names singularly expressive of his feelings in this his exiled condition. The eldest he called Gershom, signifying “a stranger here”—for the reason which he assigned—“For I have been a stranger in a strange land.” The other he named Eliezer—or, “God is the help”—saying, “For the God of my father was mine help, and delivered me from the sword of Pharaoh.” There, with these kind people, surrounded by the engagements of domestic life, and occupied with the quiet cares of pastoral employment, Moses spent no less than forty years, and doubtless expected that there he should end his days; but God had far other plans for him. A far greater life—full of high enterprises, of heavy responsibilities, of mighty thoughts, and of immortal honours—had yet to begin; and to that life he was in due season called away from the quiet solitudes in which he fed the flocks of his father-in-law.





INTERIOR OF A HAREM.

WE introduce the present engraving for the sake of enabling ourselves to supply some further particulars on a subject, the Scriptural relations of which we have already had an opportunity of explaining. (iii. 11.) The Scriptures afford us little information respecting the interior or domestic life of the Hebrews; but there is enough to enable us to perceive, that under a legal permission of polygamy and of secondary wives, the same results were produced which we now witness in the countries where the same conditions of social life prevail. Without at present adverting to the cases of the patriarchs, it may be remarked that, after the Law, we do not find any instance of a person in middle or humble life having a plurality of wives. This, at first view, may seem to arise from the circumstance, that persons of eminence in station are those which, in the Sacred History, come under our notice most frequently; and that individuals of inferior note are too rarely and too generally mentioned, for us to be able to estimate their real condition. But here the analogy of existing circumstances assists our conclusions. It is a fact, that in countries where polygamy is permitted, it is by no means common. The expense, and many practical obstructions, limit the exercise of this license to all but persons in high station and flourishing circumstances. Even among them, very many have but one wife; and there is much reason to think, that, taking the range of Western Asia, much fewer than one in twenty men avail themselves of the privilege which the law allows. In the Bible, before the time of the kings, we discover the existence of polygamy among the foremost men of the nation; and this is indicated chiefly by the number of their sons, who must have been of several wives, such as the seventy sons of Gideon, the thirty sons of Jair, and the forty sons of Abdon—in each of which cases we are probably to add an equal number of daughters. Nor in this period is the distinction of primary and secondary wives wanting; for Gideon's most notorious son, Abimelech, was the son of a concubine or secondary wife, and Jephthah himself was the son of a woman in this condition, and was, after the death of his father, expelled from the paternal home by the sons of the primary wife. A case in middle life occurs in the instance of Samuel's father, a Levite named Elkanah; but in this case Hannah had probably been the first wife, and her barrenness had led the husband to take Peninnah, in the dread that he should otherwise die childless. This is still the chief cause which, in the East, influences a man to add to the number of his wives or odaliques; and there is every reason to suppose that in its original intention the permission of polygamy had no other object than to remedy this inconvenience, by allowing the man to take another wife when the one or more whom he already possessed brought him no children.

In most cases the wife herself, when in this predicament, is much better pleased to see one or more purchased odaliques brought into the harem, than another wife, for

while with the latter she can hardly fail to come into frequent collision, the latter pay at least formal respect to her superior position. On these, and other grounds also, the master often has the same preference, and he will even choose legally to espouse his purchased slaves, to avoid the responsibilities which the well-connected wife can impose, and the rights which the law allows her to exercise. This consideration could not operate in the same extent among the ancient Hebrews, who were moreover not limited in the number of their wives. But there is room to conclude, that a large proportion of the inmates of the great harems among them were odaliques, or foreign slaves; in most cases captives of war, purchased for the harems from the captors. We know that Solomon's harem was largely filled by foreigners, and in the case already referred to, the mother of Jephthah is called "a strange woman," which usually designates a foreigner. The case of Hagar will also be remembered. The foreign women in the harems of the Hebrew princes and nobles were mostly from the neighbouring countries of Syria and Arabia. Those now sought for are chiefly from Circassia and Georgia, and they are usually taught music and other accomplishments, to render them better able to please and entertain their future masters.

European readers are greatly mistaken in figuring to themselves the Oriental attended by all the inmates of his harem. If numerous, he very rarely, if ever, sees them all at one time. They have their separate apartments, in private harems, although they may often be together. The master himself has a particular chamber in this private part of the house, usually the best and richest in it, and thither such of the women as he wishes to see, on the business of his domestic establishment, or to aid him in passing the time, come to him when he sends for them.

In and before the time of our Saviour, polygamy had become all but extinct among the Jews, which is no doubt the reason that it is throughout the New Testament assumed, that a man had but one wife. For polygamy a great facility of divorce had been substituted, whereby men gratified their love of variety and change without the expense of supporting more than one wife at a time. This introduced a great corruption of morals, and it explains the frequent and severe reprehension with which this practice of divorce was visited by our Saviour. Precisely the same thing takes place at this day in Moslem countries, and for the same reasons; and it is observed, that where polygamy is least common, divorces are most frequent, the latter being, in fact, substituted for the other. It is hard to say which may be the greater social evil. In Persia and Turkey, divorce is less frequent than in Egypt and Arabia. Mr. Lane, speaking of Egypt, says—"There are many men in this country, who, in the course of ten years, have married as many as twenty, thirty, or more wives; and women, not far advanced in age, who have been wives to a dozen or more men successively. I have heard of men who have been in the habit of marrying a new wife almost every month."





"Let not God speak more to his people."

THE END OF THE WORLD.

THE END.

MOSES RECEIVING THE LAW.

WEST.

“God from the mount of Sinai, (whose gray top
 Shall tremble, He descending,) will Himself,
 In thunder, lightning, and loud trumpet's sound,
 Ordain them laws.” MILTON.

EXODUS XIX. XX. XXIV.

THE solemn terrors of that great morning in which the Law was delivered from Mount Sinai, made a profound impression upon the minds of the Israelites. When that morning broke, “There were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.” At a later moment, when the host had left the camp, and stood about the nether part of the mount, “Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.” It was in the midst of such awful circumstances that the Ten Commandments were uttered from the midst of “the thick darkness where God was.” At the sight and hearing of all this, the people shrunk back in alarm, and desired to be in future spared the dreadfulness of this direct communication with God: “Speak thou unto us,” they said to Moses, “and we will hear; but let not God speak with us, lest we die.”

This request was granted; and accordingly on the next solemn occasion, intended to be signalized by the delivery to Moses of the Decalogue, “graven by the finger of God,” on tablets of stone. Moses was directed to come up into the mount with Aaron, and his sons Nadab and Abihu, and with seventy of the elders of Israel. These were to remain in attendance in the middle height of the mountain, and to be witnesses of the circumstances under which Moses, who was to ascend higher up the mountain, was to hold more immediate intercourse with the Lord. Accordingly they all went up, and the companions of Moses were permitted to behold the symbols of the Divine presence under circumstances of greater glory than had yet been witnessed. “They saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness.”

Moses then left them and went up higher (accompanied by his attendant Joshua), into the cloud that covered the mount of God, to receive the tables of stone. These were not immediately given to him. He was in the mountain forty days and nights, in which no food passed his lips; and during which he received by oral communication the whole plan of the ceremonial establishment under which the Israelites were to worship God. It was at the end of these days, when the Lord "had made an end of communing with him," that Moses received the "two tables of testimony, tables of stone, written with the finger of God." One would think that a matter so clearly stated, is not liable to any doubt. But there has been much repugnance in many minds to receive this in its literal sense. By such it is urged, that the term "finger of God," is used by our Saviour himself, as equivalent to the "spirit of God"—the power by which devils were cast out (Luke xii. 11.); and it is hence gathered that we are here only required to understand that the tables were inscribed by Moses himself in the mountain, under the immediate prompting and direction of the Divine Spirit. If the text we have quoted stood alone, this might perhaps be received; but there are other texts referring to this transaction, too strikingly indicative of more direct sacred agency in the production of the inscribed tables, than can be made consistent with this interpretation. In Exodus xxiv. 12, the Lord calls Moses into the mount, promising that He will there "give the tables of stone, and a law, and a commandment *which I have written.*" In Exod. xxxii. 15, 16, Moses is described as coming down from the mountain with the tables of stone, which are said to have been "written on both their sides;" and it is added: "The tables were *the work of God*, and the writing was *the writing of God*, graven upon the tables." Again, in Deut. v. 22, it is distinctly enough stated by Moses, that the words which the Lord had before orally delivered, he now "*wrote them in two tables of stone*, and delivered them to me." These words seem conclusive in favour of the common interpretation, unless we subject the plainest language of the sacred books to rules of construction which would not be considered admissible in the explanation of any other writings.

Those tables of the law were broken when Moses cast them from him on descending from the mount, and witnessing the idolatry into which the people had fallen during his protracted absence. After their repentance they were renewed, but with such abatement of distinction as their crime had merited; for although the writing was inscribed by the Divine Hand upon these tables, Moses himself was required to provide the stones upon which the sacred words were to be graven. The tables thus produced were, (as we learn from Deut. x. 5; Heb. ix. 4,) deposited safely in the ark of the covenant; and there they appear to have remained until the ark and its contents were lost or destroyed when the temple at Jerusalem was burned by the Chaldeans.





A view of the river at the settlement of the Hudson River.

THE RIVER BARRADA—THE PHARPAR OF SCRIPTURE.

“Yonder the river roll'd whose ample bed,
 Their sportive lingerings o'er,
 Received and bore away the confluent rills.”—SOUTHEY.

THE general character of the river Barrada, and its claim to be regarded as the Pharpar, have been already indicated in this work (ii. 43). It was there seen a narrow and rapid stream winding its rough way among the mountains in which it rises; and we are now enabled to exhibit it under a very different aspect, spread out into a much broader, but not very deep stream, and wending its way through the meadows of Damascus. The immediate scene in the plate is a large meadow outside the city, through which the river flows; the building to the right is an ancient mosque, now used as a hospital, and the minarets of some smaller mosques are visible among the trees. This meadow is the customary rendezvous of the departing, and resting-place of the returning, caravans—and the tents of such a caravan, with the scenes and figures connected with its presence, give animation to the view, as exhibited in the engraving. The men in the tall caps and close dresses are Persians, the rest have Syro-Arabian habiliments. There is no show of Turkish costume; and this is natural and proper; for that not remarkably graceful attire is rarely seen in or near Damascus—far less so than even in Cairo and other parts of Egypt.

The city of Damascus owes all its rich verdure and fertility—all its paradisaical pleasantness—to this river, which, divided into innumerable rills in its progress, not only gives to the place the great luxury of an abundance of cool and refreshing water, but absolutely supplies existence to all that vast, thickly-wooded orchard, in the midst of which the town is set.

It should be observed that the Barrada is divided into three or four heads, at the point where it issues from the mountains. The centre or main channel runs straight towards the city; the others diverge to the right and left along the rising ground on either hand, and are made to flow in small streams down the gradual descent, till they are either exhausted by irrigation, or fall again into the main channel, diffusing on each side vivifying streams, without which the whole would be an arid desert, like the vast surrounding plains, the natural soil of which is in many parts finer than here—but is wholly barren for lack of water.

In a climate like that of the plain of Damascus, bordering on the great desert, nothing can, by the effect of contrast, exceed the intense luxuriousness of this abundant water, and these shady environs. Swift streams tumble through the mud walls, and run through the gardens in all directions, diffusing blessings as they flow. The branches of the trees form a luxuriant canopy overhead; and below, beds of the finest vegetables—cabbages, enormous water-melons and gourds, fruits, radishes, vegetables, and pendent branches of fine black grapes, proclaim the bounties of the Barrada, and the fertility of the soil upon which its waters act. Mr. Addison, in his book on Palmyra and Damascus, says that the various large and small streams, conducted with care to trees and vegetables, made him call to mind this description of the orchard belonging to the enchanted castle, in the story of the Third Calendar in the Arabian Nights:—

“This delicious orchard was watered in a very particular manner. There were channels so artificially and proportionably cut, that they carried water in considerable quantities to the roots of such trees as required moisture; others conveyed it in smaller quantities to the roots of those whose fruits were already formed; some carried it still less to those whose fruits were swelling; and others carried only so much as was just requisite to water those which had their fruits come to perfection, and only wanted to be ripened. They far exceeded the ordinary run of the fruits in our gardens. Lastly, these channels that watered the trees whose fruit was ripe, had no more moisture than would just preserve them from withering.”—“The writer must surely have studied his description at Damascus,” is the remark which Mr. Addison appends to this extract.





Engraved by J. B. ...
Painted by R. ...

"In the name of Jesus Christ of Nazareth, rise up and walk."

PETER AND JOHN HEALING THE LAME BEGGAR.

POUSSIN.

"The dumb shall sing, the lame his crutch forego,
And leap exulting, like the bounding roe." POPE.

ACTS III.

AMONG the ancient nations, there were no hospitals for the afflicted, nor almshouses for the poor. There were none even among the Jews. The destitute were dependent upon the charity of individuals; and that they might be in a position to claim it, they stationed themselves, or were placed by their friends, in places of public thoroughfare and resort, where they implored the alms of those that went by. It appears from the Gospels, that even the bed-ridden were thus laid out in their beds. Nor was this treatment of the disabled poor a hardship to them in a genial climate, where exclusion from the open air is a privation, and where the succession of passing objects, and the little incidents of street-life, made their time pass more cheerfully than it could have done in the sameness and solitude of a chamber.

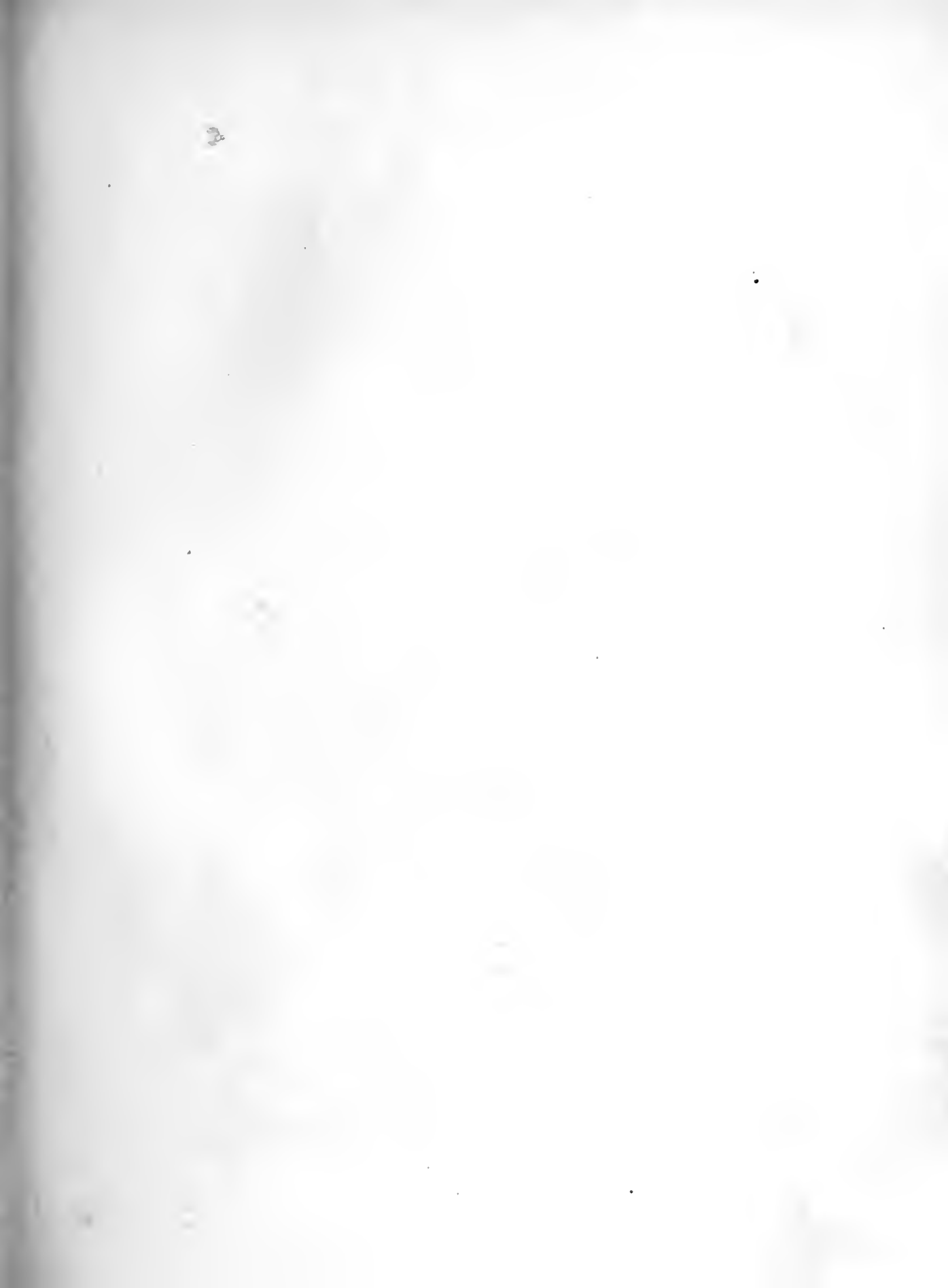
The places where they were stationed were by "the wayside" of the most public thoroughfares; at the gates of rich men, in expectation (like Lazarus) of the broken victuals of the house, and of alms from those who went in or came out; and at the gates and approaches to the temple. The last were favourite stations, not only on account of the great numbers who in the course of the day resorted to the temple, but because persons going up for the purposes of worship, would be more than usually disposed to evince a charitable disposition. These circumstances existed even among the heathens, the gates of whose temples were ordinarily thronged with impotent poor; and the practice was long retained in the Christian churches.

At Jerusalem there was a poor man, forty years of age, who had been a cripple from his birth, and who was daily taken by his friends, and laid at the Beautiful gate of the temple, to ask alms of those that entered in. One day, at the hour of afternoon prayer, he saw two men approaching, the benevolence of whose aspect encouraged him to crave their charity. These men were the apostles, Peter and John. Thus addressed, they looked earnestly upon him, and invited his attention by the words "Look on us!" This he failed not to do, expecting to receive money from them.

But Peter said: "Silver and gold have I none; but such as I have, give I thee:—In the name of Jesus of Nazareth, rise up and walk!" What were silver and gold to such a gift as that! That name in which he was called upon to rise, he had doubtless often heard. He had perhaps seen the Lord himself; although it would seem that Jesus had not often passed by *this* gate to the temple, as otherwise, this man, constantly there, could scarcely have failed to engage his compassionate notice, and to receive a cure from his hand.

He could not but know that this Jesus of Nazareth, in whose name he was now invoked to cast off the infirmity which had become a nature to him, had done many marvellous works, and had raised even the dead; and all these quick recollections, coupled with the solemn earnestness of the men who stood before him, awoke his confidence and faith. He made the effort—he tried to rise—he strove to infuse into his limbs the motions they had never known—and, Oh the thrilling sensation! to find that they yielded to his strong will—and to feel a new life tingle through his palsied nerves. Aided by Peter's hand, he rose to his feet; and exulting in his new powers, he not only stood, but walked; he not only walked, but leaped—and thus leaping and walking, he entered with his benefactors into the temple-courts, giving vent to the gladness of his heart in loud praises to God, to whom, as taught by the apostles, he rightly ascribed his deliverance.

This was, in all its circumstances, a most signal miracle. Children learn to walk but slowly; those whose limbs have long been useless from disease, if they recover, require time and practice before they can use them freely. But here was a man who had never walked—whose limbs had never been exercised—has not only the health of these limbs restored, but at once acquires their perfect use, and leaps and walks. Truly this was a miracle. So it was felt to be by the crowd assembled in the courts of the temple. When they beheld thus walking, and leaping, and praising God, the poor creature whom they had constantly seen lying helpless at the Beautiful gate, "they were filled with wonder and amazement at that which had happened unto him." Advantage was taken of this by Peter, to preach Christ to them, declaring that it was not from any power or virtue in themselves—but through faith in the Prince of Life, whom *they* had killed—that this man had been made whole.





La Sarpella de San Mateo, Puerto de San Mateo

PLATE 3. 1000 ft. C. LUTHER & PAUL

M A L T A.—S T. P A U L'S C H A P E L.

"The task were endless all things to repeat
In which this island's value stands confest."—LILYPH

THE sacred historian of St. Paul's voyage to Italy, relates, that after the ship had been driven up and down many days "in Adria," and the reckoning of its course had been entirely lost, the shipmen one night, observed that they drew near to some country. Having, by sounding, confirmed this impression, they were apprehensive of being driven on the rocks, and therefore cast four anchors out at the stern, and remained longing for the break of day. The day at length broke, and a land not known to any on board, lay before them; but perceiving a creek which seemed practicable, it was resolved to run the ship in there. They accordingly hoisted the mainsail to the wind, and made towards the shore; but getting into a place where two seas met, the ship went aground, and while the forepart stuck fast, the hinder part was broken by the violence of the waves. There were two hundred and seventy-five persons on board, but, as Paul had been enabled to foretel, not a single life was lost. Some escaped to the shore by swimming; and others, on boards and broken pieces of the ship.

To the men who had thus escaped the fury of the sea, upon whose waves they had so long been tossed, it was a question of no small interest upon what land they had been cast. They soon found that it was an island called Melita; and they were not long in doubt as to the reception they were to obtain from the inhabitants; for, says the historian, "The barbarous people showed us no little kindness: for they kindled a fire, and received every one of us, because of the present rain, and because of the cold."

Melita was the ancient name of the present Malta; and at the first view there seems all probability, as there certainly is all tradition, in favour of its being the island on which St. Paul was cast. But the small island of Meleda, in the Adriatic, also had anciently the same name, and strong efforts have been made to establish a claim for it as the Melita of the Acts. The principal argument in its favour is deduced from its situation, in what is now restrictively known as the Adriatic Gulf; and it appears that the vessel in which Paul sailed, was beaten about "in Adria," where it suffered wreck. This is the only substantial argument, for in all other respects the claims of Meleda will bear no comparison with those of Malta. And this one argument is answered by the proof which has been produced from ancient writers, that the term Adria was anciently

understood to extend much beyond the limits of the present Adriatic Gulf, and might fairly include the waters in which Malta lies. To this perhaps may be added, that Meleda itself never advanced any claim to be regarded as the scene of the Great Apostle's shipwreck; whereas, Malta teems with such claims; and the traveller is reminded at almost every step in the island, of the pride which she takes in the tradition that connects her name with his. The name of St. Paul's Bay has been given to the place where the shipwreck is believed to have taken place. It agrees very well with the intimations in Luke's narrative. He says, there was "a certain creek with a shore," that is, with a seemingly practicable shore, on which it would appear that it was designed if possible to strand the vessel, as the only apparent resource open to them; but in attempting this, the ship seems to have struck upon the rocky headland at the entrance of the creek, and there went to pieces. St. Paul's Bay is, accordingly, a deep inlet on the north side of the island. It is about two miles deep, by one mile broad; and the harbour it forms is unsafe at some distance from the shore, although the middle part affords anchorage for light vessels. The most dangerous part is the western headland at the entrance of the bay, particularly as there is close to it a small island called Salamone, and another still smaller, named Salamonetta, the currents and shoals around which are very dangerous in stormy weather.

It is the local belief that from the bay the shipwrecked party were conducted inland, and obtained temporary shelter in the secluded valley of Mousta, represented in the engraving. This is little other than the ravine through which, in winter, a rapid torrent flows, and which at other times offers the easiest road towards Citta Vecchia, which was the ancient capital of the island and the residence of the governor. From this old town, we have ourselves seen St. Paul's Bay very distinctly; and nothing is more likely than that the shipwrecked party should, in proceeding to the town, pass up this ravine. As it rained, it is not in itself improbable that some might rest in the cave which appears in the engraving, and within which it is alleged that the fire was kindled for which Paul helped to gather the fuel, and into which he cast off the viper that came forth from the heat and fastened on his hand. It is in commemoration of this event that the chapel is erected under the shadow of the cave. Mass is here celebrated on the 29th of January, in memory of the shipwreck; and in the months of October and January, at the assigned periods of the Apostle's arrival and departure, votive pilgrimages are made to the rude image of the saint, which stands in front of the chapel-door. Every incident in the sacred narrative, and not a few incidents which that narrative does not contain, are in like manner, made the subjects of devout commemoration in various parts of the island.





Engraved by H. Schmitt

London, V. 28

"This is the interpretation of the thing"

LA VISION DE BALTHAZAR

Page 17

B E L S H A Z Z A R ' S V I S I O N .

WEST.

“The monarch’s soul like ocean tost,
 His heart its merriment forgot ;
 His trembling joints their firmness lost,
 His knees against each other smote ;
 For well he felt in every limb
 Some fearful message came for him.” KNOX.

DANIEL V.

IT was a day of high festival in “the golden city.” The king, Belshazzar, feasted a thousand of his lords, “and drank wine before the thousand.” It would seem that in their cups some talk arose of Jerusalem, of its remarkable temple, and of the rich spoils which had been taken thence ; and it is not unlikely that they vaunted the prowess of their own gods, who had enabled them to subdue a people protected by that Jehovah, of whose mighty acts on their behalf, so many ancient wonders had reached their ears. This, or something like this, must have led to the order which the king issued, that the costly and sacred vessels of gold—which his grandfather had taken from the temple at Jerusalem—should be produced at the feast. They were accordingly brought, and the king and his princes, and his wives and his concubines, drank wine in them ; and as they drank, they praised their idols—their gods of metal, wood, and stone. Little knew they how well He, whom they thus insulted, and whose sacred things they thus profaned, was able to vindicate the honour of his own great name.

The glee was at the highest, when suddenly there came a hush and pause, and every eye there was fixed upon a mysterious hand, which was seen writing upon the broad wall, opposite the king, words which no one could understand. At that sight, the king’s heart utterly failed him—his countenance changed—his thoughts troubled him—“the joints of his loins were loosed, and his knees smote one against another.” He could not but suspect that these words contained his doom ; and, resolved to know the worst, he commanded the sages of his court to be introduced, that they might disclose its purport to him. To quicken their zeal, he promised mighty rewards to the man who should be able to read the writing, and assign its interpretation. A scarlet robe, a chain of gold, and the third place in the kingdom, were not deemed honours too great for the man who should render this service to the state. But all the magicians were confounded, and not one of them was able to read the miraculous words, or to disclose their meaning. At this the king’s trouble and amazement increased. But at

this time the queen-mother, who had not been present at this sacrilegious feast, having heard the report of these strange events, came to the banqueting-hall. This woman, whose name of Nitocris is preserved in ancient history, which celebrates her great merits and noble works, was well acquainted with the character of the prophet Daniel, and knew well the services which he had rendered in the time of Nebuchadnezzar, and which had won for him high distinction in the state. She spoke of him to the king: and that he needed this information, seems to show that his high offices had ceased at the death of Nebuchadnezzar, and that he had since lived in comparative retirement. The queen's suggestion that he should be sent for in this great emergency, was eagerly adopted; and in a short time the Hebrew prophet stood once more in the high court of Babylon. The king said to him, "Art thou that Daniel, who art of the children of the captivity, whom the king my father brought out of Jewry? I have heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom is found in thee." He then briefly described the difficulty, and the incompetency of the wise men to afford him the satisfaction which he sought. "But I have heard of thee," he added, "that thou canst make interpretations and dissolve doubts; now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed in scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." The answer of Daniel was such as might be expected from him: "Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and will make known to him the interpretation." But first, with that uncompromising faithfulness which belonged to his character and office, he set before the king, in strong words, his true position. He described the magnificence of that great empire—the greatest the world had known—which the most high God had given to Nebuchadnezzar; and related how, "when his heart was lifted up, and his mind hardened in pride," he was deposed from his kingly throne, and his glory taken from him, till he learned to know and to acknowledge "that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. But thou his son, O Belshazzar," the prophet added, with solemn severity, "hast not humbled thine heart, although thou knewest all this; but hast lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."

This awful introduction prepared the king for the terrible meanings of the words which the HAND had written. Thus Daniel read them: "MENE, MENE, TEKEL, UPHARSIN," and then interpreted them: "MENE; God hath numbered thy kingdom and finished it. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and the Persians." The effect which these awful words produced on the king, we are not told. We should suppose that they smote him to the heart. His doom was sealed; but he probably was not led, even by what had passed, to suppose its accomplishment so very near. But the sacred writer adds, without comment, "In THAT NIGHT was Belshazzar the king of the Chaldeans slain, and Darius the Mede took the kingdom."





Painted by L. de Boullogne.

Luc 11. 28.

Lucas 11. 28.

Engraved by J. Jenkins.

"Here took he her up in his arms, and blessed God."

L.A. PRESENTATION OF THE HOLY VIRGIN

L. 11. 28.

THE PRESENTATION IN THE TEMPLE.

L. DE BOULLOGNE.

“ Just Simeon and prophetic Anna, warned
 By vision, found thee in the temple, and spake,
 Before the altar and the vested priest,
 Like things of thee to all that present stood.” MILTON.

LUKE II. 22—39.

ACCORDING to the Levitical law, every woman having given birth to a male child, had to remain in the house for the space of forty days, and, if the child were a female, for eighty days, during which she was regarded as ceremonially unclean; and at the expiration of this term, she was to purify herself by bringing an offering to the altar. According to another law, every first-born, if a male, was regarded as set apart from a profane or common, to a sacred use, or, as it is expressed, as “sanctified unto the Lord.” But as God had accepted the entire family of the Levites in lieu of all the firstborn of the nation, the latter had only to be “presented before the Lord,” as a symbolical act of consecration, but could be redeemed for five shekels, from the actual services of primogeniture.

In fulfilment of these laws, the mother of our Lord proceeded in due time to the temple at Jerusalem. The purification-offering made by her consisted of two turtle-doves, the offering of the poor; for those in good circumstances were expected on such occasions to offer a lamb of the first year. We do not know from the law, but we learn from the Jewish writers, that the mother was on such occasions clad in white. Some trace of the custom has been preserved by the Anglican church in what is called “the churching of women.”

It would seem that the purification-offerings were usually given at the same time that the child was presented—as it would have been inconvenient to those not resident at Jerusalem, to make two distinct ceremonies of them. It was so on this occasion.

This first introduction of our Saviour to the temple, destined to be afterwards glorified by his frequent presence, was not unattended by memorable incidents. The Jews of that age were in earnest expectation of the coming of the Messiah; and there was a very aged man, named Simeon, to whom it had been graciously disclosed,

that, old as he was, he should not leave the world until he had seen "the Lord's Christ." This venerable person was almost constantly in the temple, awaiting this manifestation. He no sooner beheld the infant Jesus, than he recognized in him the long hoped for—the long desired Christ of God. With holy joy he took him in his arms, and blessed God—and then broke forth into the dying strain, the swan-like chant, of one who felt that his last concern in life had been accomplished. "Lord, now lettest thou thy servant depart in peace, according to thy word—for mine eyes have seen thy salvation." The parents of Jesus—for they were both there—marvelled at this—not indeed so much at the words the good old man uttered, as at the concurring testimonies which they received from all quarters, of the spiritual importance of the holy child. In the words which Simeon addressed to Mary, he manifested himself as one of those who saw deeper into the mission of the Messiah than did the great body of the nation; for in warning her that her child was set not only for the rise, but for the fall of many in Israel, and that a sword was hereafter destined "to pierce through her own soul also, that the thoughts of many hearts might be revealed," he evinced his knowledge that the Son of Man came not *then* to reign, but to suffer. Nor was this all; for at this time came in (it being probably the hour of prayer) an aged woman named Anna; of whom it is recorded, that although of the great age of eighty-eight years, she had lived in marriage only seven years from her virginity, having devoted the rest of that long period, since the death of her husband, to religious duties and contemplations. She also gave thanks to God that all her hopes were realized in the appearance of the Messiah; and she hastened to impart this glad tidings to the persons residing in Jerusalem, who, like herself and Simeon, understood the true purport of the ancient prophecies, and were enabled to see their fulfilment in the person of the Divine child then presented at the temple.

Of Simeon many things have been conjectured, which have no warrant in Scripture—the only source of authentic information concerning him. The notion that he was the son of the Rabbi Hillel, so famous in the Talmudical traditions, and father of that renowned teacher Gamaliel—at whose feet Paul was brought up—has no other foundation than the fact that the son of Hillel and father of Gamaliel have also the name of Simeon, which was a common one in Israel. The conjecture is, on other grounds, far from probable; and the manner in which Simeon is introduced as "a man (or rather 'a certain man') at Jerusalem," may seem rather to intimate that this venerable person also belonged to the lower classes, among whom, in the time of Christ, traces of deeper religious life were found, than existed among the great men and teachers of the law.



THE PALSIED MAN CURED.

JOUVENET.

“Take up thy bed and walk,” the Saviour cries ;
 Lo ! strength through all his limbs like lightning flies.
 Elate and wond’ring on his feet he stood,
 Burst into tears and glorified his God.” A. MONTGOMERY.

MATT. IX. 2-8 · MARK II. 1-12; LUKE V. 17-26.

OF the miracles wrought by our Lord, the cure of the man sick of the palsy is placed among the most remarkable, by the circumstances connected with it. It is related by three of the Evangelists, and by Mark and Luke in more detail than by Matthew ; and the comparison of their accounts supplies a complete narrative of the transaction.

After completing his first tour in Galilee, our Lord returned to Capernaum, which is called “his own city,” because, from the commencement of his ministry, it was his usual residence, and because most of his ordinary followers belonged to the place and its neighbourhood. The renown of his doctrine and style of teaching, and of the marvels he had wrought during this journey, had spread in all directions, and drew to the place three very different classes of persons, as soon as it was known that he had returned to Capernaum. First, the scribes, Pharisees, and doctors of the law, anxious to hear for themselves this new teacher, and prepared to question, to cavil, to stigmatize, and to condemn, whatever they should hear adverse to the notions which formed their own system of belief. Then there were the common auditors, who flocked to hear one of whom so much had been said, and whose style of preaching was so much better suited to the wants of their souls, than that which they commonly heard. And, lastly, there were the sick of all descriptions, who came by themselves, or were brought by their friends, in the hope of receiving a cure from one by whom so many miracles had been already wrought.

The crowded attendance of the two former classes, greatly obstructed the approach of the latter to the presence of Jesus. To explain what followed, it may be necessary to state, that an Oriental house consists of one or more quadrangles or courts, enclosed by the buildings of the mansion. In such a court, or in the outermost court (toward the street), if the house had more than one, Jesus delivered his instructions to those who had come to hear him. The side of the court opposite the entrance usually contains

the principal apartments, and is commonly fronted by a broad gallery on the first-floor, sheltered from the sun and weather by a broad penthouse, commonly of boards, and supported by wooden pillars. Now it seems to us that Jesus was in this gallery, with his disciples and the scribes and doctors, while the body of the people crowded the open court and the approaches. This being the case, some men, who had brought a poor palsied man in his bed, to seek a cure from the great Prophet of Nazareth, found that they could by no means get access for their helpless friend to the inner place where Jesus stood. This made them pause; and the course which they took strongly evinced their faith, that is, their assured conviction that Jesus was able and was willing to restore their palsied friend, could they but bring his afflicted person under his compassionate notice. There is usually access to the flat roof of an Eastern house, by steps near the outer door; or, supposing that means of access debarred, one can go by the ordinary means to the roof of the next, and pass thence to the other, without the slightest difficulty. Which of these courses was taken, is not clear; but they certainly succeeded in getting to the roof of the house in which our Lord was; and when there, they proceeded to remove the boards of the penthouse covering the gallery in which he taught, and then, by the help of cords, were able, without much difficulty, to let down the palsied man in his bed, to the very place where Jesus stood.

When Jesus witnessed this great faith, he rewarded it by a cure far greater than that which was sought of him; for he at once said to the helpless creature before him, "Son, be of good cheer: thy sins be forgiven thee." This roused—and was probably in part designed to rouse—the attention of the Pharisees, who at once, in their hearts, denounced it as blasphemy, that any one should assume that right of pardoning sin, which belonged to God alone. It seems, however, that, much as they misunderstood the character of the expected Messiah, the Jews of that age believed that the forgiveness of sins was among the powers he would claim and exercise; and, mindful of that fact, we are therefore to consider our Lord as here asserting his claim to the Messiahship. He appealed to their consciousness; and knowing their thoughts, said to them, "What reason ye in your hearts? Whether is easier to say, 'Thy sins be forgiven thee;' or to say, 'Rise up and walk.'" He then added, "But that ye may know that the Son of Man hath power upon earth to forgive sins,"—and here he turned and addressed the palsied man,—“I say unto thee, Arise, and take up thy couch, and go unto thine house.” And immediately, obedient to that voice, the man arose; and he, whom it had required four men to bring there upon his bed, took up the couch on which he had lain, and, with strength in all his limbs, and vigour throughout his lately miserable frame, “departed to his own house, glorifying God.”

The effect which this produced upon the minds of the Pharisees is not recorded; but the general assemblage—the common audience—was filled with admiration, and they glorified God, saying one to another, “We have seen strange things to-day.”





THE
MOUNTAIN
SCENERY
OF THE
WESTERN
MOUNTAINS
OF THE
UNITED STATES
BY
J. M. W. TURNER
PUBLISHED BY
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D A P H N E.

“ Then did I see a pleasant Paradize,
 Full of sweet flowres and daintiest delights,
 Such as on earth man could not more devize,
 With pleasures choyce to feed his ebeerefull sprights ;
 Not that, which Merlin by his magicke slights,
 Made for the gentle squire, to entertaine
 His faire Belphebe, could this gardine staine,
 But O short pleasure, bought with lasting paine !
 Why will hereafter anie flesh delight
 In earthlie blis, and joy in pleasures vaine,
 Since that I sawe this gardine wasted quite,
 That where it was scarce seemed anie sight.” SPENSER.

THE Jewish writers are of opinion that the Riblah, which in Num. xxxiv. 11, is named as on the northernmost border of the Promised Land, and which subsequently occurs as the head-quarters of Pharaoh-necho, and afterwards of Nebuchadnezzar, (2 Kings xxiii. 33 ; xxv. 26), and whither the captive kings of Judah—first Jehohaz, and afterwards Zedekiah—were taken to the presence of their conquerors, was no other than Daphne, near Antioch. This may be doubtful. But it is certain that Daphne is distinctly mentioned by its proper name in the apocryphal book of the Maccabees. It is there stated, that when the intrusive high-priest Menelaus came to Antioch—after having sold the sacred vessels of the temple at Tyre, to raise the sum which he had bid for that high office—and encountered there the deposed high-priest Onias, who rebuked him strongly for the sacrilege of which he had been guilty ; the latter, aware of what he might expect for his faithfulness, from a man so unprincipled as Menelaus, “ withdrew himself into a sanctuary at Daphne, that lieth by Antioch.” 2 Macc. iv. 33. It is also mentioned by Josephus, as the place to which went a deputation of a hundred Jews, to accuse Herod before Mark Antony ; and again, as the place where Herod himself was, when he had a remarkable dream, which apprized him of the death of his brother Joseph, whom he had left in charge of his affairs in Judæa.

The situation of Daphne was a beautiful grove, chiefly of bay-trees and cypresses, watered by abundant springs, about five miles from Antioch. When that city became great and populous, the delightful situation of this grove, the abundant water, the temperature of the air, and the soft-breathing breezes, soon attracted the attention of the inhabitants of the crowded town, to whom it became a favourite place of resort. A temple to Daphnæus Apollo was erected here by Antiochus Epiphanes, and the grove received on that account the privileges of a sanctuary. A sanctuary does not

attract the best description of people; this, with the dissolute rites of pagan worship, and the natural tendencies of a pleasure-seeking population, eventually rendered this beautiful place a sink of iniquity, so abominable even to the heathen, that persons of decency and character shunned its polluted shades, and *Daphnici mores* became a proverb and a byword. Nevertheless, the peculiar privileges of the place, and the charms which it offered, rendered it a place of abundant resort to strangers and natives for many ages; and the munificence of successive Roman emperors enlarged the boundaries of the sacred ground, and bestowed new ornaments upon the temple. As Paganism lost its credit, Daphne, which had become identified with its worst rites and traditions, gradually became neglected, and it was in vain that Julian the Apostate strove to revive the love of the old idolatries amidst its pleasant groves. One night, the famous temple was found to be in flames, in which the statue of Apollo and his altars were consumed to ashes. Julian avowed his belief that the malice of the Christians had caused the conflagration; and the Christians ascribed it to the vengeance of God.

Antiquaries and travellers are not well agreed as to the precise extent and position of Daphne; but as the suburbs of the same name was on the south of Antioch, the probability is, that the famous grove, with its temple and fountains, lay in the same direction. The site is, accordingly, usually sought at a distance of about five miles on the road to Latakiah. At this distance, and on this road, the traveller, after passing along the foot of the mountains, through groves of myrtle and mulberry-trees, reaches a place, now called Beit el-Ma, "the house of water." Here, at the northern end of a semicircular valley, opening towards the Orontes, several copious sources of water are seen to issue from beneath some rocks, with prodigious force and noise, at a few yards from one another. After turning some mills, they unite below them, and fall in a double cascade down toward the Orontes. These are pointed out as the sources of the celebrated fountain from which the ancient grove derived much of its luxuriant growth. Immediately above them are the foundations of an ancient edifice, perhaps the temple of Apollo. The superstructure, which appears to have been of more modern date, and constructed with the materials of the original building, was probably a Christian church, erected, as if in triumph, over this ancient seat of idolatry and licentiousness. To the zeal of the early Christians may also perhaps be ascribed the disappearance of the consecrated bay-trees, for which the place was famous, and for which the heathen had held it in religious veneration. The scenery is still, however, very charming. Captains Irby and Mangles, speaking of this neighbourhood, declare that they were "astonished at the beauty of the scenery, far surpassing anything they had expected to see in Syria, and indeed anything we had seen even in Switzerland, though we walked more than nine hundred miles in that country, and saw most of its beauty."





Engraved by R. Smith. 1847. II. Range IV. 37. IV. Plate IV. 37.

The "Good" ready to the ground and back up in so

... 1847. V

ELISEE ET LA SURNANT

Fisher, Son & Co London & Paris

THE SHUNAMMITE'S SON RESTORED TO LIFE.

WEST.

“ My sweetest child,
Which, like a flower crusht, with a blast is dead,
And ere full time hangs downe his smiling head.”

SIR JOHN BEAUMONT.

2 KINGS IV. 8-34.

AMONG the interesting incidents of which the Scripture history of the prophet Elisha is composed, there are scarcely any more touching than those in which the woman of Shunem bore a part. This woman was the childless wife of a person in flourishing circumstances, whose abode seems to have been upon the high road to the town of Shunem, a place to which the prophet frequently repaired. As often as he passed this way, he was in the habit of going into the house of this hospitable pair for rest and refreshment, having been urged thereto by the woman, until it became a habit with him. Not satisfied with this, the good woman, delighted with the privilege and honour of entertaining one who so clearly manifested himself to be “a man of God,” prevailed with her husband to prepare a special apartment for him “upon the wall,” or in the outer part of the premises, which he might regard as his own, and where he might tarry at pleasure when he passed that way. This was done: and the room was furnished with a bed, a table, a stool, and a candlestick, for the use of the prophet. This accommodation was very acceptable to Elisha, and he frequently availed himself of it. At length he thought that it behoved him to make some return for all the kindness that this woman had manifested; and sending for her, he said: “Behold, thou hast been careful for us with all this care; what is to be done for thee? wilt thou be spoken of to the king, or to the captain of the host?” This she declined: and the prophet was for the moment at a loss to discover any other mode of adequate recompense, till his servant suggested that the greatest want to this worthy pair was that of a child; on which Elisha instantly promised that this blessing should no longer be withheld from her. Accordingly, within the year she gave birth to a male child, who in time became the joy and hope of her heart. One day, in the season of harvest, after he had grown up, the boy went out into the fields to his father, who was with the reapers. As he drew near, a sun-stroke, or some sudden attack, made him cry out; “My head, my head!”

and his father then sent him home to his mother. On her lap he lingered till noon, and then died. The mother uttered no cry; she said nothing; but she quietly took the child in her arms, and bore him to the prophet's chamber, and laid him upon the holy man's bed, where she left him, fastening the door upon him. Then she obtained from her husband an ass and a man-servant, with whom she hastened away to seek the prophet, who had, as she knew, gone to Mount Carmel. Elisha recognized her afar off, and sent forward his servant to meet her with kind inquiries.—“Is it well with thee?—is it well with thy husband?—*is it well with the child?*” The last question must have riven her heart, had her faith been less strong and her hope less vigorous. As it was, she returned the remarkable answer—“IT IS WELL”—“well,” though the child lay dead—and, pressing on to the place where the prophet stood, without making any further communication, she cast herself at the feet of the man of God; and he saw that her grief was great. No sooner did her words disclose the sorrow that had come to pass, than the prophet gave his staff to his servant, directing him to hasten on and lay it upon the child's face. The mother, however, clung to the prophet, having set her faith upon his personal interference. He had, it seems, not intended to go, trusting that his staff, as the symbol of the power which rested in him, would suffice: but, moved by the woman's distress, he arose and went with her. On the road they met the servant, who informed his master that he had done as he had been directed; but, he said, “The child is not awaked.” The prophet then hastened on, and shut himself up in the room with the dead child. What was he to do? It was not for him, like One who came long after, to raise the dead at his word, or by any power which rested in his will. His power lay in his faith; and that was very strong. In that faith “he prayed unto the Lord,” and then went and lay down by the child, and embraced the dead body. With joy he perceived the warmth of life returning to the corpse; and then he arose, and, after walking to and fro, again lay down by the child, and found the warmth greatly increased, and the signs of animation rapidly returning. Presently the child sneezed seven times, and then opened its eyes. There was no more room for mistake or doubt—the child lived—the only son of his mother had been marvellously rescued from the cold arms of death. The prophet then summoned his servant, and sent him to call that mother. She came. He said to her, “Take up thy son!” Her mighty joy, her deep emotion, left no vent for words—nor were they needed. “She went in,” says the sacred writer, “and fell at his feet, and bowed herself to the ground, and took up her son, and went out.”





THE TOWN OF ...

THE PORT OF BEIROUT.

“ All brighten'd by the rich transparent hues,
That southern suns o'er heaven and earth diffuse,
Blend in one scene of glory, form'd to throw
O'er memory's page a never-fading glow.” HEMANS.

A GENERAL view of Beirout, with an equally general notice, and some indication of its Scriptural relations, has been already given in this work (ii. 75); and the present engraving affords occasion for more detailed information respecting a place which has recently acquired much interest as a rendezvous for travellers in Syria, and indeed the usual landing-place of most persons who now visit the Holy Land without first proceeding to Egypt.

It may here be mentioned, that the Berytus of the ancients was early celebrated, not only as a maritime station, but as a seat of Greek literature; and, under the Romans, as a college for the study of the civil law. In the days of the crusaders, it was yet more celebrated, as the seat of their military operations, as well as for its considerable commerce. It was taken by king Baldwin in the first crusade, and it remained in the hands of the Christians, till, together with the greater number of the cities on the coast, it surrendered to Saladin after the fatal battle of Hottin. In the third crusade it was again taken from the Saracens, and again annexed to the kingdom of Jerusalem; nor was it finally lost to the Christians till their last and total overthrow in Syria, in the eighth crusade. Latterly, as the port of Damascus, Beirout has become of some importance, as the emporium of the most extensive commerce of Syria, although its port is faced by a dangerous reef of rocks, and accessible only to small boats; and its roadstead open, a heavy sea rolling in when the wind blows strongly from any quarter but the south or south-east.

It was at Beirout that the military operations for the ejection of the troops of Mohammed Ali from Syria, were commenced in 1840. This was on the 10th and 11th September of that year, when a great many of the Egyptian soldiers were killed, and much damage done to the public and private buildings of the town, by the united English and Austrian fleets. The damage then occasioned has, however, been since completely repaired.

To the Christian, Beirout possesses another and higher source of interest, as the head-quarters of the American mission in Syria—which was commenced in 1825, and was the first resident Protestant mission in that country. It has, more than almost any other mission, been exposed to great vicissitudes. In 1828, the station was

abandoned in consequence of the threatening aspect of affairs after the battle of Navarino; but it was resumed in 1830, and although the more recent interposition of the European powers in the affairs of Syria, deranged its operations and overcast its prospects, it has recovered a position of efficient usefulness, and has, first and last, accomplished a most important work in the dissemination of religious knowledge, chiefly by the agency of schools, and of the press, which has been largely employed in producing works suited to the wants and condition of the people. It is pleasant to us to know that the first of these missionaries were introduced to this sphere of usefulness under the auspices of the English consul. In the *American Missionary Herald* for August, 1824, we find them gratefully recording: "The English consul and his lady have treated us as if we had been their own children; and by taking us under the wing of their protection, and, as it were, identifying our interests with their own, have given us an importance and respectability in the view of the natives, which we could not otherwise have enjoyed. Our entrance has been in all respects beyond our hopes."

In Lamartine's *Pilgrimage* there is a curious and graphic description of the view which presented itself to the poet's eye, when he withdrew his shutters on the first morning after his arrival at Beirout. Much of it is inapplicable here, and would repeat what has been in substance already stated. But the following is a correct and agreeable portraiture of the exterior aspects of the nearer portion of the view:—"When I turned to the land-side, I saw the high minarets of the mosques, like isolated columns, mounting into the undulating azure of the morning; the fortresses which command the town, and from the crevices of their walls, a multitude of climbing plants, wild figs, and wall flowers springing; the round battlements of the fortifications; the level sweep of the mulberry-trees in the fields; here and there the white walls and flat roofs of country-houses, or the huts of the Syrian peasants; and beyond, the green banks of the Beirout hills, covered with picturesque edifices of every description—Greek convents, Maronite convents, mosques, and santons—and clothed with herbage and tillage like the most fertile hills of Grenoble or of Chambéry. Then there was always Mount Lebanon taking a thousand curves and bends, grouped in gigantic masses, and casting its heavy shadow, or making its snows glitter over all the scenes of this landscape."

The interior of Beirout, as of most Oriental towns, scarcely bears out the impression which a cursory view conveys. The streets are narrow, crooked, and dirty, though paved. The houses are, however, solid stone edifices, three stories high, and, for Syria, make rather an imposing appearance. The city wall is also of substantial stone work, but would be of no avail against artillery playing upon it, either from the sea or the land-side. The best houses are for the most part outside the town, each provided with a large garden and a vineyard. Not only is there a well-stocked range of bazaars in the town, but the streets are lined with shops in the European fashion, which is very unusual in the East. The active trade of the place is mostly in the hands of native Christians, and the principal article of export is the silk produced in Mount Lebanon. The population is about twelve thousand.





Engraved by H. Simpson.

John XV-18.

John XV-19.

Engraved by W. H. Koon.

"And Cateeb said unto her, What wouldst thou?"

John XV 18

CALF ET SA FILLE

Fisher, Sen & Co London & Paris

THE REQUEST OF ACHSAH.

SINGLETON.

“ I also, of my Father seek the springs—
The upper and the nether—whence must flow
The fulness that to life its glory brings,
And all the verdure that my soul can know.”

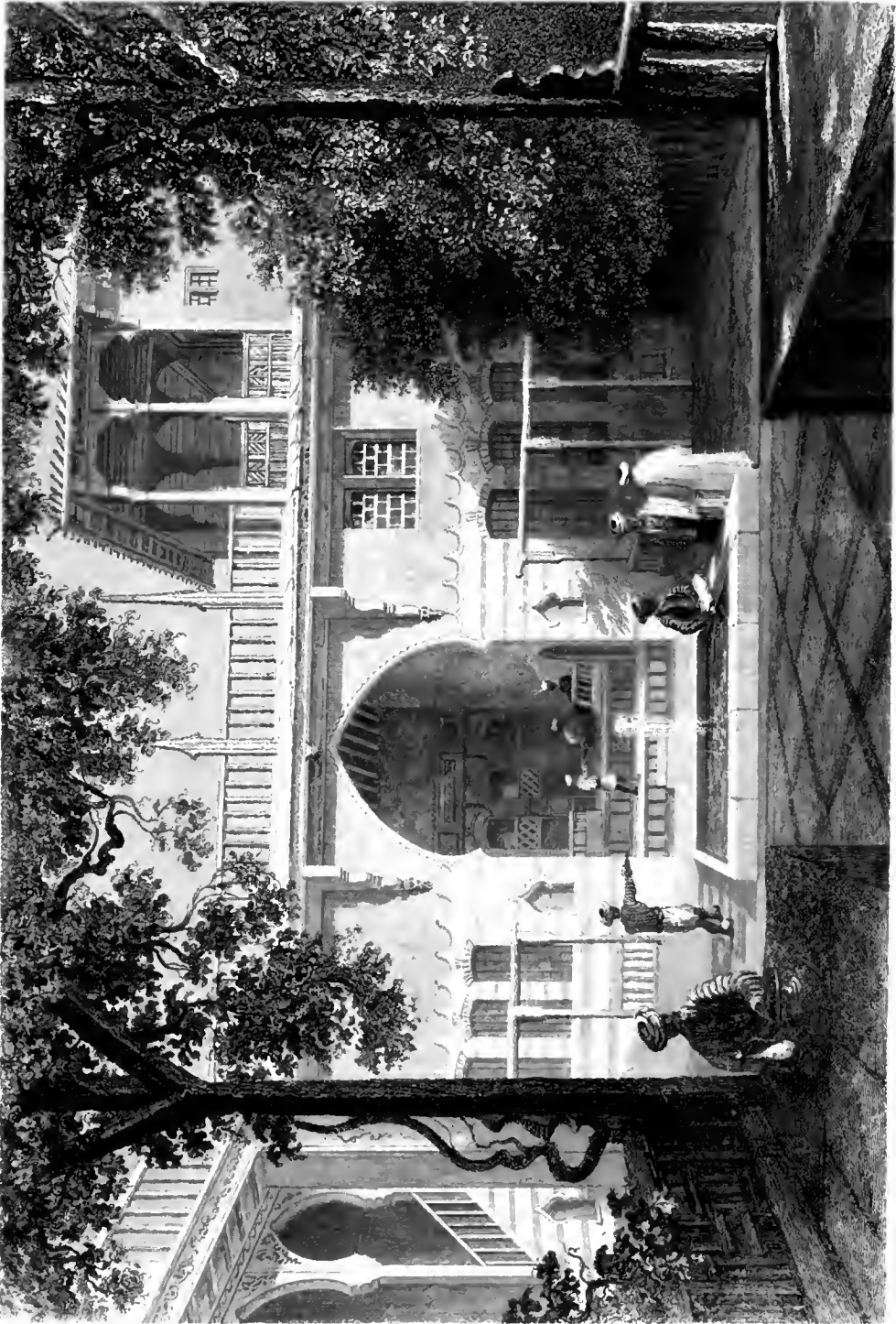
JOSHUA XV. 16—19.

AFTER the conquest of Canaan, the city of Hebron was assigned to the faithful Caleb, the tried friend of Moses and of Joshua, for his inheritance. It was then in the possession of the Canaanites; but he took it from them; and, encouraged by this success, he soon after turned his arms against the neighbouring strong town of Debir, which was also known by the name of Kirjath-sepher, an odd name (“the book-city,”) which has given occasion to many conjectures, still more odd than the name. The capture of this place was attended by a very remarkable adventure, which brought forward one who was afterwards destined to become a great man in Israel. Caleb publicly offered his daughter Achsah in marriage to the man who should take Kirjath-sepher. This would naturally awaken the zeal and competing valour of many gallant youths in Israel; but the prize was won by Othniel, Caleb’s own nephew, the son of his brother Kenaz. This young man had, according to the prevailing notions, the prior claim by consanguinity, to the hand of his fair cousin, and it is therefore not unlikely that some attachment already subsisted between them. If so, or even if not so, it would have seemed disgraceful to him, that a stranger should, over his head, win the prize which seemed to devolve naturally upon him. This consideration doubtless nerved his arm in battle; and the hand of Achsah became the right of the man whom, after many years, we again meet with, as the first of that series of great and valiant men who, with the name of “Judges,” governed in Israel.

The bride did not come to Othniel empty-handed. Caleb had given for her dowry “a south land,” with which the bridegroom appears to have been very well satisfied. But not so Achsah. When she was leaving her father’s house, to go home

with her husband, and was already mounted on her ass, she urged Othniel to ask her father the additional gift of a field, or piece of ground in which water-springs abounded, and which was therefore very valuable. But Othniel seems to have declined to appear to take a selfish advantage of the paternal tenderness, which must have risen strongly in the breast of the aged Caleb at that parting moment. Aehsah, therefore, who had set her heart upon the matter, took the task upon herself. She alighted from her ass, that she might address her father with the becoming respect which the customs of that age exacted; and Caleb, apprised by this that she had some request to make, kindly inquired what it was that she desired. Her answer was: "Give me a blessing; for thou hast given me a south land, give me also springs of water." By describing that which she had already received as "a south land," she seems to intimate that it was a ground lying exposed to the most burning rays of the sun, and to the full action of the sultry south winds, and therefore comparatively parched and barren; and to make this the foundation of her request for a ground containing springs of water. Caleb, considering probably, that this was the last opportunity his daughter could ever have of making a request of this nature to him, held her excused for availing herself of it; and out of his paternal tenderness and the bountifulness of his disposition, he gave her more than she asked, bestowing upon her not only the upper but the nether springs; or, in other words, higher and lower ground—tracts of hill and dale; both abundantly furnished with water, which was then, as now, the greatest blessing that a domain in southern Palestine could receive. All were then pleased. As it is "more blessed to give than to receive," Caleb was pleased that he had gratified his daughter, and conferred a further benefit upon his gallant nephew; Aehsah was pleased in her father's kindness, and that her point had been secured; and Othniel, though less careful in the matter, was not sorry to find himself a wealthier man than he expected, and could not but be gratified at the considerate liberality of his father-in-law.





COURT OF A TURKISH HOUSE.

“ Before mine eyes I'll set no other thing—
Picture or book—but thoughts of Thee may bring.”

THE House, whose interior court is represented in the present engraving, is a villa or country-house at Salayah, near Damascus. It is a good specimen of the class of buildings to which it belongs; and as domestic architecture seems to have undergone little change in this part of the world since the times to which the Scripture history belongs, we do not apprehend that there would be much error in supposing, that essentially of this description were the middle-class houses of ancient Israel. The view we give will therefore explain many of the allusions to the construction of Eastern buildings which the present work contains; and will, in the same degree, illustrate the numerous references to houses which the Scriptures offer, many of which cannot be well understood until we realize a distinct perception of the material differences between Eastern houses and those which we ourselves inhabit. The figure of no one building will indeed illustrate *all* the Scripture references to domestic architecture, for, as with us, houses are different from one another, and doubtless were so in ancient times. But the same general principles of construction, arrangement, and disposition of parts, prevail in all; and it is in such broader features, rather than in minute details, that agreement is to be sought. Thus it is, that although our own experience of the East made us acquainted with no single building which would afford a satisfactory explanation of *all* the passages of Sacred Writ, in which allusions to human habitations might be found, we could reflect that these allusions were not all to one house, but to houses of different kinds and classes, and that it was sufficient to know that there was no passage of Scripture having the slightest reference to the abodes of men, which could not be very easily and satisfactorily explained by something we had observed in some kind of Eastern building.

It is not necessary to repeat what we had a recent occasion to state (in explaining the mode in which the paralytic man was brought to the presence of Christ, p. 98), respecting the general arrangement of Eastern houses; this agrees with it in most respects, and would satisfactorily illustrate that remarkable transaction, although it differs in some respects from the kind of house we had there more especially in view, which

had a penthouse shade projecting inward from the roof of the house, and supported by pillars resting on a gallery into which the principal apartments opened. The access to the roof we also supposed to lie in a more outer part of the building than is here shown, by the stairs in the left hand corner of the engraving: but in fact there are usually, in very considerable houses, several means of access to the roof, from the different compartments of the dwelling, and very commonly one from the interior and one from the outer part of the building. But suppose that the house was even such as this, our Lord must have been in the front part of the principal room, open to the court. The pressure of the crowd would then have been in that part, and less by the sides of the court, along which the friends of the palsied man might have made their way with their burden, and so have taken him to the house-top, where it would be easy to let him down into the very midst of the group in which our Lord stood. We also see from this, how easy it was under all circumstances for the inhabitants of the house to repair to the roof. We understand how Rahab took the spies to "the roof of her house," and hid them under the flax she had laid out there: we see how Samuel could go to commune on important matters with Saul, "on the top of the house:" we perceive with what facility David could repair to the roof of his house, and walk there: we are taught how the Israelites were able to make, upon the tops of their houses, the booths in which they celebrated the joyous feast of tabernacles: and we become aware how natural it was for Peter, when at Joppa, to "go up upon the house-top to pray." The rail along the edge of the roof will bring to mind "the battlement," which the Israelites were in the Law commanded to make for their roofs, Deut. xxii. 8: and the small construction at the corner of the roof may remind us of the very true remark of King Solomon, that "it is better to dwell in a corner of the house-top than with a brawling woman in a wide house," Prov. xxi. 9. These are but a few of the suggestions illustrative of Scripture, which may render even a picture of this kind instructive and valuable, and which, to those who from childhood have known the Holy Scriptures, give a peculiar charm to the realities of Eastern travel.





And he said unto him, If thou wilt not take it out, thy eye will be hurt.

B O A Z A N D R U T H .

W H E A T L E Y .

“ Go not from hence in other fields to glean,
But with my maidens here in peace abide.” P E N N I E .

R U T H 1-4.

IN the time that the judges ruled in Israel, there was a man of Bethlehem named Elimelech, who, during a season of famine, sought refuge with his wife Naomi and his two sons in the country of Moab. He died there soon after, and his sons eventually espoused two Moabitish damsels, named Orpah and Ruth. It is probable that the family would have settled there; but in ten years the two young men had died, and the widowed and childless Naomi resolved to return to her own place. Her two daughters-in-law set out along with her; but on the way, Naomi urged them to return, and solace themselves among their own people, and leave her to her desolate lot. Orpah was persuaded, and went back; but Ruth resolutely clave to her, and returned with her to Bethlehem.

As Naomi touchingly remarked, she went out full, and had returned empty—empty of all those cherished relations that make life happy—and empty even of those means of subsistence which she had once a husband, and lately sons, to provide. Something was to be done. It was the time of harvest; and at the instance of Naomi, the young foreigner went forth to glean in the fields. The field to which Providence guided her feet belonged to a wealthy Bethlehemite, named Boaz, whose overseer courteously gave her the permission to glean, which she asked. In the course of the day, Boaz himself came to the field, and his attention being drawn to Ruth—probably by something foreign in her dress or appearance—he inquired who she was. Being told that she was the damsel who had come back with Naomi from Moab, he went near, and cheered her heart by a few kind words—telling her that she was free to glean in his grounds to the end of the harvest, and to partake of the food and drink provided for his people. Poor Ruth could not but indicate the surprise she felt at this kind notice from a stranger; but Boaz said: “It has fully been showed me all that thou hast done unto thy mother-in-law since the death of thine husband, and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work [deed], and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust.” She answered humbly: “Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thy handmaidens.”

So rich was the produce of the gleaning which Ruth carried home in the evening, as to excite the particular inquiry of Naomi, who no sooner heard of Boaz, than she declared that he was a near kinsman, and the very man who, under what is called the

levirate law, was bound to wed Ruth as the widow of her son who had died childless, and to take up the land which would have formed his heritage. Under this law, which was framed to prevent a name from being lost in Israel, the first-born son of such a marriage would be counted as the son of the deceased, and would take his heritage, while any other sons would belong to their proper father. Naomi explained to Ruth the nature of her claim upon Boaz, and directed her how to bring that claim before him. Thus taught, she went by night to the threshing-floor where Boaz slept by the heap of threshed corn, and laid herself down gently at his feet. In the night he awoke, and was much alarmed to find a woman lying there. He asked, "Who art thou?" and she replied; "I am Ruth thine handmaid; spread therefore thy skirt over thine handmaid; for thou art a near kinsman." This seems to have been the usual way in which such a claim was expressed. The reply of Boaz was full of that almost parental tenderness which became his apparently mature years; and he declared himself willing to do all that she required—"for all the city of my people doth know that thou art a virtuous woman." He told her, however, that there was a still nearer kinsman, whose claim was before his; but if this person refused, the obligation devolved on him, and he would discharge it.

Accordingly the next day, Boaz went to the gate of the city, and when this person passed by, he called to him, and, in the presence of witnesses, asked him to discharge his obligation to the deceased, by taking his land and marrying his widow. But he declined to do this, "lest he should mar his own inheritance." He, therefore, by the curious ceremony of transferring his shoe, made over his right to Boaz, who gladly took it up; and Ruth then became his wife, and in due time he had by her a son, whom Naomi received and cherished as her grandchild, by virtue of the double claim she had to him as the representative of her lost son, and as the child of her Ruth, whom her neighbours truly described to her as "thy daughter-in-law who loveth thee, who is better to thee than seven sons." This child was the grandfather of King David.

The history of Ruth, as related in the Sacred narrative, is so beautiful in its incidents, and in the simple manners it describes, that even disbelievers of divine revelation have been impressed and affected by it, and have reverently abstained from attempting to fix a slur upon some points of conduct which might not, under the notions of a more artificial state of society, be considered free from objection. Even Voltaire thus witnesses: "These times and these manners had, whether for good or evil, nothing in common with ours; their spirit was not our spirit, their sense was not our sense; and in this point of view the Pentateuch, and the books of Joshua and Judges, are a thousand times more instructive than Homer and Herodotus." Again, he says: "The history of Ruth is written with a simplicity the most *naïve* and touching. There is nothing in Homer or Herodotus which comes home to the heart like the reply of Ruth to her mother-in-law: 'Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me.'"





Painted by Raphael

Matthew XIV 25

Matthew XIV 25

Matthew XIV

"They brought unto him all that were diseased"

Matthew XIV

JESUS CHRISTIANITY IN YAKA

Printed by W. C. Leachman & Co.

CHRIST HEALING THE SICK.

JOUVENET.

“O goodness, far transcending the report
Of lavish tongues.” HARVEY.

MATTHEW XIV. 34—36. MARK VI. 53—56.

THE incident in our Lord's history which the engraving portrays, is related by the evangelists Matthew and Mark, and with rather more particularity by the latter than by the former. It is stated that Jesus, after walking on the sea, having been received into the vessel in which the disciples crossed the lake of Gennesareth, the boisterous winds abated, and the ship proceeded to its destination. That was “the land of Gennesareth,” which derived its name from the lake. Christ had been there before; and he had there healed the man possessed with devils, whose name was Legion from their number; and the people, alarmed by the loss of their herds of swine, which had perished in the sea, had implored him to depart from their coasts. He did so; but now he returns, and finds a very different reception. He no sooner leaves the ship, than some of the people upon the shore recognize him, and hasten to spread the news around. And now they come in crowds—not to repel him from their coasts, not to implore him to depart from them, but to clutch the blessing which they had before cast from them, and which they had, in the interval, learned to value. They “ran through that whole region round about, and began to carry in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment; and as many of them as touched him were made whole.” Whence this great change in the temper of the people? It will be remembered that on the previous visit, the demoniac whom Jesus healed had gratefully desired to go with him; but this our Lord would not allow, but said to him, “Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.” And it is added, that he did this; for, “he departed, and began to publish in Decapolis how great things Jesus had done for him.” We now see the reason of this. The cured demoniac was thus rendered a kind of apostle to the people of that country, and prepared them for this second visit, when Jesus was so much more favour-

ably received. They must also have heard something of the miracles of healing, which he had been almost constantly working in the opposite region, since they had seen him last. Their present anxiety to avail themselves of the advantages which his presence brought among them, was enhanced by the consideration that his stay among them would probably be but short, and that it was uncertain that they should ever see him there again, as in fact they did not. The sick in Galilee and in Judea, if they failed to engage his notice at any one time, might live in reasonable expectation that he would ere long pass that way again; but the Gadarenes knew, that living, as they did, in the outer country, away from the common tracks of travel, they might never again enjoy the opportunity which they failed at this time to secure.

The way in which the people acted, in bringing their sick from all parts, in their beds, to Jesus, and, as it would seem, of laying them in the places where he was expected to pass, strongly evinces their faith in his power to heal. How we should ourselves act under similar circumstances, it is hard to say. The probability is, that if we heard of the neighbourhood of one who had such power to cure, we should go to him and beseech him to come and heal our sick; but if we had reason to fear that he could not come, we should doubtless, if our faith in his power were sufficiently strong, take our sick to him in their beds, rather than lose so great a benefit. The inclemency and uncertainty of our climate, which make exposure to the open air a greater hazard to the sick, renders such a course less obvious to us than it was in ancient times, and in more genial climates; for we are told of some ancient nations, among which it was customary to lay sick persons in the market-place, or on the roads, in order to receive the benefit of the counsel and suggestions of those who had been ill, and had recovered from any disorder. See also Acts v. 15, 16, where we read, that at Jerusalem "they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by, might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them that were plagued with unclean spirits."





S M Y R N A.

“Enough of ancient times, now cas. me down
An hasty glance upon the modern town.” SALT.

To our former notices of the Scriptural relations of Smyrna, and its ancient state, we may now add some notice of its present condition. The view of Smyrna from the sea is very striking. It stands in the centre of an amphitheatre of hills, which shelter it on every side except the south, where they form a bay or gulf, which has been perhaps too flatteringly compared to the bay of Naples. The town spreads up the slope of Mount Pagus, and stretches along its foot; on the way are seen the houses of European merchants and consuls; and beyond, the Turkish quarter, with the usual picturesque admixture of minarets and cypresses. Above, a perfect wood of these trees marks the site of the Moslem cemetery—while thousands of marble slabs, paving the acclivity of the mountain, points out the south as the quarter which the Hebrews and the Armenians have chosen for their last home. The prospect down upon the city from the hills behind, is equally splendid. It is thus described by the Rev. A. A. Bonar:—“The town below is seen to the greatest advantage. The houses are mostly red-tiled; but the tall dark cypress grove, and the clusters of the same tree shooting upon different quarters, with the calm sea beyond, give the town a rich and noble appearance. There is a full view up to the very top of the gulf, with Bournabat and other villages on the opposite side. In the distance, the island of Lesbos is discernible, and the place where the Hermus enters the sea at the head of the gulf.” The position of the town is no less salubrious than it is beautiful. The mountains which surround it modify the excessive heat of the sun, as does also the sea, in whose clear mirror it is reflected. The affluence of the place in the most delicious fruits of the garden, the field, and the grove, it would be difficult to describe; nor does it require a description, for the figs and the grapes which it affords, are, in their dried state, known in the most distant markets of Europe and America. As there is a Scriptural interest connected with figs, and even with dried figs—and as this abundant export of Smyrna reaches almost every town and village of our own country—the following particulars on the subject may be acceptable. The season for packing the figs does not last more than three weeks, and much expedition is hence required in preparing them for the market. It is not uncommon during this period to witness the daily arrival of 1500 camels, each laden with 500 or 600 weight of figs, some of them from a distance of seventy or even a hundred miles from Smyrna. Many of the principal merchants have from

500 to 800 hands occupied, during this season, in preparing and packing them; and for this purpose, men, women, and children are indiscriminately employed. Their wages vary from twopence to sixpence a day; and they are besides allowed to eat as many figs as they please, but not to take any away. As soon as the fresh figs arrive, they are carefully assorted for the different markets, the best being selected for the English trade. They are then washed in salt water, rubbed between the hands, and after a final squeeze, which produces a concave and convex surface, they are handed over to the packer. This person arranges them in such a manner that the convex surface of one fig is received into the concave surface of another; and when the box or drum is filled, a few laurel-leaves are spread over them. A few years since, the quantity of figs and raisins annually exported from Smyrna, was computed at not less than 100,000 tons. Of the raisins, we shall only state that they are trodden by the feet into the barrels in which they are exported, which supplies a good reason for passing them through water before they are used.

Smyrna bears among the Turks the name of Ismir—which is a kind of softening of the ancient name. They also distinguish it by Gaiour Izmir, or infidel Smyrna, on account of the unusually great proportion of non-Moslem inhabitants, and the strength of the Christian influence in the place, which is without example in any other city of the Turkish dominions, owing doubtless to the unusually large number of European consuls and merchants settled there. The population is reckoned at 130,000; of whom 20,000 are Greeks, 8,000 Armenians, 9,000 Jews, and about 1,000 Franks—the rest Moslems.

Like other towns, Smyrna has been usually described as greatly inferior in its interior arrangements to its outward appearance: but it has of late greatly improved with the increasing prosperity of the place; the old houses of painted wood are now giving way in all directions to mansions of stone, and it may be expected that, ere many years elapse, Smyrna may become no unworthy representative of that fair city, which the ancients delighted to call “the ornament of Asia.”





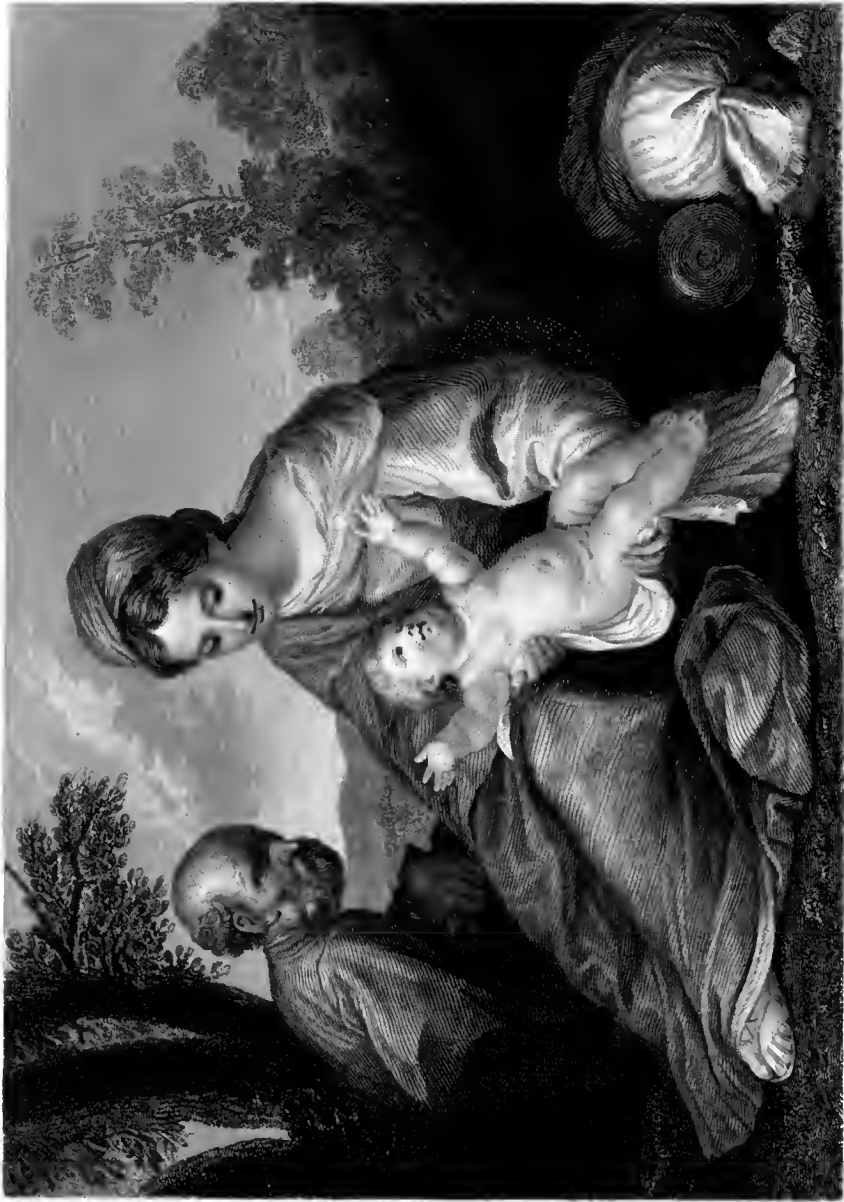
E A S T E R N C E M E T E R I E S.

THE present engraving, which represents the common cemetery of Antioch, may be taken as a fair average specimen of the cemeteries which meet the view of a traveller in approaching or leaving the towns of western Asia. He has often to ride through them; for they are quite unenclosed, are often traversed by the common roads, and are usually of much greater extent than our own habits of sepulture would lead us to suppose the extent of the town could require. This is from the aversion of the Orientals to re-open a grave, or, in other words, to bury another in the same place which one has already occupied; and as thus every new death exacts the appropriation of a new piece of ground, the extent of the ground demanded for sepulture is very great. It often seemed to us, when obtaining a point of view near some old town, which enabled us to see the monumental stones, interspersed with constructed tombs, such as the engraving shows—extending away to the distance on either hand, over a vast extent of ground—that the city of the dead was more spacious, as it was certainly more populous, than the city of the living. They are not all, however, single graves; for families which can afford the expense, have very usually a bricked vault under ground, the access to which is by the side, and which is usually adapted to contain about four corpses. They would doubtless be larger—as were often the ancient sepulchres of the Hebrews—but for the scruple, unknown to them, which the Moslems entertain against depositing the corpses of males and females in the same tomb. They thus deprive themselves of the interesting association which was present to the mind of the aged Jacob, when, in enjoining his son to deposit his remains in the family sepulchre at Machpelah, he called to mind that there were the remains not only of his male progenitors, but of his grandmother, his loving mother, and his devoted wife. “There they buried Abraham and Sarah; there they buried Isaac and Rebekah; and there I buried Leah.” The oblong monuments, of bricks or stone, such as appear in the engraving, usually, as with us, denote the presence of such vaulted tombs below; and these have usually a stela, or upright stone, at the head or foot. These upright stones distinguish them from our monuments of the same kind, and form the same thing in effect, as if we were to set the head and foot-stones, which we, as well as they, use for graves, *upon* the square monuments, which we equally use to denote the presence of a tomb. The upright stones, which are of the same kind as form the head and foot-stones of graves, are mostly plain, but are sometimes ornamented. That at the head is often inscribed with a text from the Koran, and with the name of the deceased, and the date of his death. A turban, cap, or other head-dress, is also sometimes carved at the top of the head-stone; and as the head-dresses of the East are distinctive, this serves to show the rank or class of the persons buried in the tomb. Over the grave of

an eminent sheikh, or other person of note, a small square building, crowned with a cupola, is usually erected, such as that which is seen conspicuously in the engraving ; and it is not unusual for the grandees of the present metropolitan cities, to have the oblong monument of marble, canopied by cupolas, supported by four pillars of marble, and having inscriptions, in gilt letters, upon a ground of azure upon the head-stone.

The immense number of upright stones, crowned with the similitude of a head, gives a most striking appearance to a Turkish cemetery, as in the distance or dimness of the morning or evening twilight, they offer no faint resemblance to so many human figures. But apart from this—which does not exist at this day to the same extent in Palestine as in many other parts of the Turkish dominion—it is highly probable, that in every essential matter these cemeteries were similar to those which existed among the Israelites. We are accustomed, indeed, to think that their sepulchres were exclusively tombs hewn in the rock, because those which are historically mentioned happen to have been such. But these were the distinguished sepulchres of persons of wealth and consideration, who could afford to form or to appropriate such sepulchres ; and there are not wanting intimations that the bulk of interments took place in such sepulchres and cemeteries as are still found in those countries. It has been observed, that the customs of the East have changed but little in the lapse of time ; and if this be true with respect to the customs which regard the living, it is truer still in respect to those which regard the dead ; for these are, in every nation, the last which undergo any change. Indeed, it is expressly stated by the Jewish writers, that there were public cemeteries outside of every town, for the interment of those who had not private sepulchres of their own ; and this is confirmed by Scripture, which mentions that the Jews purchased, with the money which had been given as their price of Judas's treason, a field to bury strangers in. Private sepulchres might be anywhere—in fields, in cliffs, in rocky ground, in gardens—like that of Joseph of Arimathea, which was in his own garden ; or of Samuel, who was buried in the garden of his own house at Ramah ; and of Joab, who was buried in the garden of his own house in the wilderness. These were probably not always excavated sepulchres, but constructed tombs, covered, perhaps, with such erections as that which makes the principal figure in our engraving. It is indeed not unusual to find tombs of this sort in old gardens, and in remote and solitary places, far away from any cemeteries. That the ancient tombs of the Israelites bore inscriptions, is shown by the remarkable anecdote in 2 Kings xxiii. 16—18, where Josiah is induced, by the inscription on a tomb above three hundred years old, to abstain from disturbing the bones which rested in it. The Hebrews, however, had some peculiar notions with respect to the dead, which led them to keep them more apart than is now usual in the East. Thus no public road was permitted through them, out of respect for the dead ; and to prevent accidental defilement from contact with the graves, which was held to be a pollution. No stream also passed through them, for fear of injuring the graves ; no cattle were allowed to graze in them ; and every one who entered them was obliged to lay aside his phylacteries.





Engraved by F. Brown

Matthew II 13

Matthew II 14

Painted by Gaud

"Out of Egypt have I called my Son"

Matthew II 15

THE REPOSE IN EGYPT.

GUIDO RENI.

“ For this is He, the mystic Child !
 Yea, this the Virgin's promised Son !
 Behold the mother undefiled !
 Behold her babe,—the Holy One !” DALE.

MATTHEW II, 13-15.

THE very charming picture from which our engraving is taken, is usually called the *Repose in Egypt*, being supposed to represent the Holy Family during their retreat in that country from the search of Herod. We very much doubt its claim to this designation. Whenever a scene is laid in Egypt, that country scarcely ever fails to be denoted by some indication of the pyramids ; and any repose *during* the journey to Egypt, seldom wants the presence of the ass, by the aid of which the journey is supposed to have been, and very probably was, performed. The ass, however, less invariably indicates the journey to Egypt, than the pyramids express a residence in that country ; and although, therefore, we are by no means certain that this is any more than a Holy Family exhibited amid rural scenery, without any specific reference to the Egyptian journey, we are not disposed to regard it as improbable that the artist may have intended to represent one of those halts during the journey to Egypt, concerning which the traditionists have preserved accounts, some of which would be interesting, if we knew them to be true. Nor was this the only journey of the Holy Family, of which tradition records incidents, which the painters have delighted to embody, in the highest efforts of their noble art. Thus, there is a place beside the road from Jerusalem to Bethlehem, and about midway on that road, where formerly grew a magnificent terebinth tree, which Rauwolf, who saw it standing, declares to have been the noblest and loftiest tree of the kind he had ever seen. Such a tree in such a place was too marked an object to fail to have some signal tradition connected with it. It was, therefore, highly revered by the pilgrims of that and many previous ages, in the fond persuasion that beneath the branches of this very tree the Virgin-mother rested with her Divine child, on her journey between Jerusalem and Bethlehem. It was, says the French priest, Antoine Morison, “ revered as sacred, on account of the services it had often rendered to the queen of angels, when, in going to Jerusalem, or returning

to Bethlehem, she sought shade and refreshment under its branches." The same tradition holds, that this tree, like that at Matarieh in Egypt, bent down its branches, as if in adoration of its Creator in the person of the infant Jesus, whom the divine mother bore in her arms. This tree was wilfully burnt down by the Arabs a few years after Rauwolff saw it, and Morison says, that the prime mover in this profanation died the following night, which was regarded as a judgment from Heaven against him. Many attempts, it is said, were made by the Christians to plant another terebinth on the spot, but without success, as none of the young trees that were planted could be brought by any care to take root; but, an olive tree grew up spontaneously, and they were induced to accept it as a substitute. When Morison travelled, this had become a very fine tree of its kind, protected by a circular wall of uncemented stones.

Nor was this the only memorial of the holy travellers, which the pilgrims of a former day were wont to find upon this route. Somewhat further towards Bethlehem, is a cultivable ground, in which it was formerly customary to find small round stones, bearing considerable resemblance to chick-peas. The fertile imagination of the devotees seized hold of this resemblance, to found thereon a tradition—which even Morison permits us the liberty of receiving or rejecting—that a whole crop of this useful legume was turned to stone, because the churlish proprietor refused a handful of them to the Blessed Virgin, in one of those journeys, and jeeringly told her that they were not peas, but stones.

The appearance of senility which the painters of Holy Families usually ascribe to Joseph—as we have had a former occasion to notice—is somewhat strongly expressed in the present picture, and, as it strikes us, with less of dignity than is customarily assigned to his person. The head has, however, much expression, and offers a fine contrast to the inexpressible maternal loveliness of the most favoured among women, and to the infantine graces of the Divine child.





Harper's

THE TEMPLE OF ISIS AT PHILOE, EGYPT.

Temple of Isis at Philae.

BAALBEC—EXTERIOR OF THE TEMPLE.

“Behold what wreake, what ruine, and what wast.” SPENSER.

WE have now the pleasure of producing an exterior view of the temple at Baalbec. The interior of which has been already represented in this work (ii. 35). We rather revert to that engraving, as the inscription to it, as well as of the present plate, incorrectly designates it as the *great* temple. The plate and letter-press at iii. 41, supplies materials for the correction of this oversight, by showing that the great temple of the Sun is that whose ruins consist principally of the six noble Corinthian columns which are shown in that engraving, while the more entire building, there seen opposite to it, and the exterior of which is represented more in detail in the present engraving, is what is called the smaller temple. We indicate this correction, not only that the oversight in the inscriptions may not mislead the reader, but to obviate a serious misconception which a recent piece of public intelligence might otherwise create.

With respect to this temple, we purposely abstain from a description of the details, of which the engravings of this work furnish a far more complete and satisfactory idea than could be conveyed by any amount of letter-press description which our limits would enable us to supply. The elaborate descriptions in the great work of Wood and Dawkins, must be accessible to most of our readers, reproduced, as they have been, in almost every work of reference and description. There is also a very excellent and clear description in Addison's "Damascus and Palmyra." Those which are found in most other books of travel, are comparatively meagre. It will be seen from the engravings, that it is altogether a most magnificent building; the capitals, architrave, frieze, and cornice of the pillars of the peristyle, which are of the Corinthian order, are most exquisite in their forms and proportions. Of these pillars there are eight in front, and fifteen in flank, their height being about forty-eight feet. The entrance to the platform on which this temple stands, as to that of the great temple, was by a staircase now removed. At the top of it, access is now afforded through a modern Turkish wall, to the vestibule, where there is a most magnificent doorway, with the

finest and richest ornamental carving, about twenty feet in width, and double that height ; but it is injured by the subsidence of several feet of the mass in its upper portion.* On each side of the cell of the temple, there is a row of pilasters, with niches between them, apparently for statues. The sanctum, where the idol was enshrined, is at the west end.

We have given these details in the present tense ; but if the following paragraph may be relied on, it is no longer in that tense applicable. The paragraph appeared in a recent number of the "Literary Gazette," and states on the authority of a private letter from a traveller, the "unwelcome intelligence, that the magnificent temple of the Sun at Baalbec has been destroyed by order of the viceroy, for the sake of its fine stones, which are to be employed in erecting the barracks for the cavalry, and a forage magazine. Solyman Pasha so far saved the splendid gateway, as to cause the stones to be replaced in their original form, in the construction of the entrance of the barracks. We lament to record such vandalism in the land of the Pharaohs." This last sentence, and the name of "the viccrov," must be regarded as additions to the original communication, by one who had forgotten that "the viceroy" of "the land of the Pharaohs," has nothing now to do with Baalbec. In the next number of the publication referred to, appeared a letter from a person who seems to have been in those parts in the spring of the year 1847. He says: "From Damascus I crossed to Beyrout *via* Baalbec, and had little idea, as I gazed upon the magnificent temple of the Sun, that such disgraceful spoliation as that mentioned in your last number, would so soon lay its glory in the dust. I cannot believe that such an act was perpetrated with the Sultan's knowledge or consent."

We are not aware that this report has yet received the confirmation it seems to require. The terms used would at first convey the impression that the ruins of the great temple of the Sun are intended ; but the mention of the "magnificent gateway," clearly shows that the statement is intended to refer to the building represented in the present engraving ; for the gateway can be no other than that which has been before mentioned, and a representation of which is afforded in that view of the interior which the present work contains.

* This door-way is seen in exact detail, in the engraving at p. 35.





Escher. VIII. 21

Zwinger, VII. 13

He will not sleep, He will not rest, and will follow by foot

FDIT D. A. S. EL. G. IN. SAV. 17

THE DECREE OF AHASUERUS.

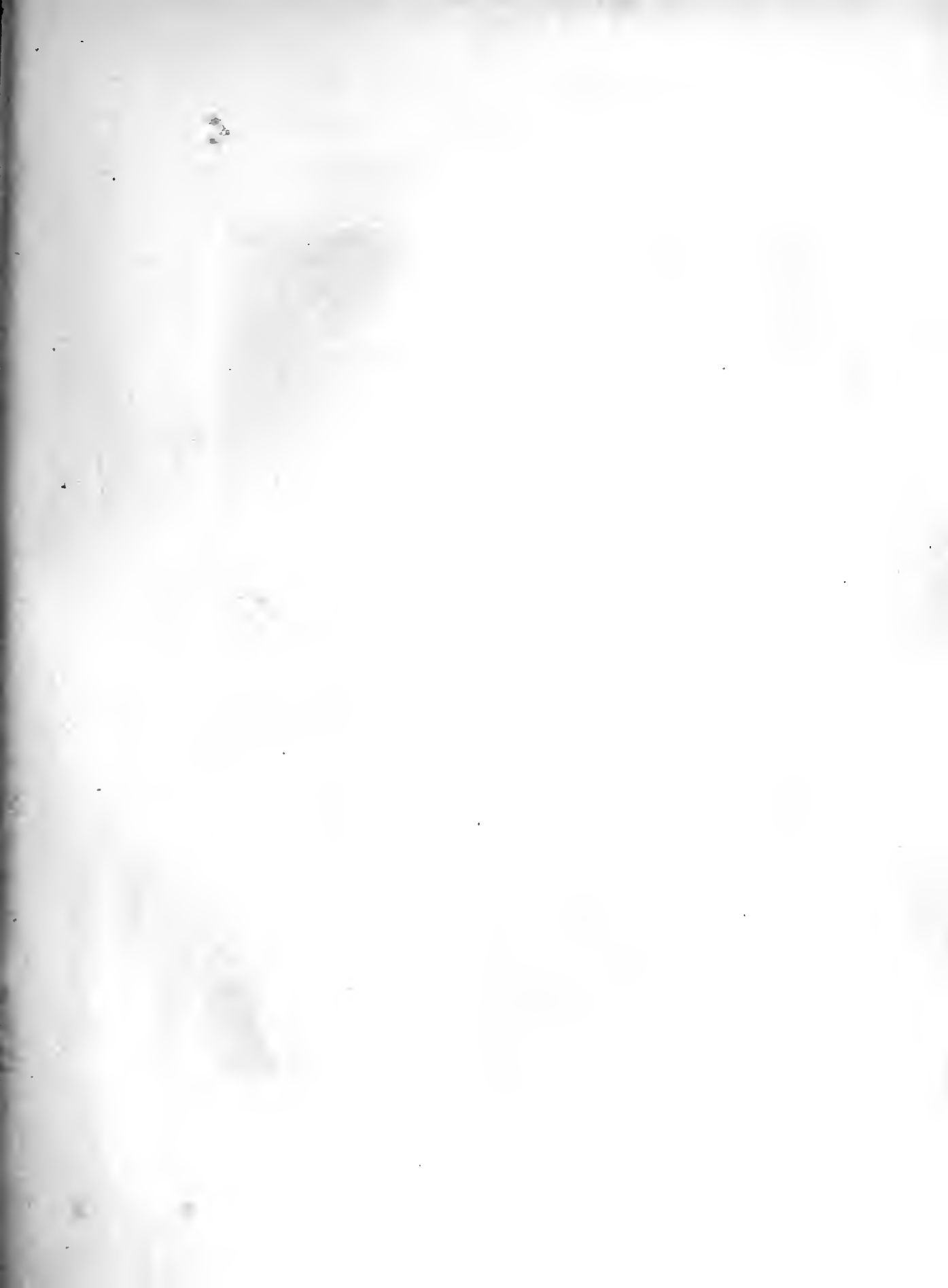
MELVILLE.

“ His state
Is kingly ; thousands at his bidding speed,
And post o'er land and ocean without rest.” MILTON.

ESTHER VIII. 9-11.

THE mortal enemy of the Jews had been overthrown, and the great wealth which he had got together was placed at the disposal of Esther ; but all was not yet right or prosperous—the fatal decree for the extermination of the Jews, which Haman had so wilily extracted from the king, existed still. Its force was unimpaired by his death ; the appointed day of slaughter was still before the descendants of Abraham ; “ and the law of the Medes and Persians, that altereth not,” had here such operation as to preclude the king from recalling the decree he had issued. A man having a vital interest in the matter, was needed to grapple with this difficulty, and such a man the king found in Mordecai. The circumstances which had transpired, might not obviously have suggested him as the proper successor to Haman, while the king himself remained ignorant of his relation to Esther, and of the important part he had really taken in the recent transactions. But this was now disclosed to him. Esther no longer kept secret her Hebrew origin, or the obligations under which her orphan youth had lain to the paternal cares of Mordecai. The king then saw that he found the right person to remedy all the wrong that had accrued. He therefore transferred to him the ring which Haman had worn, and by that act gave him all the authority and privileges which that powerful minister had possessed. It was expressly intimated by the king, that Mordecai was to employ these powers to the utmost, to counteract and neutralize the decree which no direct enactment could expressly abolish. Mordecai was therefore left with the full powers of the state, to act in this emergency as he might see best. The contrivance that seemed alone equal to the occasion, was to send a new decree to all the provinces, in the king's name, permitting the Jews to assemble together, and stand upon their defence on the day appointed for their destruction. It seems to have been reasonably calculated that so unequivocal an intimation of the royal pleasure would, together with the attitude which the Jews were authorized to assume, prevent

more than a show of obedience being rendered to the first decree. The matter was urgent ; for there was barely time for the new decree to reach the remote provinces before the day appointed for the execution of the first could arrive. All the royal scribes were therefore employed in making out copies of the new decree, in all the many languages spoken in the different provinces embraced within the vast boundaries of the Persian empire ; and these were in great haste despatched to their destination by couriers mounted upon horses, mules, camels, and young dromedaries, according to their condition and circumstances—plain, desert, or mountainous—of the regions they were to traverse. The system of posts or couriers which the sacred history thus introduces to our notice, had, as we learn from the Greek historians, been recently organized in Persia, for the transmission of intelligence and despatches from one to another of the stations which were established on all the great roads throughout the empire, at distances regulated with reference to the average speed and capacities for travel of the kinds of animals—horses, mules, or camels—employed upon them ; by which means a facility and regularity of communication was maintained from the centre to all the parts of this great dominion, which was the admiration of the ancient world, and which does not, until a comparatively recent date, appear to have been equalled in Europe, although a similar system has long been established in the Chinese empire, where it attracted the admiring attention of early European travellers. The utmost resources of this system of posts were now called into action under the orders of Mordecai, who appears to have allowed himself no rest while a single courier remained unspent ; and the effect was such, that there seems to have been no province which the decree did not reach before the day of blood arrived—filling the hearts of all the Jews with gladness, and inspiring with dismay the many enemies who had hoped to see their ruin, and to profit by it. The result appears to have been such as was calculated. When the great day came, they gathered together, and stood upon their defence : many of them were slain, and they slew many ; but no general and vigorous action against them took place : and they were entitled to regard the day as one of great deliverance, in which the nation was preserved—most wonderfully preserved from the utter ruin with which it had been threatened, and which they have therefore in all subsequent ages commemorated by a yearly festival.





Engraved by W. R. B. Palmer.

Mathews. CIV. P.

Printed by Messrs.

His head was brought in a chaper, and given to the crowd

M. 1851

LA DECOLLATION DE ST JEAN BA. 1851

Printed by Messrs. Lenoir & Co.

DEATH OF JOHN THE BAPTIST.

RUBENS.

“ The first of saints, the Bridegroom’s friend,
 Doth thus his course of sufferings end ;
 The Baptist by oppression dies ;
 A headless trunk the prophet lies,
 Till carried from his dungeon’s gloom,
 In silence to his darker tomb.” CHARLES WESLEY.

MATTHEW XIV. 6–12.

WHEN the tetrarch of Galilee cast John the Baptist into prison, he had not, probably, himself, any further object in view than to put a stop to those free animadversions of the prophet on public affairs, and on the conduct of the prince, which his great influence with the people might seem to render dangerous. There is no reason to suppose that he had any design against his life. The proximate cause of his incarceration was the rebuke he administered to Herod for having taken to himself the wife of his brother Philip. For this there was one whose resentment went deeper, or was less restrained, than that of the tetrarch himself. This was the woman Herodias, whose fatal beauty and criminal enticements had led to this unnatural crime. It was probably some indication that the denunciations of the fearless prophet had made a deeper impression on the mind of her partner in guilt than he chose to acknowledge, which made her resentment so implacable. She vowed his death; and the activity of her feminine ingenuity soon devised the means of effecting this object, in spite of Herod’s reluctance.

The tetrarch’s birthday came round; and it was the custom of those days, as of the present, to celebrate the birthdays of sovereigns with great festivity and rejoicing. There was much feasting at court. Herod gave a great supper to “ his lords, high captains, and chief estates.” In the midst of the entertainment came in a fair young girl, to whom Herod was much attached. This was Salome, the daughter of Herodias by her former husband. She began one of those solitary dances for which the East is still famous, and executed it with such marvellous grace and perfection, that the tetrarch, in the fervour of his admiration, and being, it may be supposed, somewhat warm with wine, swore, in that high audience, to bestow upon her whatever boon she might ask—even to the half of his kingdom. Some acquaintance with the habits of

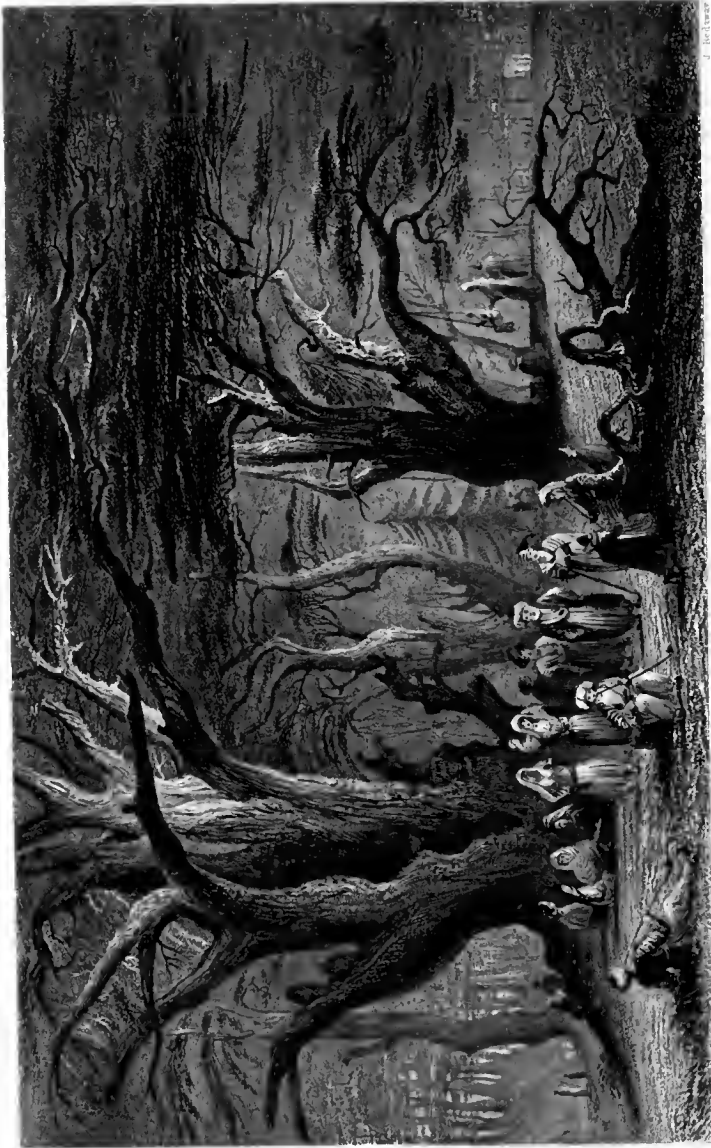
the tetrarch had taught Herodias that this would be the probable result, as it was the motive, of the unusual and unexpected display which she had caused her daughter to make of her accomplishments. She had accordingly instructed Salome to demand that the head of John the Baptist should forthwith be given to her in a charger. That the demand was thus not the vengeful suggestion of the occasion, but the calculated result of a deliberate plot against the man of God, gives a shade of deeper horror and enormity to the transaction. Herodias might have obtained for herself and for her daughter, much wealth—many precious and costly things; but she despised them all in comparison with her thirst for the blood of the man whose animadversions had tended to make her conduct and character hateful to the people. The tetrarch himself was shocked. He could not have anticipated a request of this nature from a young girl; and, in fact, he had not been fairly dealt with in this matter—as he had vowed to meet the calculable wishes of an inexperienced maiden, and not the more politic or passionate demands of a matured woman. But his word had passed from him in the presence of the nobles of the land, and, notwithstanding his concern, he thought that he could not draw back from it.

He therefore gave the word, and a man went to the prison where the Baptist lay, and smote his head from him, and brought it on a charger to the daughter of Herodias, who carried it to her mother. Nothing can more strikingly suggest the demoralization which existed in the highest places of the land, than the whole of this transaction—so revolting in all its circumstances. The family of the Herods had been nursed in blood; the most shocking forms of lust and murder had been familiar to them all from infancy—and we now see some of the fruits: a woman of the highest birth and station leaves her husband, under the promptings of her ambitious temper, to become the wife of his brother. She takes her daughter with her, and makes that daughter the instrument of her vengeance upon the man whom all the nation honoured, but by whom her conduct had been rebuked; and it is not enough that she must have his life, but his bloodstained head must be brought to her in a dish—and that too by her own daughter, whom she assumed to be capable of receiving this frightful gift without sinking to the earth.

What was the object of Herodias in having the head of the Baptist thus brought to her, can only be guessed. It was probably, first, to assure herself that the doom had been really executed, and at the same time to glut her resentment by feasting her eyes on the proof that the man she hated was dead.

The picture from which our engraving is taken, is the property of the Earl of Carlisle, and is now at Castle Howard. The female figures are not, as some would suppose, Herodias and her daughter, but the daughter and a female attendant. Waagen says it is the original of many copies that he had seen. He calls it, "a very powerful work of the later period of this master, (Rubens,) carefully executed, and brilliant in the colouring." It is one of the pictures which formed the collection of Sir Joshua Reynolds.





ANCIENT CEDARS IN THE MOUNTAINS OF LEBANON.
Anciens Cedres de la Montagne du Liban

J. Beckwith

1847

THE CEDARS OF LEBANON.

“ Hail, old patrician trees, so great and good!
Hail, ye plebeian underwood!” COWLEY.

THAT the existing cedar-grove of Mount Lebanon afforded, as is locally believed, the trees which Hiram furnished to Solomon for the works of his temple and his palace, is not at all likely. The timber which Solomon required was, beyond all question, drawn from parts of the mountain more accessible from the coast, from which all the cedar-trees have now disappeared: and these, high up near the topmost summits of Lebanon, doubtless owe their preservation, and the venerable age which some of them exhibit, to the very fact, that if they were cut down, it would be impossible to transport them to the sea. The circumstances which operate now in preserving the trees of this upper region from the axe, and in permitting them to attain, by the long growth of ages, the fulness of their size; and then to stand unmolested during another long series of years, while passing through the slow stages of natural decay—must equally have operated in ancient times. Although, therefore, we cannot indulge the notion that we here behold the venerable survivors—then too young to be cut down—of the very grove which yielded to Solomon its timber, we may confidently assume, that the largest cedars of Lebanon were always found in this part of the mountain, and that trees as old and venerable as those which we now find, grew there in the time when the prophets broke forth into admiration of the cedars of Lebanon, and expatiated upon their height, their bulk, their comely proportions, their density of foliage, and their amplitude of shade.

The grove consists of some hundreds of trees and shrubs of various sizes. The largest and most venerable of them, and those to which the attention of travellers is chiefly directed, are those shown in our engraving. That to the left is the largest of all, and the one upon which travellers like best to inscribe their names, though all of them are more or less charged with such inscriptions, some of which date so far back as 1640. This appears to be the tree that Maundrell measured, and found to be twelve yards six inches in girth, and thirty-seven yards in the spread of its boughs; at about five or six yards from the ground, it was divided into five limbs, each of them equal to a large tree. One was measured by Dr. Pococke in 1738, which had the

roundest body, but was not the largest, and was found to be twenty-four feet in circumference; another, with a sort of triple body and triangular figure, measured twelve feet on each side. In 1818, Dr. Richardson measured one, which he afterwards discovered to be, not, as he had supposed, the largest, and found it to be thirty-two feet in circumference. In 1824, Mr. Madox here rested under the branches of a cedar twenty-seven feet in girth, a little way above the ground; and afterwards measuring the one that seemed the largest, found it to be thirty-nine or forty feet in circumference. It had three very large stems, and seven large branches, with many smaller ones—and was no doubt the same that appears most conspicuously in our engraving. The largest trees are correctly described by Burckhardt, as distinguishable by having the small branches at the top only; and by four, five, and even seven trunks springing from one base. The foliage and branches of the others are larger, but there are none whose leaves touch the ground, as in the fine specimens in Kew Gardens. The trunks seem quite dead, and exhibit externally a grayish tint. The wood, when closely examined, is hardly distinguishable in appearance from white deal, nor does it seem to be harder; but it has a much finer scent than any kind of deal.

It is usual to say how rapidly the number of these larger trees has declined, since they first began to be counted by travellers. We are reminded that the number which Belon found, in 1550, was twenty-eight—that we afterwards hear of sixteen—then of twelve—now of seven. But we suspect that the difference is more apparent than real—arising from travellers not being agreed as to what they should consider the largest trees—some counting more, and some less, and generally the number counted as largest, being progressively fewer in proportion as the notions of travellers became more definite, and their means of comparison increased. Le Bruyn, who travelled *after* Maundrell's computation of sixteen, reckoned thirty-six, and admits, that it was as difficult to count them by the eye, as to count the stones at Stonehenge. There is no apparent cause of decrease; and in a place where the axe of the hewer never comes, there should naturally be a succession of large trees, as without doubt has been really the case. The trees that were of the second growth, three centuries ago, must by this time have so increased, as to be among those which Belon would now reckon as the largest, could he count them over again. The cedar, like other timber-trees of light texture, is by no means a slow-growing tree. Those very large and imposing specimens which now grow in Kew Gardens, are known to be less than two centuries old; and the cedar planted about 1670, in the garden of the Old Manor House at Enfield, measured fourteen feet six inches in its lower girth in 1797, and sixteen feet one inch in 1821, when the extent of its branches was no less than eighty-seven feet.





View of the city of [illegible] from the [illegible] mountain.

A N T I O C H.

“ She that o'erlook'd
 Cities and tribes of men, and warrior bands,
 Vassals and tributaries, countless stores
 Of wealth, the springs of glory and dominion
 Flowing beneath her feet,—and call'd them hers—
 Here was her throne!” HUSENBETH.

THE present work has afforded occasion for the statement of various particulars respecting this great city, so interesting to the Christian from its connection with the early history of his faith. These details will have awakened some interest respecting its present state, which we shall now endeavour to satisfy.

Of the towns in Syria, Antioch, once the greatest and most populous of all, is now far inferior to Aleppo, Damaseus, and Hamah, in size, and still more so in population. It is, however, larger than the towns on the coast; but it is not so well built as they generally are, and has no large public buildings of any note. The houses are mostly built of stone; many of them are three stories high, but more generally of two, and the upper part is then constructed of wood. They are not flat-roofed, but have all sloping roofs covered with red tiles, and are of the very slightest construction. There must be a reason for this; and Pococke indicates it by stating, that as they are on a bad foundation, it is an object to make the houses as light as possible, that they may not sink from the weight above; “or, if they chance to be thrown down by earthquakes, that the people in them may not be crushed by the weight of the roof.” The streets are, as is usual in Syria, narrow, having a high-raised and paved causeway on each side for foot-passengers, with a deep passage between for horses, seldom wide enough to admit of two passing each other. The bazaars are not generally covered, but open, and of great extent in proportion to the size of the town, Antioch being a mart of supply for an extensive tract of country around; and the bazaars are hence well furnished with all the articles of domestic and foreign manufacture, for which there is every demand. Nevertheless, they make a very poor appearance to one who has freshly come from the richly-stored covered market-streets of Damascus.

The precautions against earthquakes, already mentioned, are far from being unnecessary. Few places have suffered more than Antioch from these awful visitations. History informs us that it was almost demolished by them in the years 340, 394, 396, 456, 526, 528, and 563, by the last of which 60,000 persons were destroyed. The most

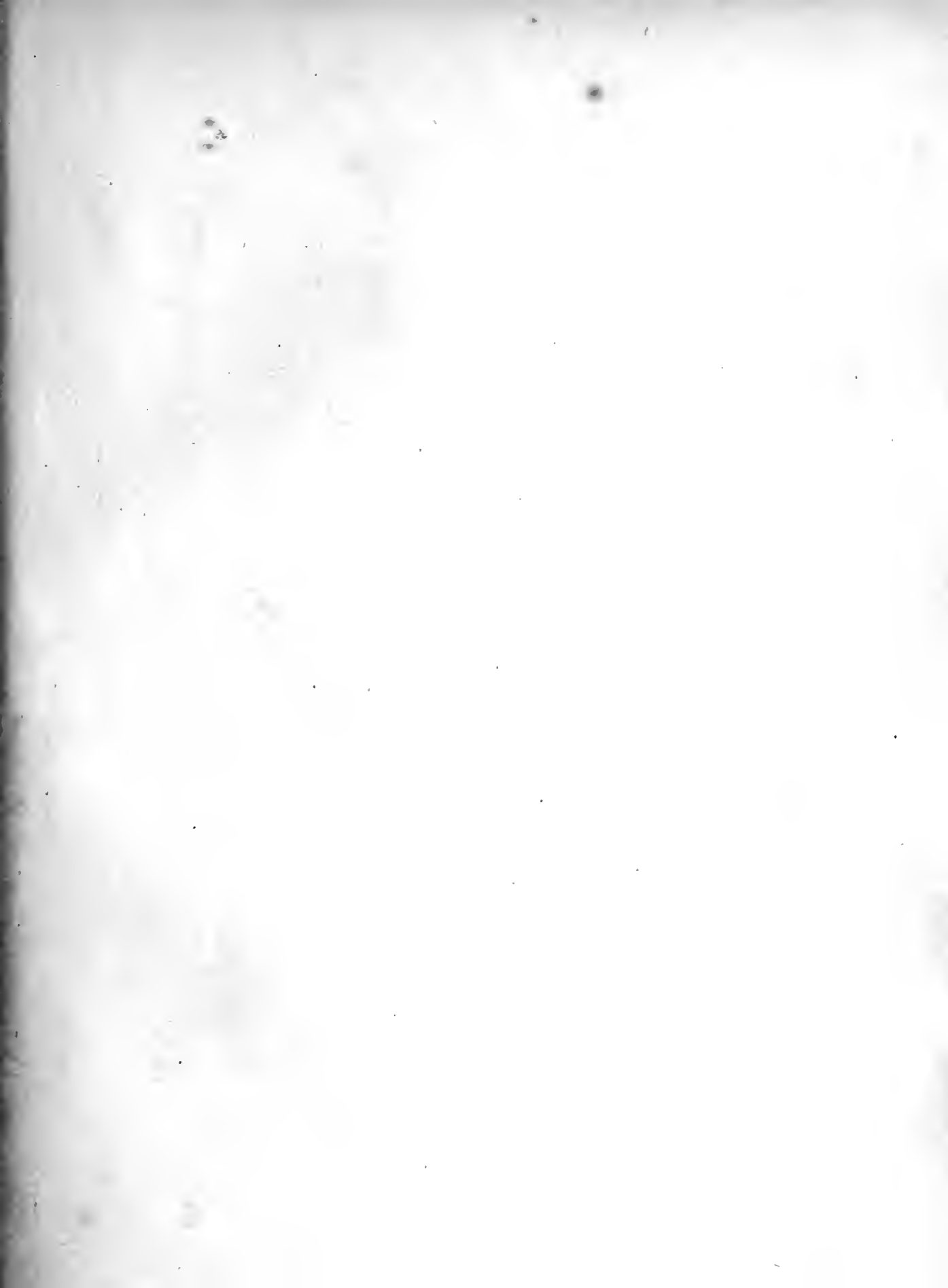
recent earthquake—that of 1822—destroyed about one fourth of the inhabitants, (between 4,000 and 5,000 out of 20,000, and reduced the city almost to ruins. From this stroke it recovered but slowly; and travellers who visited the place two years after, describe a considerable part of the inhabitants as living in wooden huts with thatched roofs, on the Orontes. The re-constructed town is not only smaller and less populous, and much encumbered with the ruins of that fatal year, but the new structures are generally of still lighter construction, and humbler appearance, than those which previously existed.

The population of the place before the earthquake is probably over-reckoned in the above-cited estimate of twenty thousand. The lowest account then given, however, greatly exceeds the highest that can now be produced, as the present number of the inhabitants does not appear to be above seven thousand. The place seemed likely to obtain much improvement, both in its buildings and its population, under the government of Ibrahim Pasha; but with the expulsion of the Egyptians from Syria, the impulse which had been given to its prosperity has ceased.

But what is the state of the Christian church in this—its earliest Gentile home? There is nothing pleasant to tell. The population is essentially Mohammedan, and speaking the Turkish language. The Christians did not, even before the earthquake, count more than two hundred and fifty families, mostly engaged in commerce. They had never been able to obtain leave to build for themselves a church in the town. They were not wanting in wealth, by the help of which successive firmans had been obtained from the sultan, giving them authority to erect a place of worship; but the fanaticism of the Turks, or some unforeseen fatality, which in their opinion attached to the town itself, always intervened, to prevent the design from being completed. They therefore repair for worship on the sabbath-day to a cave on the east side of the town; and this is the external aspect which Christianity now presents in the once great city which was a nursing-mother of the infant church!

The signs of the false prophet are more manifest on the first view of the place, yet not with any very stately or rich effect; for although there are ten or twelve minarets, they are mostly low, as if also afraid of earthquakes; and are attached to as many mosques of humble appearance and pretensions.

There are several fountains in Antioch, all of them of a very ordinary character. There is one, however, which arrests attention, from the great number of nails driven in between the stones. These prove to be votive offerings, or tokens of grateful remembrance, from those who think they have been cured of their diseases by drinking its waters, to which many medicinal virtues are ascribed. There is also a cave in the town, which is “celebrated for bestowing fecundity on barren women, as well as for opening the springs of life to the infant, in the breasts of mothers before destitute of milk.” But these advantages are only obtainable by the performance of certain rites to which none but women are admitted. Both these local practices bear manifest traces of having been transmitted from the ancient pagan times of Antioch.





... and the Lord has heard, and given up the ghost

John XIX 34

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T H E C R U C I F I X I O N.

POUSSIN.

“ For us, for us, thou didst endure the pain,
 And thy meek spirit bowed itself to shame,
 To wash our souls from sin’s infecting stain,
 To’ avert the Father’s wrathful vengeance-flame ;
 Thou, that couldst nothing win,
 By saving souls from sin,
 Nor ought of glory add to thy all-glorious name.” MILMAN.

J O H N X I X.

CRUCIFIXION was a kind of punishment unknown to the Jewish law. But among the Romans it was the common ignominious capital punishment ; and when they deprived the Jews of the right of inflicting the penalty of death, and took the matter wholly into their own hands, they naturally continued that mode of execution with which they were most familiar. Thus, crucifixion became common in Judea, and its frightful frequency there is attested by the accounts of Josephus. The Jews themselves would have punished by the more humane infliction of stoning, most of the offenders whom the Romans adjudged to the cross. It was thus that our Lord suffered, as he had himself foretold, by a death foreign to the Jews, and materially adverse to their habits

The place of execution was usually some public spot outside the town ; and we know from Heb. xiii. 12, that our Lord “suffered without the gate.” Arrived at that place, a kind of stupefying drink was given to the condemned, to deaden the sense of pain. This would seem humane ; but it would have been more humane not to have inflicted the pain, than to inflict it, and allay it by an antidote. This draught our Saviour refused, bent on tasting to the uttermost the bitterness of death. The doomed man was then stripped of his clothing, and raised upon the cross, to which he was fastened by nails driven through the palms of his hands. Nailing the feet was less usual, but occurred in the case of our Saviour. Sometimes the feet were placed one over the other, and one long nail was driven through both. Some suppose that our Lord’s feet were thus fastened ; but it is the more general belief that they were nailed separately to the cross. The crosses were not usually so high as the painters represent them—Poussin among others—and the feet of the sufferer were seldom more than three or four feet from the ground. Sometimes the feet were bound to the cross by cords, but never the hands, unless perhaps in Egypt. It is highly probable that our

Lord, and the two thieves who were crucified with him, were treated in precisely the same manner; and those painters err, therefore, who (as is generally the case) represent them as being tied on, hand and foot, with cords, while the Saviour alone is nailed.

The physical pain of this kind of death was very severe and greatly protracted. The death, physically considered, was produced by the sympathetic fever which the wounds excited, aggravated by exposure to the weather, by the painfully constrained position of the body, and by the intense thirst which supervenes. The period of death would vary with the age and health of the party; but it is calculated by physicians, confirmed by the intimations of ancient writers, that death in a healthy person was seldom manifested in less than thirty-six hours, and that the ordinary period was forty-eight hours. The Romans usually let them linger till death released them; but the Jews, whose law forbade the "hanging on a tree" after sunset, received their death before that time, that the corpses might be removed and buried. This was usually done by breaking their legs. If our Lord had been alive, this would have been done to him, as it was to the two thieves; but it had been foretold that not a bone of him should be broken; accordingly, when the men came to him for the same purpose, and found him already dead, they forbore. But how was it that he died so soon—in six hours—if the lowest usual period was thirty-six hours? That there was something out of the ordinary course in this, is clear, not only from the fact that the two thieves were still alive, but from the astonishment of Pilate when he heard that he was already dead. This matter has of late engaged much attention, and it appears to have been concluded, on good medical grounds—confirmed by the appearance of blood and water when the Lord's side was pierced with the spear—that, in fact, the sufferings of crucifixion were not the immediate causes of his death; but that he rather died of a broken heart—literally understood—the result of great mental trial under great physical pain. It would from this seem, that, oppressed by the burden of a sinful world, and distressed by the hiding of his Father's face—under the influence of that deep anxiety which made him cry, "My God, my God, why hast thou forsaken me?"—he gave up the ghost under the quick anguish of a wounded spirit, and cried, "It is finished!" when he felt his heart-strings giving way, and knew that all was over—that his task was accomplished, and man redeemed.





Woe to him that shall have a son

W. H. B. 1850

ABRAHAM AND THE ANGELS.

MURILLO.

“He spake with Abraham at the oak.” MONTGOMERY.

GENESIS XVIII.

UNDER the noontide heat of an Eastern summer, in the pastoral plains, the most pleasant station is the door, or rather entrance-opening on the shady side of the tent. Here one is protected from the “sun’s directer ray,” without being subjected to the sultry closeness of the interior, and is enabled to receive the refreshing influence of every breath of air that passes by. Thus, in his tent-door, in the heat of the day, sat Abraham while encamped in the plains of Mamre, when, looking forward, he beheld three travellers approaching on the road. Travellers they seemed to him, needing refreshment and rest; but we know (as he did soon) that they were angels, and that one of them was high above all angels and created beings—even the Lord himself. That One, distinguished by his port, or by his being in advance of the others, Abraham singled out at once as the chief of the wayfarers. He no sooner saw them, than he ran to meet them—to press upon them the hospitalities which are to this day always manifested under the same circumstances. He bowed very low before them, and said to their chief: “My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts; after that, ye shall pass on.” Such an invitation could not, according to Eastern notions, be declined without disrespect. By the strangers it was courteously accepted; and they turned aside, and seated themselves under the tree. As the Orientals never keep dressed food on hand from previous meals, there is no such provision as *we* should offer, ready to be produced on such occasions. But the rapid operations of Eastern cookery are well suited to such emergencies. The meat had not only to be dressed, but killed, and the very bread had to be baked—but the joint exertions of the patriarch and his wife soon produced an ample and well-dressed meal for the travellers. They ate—and that, as it would appear, “not seemingly,” as some imagine their angelic nature necessitated—but with the keen zest of

real hunger in such men as they appeared to be. Abraham shared not of it, but, as behoved an Eastern host, stood in attendance, while his guests ate the food he had set before them. Sarah was not visibly present—custom not permitting her to be seen by strangers; but she was curious, and stood inside the tent-door in mute attention to what might pass. Great was her surprise to catch the sound of her own name, from the chief of the strangers. He asked Abraham, “Where is Sarah, thy wife?” Abraham answered, “Behold, in the tent.” With rooted attention she then listened, and heard the stranger—who disclosed himself by the intimation—tell the patriarch that his long-promised and long-expected son should be born within a year. At this she laughed incredulously to herself—but was confounded to hear the stranger ask, “Wherefore did Sarah laugh? Is anything too hard for the Lord?”

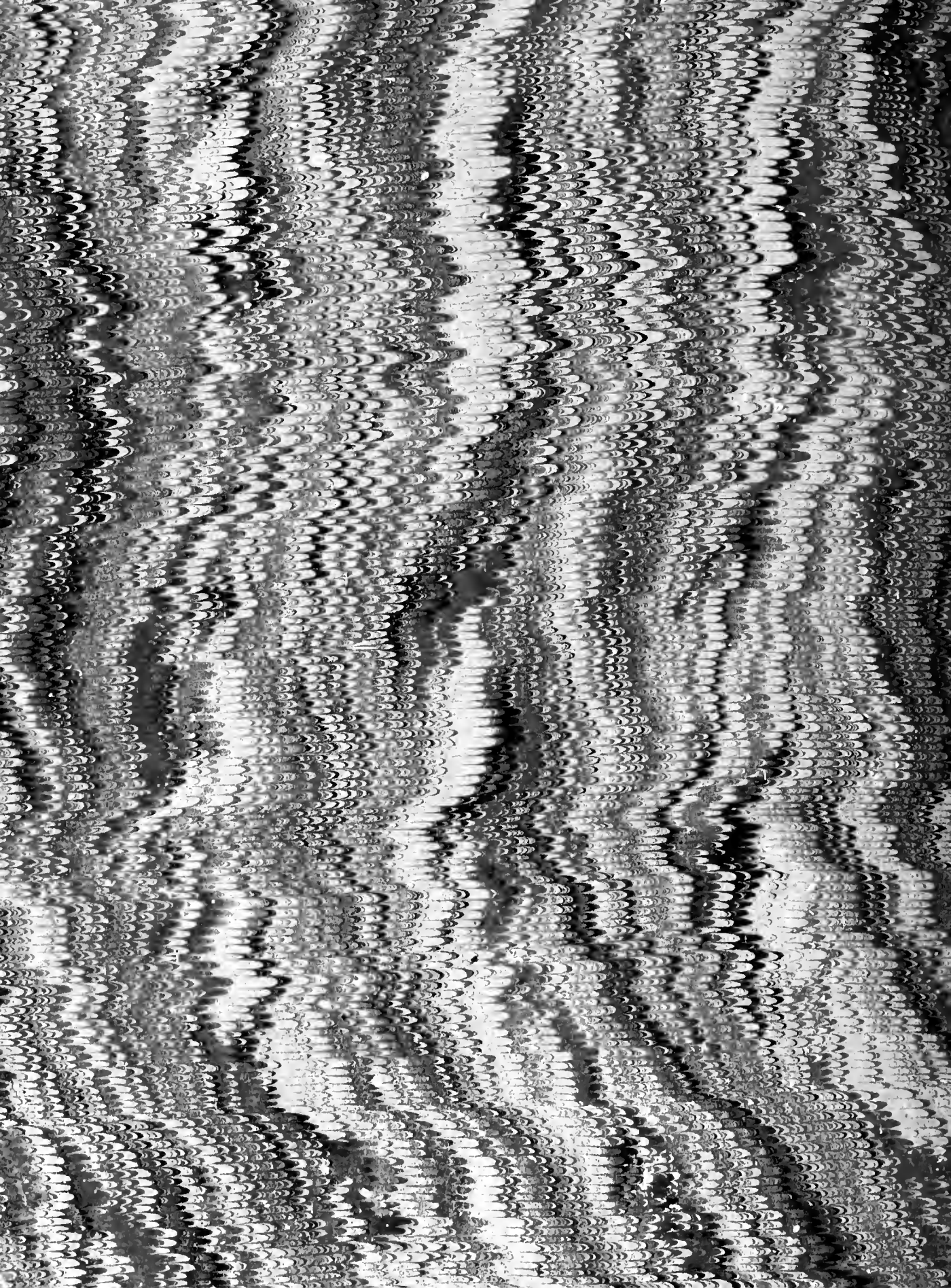
The angelic guests having by this time suffered the patriarch to discharge all his hospitable duties to them as human travellers, rose to depart—and Abraham then proceeded to discharge his final duty of escorting his departing guests a little way on their road. Two of them went on, and the other—He who had always seemed as the chief—remained with Abraham, and proceeded to disclose to him that he was proceeding to make inquest into the deep iniquities of the towns of Sodom and Gomorrah. This filled Abraham with alarm and grief. He knew there was little hope of their escape, if strict account were taken; and his nephew Lot had his abode in Sodom. Although he were, as he said, “but dust and ashes,” he took upon him to speak unto the Lord—interceding for the guilty towns—that they might be spared even if but a few—a very few—righteous were found in them. This, He—whose compassions fail not, and who in judgment remembers mercy—promised. But, alas! although ten righteous men would have saved Sodom, they were not to be found there; and Abraham, when he went forth early the next morning to see what had come to pass, and looked towards the plain in which the guilty cities stood, “beheld, and, lo, the smoke of the country went up as the smoke of a furnace.” By this he knew that judgment had been executed to the uttermost. But although the ten righteous men, whose presence would have averted this doom, were not to be found; the one righteous man—Lot—did not perish. He was saved like a brand from the burning; and Abraham had soon the comfort of knowing this.

THE END.









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