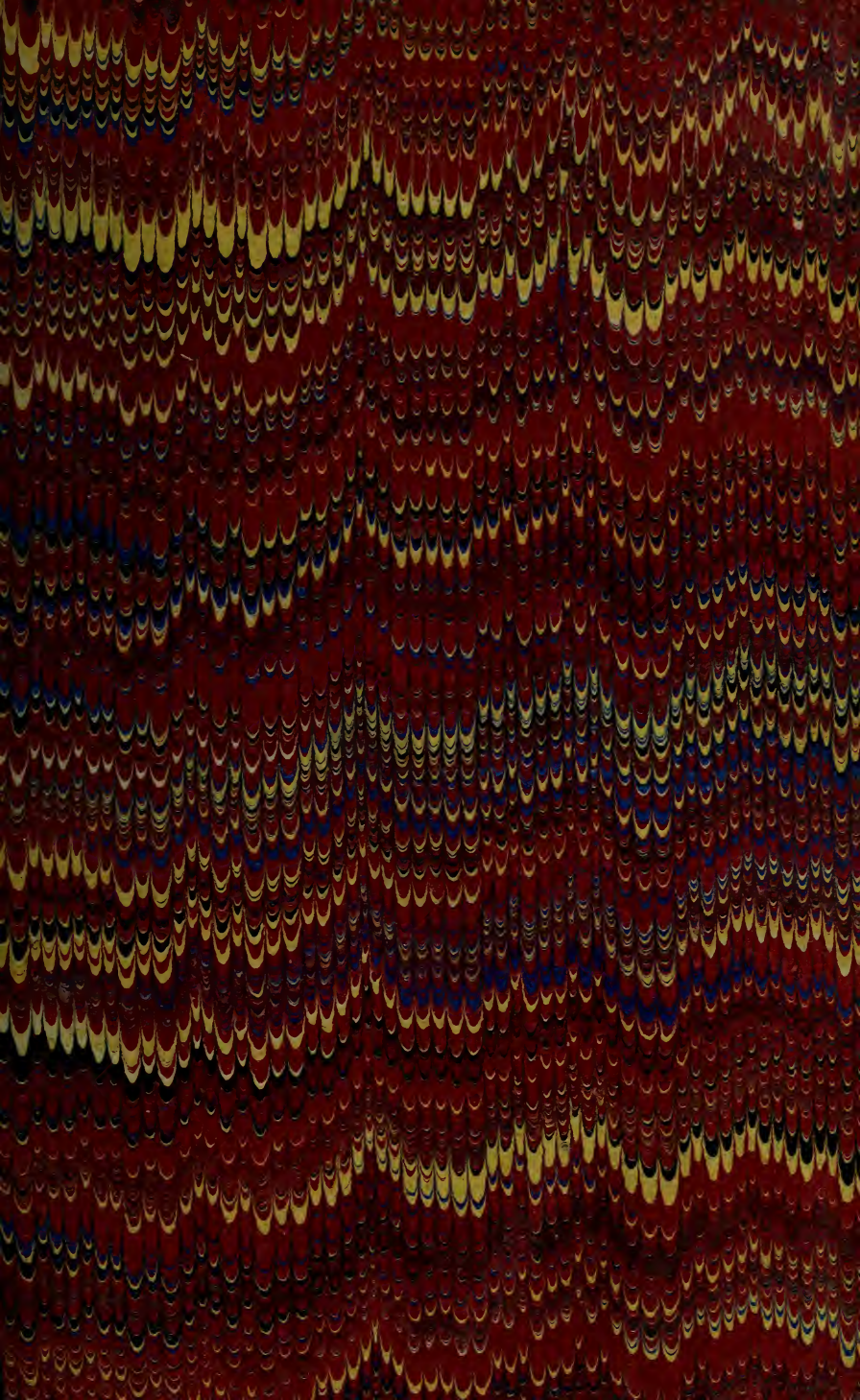


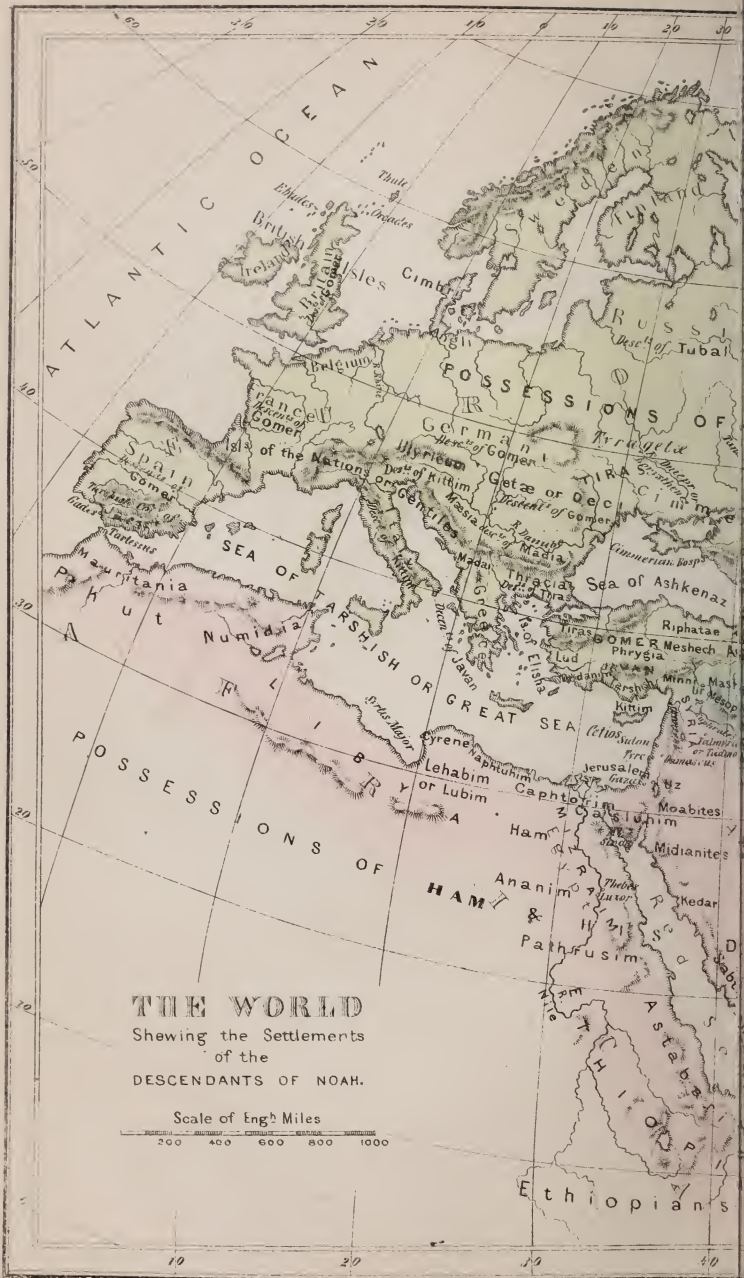
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THE WORLD
 Shewing the Settlements
 of the
 DESCENDANTS OF NOAH.

Scale of Eng^l Miles
 200 400 600 800 1000



Longitude East 60 from Greenwich



OUTLINES
OF
SCRIPTURE GEOGRAPHY
AND
HISTORY:



ILLUSTRATING THE HISTORICAL PORTIONS OF THE

Old and New Testaments.

DESIGNED FOR THE USE OF SCHOOLS AND PRIVATE READING.

BASED UPON COLEMAN'S HISTORICAL GEOGRAPHY OF THE BIBLE.

BY

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ETC. ETC. ETC.

"THE LORD IS THE GOVERNOR AMONG THE NATIONS."



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P R E F A C E .



WHETHER to elucidate the narrative, or throw light upon the prophecies relating to different nations and countries, no department of sacred literature can be of greater assistance to the Biblical student than a correct knowledge of Scripture Geography. Though abundant information on this subject has been accumulated by the learning of English and Foreign Divines, it has hitherto been inaccessible to the general reader, from the number, size, and costliness of the volumes through which it is scattered.

In the present work, the author has endeavoured to bring together the results of recent as well as early researches in the lands of the Bible; diligent reference, therefore, has been made to the writings of Rosenmüller, Winer, Von Raumer, Röhr, Jahn, Robinson, Kitto, &c., and in the historical portion the excellent "Historical Geography" of Coleman has been strictly adhered to.

Extracts from the travels and researches of Olin, Durbin, Lynch, Wilson, Stephens, Messrs. Kirby and Mangles, Burckhardt, Lamar-tine, Buckingham, and Layard, have been introduced, wherever they have appeared to explain or verify passages, or show the fulfilment of prophecies in the sacred writings.

The physical features, climate, and productions of the "Glory of all Lands" will be found to have received very close attention, since they have exercised an important influence on the former condition of the Jewish people.

To render the work complete in all that regards the countries of which it treats, chapters have been added on the "Crusades" and "Modern Syria," and the illustrative Maps have been carefully reduced from the large Maps of Kiepert, Wilson, and Robinson.

Finally, the author has spared no labour in the effort to make the work a complete Handbook of Scripture Geography and History, and he now submits it to the pastor, the parent, the teacher, and the pupil, in the hope that it will be found a useful companion in enabling them to "search the Scriptures."

E. H.

*Royal Naval Schools,
Greenwich Hospital,
January 1853.*

AMERICAN PUBLISHERS' NOTICE.

This work is republished in the United States with the permission of the Rev. Lyman Coleman, D.D., author of the "Historical Geography" referred to above.

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O U T L I N E S

OF

S C R I P T U R E G E O G R A P H Y .

CHAPTER I.

ANTEDILUVIAN PERIOD.

B. C. 4004 — 2348.

“IN the beginning, God created the heavens and the earth.” This simple, but emphatic information is the foundation of all true religion. It is invaluable, because though deducible from the design apparent in the works of creation, it could be *certainly* known to us only by revelation; no human eye could have witnessed the event, and it would have been always open to the uncertainty of human reasoning about divine things, had not the Book of Genesis been given for our guidance and instruction.

Modern geology dates this original act of Creation far back in the unknown, unfathomable depths of time. From the beginning, down to the creation of man, it supposes the lapse of ages after ages, in which the successive stages of creation proceeded at distant intervals until the whole was concluded, by forming man out of the dust of the earth.

These successive stages and acts of creation are, according to the theories of geology, indicated by the several days into which the work of creation is distributed in the Mosaic record. As in all languages a day often expresses an unascertained *period of time*, so here it is supposed to comprehend any requisite number of years or ages. Even in this narrative, we have an instance of this indeterminate use of the word, “These are the generations of the heavens and the earth, when they were created, in the *day* that the Lord God made the earth and the heavens” (Gen. ii. 4). It consists neither with the plan, nor limits of this work to examine the various theories on the construction of our planet, which have been advanced by geologists; but there can be no doubt that the language of the first chap-

ter of Genesis, in its account of the creation, will, when rightly understood, be found conformable with all that is *true* in geological discovery. The object of scripture is not to teach us science, but a knowledge of God; and as this knowledge is necessary for the salvation of man, in all stages of cultivation, so in this verse, the great theological truth that God is the Creator of whatever exists, is clear and distinct, and not liable to diversity of interpretation. On no other principle could a book have been written, which was intended for all ages, and suited for man in all states of his intellectual and social progress.

EDEN — PARADISE.

Adam, at his creation, was placed in a garden in the land of Eden. As to the site of Eden, there has been a great diversity of opinion. All the resources of literature, of philology, and of historical research, have been put in requisition to fix its geographical position, but without success. The word Eden, in the Hebrew language, according to its primary and common acceptation, denotes pleasure or delight. The same word came in a secondary acceptation; to be imposed as a proper name, on several places of more than ordinarily pleasant and delightful situation. In the Arabic, the term signifies *delight, tenderness, loveliness*. Moses informs us that the terrestrial Paradise was *eastward* of the place where he wrote the book of Genesis (ii. 8), that a river had its source in it, which having watered the garden, parted into four heads (Gen. ii. 10). Of the two most probable conjectures, one places the earthly Paradise in Armenia, between the sources of the Euphrates, Tigris, Phasis, and Araxes, and the other identifies the land of Eden with the country between Bagdad and Bussorah; and in that land, some fix the garden near the latter city, while others, more prudently, only contend that it stood in some part of this territory, where an ancient junction and subsequent separation of the Euphrates and Tigris took place. This probably was the idea of Milton, when he described the mount

Of Paradise by might of waters moved
Out of his place, pushed by the horned flood
With all his verdure spoiled, and trees adrift,
Down the great river to the opening gulf.

Paradise Lost, book xi. 830, 833.

The original plainly says that it was watered by a single river, which, after flowing out of the garden, divided itself into four great rivers running in different directions. The river *Pison* is mentioned first as being the nearest to Arabia Petrea, where Moses wrote. It is stated that this river compasseth (*i. e.* with a winding stream washes) the whole land of Havilah (Gen. ii. 11). Dr. Wells is of opinion that this land is the eastern tract of Arabia, lying near and

on the head of the Persian Gulf, and shows that the characteristics here given apply to that country. He supports his opinion by reference to ancient writers, who state that there was *gold* in this country, and that it was *good gold*, that it contained (bedolach) *bdellium*; whether this be taken to denote a resinous gum once famous for its medicinal virtues, or to denote *pearls*, as the Arabic version has rendered it, and that the land also contained (the stone *shoham*) *onyx stone*.*

The name of the second river is *Gihon*; the same is it that "compasseth the whole land of Ethiopia." (Gen. ii. 13). This is not the country in Africa so called. The word in the original is *Cush*, and it is remarkable that the district which this would indicate, if Eden lay upon the lower Euphrates, was called by the Greeks and Romans *Susiana*, and is still called *Khuzistan* or "the land of *Khush* or *Chus*." The same region is called *Cuthah* in the book of Kings (2 Kings xvii. 24). The *Gihon*, therefore, was probably the eastern channel by which the river entered the Persian Gulf, but no trace can now be discovered in the country indicative of either this name or that of *Pison*. "The name of the third river is *Hiddekel*, that is it which goeth toward the east of Assyria," or more accurately *towards* or *before* Assyria. There is little doubt but that this river is the *Tigris*, and it is so rendered in the Septuagint. The fourth river is *Euphrates*. This river having been too well known to need description, is simply mentioned in the text. The name in the original is *Phrat*, and is still that by which it is locally distinguished. By the Greeks it was called *Euphrates*.

THE LAND OF NOD—CITY OF ENOCH.

Another antediluvian country is mentioned in Scripture, the land of *Nod* (Gen. iv. 16), in connexion with the history of Cain. This land must have been so called from Cain's removal to it, as the name means a "removal or exile," also "a wanderer or banished man." "The land of exile or banishment" is probably correct. The land in question was most likely some desert region not far from Eden, where the fugitive roamed about an exile and a vagabond. In this country, however, he had some settled abode, where he built a city, to which he gave the name of *Enoch*, after the name of his son. (Gen. iv. 17.)

These brief and imperfect sketches are all the geographical notices that remain of the world before the flood. The names of a few of the venerable patriarchs of the ancient world are given in the Mosaic

* From *δρυζ*, the nail, so called from the resemblance its ground colour has to that lunated spot at the base of the human nail.

record, but nothing is said of the countries which they inhabited, or the cities which they built.

Whether the works of man were entirely swept away by the flood, and the face of the earth wholly changed when "the fountains of the great deep were broken up," or whether the ruins of their cities survived the desolations of the flood, they have long since perished from the face of the earth. The countries the antediluvians inhabited, the cities which they founded, and the monuments of their arts which they reared, are alike unknown.

Much has been written respecting the progress of the antediluvians in the cultivation of literature, and of the useful arts. Scripture informs us that Adam came forth from the hand of the Creator in the full maturity of manhood, endowed by the benevolent Being who gave him his existence, with whatever of intelligence, of skill in language, and in the arts of civilized life, was necessary for him to begin an existence worthy of the exalted destiny for which he was created.

It is worthy of special consideration that there is not in history the slightest indication of a savage state before the Flood.

The men of that epoch were proficient in the arts of civilized life. They were artificers in wood, iron, and brass, and skilled, at least to some extent, in music and in poetry; they built cities and dwelt in them; but these men became degenerate and corrupt, in consequence of their perverted use of all those original endowments with which man first awoke to the praises of his Maker, and to the healthful exercise of all his faculties.

Some have supposed that the earth was densely peopled at the time of the general Deluge. We cannot now ascertain particulars: we may, at least, safely assume that the number of persons overwhelmed in that catastrophe must have been immensely great.

CHAPTER II.

FROM THE DELUGE TO THE CALL OF ABRAHAM.

B. C. 2348—1921.

MOUNT ARARAT.

THE Ark having drifted about for five months on the shoreless ocean, at length rested upon "the Mountains of Ararat;" but it was more than six months after this, before the waters wholly subsided, and the ground became sufficiently dry for the sustenance of the family of Noah who survived the Deluge. These, after a sojourn of an entire year in the ark, went forth again to people the earth with their several tribes.

"The *Mountains of Ararat*" are supposed to be the mountains of a country called Ararat, mentioned in 2 Kings xix. 37; Isa. xxxvii. 38; and Jer. li. 27. The generally received opinion is that this country is Armenia, and that the particular mountain upon which Noah's ark rested is situated $39^{\circ} 40'$ N. lat. and $44^{\circ} 50'$ E. long. from Greenwich, in the vast chain of Taurus, and nearly in the centre between the southern extremities of the Black and Caspian seas. Turks, Armenians, and Persians, entertain the opinion that the ark grounded on the most elevated of the two main peaks, termed, from its form, *Agridagh*, or the *Finger Mountain*. Two months, we are told, elapsed from the time of the ark ceasing to float, *before the tops of the mountains were seen*. It must have settled, therefore, upon a peak of such relative height, as to require a considerable time before the lower summits could stand out from the mass of retiring waters; and such is the *Finger Mountain*.

The great Mountain is separated into two heads, distinguished as the Great and Little Ararat, which may perhaps account for the plural expression "mountains," in the text. The heads form distinct cones, between which there is a wide chasm or glen, separating the two peaks by a distance of 12,000 yards; one of them is much smaller and lower than the other, and forms a more regular and pointed cone.

The perpendicular height of the Great Ararat is 17,210 feet, or more than three miles and a quarter above the level of the sea, and 14,320 feet, or nearly two miles and three-quarters above the plains of the river Aras (Araxes), and is continually crowned with snow.

It is a magnificent object, standing as it were apart and alone from the minor mountains.

Several attempts have been made to reach the summit of the mountain, but the only one that succeeded was that by Professor Parrot, who, having failed in two attempts, was on the third enabled to plant his foot on the top of the Great Ararat.

The majestic grandeur of this immense mountain is described by Sir Robert Ker Porter as awfully imposing and sublime. "It appeared as if the highest mountains of the world had been piled together to form this one sublime immensity of earth, rocks, and snow. The icy peaks of its double head rose majestically into the clear and cloudless heavens, the sun blazed bright upon them, and the reflection sent forth a dazzling radiance equal to other suns. My eye, not able to rest for any time upon the blinding glory of its summits, wandered down the apparently interminable sides, till I could no longer trace their lines in the mists of the horizon, when an irrepressible impulse immediately carrying my eye upwards again, refixed my gaze upon the awful Ararat."

Morier writes to the same effect:—"Nothing can be more beautiful than its shape, more awful than its height. All the surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts, no hard rugged feature, no unnatural prominences, everything is in harmony, and all combines to render it one of the sublimest objects in nature."

The Rev. Henry Martyn, descending into the plain of Nachshivan, describes his attention as arrested by the appearance of a hoary mountain opposite, rising so high above the surrounding peaks that they sunk into insignificance.

"It was truly sublime; and the interest it excited was not lessened when, on inquiring its name, I was told it was Agridagh, or Ararat. On the peak of that hill the whole church was once contained; it has now spread far and wide, even to the ends of the earth, but the ancient vicinity of it knows it no more. I fancied many a spot where Noah perhaps offered his sacrifices, and the promise of God, that 'seed time and harvest should not cease,' appeared to me to be more exactly fulfilled in the agreeable plain in which it was spoken, than elsewhere. Here the Patriarch Noah landed in a new world; so may I, safe in Christ, outride the storm of life, and land at last on one of the 'everlasting hills.'"

The Armenians have many religious establishments in the neighbourhood of the mountain, on account of the holiness which they attach to it as the mountain of the ark. A city not far from it, called Nachshivan, they believe to be the oldest in the world—that it was founded by Noah when he quitted the ark. The name is said to be formed of *Nach*, a "ship" or "large boat," and *shivan*, "standing fast."

TRADITIONS OF THE FLOOD.

Every one has heard of Deucalion's flood, of which he may find an account in any classical dictionary. It represents Deucalion to have built an ark, in which he caused his wife and children to embark; and then following them, living creatures of every kind entered into the ark with them.

There is a Chaldee tradition of the flood which is more ancient, and more in accordance with the historical record. Sisuthros, the tenth king of the Chaldees, is represented as building an ark by Divine command, because the human race were to be destroyed by a flood. In this he embarks with his wife and children, and friends, and receives the beasts of every kind.

After some time he sends forth some birds, which return again, finding no resting-place; again a second time they return; but the third time, on being sent forth, they are seen no more. Sisuthros then opens the ark and finds it resting on a mountain. He then descends with those that were in the ark, and worshipped the earth, built an altar to the gods, and then disappeared and was seen no more.

Similar traditions of the flood have been traced among all the nations of the earth. Egyptians, Chaldeans, Greeks, Romans, Goths, Chinese, Hindoos, Mexicans, Peruvians, and even the islanders of the Pacific.

These traditions are of interest, as showing that the indications of that great catastrophe are spread wide as was that waste of waters that enveloped the earth in the general deluge.

The flood having swept away the world of the ungodly, Noah, when he landed from the Ark, found himself and family the sole inheritors of the earth. His first act was to build an altar and offer burnt-offerings; upon which, Jehovah, beside a promise of earthly blessings, established with him his covenant, confirming it by his celestial sign "*the bow in the cloud*" (Gen. ix. 13). Thus of Noah and his three sons was the whole earth overspread (Gen. ix. 19).

The following list, which has obtained the most profound and anxious consideration of those who search into the origin and antiquities of nations, will best illustrate the dispersion of the several families. It should be understood, however, that the enumeration comprises only nations existing in the time of Moses, and probably of them only such as were more conspicuous, as more or less connected with the history of the Israelites; the descendants of some being traced through several generations, and only a single ancestor of others mentioned, agreeably to the design of Moses of exhibiting the lineage of our Lord Jesus Christ (Gen. xviii. 15).

A. SHEM.

i. Elam.	ii. Ashur.	iii. Arphaxad.	iv. Lud.	v. Aram.
		1. Salah.		1. Uz.
		2. Eber.		2. Hul.
		3. Peleg.		3. Gether.
		4. Joktan.		4. Mash.
		}		
		1. Almodad.		
		2. Sheleph.		
		3. Hazarmaveth.		
		4. Jerah.		
		5. Hadoram.		
		6. Uzal.		
Descendants of Joktan		7. Diklah.		
		8. Obal.		
		9. Abimael.		
		10. Sheba.		
		11. Ophir.		
		12. Havilah.		
		13. Jobab.		

B. HAM.

i. Cush.	ii. Mizraim.	iii. Phut.	iv. Canaan.
1. Seba.	1. Ludim.		1. Sidon.
2. Havilah.	2. Anamim.		2. Heth.
3. Sabtah.	3. Lehabim.		3. The Jebusite.
4. Sabtecha.	4. Naphtuhim.		4. The Amorite.
5. Raamah.	5. Pathrusim.		5. The Girschite.
	6. Casluhim.		6. The Hivite.
	7. Caphtorim.		7. The Arkite.
Sheba.			8. The Sinite.
Dedan.			9. The Arvadite.
			10. The Zemarite.
			11. The Hamathite.

C. JAPHETH.

i. Gomer.	ii. Magog.	iii. Madai.	iv. Javan.	v. Tubal.	vi. Meshech.
1. Ashkenaz.			1. Elisha.		vii. Tiras.
2. Riphath.			2. Tarshish.		
3. Togarmah.			3. Kittim.		
			4. Dodanim.		

This genealogical chart of the descendants of the three sons of Noah, *Shem*, *Ham*, and *Japheth*, is drawn from the tenth chapter of Genesis. The names which here occur designate, however, not merely the posterity of Noah, but more frequently the cities and countries where his descendants settled. The enumeration in Genesis begins with *Japheth*, whose descendants peopled Europe, and the northern part of Asia.

Descendants of Japheth.

I. Gomer. Cimmerians, around the north coast of the Black Sea. From thence they spread westward over Europe. Others again migrated to the east, over the Caucasian Mountains, and the western and northern parts of Asia.

1. *Ashkenaz*. On the eastern coast of the Black Sea or farther east, towards Armenia, whence they may have peopled Europe. The modern Jews understand by this name, Saxony, or all of Germany, whence, according to the prophet, they were to proceed to execute Divine judgment upon Babylon and Chaldea, in connexion with Ararat and Minni; which implies that they were near Armenia.

2. *Riphath*; supposed to be the Carpathian Mountains in Europe, sometimes called the Rephean Mountains.

3. *Togarmah*; a province of Armenia. According to the tradition of the Armenians and Georgians, Thargamoss, from whom they descended, was the third from Noah, and lived six hundred years. The Armenians also call themselves "the house of Thorgom." (Ezek. xxvii. 14; xxxviii. 6).

Europe, the Caucasus, and all Northern Asia, are said to have been comprehended in the Isles of the Gentiles. (Gen. x. 5.) By them, the Jews, according to Sir Isaac Newton, understood the places to which they sailed by sea, particularly all Europe. Others understood by this phrase, the northern coast of the Mediterranean.

II. Magog. Gog and Magog. The northern parts of Asia; the Scythians generally. In Ezekiel (chaps. xxxviii. xxxix), Magog is a country, and Gog is its ruler, confederate with the rulers of Meshech and Tubal. In Revelations (xx. 8), Gog and Magog are distant barbarous nations.

III. Madai; the progenitor of the ancient kingdom of the Medes, which was situated around the Caspian Sea on the south and west. Much of it is a mountainous country, with very fruitful valleys; and, with the exception of the flat marshy plains on the shores of the Caspian, the atmosphere is celebrated for its purity and salubrity.

Ecbatana, lat. 34° N., long. 41° E., 480 miles from Persepolis, and 700 from Tabreez, supposed to be the modern Hamadam, was the capital of this kingdom. The Ten Tribes of Israel were transplanted to this country in the Assyrian captivity (2 Kings xvii. 6; 1 Chron. v. 26), in the reign of Hosea, B.C. 721. From the same source came also their deliverance from the Babylonish captivity, by the hands of Cyrus, B.C. 536 (Ezra i. 1, v. 13, vi. 3; 2 Chron. xxxvi. 22, et seq.; compare Dan. i. 21).

IV. Javan. The Ionians or Greeks, their descendants, were,

1. Elishah, Elis, Hellas; the Greeks, strictly so called. The Isles of Elishah are represented by Ezekiel as distinguished for the manufacture of purple.

2. *Tarshish*. The scriptural notices of this country are twofold. Some passages speak of it only in general terms, in connexion with distant northern and western regions and islands (Ps. lxii. 10; Isa. lxvi. 19). Others describe the articles of merchandise which are exchanged with Tarshish, and its productions, gold, silver, iron, tin, lead, &c. (Ezek. xxxviii. 13; Jer. x. 9).

From such passages the opinions of learned men have been greatly divided respecting the country of Tarshish; but the prevailing opinion is, that we are to refer this celebrated country to the coasts of Spain. This country is known to have yielded many of the metals, and other articles of merchandise which came from Tarshish. If not produced here, they may have been brought from other countries; and this may have been the mart for such articles of commerce with Phœnicia and the eastern provinces of the Mediterranean.

The ships of Tarshish (Isa. ii. 16, xxiii. 1, &c.) are supposed to be used in a generic sense of a particular class of vessels, like our terms merchant-ship, man-of-war, &c.

3. *Kittim*. This people were situated upon the coast and isles of the Mediterranean (Isa. xxii. 1; Jer. ii. 10; Ezekiel xxvii. 6; Num. xxiv. 24; Dan. xi. 30). In Maccabees, Alexander the Great is said to come from Kittim. Josephus understands it to be the name of Cyrus. These various opinions are best harmonized by supposing Kittim to designate the Grecian Isles and Greece, including Macedonia.

4. *Dodanim*. The Dodonœi in Epirus, perhaps including the Ionians. In some texts the reading is Rodanim, seeming to designate the inhabitants of Rhodes.

Descendants of Ham.

I. *Cush*. South-western Arabia, the modern province of Yemen; in a more extended sense, Ethiopia, including Southern Arabia and Ethiopia, in Africa, south of Egypt.

1. *Nimrod*. The founder of Shinar, *i. e.*, Babylon and Mesopotamia; where he built the town of Babel, and the cities Erech (supposed to be Edessa, in the northern part of Mesopotamia) and Calneh.

2. *Seba*. The Sabeans, according to Josephus, a people in Ethiopia, in Nubia, whose principal city was called Meror, by Cambyses, after his sister. It was situated at the distance of some 1200 miles above Alexandria, on an island in the Nile, and was a place of much trade by caravans (Isa. xliii. 3, xlv. 14; Ps. lxxii. 10).

3. *Havilah*. This is quite distinct from the Havilah of Genesis ii. 11; and was probably on the western side of the Red Sea.

4. *Sabtah*. Supposed to be situated in Arabia, on the Red Sea, probably in Ethiopia, or Cush.

5. *Raamah. Regma.* On the coast of the Persian Gulf.

Sheba and Dedan were descendants or colonies from Raamah. Sheba, whose queen came to learn the wisdom of Solomon, was on the Arabian coast of the Red Sea. To the Jews in Palestine, it was the uttermost parts of the earth (Mat. xii. 42). Dedan was a place of merchandise (Ezek. xxvii. 15, xxxviii. 13; Isa. xxi. 13). It was in the region of Edom, Idumea (Jer. xlix. 8, xxv. 23; Ezek. xxv. 13).

The inhabitants are said to have descended from Abraham, by Keturah (Gen. xxv. 3). From these notices some suppose that two or three different people are intended, but Winter contends that all designate one people in the northern part of Arabia, and neighbourhood of Idumea.

6. *Sabtecha.* The inhabitants of Ethiopia, on the west coast of the Red Sea.

II. Mizraim. The Egyptians: literally the two Egypts, Upper and Lower. Their descendants were—

- | | |
|--------------------|--|
| 1. <i>Ludim,</i> | } Supposed to have been African tribes west of Egypt, Libyans; but their country is not known. |
| 2. <i>Anamim,</i> | |
| 3. <i>Lehabim.</i> | |

The *Ludim* were a part of the invading army of Shishak from Egypt, against Rehoboam, and again of Zerak against Asa, king of Judah. They were still a powerful tribe in the days of Nahum and of Daniel (2 Chron. xii. 3, xvi. 8, xiv. 9; Nahum iii. 9; Dan. xi. 43).

Libyans, from the neighbourhood of Cyrene, were also at Jerusalem, and subjects of the miraculous gift of the spirit on the day of Pentecost (Acts ii. 10).

4. *Naphtuhim,* a province near the coast of the Mediterranean, west of the Nile.

5. *Pathrusim.* Pathros, in the south of Egypt, and the frequent subject of prophetic denunciation (Ezekiel xxix. 14, xxx. 14).

6. *Casluhim.* Unknown, but supposed to have been a colony from Egypt, who settled early in Colchis. From thence descended the Philistines and the inhabitants of Crete. Herodotus asserts that the Colchians were a colony from Egypt.

7. *Caphtorim.* Supposed to have inhabited Cyprus.

III. Phut. Mauritanians, comprised in the western part of the Barbary States. Their soldiers were in the ships of Tyre (Ez. xxvii. 10), and in the armies of Gog (Jer. xlvi. 9), and of the Egyptians (Ez. xxxviii. 5). Often threatened by the prophets (Ez. xxx. 5, xxxviii. 5; Nahum iii. 9). According to Ritter, the interior of Africa, from which hordes of people have come at different times.

IV. Canaan. The inhabitants of the land of the same name, lying between the Mediterranean Sea on the west, and the Jordan

and the Dead Sea on the east; and extending from Sidon to the parallel of the south end of the Dead Sea.

The descendants were: 1, the *Sidonians*; 2, the *Hittites*; 3, the *Jebusites*; 4, the *Amorites*, *Emorites*; 5, the *Girgashites*; 6, the *Hivites*; 7, the *Arkites*; 8, the *Sinites*; 9, the *Arvadites*; 10, the *Zamerites*; 11, the *Hamathites*. The supposed localities of these tribes will be found more fully described under the head of "Inhabitants of Canaan."

Descendants of Shem.

I. Elam. A province of Persia, east of Babylonia, and between the Persian Gulf and Media. It represents the origin of the Persians. (Daniel viii. 2; Ezra iv. 9.)

II. Ashur. The Assyrians, by whom the cities of Nineveh, Rechoboth, Chalnaç, and Resin were founded.

III. Arphaxad, the first born after the flood. Northern part of Assyria, the land of the Kurds and the Nestorians. From them sprang: 1, Salah; 2, Eber; the progenitor of Abraham and of the Hebrews; 3, Peleg; 4, Joktan.

The descendants of Joktan were—a, *Almodad*; b, *Sheleph*; c, *Hazarmaveth*; d, *Jerah*; e, *Hadoram*; f, *Uzal*; g, *Diklah*; h, *Obal*; i, *Abimael*; j, *Sheba*; k, *Ophir*; l, *Havilah*; m, *Jobab*.

These are all supposed to be Arabian tribes, some of whom lived in Southern Arabia; but the most of them are wholly unknown. Notwithstanding all the researches of the learned after the famous mineral regions from which the gold of Ophir was brought, we must content ourselves with our own conjectures, or an election among the theories which have been advanced respecting the locality of this unknown land. Was it in Madagascar, in Ceylon, in some part of India, or in the remotest regions of Arabia? The last, perhaps, is the most probable conjecture.

IV. Lud. By some supposed to be blended with the descendant of Ham of the same name. By others, the Lydians of Asia Minor; by others, a remote tribe in Armenia (Gen. x. 22).

V. Aram. A large central tract of country lying between Phœnicia, Lebanon, and Palestine on one side, and the Tigris and the Taurus on the other. A portion of this country between the Tigris and the Euphrates was called Mesopotamia, or more frequently *Padanaram*. On this side of the Euphrates it included—

1. The region around Damascus, in Syria.

2. Syria-maachah (1 Chron. xix. 6), near Bashan, and the portion of Reuben.

3. Geshur in Syria, near Bashan (2 Sam. xv. 8.; Josh. xii. 5).

4. Beth-rehob, at the foot of Anti-Libanus (2 Sam. x. 6).

The colonies from these regions were—1, Uz; 2, Hul; 3, Gether; 4, Mash, of which nothing is known. Uz, the native place of Job,

appears to have been either adjacent to Edom, or a part of it (Lament. iv. 21). The friends of Job appear to have come from Edomitish cities (Job ii. 11). From these hints it is with probability referred to the mountains south of the Dead Sea, and east of the Akabah.

In the map illustrating the countries settled by the descendants of the three sons of Noah, it will be seen that they represent the three divisions of the earth; Asia, Africa, and Europe. The sons of Japheth peopled Europe and the north-west of Asia; those of Ham, the southern part of Arabia and Africa. The sons of Shem occupied the central parts of Asia, and blending in Arabia with the descendants of Ham, finally supplanted them, and spread eastward over southern Asia.

The nations that sprang from Shem, longest retained the primitive religion, and the worship of the true God. The family of Abraham were selected from them to be the depositaries of God's word, and to give unto the world the Saviour and Redeemer of mankind.

MESOPOTAMIA.

I. Mesopotamia (from μέσος and ποταμός) is the Greek name for the country between the rivers *Tigris* and *Euphrates*. In Scripture it is called *Aram Naharaim*; that is, "Aram (or Syria) between the rivers," and by the Arabs of the present day it is denominated *Al Jezira*, or "the Island." The Romans always regarded it as a mere division of Syria.

II. Mesopotamia was bounded on the north by the *Tigris* and *Mons Masius*, now *Karajeh-Dagh*, a branch of Mount Taurus; and on the south by the *Wall of Media* and the canals connecting the *Tigris* and *Euphrates*, by which it was separated from Babylonia.

The name of Mesopotamia, which was never employed to designate any political division, did not come into use until after the Macedonian conquest. Xenophon calls the southern part *Arabia*, and other writers included it, especially the northern part, under the general name of Syria.

III. The northern part of *Mesopotamia* was fertile and well watered; the southern, from the neighbourhood of *Circesium*, was flat, and covered merely with low shrubs. Xenophon, in his *Anabasis*, compares it to a sea. The northern portion was divided into two districts by the river *Aborras* or *Chabōras*, now the *Khabour*, called by Xenophon the *Araxes*, which rose in Mount Masius, and, after receiving on the east the *Mygdōnius*, now *Al Huali*, flowed into the *Euphrates* at *Circesium*. Of these divisions, the western was called *Osroene*; and the eastern, *Mygdonia*. The former of these two took its name from *Osroes*, an Arab sheikh, who about 120 B.C. wrested a principality in this quarter from the *Seleucidæ* of Syria.

DISPERSION OF THE NATIONS.

The brief notice concerning Peleg, "in his days was the earth divided," is interesting in several points of view; and we may now remark a manifold significance of the name of this Patriarch.

It means "division," with an express reference to the division of the earth: but it seems to have a further significance in these respects:—

1. Peleg is central between Noah and Abraham.

Noah	Peleg	Reu
Shem		Serug
Arphaxad		Nahor
Salah		Terah
Heber		Abraham

2. In Peleg the term of human life was abruptly diminished the second time.

Arphaxad, the first born after the flood, lived not half the term of the antediluvian lives; at Peleg it was reduced from an average of about 450 years to 239. Hence Peleg, the fourth from Arphaxad, died before all his ancestors, and even ten years before Noah. The rabbins and old commentators suppose, not unreasonably, that the name of Peleg's brother, *Joktan* (small), relates to this diminution of the term of man's life.

We will suppose, then, that the great event in reference to which Peleg has his name, occurred about the middle of his life, *i. e.* about 250 years after the flood. The interval here supposed between the Dispersion of Nations and the Call of Abraham, is amply sufficient for the growth of populous nations, and the foundation of considerable empires.

The building of Babel (B.C. 2346) is the usual period to which the Dispersion of the Nations is assigned.

Nimrod became the leader of a roving horde, who wandered far beyond the mountains of Armenia southward, until they came to the plains of Shinar, where they attempted to make a permanent settlement.

The tower of Babel is supposed to have been situated on the west bank of the Euphrates, near the site of the ancient city of Babylon, more than 300 miles above the mouth of the river. The building resulted from an impious attempt to raise a tower whose top should reach to heaven.

The structure is supposed to have been an immense quadrangular pyramid, built of bricks, and carried to a vast height before God caused the suspension of the work by the confusion of tongues, and the dispersion of the builders. The early traditions respecting this ancient structure, and the ruins of it that still remain, sufficiently show that it was a stupendous work, not only for that, but for any

age. It has given the builders of it a name throughout all the earth, for their amazing work of folly and fruitless toil.

On the west side of the Euphrates, at the distance of a few miles from the other ruins of Babylon, stands a huge mountain-mass of ruins — *Birs-Nimrud*. Every one who sees the Birs-Nimrud feels at once that, of all the masses of ruin found in this region, there is not one which so nearly corresponds with his previous notions of the tower of Babel.

The following is Mr. Rich's description. "The Birs-Nimrud is a mound of an oblong form, the total circumference of which is 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high; but on the western side it rises in a conical figure to the elevation of 198 feet; and on its summit is a solid pile of brick, 37 feet high by 28 in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. It is perforated by small square holes, disposed in rhomboids. The fire-burnt bricks of which it is built have inscriptions on them; and so excellent is the cement, which appears to be lime and mortar, that it is nearly impossible to extract one whole. The other parts of the summit of this hill are occupied by immense fragments of brickwork, of no determinate figure, tumbled together, and converted into vitrified masses, as if they had undergone the action of the fiercest fire, or had been blown up with gunpowder, the layers of brick being perfectly discernible.

"These ruins," continues Mr. Rich, "stand on a prodigious mound, the whole of which is itself in ruins, channelled by the weather, and strewed with fragments of black stone, sandstone, and marble. In the eastern part layers of unburnt brick, but *no reeds*, were discernible in any part: possibly the absence of them here, when they are so generally seen under similar circumstances, may be an argument of the inferior antiquity of the building."

In the north side may be seen traces of building exactly similar to the brick pile. At the foot of the mound, steps may be traced, scarcely elevated above the plain, exceeding in extent, by several feet each, the true or measured base; and there is a quadrangular enclosure around the whole.

Sir Robert Ker Porter says, "Its present height, reckoning to the bottom of the tower on the summit, is two hundred feet; the tower itself being thirty-five feet. Looking at it from the west, the entire mass rises at once from the plain in one stupendous, though irregular, pyramidal hill. It is composed of fine bricks, kiln-baked. From the western side two of its stories may be distinctly seen; the first is about sixty feet high, cloven in the middle by deep ravines. The tower-like ruin on the top is a solid mass, twenty-eight feet wide, of the most beautiful masonry: to all appearance it formed

an angle of some square building, the ruins of which are yet to be seen on the eastern side."

"The cement which connects the bricks is so hard that it was impossible to chip off the smallest piece; and for this reason none of the inscriptions can be copied, as they are always on the lower surface of the bricks.

"It is rent from the top nearly half way to the bottom; and at its foot lie several unshapen masses of fine brickwork, still bearing traces of a violent fire, which has given them a vitrified appearance, whence it has been conjectured that the tower had been struck with lightning.

"That there are immense fragments of brickwork of no determinate figure, tumbled together, and cemented into solid vitrified masses, as if they had undergone the action of the fiercest heat."

The appearance of the hill on the eastern side, evidently shows that this enormous mass has been reduced more than one-half. Only three stories out of the eight which it formerly contained, can now be discerned. Yet the appearance of the Tower of Nimrod is sublime even in its ruins. Clouds play around its summit; its recesses are inhabited by lions; these were quietly basking on the heights when Sir Robert Ker Porter approached it, and scarcely intimidated by the cries of the Arabs, gradually and slowly descended into the plains. (Comp. Isa. xiii. 20, 21.)

The last-named writer thinks that the works of the Babylonish Kings concealed for a while the marks of the original devastation; and that now the destructions of time and of man have reduced the tower to nearly the same condition in which it appeared after the Confusion. At any rate, it cannot now be seen without recollecting the emphatic prophecy of Jeremiah (li. 25): "I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a *burnt mountain*."

CHAPTER III.

FROM THE CALL OF ABRAHAM TO THE DESCENT INTO EGYPT.

B. C. 1921—1706.

ABRAHAM, the venerable Patriarch of the Faithful, lived originally in "*Ur of the Chaldees*:" this place seems to have been a district rather than a town, and it probably coincided with or was contained in the modern pashalic of Urfah, the chief town of which bears the same name, and is locally regarded as the Ur of Abraham. It is situated at the foot of the mountains of Osrhoene in Upper Mesopotamia, in lat. $37^{\circ} 9' N.$ and $38^{\circ} 51' E.$ long.

The Jews still call the place by the name in the text, *Ur Kaschim*, or "*Ur of the Chaldees*," and it is a place of pilgrimage for the Moslems, who honour it as the birthplace of Abraham. It is now a place of considerable trade, with a population, according to Buckingham, of about 50,000, and enjoys the advantage of being one of the principal stations in the great caravan route between Aleppo and Bagdad. It is situated about four hundred miles north-east from Jerusalem. From thence Abraham removed to *Haran*, or *Charran* as it is properly called in Acts vii. 2. This place, which is situated $36^{\circ} 40' N.$ lat. and $39^{\circ} 2' 45'' E.$ long., is supposed to have derived its name from Haran, the father of Lot and brother of Abraham. It is now a poor place, in the occupation of a few families of Bedouin Arabs. The ruins of an old town and castle are still to be seen.

From this place, at the command of God, Abraham parted from his kindred and his country to go to the distant land of Canaan, the future residence of his posterity. Sixty-four years afterwards, he sent his servant to his kindred to solicit a wife for his son Isaac (Gen. xxiv.); and Jacob, a hundred years later, traversed the same journey on a similar errand. (Gen. xxvii. 43; xxviii. 10; xxix. 4.) Haran is enumerated, a thousand years after the Call of Abraham, among the towns which had been taken by the predecessors of Sennacherib, king of Assyria, and is also mentioned still later among the cities that traded with Tyre. (2 Kings xix. 12; Isa. xxxvii. 12; Ez. xxvii. 23.) Terah, and the whole family, accompanied Abraham to Haran, where, after a short residence, Terah died. (Gen. xi. 32.)

On the renewal of the promise, Abraham, at the command of God, resumed his journey towards Canaan, and came unto the place of *Sichem* (that is, to the place where Sichem, or Shechem afterwards stood, for Shechem the son of Amor, who lived in the time of Jacob, probably founded and gave his name to this city), unto the

plain of Moreh (or rather the terebinth tree of Moreh) near which is Jacob's well. His next encampment was twenty miles south, between *Bethel* and *Hai*. Bethel means literally "the house of God." It was first called so by Jacob on his journey from Beer-sheba to Haran in commemoration of his vision of the ladder on which the angels of God ascended and descended.

"*Hai*," elsewhere called "*Ai*," was situated at a short distance to the south-east of Bethel. From this place Abraham proceeded still further south through the country, and the year following was compelled by famine to go down into Egypt, a distance of 250 or 300 miles.

After a short residence here, he returned to his former encampment near Bethel, eight or ten miles north of Jerusalem, greatly enriched by presents from Pharaoh.

The separation of Lot from Abraham soon followed. (Gen. xiii. 11.) Lot selected for his residence the vale of Siddim, in the plain of Jordan, the place now occupied by the Dead Sea, and Abraham settled on the plains of Mamre, near Hebron. (Gen. xiii. 18.)

The battle of the kings occurred soon after the settlement of Lot in the cities of the plain. Chedorlaomer, an ambitious chieftain from the region of Babylon, in connexion with Tidil, an unknown prince, had come from beyond the Euphrates twelve years before, and made a conquest of that region of country which Lot had chosen for his residence. Incensed at the revolt of the captured cities, these chiefs now returned and ravaged the country of Edom, south and west of the Dead Sea, inhabited by the Amalekites and Amorites. Lot and all his possessions fell a prey to this marauder.

Abraham, on hearing of this calamity, immediately went in pursuit, with his whole household of trained servants, and three neighbouring chiefs. The pursuit led him through the whole length of the country, to the head waters of the Jordan, where he routed the foe and pursued him many miles on his retreat to Hobah, near Damascus. From this expedition Abraham returned with Lot and his family, bringing Chedorlaomer captive, whom he slew in the King's Dale, just north of Jerusalem.

The promise was again renewed to Abraham; and, after a residence of ten years in Canaan, Ishmael was born. (Gen. xvi.) B.C. 1910. Thirteen years after the birth of Ishmael, Sodom was destroyed by fire from heaven, 451 years after the flood. (Gen. xviii. 19.)

The year following, when Abraham was a hundred years old, Isaac was born in Beersheba, twenty-five miles south-west from Hebron, on the southernmost limits of Canaan, and on the border of the Great Desert that lies to the south. (Gen. xxi.)

This place was a favourite station of the patriarch, and occurs so frequently in subsequent history that it deserves particular notice.

We are indebted to Dr. Robinson for authoritative information respecting it.

On coming from the desert by a long and tedious ascent, he came out on a broad undulating country, overspread to a considerable extent with grass, and affording in ordinary seasons good pasturage, a grateful evidence that the desert was at an end. On the north side of a broad beaten course he found two wells, fifty-five rods distant from each other, one twelve feet in diameter, and forty-four and a half feet deep; the other, five feet in diameter, and forty-two in depth. The water was sweet and abundant, and flocks were gathering around to drink at these fountains.

“Here, then, is the place where the patriarchs, Abraham, Isaac, and Jacob dwelt! Abraham dug perhaps this very well; and journeyed from hence with Isaac to Mount Moriah to offer him up there in sacrifice.

“From this place Jacob fled to Padanaram, after acquiring the birthright and blessing of his brother; and here too he sacrificed to the Lord, on setting off to meet his son Joseph in Egypt.

“Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of ketem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended from Dan (on the extreme north) to Beersheba. (Gen. xxi. 31; xxii. 19; xxvi. 23; xxviii. 10; xli. 1; 1 Sam. viii. 2; 1 Kings, xix. 3; 2 Sam. xvii. 11.) Over these smiling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats.”*

From the birth of Isaac till seventy-five years afterwards, the venerable patriarch seems to have lived a pastoral life in the south country, comprising the southern part of Canaan, removing from place to place, as he had occasion to find pasturage for his numerous flocks and herds.

He resided “many days” at Gerar, in the land of the Philistines, probably because of its fertility. Isaac afterwards went to Gerar on account of a famine. It is supposed to have been situated a little north-west from Beersheba, and not far from Gaza. But its exact locality is totally unknown. (Gen. xxi. xxvi.)

Hebron and Beersheba were the favourite residences of Abraham. The trial of Abraham’s faith in offering Isaac on Mount Moriah at Jerusalem, occurred when Isaac was of adult age, about twenty-five years, and was as remarkable an exemplification of faith on the part of the son in meekly submitting to be the sacrifice, as of the father in lifting his hand to take the life of his child. (Gen. xxii.) Mount Moriah, in Jerusalem, is supposed to have been the scene of this offering.

* Robinson’s ‘Researches,’ &c.

About twenty years later, when Abraham was a hundred and thirty-seven, and Isaac thirty-seven years of age, Sarah died, at the age of a hundred and twenty-seven, and was buried in the cave of Machpelah, at Hebron. (Gen. xxiii.)

Abraham soon after provided a wife for Isaac by sending his faithful servant to his own country with proposals of marriage with Isaac, to some of his kindred. The result was the marriage of Isaac with Rebekah, daughter of Bethuel, and granddaughter of Nahor, Abraham's brother. (Gen. xxiv.)

About the same time Abraham married Keturah, and, thirty-five years after this marriage, he died at the age of a hundred and seventy-five, and was buried in the cave of Machpelah, in Hebron, with Sarah his wife.

HEBRON.

Hebron is situated in a deep and narrow valley in the mountains of Judah, twenty-two miles south from Jerusalem, and an equal distance north-east of Beersheba.

It is an Arab town, on the declivities of the valley, of 5,000 or 10,000 inhabitants, compactly built of stone. In the bottom of the valley, just below the town, is a large square reservoir, built of stone, for the reception of water, which it collects in the rainy season.

It is a hundred and thirty-five feet on each side, and twenty-one feet eight inches in depth. Above the town there is another cistern of smaller dimensions, for a similar purpose.

The pools, in the opinion of Dr. Robinson, are of high antiquity, "and one of them is probably to be regarded as the pool of Hebron, over which David hung up the assassins of Ishbosheth." (2 Sam. iv. 12.)

The reputed site of the cave of Machpelah, the sepulchre of the patriarchs, is covered by a Turkish mosque, and enclosed by a wall of great antiquity, probably beyond the period of the Christian era.

This enclosure is two hundred feet by a hundred and fifteen, and fifty or sixty feet in height. It is to the Moslem a sacred place; and neither Jew nor Christian is permitted on any occasion to enter within the enclosure.

Historical Associations and Incidents.

With the exception of Jerusalem, no place on earth is more hallowed by high and holy associations than this venerable city of Hebron. It is, perhaps, the oldest inhabited city in the world, and still survives the waste of ages by lightning, fire, and tempest, earthquakes, wars, pestilence, and famine. Here lived the venerable patriarchs, Abraham, Isaac, and Jacob, and here they were buried,

with their wives. Here they communed with God, and received the promises and the seal of the covenant. The spies that went up from the wilderness to search the land, came to Hebron, then inhabited by the sons of Anak. (Num. xiii.) It was utterly destroyed by Joshua (Josh. x.); and given to Caleb for a possession, in reward for his courage and trust in God.

It was one of the cities of refuge, and a levitical city of the sons of Aaron. (Josh. xvi. 7; xxi. 11.)

David was here anointed king over Israel; and made it, for upwards of seven years, the seat of his kingdom. (2 Sam. ii. 11.)

Abner also was assassinated here by Joab (2 Sam. iii. 27), and Absalom made it his head-quarters in his rebellion against his father. (2 Sam. xv.)

Rehoboam made it one of his fenced cities. It was resettled after the captivity, and from that period it disappears for many centuries from the page of history.

ISHMAEL AND THE SONS OF KETURAH.

Ishmael assisted at the interment of his father Abraham, and seems to have lived on terms of friendship with Isaac, in the desert south of Canaan, where he rose to influence and power, and died at the age of a hundred and thirty-seven years, 1870 B.C., leaving twelve sons, who became the heads of as many tribes. The younger sons of Abraham, the offspring of Keturah, had already been settled in the "east country," beyond the valley of the Jordan and the Arabah.

PASTORAL LIFE OF ISAAC.

Isaac now devoted himself to a quiet, pastoral life, to which his gentle disposition and contemplative habits were well suited. Like Abraham in the latter part of his life, Isaac ranged with his flocks over the country west and south of Hebron to a considerable distance, often digging wells for the supply of his flocks, and peaceably withdrawing with them rather than contend with his neighbours. Once, by reason of famine, he was compelled, as Abraham had been a century before, to proceed to Gerar to obtain supplies from Abimelech, who is supposed to have been a son of the prince of the same name who reigned there in the days of Abraham.

DEATH OF ISAAC.

Twenty years after the marriage of Isaac, Esau and Jacob were born; and at the age of seventy-seven, Jacob obtained, by a wicked device, the birthright over his elder brother Esau. (Gen. xxvii.) Isaac had been for some time afflicted with blindness, and felt that his death was approaching; but he lived until the jealousy and enmity of his two sons, which had embittered his old age, were

healed, and he subsequently enjoyed, for more than twenty years, the society of Jacob and his family after his return to Canaan. Being old and full of years, he gave up the ghost, and died at Hebron, aged a hundred and eighty years, and was gathered unto his people, and his sons Jacob and Esau buried him. (Gen. xxxv. 29.)

BETHEL.

But a single incident is recorded in the journey of Jacob to Haran, to escape the vengeance of Esau, and obtain a wife of his kindred. This incident is his remarkable dream at Bethel, and his vision of the ladder, and of the angels of God ascending and descending. (Gen. xxviii.) In the mountains of Ephraim, twelve miles north of Jerusalem, and a little east of the road leading to Galilee through Samaria, was Bethel. It was situated on a tongue of land between two valleys which unite just below, and run off to the south-east towards the Jordan. The place is now overspread with ruins; and though uninhabited, must once have been a town of some importance. Here are the remains of a vast reservoir, three hundred and fourteen feet in length by two hundred and seventeen in breadth. The region around, as in the days of Abraham and Jacob, still affords excellent and extensive ground for pasturage and tillage.

Historical Incidents.

Bethel, originally Luz, occurs often in the early history of Abraham and his descendants. Here he pitched his tent on his first arrival in the land, and called upon the name of the Lord. (Gen. xii. 8.) Jacob, a hundred and fifty-six years afterwards, beheld here a vision of the God of Abraham, received the promise, and entered into covenant with Jehovah. Twenty-one years after, he returned, enriched with the blessing of God's providence, to fulfil his vow and commune with God. (Gen. xxxv.)

Bethel was on the borders of Benjamin and Ephraim (Josh. xvi. 1, 2; xviii. 13, 22; Judg. i. 22—6), and was violently wrested from the former by the sons of Joseph. The ark of the covenant was for a long time here, to which the children of Israel came often to inquire of the Lord. (Judg. xx. 26, 27.) Samuel came here also once a year to judge the people. (1 Sam. vii. 16.) Bethel was desecrated by the idolatrous worship of a golden calf, erected by Jeroboam (1 Kings xii.), which was destroyed by Josiah (2 Kings xxxiii. 15), and the prediction of the disobedient prophet was fulfilled. (1 Kings xiii.)

“The scriptural associations of Bethel are both delightful and painful. Shaded by a pastoral tent, on the heights between it and Hai to the east, we call, with the Father of the Faithful, on the name of the Lord. Interested and solemnized by the glorious vision

of Jacob, we say of it, 'This is none other but the house of God, and this is the gate of heaven;' and, with the same patriarch, we there make an altar unto God, who answered us in our distress. We find it, after the death of Joshua, fallen, through the righteous vengeance of God on its immoral inhabitants, into the hands of the house of Joseph. We visit it with the devout and upright Samuel in his annual circuit of judgment. We see Jeroboam planting there one of his abominable calves to tempt Israel to sin, and there signally punished by God. Our spirit is relieved when its idolatrous establishment is totally destroyed by Josiah, the regal reformer of the Jewish nation."*

MARRIAGES AND FAMILY OF JACOB.

The subsequent history of Jacob, after leaving Bethel, is fully recorded in the Scriptures: his marriage with Leah and Rachel, daughters of Laban his uncle; his service of twenty years under Laban; his departure for the land of promise with great possessions; the meeting of his brother Esau, and their mutual reconciliation, are fully detailed. (Gen. xxviii.—xxxiii.)

MEETING OF JACOB AND ESAU AT MAHANAIM.

The interview took place at Mahanaim, in the mountains of Gilead, east of the valley of the Jordan, below the Sea of Galilee, and north of the river Jabbok. Esau came up from Seir, in the mountains of Edom, south of the Red Sea, to meet Jacob, by invitation from the latter. The course of their journeys brought the two parties together at this place, which afterwards is of frequent occurrence in Jewish history. It fell to the tribe of Gad in the distribution. (Josh. xiii. 26–30.) Ishbosheth, Saul's son, was here made king by Abner (2 Sam. ii. 8); and David, driven from his throne by the treason of Absalom, fled also to Mahanaim. (2 Sam. xvii.) The battle between the forces of David and Absalom, in which the latter was slain, was fought in a place near Mahanaim, which, for reasons which do not now appear, was called the Woods of Ephraim. (2 Sam. xviii. 6.) The site of this ancient town has been clearly identified. In the immediate vicinity are we to look also for Peniel, the encampment where Jacob wrestled with the angel of the covenant. (Gen. xxxii. 30.)

SUCCOTH.

The next station of the patriarch was Succoth, a city of Gad, on the east bank of Jordan, where he passed over into Canaan.

Gideon, nearly six hundred years after, crossed the Jordan at this place in pursuit of the kings; and Solomon had a brass-foundry in the neighbourhood for casting the vessels of the temple. (1 Kings vii. 46; 2 Chron. iv. 17.)

* Dr. Wilson's 'Lands of the Bible,' ii. 290.

JACOB AT SHECHEM — SHALIM.

After a short residence at Hebron, where the dreams of Joseph awoke the jealousy of his brethren, and after the reported death of his favourite son, Jacob himself removed to the plain of Shechem, a luxuriant valley, in which Jacob's well is situated. Shalim, Dr. Robinson supposes, may have been the town of Salem which he saw at a distance on the east side of the valley. In this region he is supposed to have resided about eight years.

Shechem, as the scene of Joseph's death, had a strong attraction for the fond old man, who said, "I will go down to the grave to my son mourning."

After the slaughter of the Shechemites (Gen. xxxiv.), he appears to have retired towards Hebron, tarrying awhile at Bethel.

The subsequent history to the time of Moses is fully recorded in the Scriptures, to which we refer the reader, and content ourselves with simply appending a chronological table of the principal events.

B. C.

1728.	Joseph sold into Egypt, æt. 17.....	Genesis xxxvii. 2.
1716.	Isaac dies, æt. 180	" xxxv. 28.
1715.	Joseph governor of Egypt, æt. 30.....	" xli. 46.
1706.	Jacob goes into Egypt, æt. 130	" xlvii. 9.
1689.	Jacob dies, æt. 147.....	" xlvi. 28.
1635.	Joseph dies, æt. 110 (144 years before the Exode)	" l. 26.

The ages of Levi, Kohath, and Amram — 137, 133, and 137 years respectively — will be found in Exodus vi. 16, 18, 20; but on the principal point of inquiry, the age of each father at the birth of his son, the sacred historian is silent. For four generations they cannot be known. The Scripture chronology is broken in the division of time by this mode of computation, but it is sustained in the longer period by the years from the Call to the Exode, as is seen below.

1574.	Birth of Aaron, 115 years after the death of Jacob	Exodus vii. 7.
1571.	Birth of Moses, 80 years before the Exode	" vii. 7.
1531.	Flight of Moses to Midian, æt. 40	" ii. 15, 22.
1491.	The Exode, 430 years after the Call of Abraham..	" xii. 41.

* * * The Birth of Abraham to the Call, 75 years + 430 years to the Exode = 505 years.

CHAPTER IV.

EGYPT.

EGYPT is called in Hebrew *Mitsraim*, in Arabic *Mesr*. The Copts, or descendants of the ancient Egyptians, term it *Chami* or *Chemi*, "the dark land," in allusion to its dark rich soil. The appellation by which this country is known to Europeans comes from the Greek *Αἴγυπτος*, (*Ægyptus*), and appears to contain a root resembling the word *Copt*; so that *Ægypt* may perhaps mean "the land of the Copts" (from *αἴα* for *γαῖα* and *κίπτ-ος*). The ancient Egyptian name is said to have resembled the modern Coptic one.

Before the limits of Asia and Africa were correctly established, some of the early geographers made Egypt a part of Asia, while others regarded the Nile as the dividing limit, and assigned the portion of Egypt lying east of that river to Asia, and the remainder to Africa.

This country is bounded on the north by the Mediterranean, on the east by the little river of *El Arish*, on the borders of Palestine; and the Syrian or Arabian desert, which extends from the Mediterranean to the Gulf of Suez; and from thence southwards by the west coast of the Red Sea; and on the west by the Libyan desert. To the south its boundary, from the oldest time, has been fixed at the rapids, or cataracts of Assouan, the ancient Syene, which are formed by a number of granite rocks that lie across the bed of the river Nile. The political limits of Egypt have extended, both in ancient and modern times, further south along the valley of the Nile, into the country known by the general name of Nubia. Its breadth, as marked by its physical boundaries, may be considered to have extended from the shores of the Red Sea, to the range of hills which bounds the valley of the Nile to the west.

Soil and Climate.

The valley of the Nile is enclosed by the *Libyan* and *Arabian* mountain chains, both of which are pierced with a number of valleys, crossing them obliquely, and leading on the one side to the Arabian Gulf, and on the other to the Greater and Lesser Oasis of the Libyan Desert. The western chain forms a monotonous barren dam, by which the valley of the Nile is protected from the sand-waves of the Libyan Desert; the eastern, which fills the whole country as far as the Arabian Gulf, has in Upper Egypt three distinct formations, namely, in the south, rose-coloured granite, the material of which the obelisks, entire temples, and colossal statues were formed; in the

centre, sandstone of various colours, gradually merging into the limestone formation of the mountains in the north, the material of the pyramids.

Of this region, the only fertile portion is the valley, which is enclosed between these chains and watered by the Nile. This valley becomes wider as it approaches the north, and with the *Delta*, excepting the sandy and marshy ground on the coast, forms a tract of rich alluvial soil, which is manured every year by the overflowings of the Nile. Egypt depends, in fact, entirely on the Nile, not merely for its fertility, but its very existence, since rain never falls in this country except in the Delta, and even here chiefly in places near the sea. To its singularly-constituted atmosphere, however, and to the regular inundations of the Nile, Egypt owes the advantage of containing within its limits almost all the cultivated vegetables of the Old World.

Even in the days of Abraham and Joseph, this country was a place of refuge for the neighbouring nations in seasons of scarcity, and at a later period it became the granary of Rome and Constantinople. Its most celebrated vegetable production, however, was the *papyrus*, out of which paper was made, and which still grows here.

The average breadth of the valley of the Nile between *Cairo* and *Edfou* is only about seven miles; and that of the cultivated land, whose limits depend on the inundation, scarcely exceeds five and a half, being in the widest part ten and three quarters, and in the narrowest two miles, including the river. The extent of the Delta may be estimated at one thousand nine hundred and seventy-six square miles. That the irrigated part of the valley was formerly much less extensive than it is at present, at least wherever the plain stretches to any distance east and west, or to the right and left of the river, is evident from the fact of the alluvial deposit constantly encroaching in a horizontal direction upon the gradual slope of the desert. The plain of Thebes, in the time of Amenouf III., or about 1430 B.C., was not more than two-thirds of its present breadth; and the statues of that monarch, round which the alluvial mud has accumulated to the height of nearly seven feet, are founded on the sand which once extended to some distance in front of them.

The *Nile* rises, according to the common account, in the Mountains of the Moon, in Central Africa.

It appears, from the most recent researches, that the stream is first called *Bahr-el-Abiad*, or the "White River," and flows in a north-eastern direction to 15° 34' N. latitude, where it receives on its right bank the *Abawi* or *Bahr-el-Azrek*, or "Blue River." Coming from Abyssinia, the "White River" appears to have been the true Nile of the ancient geographers, but in modern times it is only after its confluence with the *Abawi* that the united stream is

known as the Nile. The principal affluents after the *Abawi* are the *Maleg*, and the *Tacazze*, or Albarrah.

From its junction with the *Tacazze* to its entrance into the Mediterranean, a distance of fifteen hundred miles, the Nile receives no more tributaries.

The Nile flowing from Nubia runs through a deep and narrow valley, sunk between two ridges of rocky hills, which rise in some places above 1000 feet above the level of the river. The breadth of the valley varies considerably, but it is seldom more than ten miles, and in many places, especially in Upper Egypt, it is not two, including the breadth of the river, which varies from 2000 to 4000 feet. In its course within Egypt, the Nile contains numerous islands.

From Assouan to Selseleh, a distance of about 40 miles, the river runs nearly in the middle of the valley, leaving little cultivable land on either side. As we advance farther north, the western ridge recedes from the river, so as to leave a space of several miles between the left bank and the foot of the hills, while the east chain keeps closer to the corresponding or right bank of the Nile. The general character of the western ridge which borders the valley of the Nile, is a limestone formation, which contains numerous fossil shells.

The great pyramid is built of this kind of stone. In the neighbourhood of Esneh, in Upper Egypt, a sandstone formation commences, alternating with limestone; but the mountains contain also slate and quartz of various colours. The great slabs used in the construction of the temples of Egypt, with the exception of those of the Delta, were of sandstone, as well as many of the sculptures or statues. In the neighbourhood of Selseleh are extensive quarries of sandstone.

The mountain range on the eastern side differs in some respects in its geological character from the western ridge, and it generally rises more abruptly, and often close to the edge of the river. From Mount Mokattem, near Cairo, the limestone extends southwards, though with many interruptions, as far as it does on the western side. But the serpentine and granite appear to commence earlier, and to characterize the eastern more strongly than the western side. Near Assouan the granite alternates with the decomposed sandstone, exhibiting an irregular and broken appearance, which has sometimes been compared to a ruin. On the east side of the Nile, near Syene, scattered about the foot of the mountains, and occasionally close to the river, are those extensive granite quarries which furnished the ancient Egyptians with materials for their colossal statues and obelisks.

The eastern range leaves the banks of the Nile at a higher or more southern point than the west ridge. From Mount Mokattem,

near Cairo, it turns off abruptly to the east, and under the name of Jel-el-Attaka runs to the Red Sea, near Suez. North of it the sands of the desert of Suez spread close to the eastern skirts of the Delta.

The Nile issuing from the valley, a few miles north of Cairo, enters the wide low plain which, from its triangular form, and its resemblance to the letter Δ , received from the Greeks the name of the Delta. The river divides into two branches, that of Rosetta or old Canopic, and that of Damiat or Phatnitic. The figure of the Delta is now determined by these two branches, although the cultivated plain known by that name extends considerably beyond to the east and west, as far as the sandy desert on each side. In ancient times, the triangle of the Delta was much more obtuse at its apex, as its right side was formed by the Pelusiatic branch, which detaching itself from the Nile higher up than the Damiat branch, flowed to Pelusium, at the eastern extremity of Lake Menzaleh. This branch is now in a great measure choked up, though it still serves partly for the purpose of irrigation. The greatest breadth of the Delta, or cultivated plain of Lower Egypt, is about eighty miles from east to west; its length from the bifurcation of the river to the sea is about ninety. The interior of the country, which is covered with fields, orchards, and plantations, exhibits different aspects according to the various seasons. The rise of the Nile, occasioned by the periodical rains of Central Africa, begins in June about the summer solstice, and it continues to increase till September, overflowing the lowlands along its course. The Delta then looks like an immense marsh, interspersed with numerous islands, with villages, towns, and plantations of trees just above the water. Should the Nile rise a few feet above its customary elevation, the inundation sweeps away the mud-built cottages of the Arabs, drowns their cattle, and involves the whole population in ruin. Again, should it fall short of the ordinary height, bad crops and dearth are the consequences. The inundations having remained stationary for a few days, begin to subside, and about the end of November most of the fields are left dry, and covered with a fresh layer of rich brown slime; this is the time when the lands are put under culture. During our winter months, which are the spring of Egypt, the Delta, as well as the valley of the Nile, looks like a delightful garden, smiling with verdure, and enamelled with the blossoms of trees and plants. Later in the year the soil becomes parched and dusty; and in May the suffocating khamseen begins to blow frequently from the south, sweeping along the fine sand, and causing various diseases, until the rising of the beneficent river comes again to refresh the land. Showers are very rare in Egypt, except on the sea-coast; it rains three or four times in the year at Cairo, and once or twice in Upper Egypt, but perhaps not every year. The nights, however, are cool,

and the dews heavy. Strong winds blow from the north, during the summer, at the period of the inundation, and are very useful in propelling vessels up the Nile against the current.

It is generally assumed that the Delta has been formed, or at least considerably enlarged, by the alluvial soil of the Nile. This was already the belief in the time of Herodotus. The advance of the coast since then does not appear to have been very great. If we may judge from the position of the old towns mentioned by the Greek geographers, on the side of Thamiatis, the old Damietta, the sea has not retired above two miles. The time at which the Delta may be supposed to have been a gulf of the sea, must be placed long previous to the historical period. At present, it seems certain that the coast of the Delta does not advance, and the currents which sweep along the north coast of Africa must prevent any permanent accession of alluvial soil to the Egyptian shore. The gradual elevation of the soil of the Delta and valley of the Nile has also been much exaggerated. It does not appear to have risen above seven or eight feet since the time of the Ptolemies, and the bed of the river has also risen in proportion. The height of the inundation requisite for the irrigation of the land, making allowance for the difference of measures, appears to be nearly the same as in the time of Herodotus. The vertical increase of the cultivated soil must not be confounded with the accumulation of sand in some particular places, as round the great sphinx, &c., which has been in many instances the work of the wind.

THE LAND OF GOSHEN.

On going down into Egypt, the whole caravan of Jacob and his sons, with their families, halted on the eastern borders of the land of Goshen, and sent forward one of their number to notify the governor of their coming. Joseph hastened from the court of Pharaoh to meet his brethren in the land of Goshen. This province now became the residence of the descendants of Jacob for two hundred years. Here, in process of time, they were subjected, for more than eighty years, to a cruel oppression under Egyptian taskmasters.

Here were wrought those stupendous miracles, denominated the Plagues of Egypt, which subdued the proud heart of Pharaoh, and compelled him to let the people go according to the Lord's command. Where then was the land of Goshen?

The river Nile, at a great distance from the sea, divides into several branches, and finally discharges its waters into the Mediterranean, through several separate mouths at a distance from each other. From the eastern branch of the Nile, at some distance from the sea, a broad valley runs off in a south-east direction, towards the head waters of the Red Sea.

This valley, fertilised by the inundations of the Nile, and over-

spread with verdure, afforded pasture-ground for flocks and herds, while its rich alluvial soil yielded in great abundance the various productions of the country. Through this valley ran an ancient canal, connecting the waters of the Nile with the Red Sea, and commanding to a great extent the commerce of the East.

The country adjacent remains to this day an important province of Egypt.

Here was the land of Goshen, where Joseph settled his brethren. It comprised the land lying on the banks of the eastern arm of the Nile, and extended eastward to the Arabian desert.

Though itself almost surrounded by a desert waste, it had very fruitful districts, and yielded abundant pasturage.

It was therefore suited to the sons of Jacob, "whose trade had been about cattle from their youth" (Gen. xlv. 34); it was also one of the richest provinces of the kingdom. He "gave them a possession in the land of Egypt, in the best of the land" (Gen. xlvii. 11), which yielded in abundance the productions of the country, and was "as a garden of herbs." (Numb. xi. 5; Deut. xi. 10.)

PHARAOH'S TREASURE CITIES, PITHOM AND RAAMES.

Pithom was situated at a little distance eastward of the right branch of the Nile, and near the canal which connected the river with the Red Sea. Pithom is indisputably the Patumus of Herodotus, who says that the waters of the Nile were received into this canal, a little above the city of Bubastis, near the Arabian city Patumus, but discharged themselves into the Red Sea.

The canal, according to Strabo, was one hundred feet wide, and sufficiently deep to float large ships. It was built about 600 years B.C., by Pharaoh-Necho, by whom Josiah was slain at Megiddo. (2 Kings xxiii. 29, 30; 2 Chron. xxxv. 22.) Herodotus gives the following account of the construction of this ancient canal:—

"To this king (Psammitichus) succeeded his son Neco, who was the first to undertake a canal leading into the Red Sea, and which after him Darius carried on; it extends a distance of four days' voyage, and its breadth is such that two galleys may work their oars abreast in it.

"The canal derives its water from the Nile, a short distance above Bubastis (Pibeseth), near an Arabian town called Patumus (Pithom): it discharges itself into the Red Sea. The excavation was commenced on that part of the Egyptian plain which borders on Arabia. The mountain which stretches towards Memphis, and which contains the quarries, is above the plain at no great distance.

"The canal, commencing at the foot of this hill, was continued for some length, from west to east, and then turning through the defiles, left the mountains, and was carried southward into the Ara-

bian Gulf. The shortest track from the Northern Sea to the Red Sea, which is the same as the Southern Sea, passes by Mount Casius, which divides Egypt from Syria; for this mountain is but 1,000 furlongs from the Arabian Gulf. But the canal is so much longer than this, as it is more tortuous.

“In digging this canal, in the reign of Neco, 120,000 Egyptians perished. He desisted in the midst of the work, being opposed by an oracular prediction, which declared that ‘he wrought for a barbarian.’

“Having desisted from this work, Neco betook himself to military exploits. He, therefore, constructed galleys, some on the Northern Sea, and some on the Arabian Gulf for the Red Sea. Of these vessels the stocks (*docks*) may yet be seen. The fleets he employed as occasion served. Neco, invading the Syrians (Jews of Syria), overthrew them at Magdolus (Megiddo), and then took Cadytes (Jerusalem the Holy), a great city of Syria.”

Raamses, called also Rameses, was, like Pithom, a fortified city, and the metropolis of Goshen. It was situated in the great valley, near the head of the flood-waters of the Nile, about midway between the Nile and the Red Sea, at the distance of forty miles or more from it. At a later period, Rameses took the name of Heroöpolis, the city of Heroes. In the neighbourhood of what are now called the bitter lakes, travellers have discovered an extensive heap of ruins, which the Arabs denominate Abu Keisheid, indicating the position of this ancient city.

Rameses, the metropolis of Goshen, became the rendezvous of the children of Israel, previous to their departure from Egypt. From hence they began their flight from the bondage of Pharaoh. The city naturally gave its name to the surrounding country. The sacred historian therefore speaks of *the land of Rameses* as synonymous with the land of Goshen. (Gen. xlvii. 11.)

ORIGIN AND HISTORY OF THE EGYPTIANS.

I. Recent investigations have tended to show that the ancient Egyptians were a Caucasian race, and that the civilization of Egypt proceeded, not from Ethiopia, down the valley of the Nile, as has generally been supposed, but in an opposite direction, from north to south. The government of Egypt appears to have been at first a hierarchy, successively composed of the priests of one or other of the principal deities, but its duration is uncertain. We next come to the kings, the first of whom, by universal consent, was *Menes*. The records of the Egyptian priests, as handed down to us by Herodotus, Manetho, Eratosthenes, and others, place the era of this monarch about 2320 B.C., in which year he is supposed to have ascended the throne.

II. The immediate successors of Menes are unknown till we come

to *Suphis*, and his brother or brothers, to whom the great pyramid is attributed by some, and who are supposed to be the same as the *Cheops* and *Cephren* of Herodotus, although that historian has placed them much later, after *Sesostris* and *Moeris*. Abraham visited Egypt about 1920 B.C., and we have the testimony of Scripture as to the high and flourishing state of the country at that early period. The Sacred Writings call the kings of Egypt indiscriminately *Pharaohs*, which is now ascertained to be, not the proper name of the individual monarch, but a prefix, like that of *Cæsar* and *Augustus*, given to the Roman emperors.

III. Little or nothing is known of several successive dynasties, which were probably merely contemporaneous ones, reigning over various parts of the country, until we come to *Osirtasen I.*, of the sixteenth dynasty, who began to reign about 1740 B.C. Very few monuments remain of a date prior to his reign. The obelisk of Heliopolis bears the name of *Osirtasen*. Under the sixteenth dynasty, about 1706 B.C., Joseph, and afterwards Jacob and his family, came to Egypt, where their descendants settled and multiplied, in the land of Goshen in Lower Egypt. Joseph died at the age of 110 years, under the seventeenth dynasty, which reigned from 1651 to 1575 B.C.

IV. About 1575 B.C., "there arose a new king, who knew not Joseph." This was the head of the eighteenth dynasty from Diospolis or Thebes, which dynasty reigned 340 years, according to Eusebius and other chroniclers, and which contains the names of the most illustrious sovereigns of ancient Egypt. It appears probable that this dynasty was the continuation of the line of the old Diospolitian kings, who are mentioned as having reigned before *Osirtasen I.*, which line may have been dispossessed, by some revolution, of the throne, or, at least, of the greater part of the country, which was occupied by a new race from Lower Egypt during the sixteenth and seventeenth dynasties.

v. The irruption of the Hyksos, or shepherds, is supposed by some to have occurred during this period. Manetho's seventeenth dynasty consists of shepherd kings, who are said to have reigned at Memphis. These shepherds, who are represented as people with red hair and blue eyes, came from the north-east, perhaps from the mountains of Assyria. They conquered or overran the whole country, committing the greatest ravages, and at last settled in Lower Egypt, where they had kings of their own race. They were finally expelled by *Tuthmosis* or *Thothmes I.*, of the eighteenth dynasty. The flight of Moses falls under the reign of this king, 1531 B.C.; and the Exodus of the Israelites, B.C. 1491, under that of *Thothmes III.*, about four hundred and thirty years after the visit of Abraham to Egypt. The Scripture says that Pharaoh perished in the pursuit of the Israelites, and it is remarkable that *Amunoph II.*, the son and

successor of Thothmes, is represented in a drawing at Thebes as having come to the throne very young, and under the tutelage of his mother.

VI. Rameses II., or the Great, son of *Osiris I.*, ascended the throne about 1350 B.C., and reigned above forty years. This is supposed to be the *Sesostris* or *Sesoosis* of the Greek historians. The monuments prove him to have been one of the most warlike kings of ancient Egypt; and it is probable from these that his campaigns extended to Asia, perhaps against the monarchs of Assyria. The nineteenth dynasty, also of Diospolitans, began about 1270 B.C., and reigned till 1170. During this period the war of Troy took place, in the reign of a Rameses, supposed to be the fifth of that name, according to Pliny. Herodotus and Diodorus give King Proteus as contemporary with the war of Troy. Of the twentieth and twenty-first dynasties little is known, and it is curious that from the Exodus till Solomon's time, a period of nearly five centuries, no mention is made in the Scriptures of Egypt, which proves that the storm of war, if such there was, passed off either to the east of Palestine, or that the Egyptian conquerors followed the maritime road by Gaza and the Phœnician coast, leaving the high land of Judea to their right.

VII. The twenty-second dynasty, beginning with *Sesonchis* or *Sheshonk*, commences about 978 B.C. This monarch is the *Shishak* of Scripture, at whose court Jeroboam took refuge, and whose daughter he married; and who, after Solomon's death, plundered the temple of Jerusalem. The twenty-third dynasty, called Diospolitans, like the preceding, began about 908 B.C., with *Osorkon II.* Homer is believed to have flourished about this time, and he speaks of Egypt under its Greek name.

The twenty-fourth dynasty, which is called *Saite*, from *Saïs* in Lower Egypt, begins with the *Bocchoris* of Manetho, about 812 B.C. His phonetic name is Bakhor, or Pehor. A monarch named *Sabacos*, in phonetic Sabakoph, begins the twenty-fifth dynasty of Ethiopians, who about this time invaded Egypt, or at least Upper Egypt. *Teh-rak* or *Tirhakah*, one of his successors, attacked Sennacherib, 710 B.C. *Sethos*, a priest of Vulcan, became king, and ruled at Memphis contemporary with Tirhakah.

VIII. After the death of Sethos, a great confusion, or anarchy, took place. At last twelve chiefs, or monarchs, assembled at Memphis, and took the direction of affairs, which they retained for fifteen years, when *Psamatik I.*, or *Psammitichus*, the son of Nechao, or Necos, who had been put to death by Sabacos, became, by the aid of Greek mercenaries, king of all Egypt, about 670 B.C. His son, Necos II., is the Pharaoh-Necho of Scripture, who defeated and slew Josiah, King of Judah, 610 B.C. He also began the canal that joined the eastern branch of the Nile with the Arabian Gulf. His

successor, *Psamatik II.*, was followed by *Psamatik III.*; supposed by some to be the *Apries* of Manetho, and the *Pharaoh Hophra* of Scripture, who defeated the Phœnicians, took Sidon, and invaded Cyprus, which was finally subjected by *Amāsis*, who succeeded him on the throne.

IX. The reign of *Amāsis* lasted forty-four years, according to a date on the monuments. His successor, *Psamenitus*, reigned only six months, when Egypt was invaded by Cambyses, 525 B.C., who overran and ravaged the country, but lost the greater part of his army in the neighbouring deserts, when seeking, for the purpose of plunder, the Temple of Jupiter Ammon. The twenty-seventh dynasty includes the Persian kings, from Cambyses to Darius Nothus, during which time Egypt was a province, though a very unruly one, of the Persian monarchy. It was during this period that Herodotus visited Egypt.

X. After several revolts, the Egyptians succeeded in placing *Amyrtœus* or *Aomahorte*, a Saite, on the throne, about 414 B.C. This king alone constitutes the twenty-eighth dynasty. He was succeeded by the twenty-ninth dynasty of Mendesians, who defended Egypt against the repeated attacks of the Persians, with the aid of Greek auxiliaries under Agesilaus and others. At last, *Nectanebus*, being defeated by Ochus, fled into Ethiopia, 340 B.C., and Egypt fell again under the yoke of the Persians. The Persians were succeeded by the Macedonians, who, after the death of Alexander, founded the dynasty of the *Ptolemies* or *Lagidæ*, who ruled over Egypt for nearly three hundred years, and restored it to a considerable degree of prosperity. At the death of *Cleopatra*, 30 B.C. Egypt was reduced to a Roman province by Augustus.

Antiquities of Egypt.

Under this head we will briefly notice merely a few of the more prominent objects of interest, in this remarkable country.

Pyramids.—The Pyramids of Egypt, especially the two largest of the pyramids at *Geezeh*, are the most stupendous masses of building in stone that human labour has ever been known to accomplish; and we have records of their having been objects of wonder and curiosity from the age of Herodotus, who was born 484 B.C., to the present time. The Egyptian pyramids, of which, large and small, and in different states of preservation, the number is very considerable, are all situated on the west side of the Nile, and extend in an irregular line, and in groups at some distance from each other, from the neighbourhood of *Geezeh*, a village opposite to Cairo, as far south as 29° N. lat., a length of between sixty and seventy miles. The three principal pyramids are those of *Geezeh*. They stand on a plateau or terrace of limestone, which is a projection from the Libyan mountain chain, and is more than one hundred feet above the level

of the Egyptian plain. The largest, called the pyramid of *Cheops*, occupies a base of about 13 acres, and rises to the height of 480 feet, which is 46 feet higher than St. Peter's at Rome, and 76 feet higher than St. Paul's in London. It is built like the others, of large blocks of stone, which form so many gigantic steps (200 in number) to the top, where is a small platform. This pyramid has long been open, and contains a small chamber, with a hollow sarcophagus. Several other apartments and winding passages have lately been discovered in its recesses by persevering travellers, particularly by Col. Vyse, who has succeeded in revealing its whole internal structure. The next adjoining pyramid is that of *Cephren*, the brother and successor of Cheops. It was opened by Belzoni, who discovered that he had been anticipated by Arab investigators several centuries earlier; but he still found in a sarcophagus some bones, which are believed to be those of a cow or ox. The third pyramid is that of *Mycerinus*, the son of Cheops. The pyramids were undoubtedly sepulchral monuments. According to Lipsius, the mode of constructing them was as follows:—When a king commenced his reign, the first thing done, after levelling the surface of the rock for the pyramid's base, was to excavate a chamber, intended for his tomb, under ground, with a passage communicating with the surface, and to erect a course of masonry above, which served for the nucleus of the pyramid. If the king died during the year, the masonry was immediately cased over, and a small pyramid was formed. If he continued to live, another course of stone was added in height, and the length of the lower stage increased. During subsequent years the same process was repeated, and the pyramid thus continued to be increased every year until the death of the king in whose reign it was erected, fresh courses being added each year of his life. When the king died, the work of enlargement ceased, and a casing was put on the whole structure.

Sphinx. — The Egyptian sphinxes are lions, but without wings, in which latter respect they differ from those of Greece. They are represented in the same recumbent posture as the Grecian ones, lying, namely, upon the front part of the body, with the paws stretched forward. The upper part of the body is either human, and mostly female, or they have the head of a ram. In some cases the head is covered with a kind of cap, which also covers part of the neck. These sphinxes were generally placed at the entrance of temples, where they often formed a long avenue, leading to the sacred edifice. The largest of the existing sphinxes is that of *Geezeh*, which is hewn out of the rock, and is of the enormous dimensions of one hundred and forty-three feet in length, and sixty-two feet in height in front.

It was formerly covered to the neck with sand, which was cleared away by Signor Caviglia. The greater part, however, is now covered up again, leaving little more than the head and shoulders visible.

Vocal Memnon. — There are many colossal statues in Egypt which have been called Memnonian, of which the most celebrated is the vocal statue, described by Strabo and Pausanias.

At sunrise, a sound was said to proceed from this statue, which Pausanias compares to the snapping of a harp or lute string. Strabo states that he heard the sound himself in company with Ælius Gallus; and Tacitus relates that Germanicus also heard it. This statue is identified, by the description of Strabo and Pausanias, with the northernmost of the two colossal statues in the Theban plain, on the west coast of the Nile. Its height, according to modern travellers, is about fifty feet; and its legs contain numerous inscriptions in Latin and Greek, commemorating the names of those who had heard the sound. Most of these inscriptions belong to the period of the early Roman emperors. This statue is now ascertained to be that of *Amenophis II.*, the son of Tuthmosis, and who is said to have driven the shepherds out of Egypt. There is some difficulty, however, notwithstanding the inscriptions upon it, in identifying this statue with the one described by Strabo and Pausanias. These writers say that the upper part had in their time fallen down — according to one account, in consequence of an earthquake; while another ascribed it to Cambyses, who, it is said, suspecting some imposture, caused the statue to be broken off in the middle. At the present day, however, the upper part exists in its proper position, though not in a single piece. Heeren conjectures that the broken statue might have been repaired after the time of Strabo. The sound above spoken of is now supposed to have proceeded from a stone in the lap of the statue, which was struck by a person concealed in a recess behind it, and which emitted, as it still does, when struck, a metallic sound. The head of the colossal Memnon in the British Museum has no claim to be considered the vocal statue.

Among other remains of Egyptian greatness, we may name — 1. The *Memnonium* at Thebes, on the western side of the river, a splendid structure originally, and probably the same with the tomb of Osymandias, described by Diodorus Siculus. The more correct name of the edifice, however, would be *Ramescum*, since it is now ascertained to have been the palace-temple of *Rameses II.*, one of whose titles, *Miamun*, was corrupted by the Greeks into *Memnon*. 2. The great temple at *Medcenet Haboo*, or the palace-temple of *Rameses III.* 3. The tombs of the kings, to the west of this latter place, cut in the calcareous rock, at different levels. They are all of extraordinary splendour, the largest and most magnificent being that of *Rameses Miamun*, which is adorned with sculptures of the highest interest.

CHAPTER V.

ARABIA.—PENINSULA OF SINAI.

ARABIA is an extensive country of Asia, reaching from the river Euphrates to Egypt, and lying to the south and east of the land of Canaan. It is situated between 12° and 35° north latitude, and 53° and 78° east longitude, and is bounded on the south by the Indian Ocean and the Straits of Babelmandeb; on the west by Palestine, part of Syria, the Isthmus of Suez, and the Red Sea; on the north by part of Syria, and the Euphrates; and on the east by the mountains of Chaldea, the Persian Gulf, and the Gulf of Ormus. From its northern extremity to Cape Babelmandeb, it measures about one thousand four hundred miles, and its greatest breadth is one thousand one hundred and fifty miles from Cape Rasalhat to the port of Jidda, forming one of the largest peninsulas in the world. The first division of the peninsula of Arabia was into Arabah and Kedem, the boundaries of which are described by Moses in Deut. i. 1, 2. As Arabah imports the *west*, so Kedem signifies the *east*; and these appellations agree with the situation of the regions so denominated.

Ptolemy was the first geographer who divided this peninsula into three parts,—Arabia Petrea, Arabia Deserta, and Arabia Felix: and this division has been generally followed by modern geographers. Arabia Petrea lies contiguous to Egypt and Syria, and, as its name imports, is of a rocky and unfruitful soil. A few cultivated and fertile spots lie scattered at considerable distances from each other, which afford delightful retreats from the immense deserts that surround them. The principal inhabitants of this district were the Ishmaelites and Nabathæans, both descendants of Ishmael, who afterwards extended themselves from the Red Sea as far as the river Euphrates. The Midianites, Amalekites, Cushites, Hagarenes, and Kedarenes, also inhabited this region, the whole of which names were, in after ages, absorbed in that of *Saracens*. Petra, the capital of Arabia Petrea, the same with Joktheel, mentioned in 2 Kings xiv. 7, was the strongest fortress in Arabia, and in the time of Augustus was the residence of the king of the Nabathæans. It stood upon a rocky situation, and was accessible only by a narrow path, the ascent of which was so steep as to render it almost impregnable. It was in Arabia Petrea, between the Gulfs of Suez and Akaba, that the children of Israel, after their wonderful deliverance from Egyptian bondage, travelled forty years in the wilderness. Within the

bounds of Arabia Petrea, too, are situated the celebrated mountains of Sinai and Horeb, and not far from these mountains lay the land of Midian, whither Moses fled out of Egypt. Arabia Deserta extends along the foot of the Chaldean mountains, having its northern boundaries washed by the Euphrates. Syria, Judea, and Arabia Petrea bound it on the west; Chaldea and Babylonia on the east; and Arabia Felix on the south. This country, as its name imports, presents to the eye of the traveller nothing but barren deserts and large uncultivated plains. A few verdant spots, indeed, appear here and there, like so many islands in the midst of the ocean, upon which the wandering Arabs pitch their tents, and remain until the pasture is consumed; but to use the words of Dr. Shaw, Arabia Deserta is a lonesome desolate wilderness, not otherwise diversified than by plains covered with sands, and by mountains made up of naked rocks and precipices. Part of this district toward the east was inhabited by the *Æsitæ*, which is supposed by some to be the land of *Uz*, mentioned in the book of Job. The *Itureans*, *Edomites*, *Nabathæans*, people of *Kedar*, and other nations, also occupied this region, and, like their posterity, the present *Bedouins*, led a wandering life, dwelling in tents, with which they removed from one place to another. The chief city of Arabia Deserta was *Palmyra*, which occupied the site of the Hebrew *Tadmor* or *Theomore*, about 180 miles north-east of *Damascus*.

Arabia Felix is surrounded on three sides by the Red Sea, the Indian Ocean, and the Gulf of Persia, and is bounded on the north by the two divisions of Arabia already described. The fertility and rich productions of this country acquired for it the appellation of *Felix*, or happy. It abounded in gold, spices, and perfumes; besides which, it engrossed the trade of the most precious commodities of Europe, Asia, and Africa. It includes the five provinces of *Yemen*, *Hedjas*, *Tehama*, *Nedjed*, and *Yumana*; and was inhabited by the *Sebæi* (the *Sabeans* of Scripture, Isa. xlv. 14), the *Omani*, *Saraceni*, &c., and by the descendants of some of Abraham's sons by *Keturah*. The chief cities of this division of Arabia were *Aden*, *Musa* (the modern *Mocha*), *Sanas*, *Sabaa* *Macoraba*, or *Mecca*, and *Lathrippa* (the modern *Medina*). *Mecca* and *Medina* are the two holy cities of *Mahommedans*, to the former of which a visit is enjoined by the false prophet on every believer who can afford the expense. A visit to the tomb of *Mohammed* at *Medina* is also reckoned a highly meritorious part of the same holy pilgrimage.

SINAI.

The *Desert of Mount Sinai*, including the Arabia Petrea of the ancients, once the seat of the *Nabathæan* dominion, is now nearly

desolate, and contains but few towns; the open country is entirely in the hands of the independent Bedouins. The group of the Sinai mountains is the last considerable elevation towards the north-west of the mountains which form the high land in the interior of Arabia. It nearly fills a peninsula projecting into the Red Sea, having the Gulf of Akabah on the east, and that of Suez, called also the Gulf of Kolzum, on the west. At the northern extremity of the eastern gulf is situated the ancient tomb of Aila, the Elath of Scripture (Deut. ii. 8; 1 Kings ix. 26; 2 Kings xvi. 6), now commonly called Akabah. At the northern extremity of the western gulf, lies the town of Suez, one of the few safe and spacious harbours in the Red Sea, where ships can be repaired. The traffic by sea between Egypt and the Hedjaz is chiefly carried on from Kosseir; yet the trade in coffee and Indian goods still passes by Suez to Cairo, and it has become of considerable importance since the establishment of the overland route to British India. On the eastern side of the Gulf of Suez is another good harbour called Bender-Tor, where the ships trading between Jidda and Suez are in the habit of anchoring to take in fresh water, which the neighbouring mountains supply of excellent quality. In the Sinai mountains we find sandstone, and on the highest parts granite.

In the midst of the hills, on the height of Jebel Musa, surrounded by higher mountain-tops and near the summit, considered as the proper Sinai of Scripture, is situated the convent of St. Catharine, founded, according to the credited tradition, by Helena, the mother of Constantine, in the fourth century. Jebel Musa is rich in springs of fresh water; the surrounding valleys produce excellent grapes, pears, dates, and other fruits, quantities of which are brought for sale to Cairo. Wady Faran, or Feiran, with its continuation Wady-el-Sheikh, and Wady Girondel, both to the north of Jebel Musa, and sloping towards the Gulf of Suez, are filled with water during the rainy season, which obliges the inhabitants then to retire up the hills.

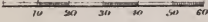
Towards the north of the group of Sinai is a desolate tract called by the Arabs El-Ti, or Tiah-Bani-Israel, *i. e.*, the Desert of the children of Israel. Abulfeda (*Descript. Ægyptii*, p. 14, ed. Michaelis) states its dimensions from hearsay at forty parasangs in length, and as much in breadth, the soil being partly rocky and hard, and partly sandy, with now and then a well of brackish water. This account is fully confirmed by Burckhardt, who describes it as the most dreary and barren wilderness that he ever met with.

To the north of the Gulf of Akaba, in the hilly district of Jebel Shera, at the distance of about seven hours from Shobak, or Kerek-al-Shobak, its capital, the Wady Musa opens itself, watered by the copious spring of Ain Musa.

In this valley, below the village of Eldjy, Burckhardt discovered the magnificent ruins of a town which he, no doubt correctly, supposed to be the ancient Nabathæan capital, Petra. "The metropolis of the Nabathæi," says Strabo (b. xvi. c. 4, p. 403, ed. Tauchnitz; Casaub. p. 779), "is a town called Petra. It is situated in a place which itself is smooth and level, but which is all around fenced by a circle of rocks, and on the outside consists of precipitous cliffs, while towards the interior it has copious springs, for the watering of fields and for horticulture." Pliny (Nat. Hist., vi. c. 28) describes Petra as situated "in a valley somewhat less than two thousand paces wide, enclosed by inaccessible mountains, with a stream running through it."

CANAAN
in the time of
THE PATRIARCHS

Scale of English Miles.



Patriarchal Encampment



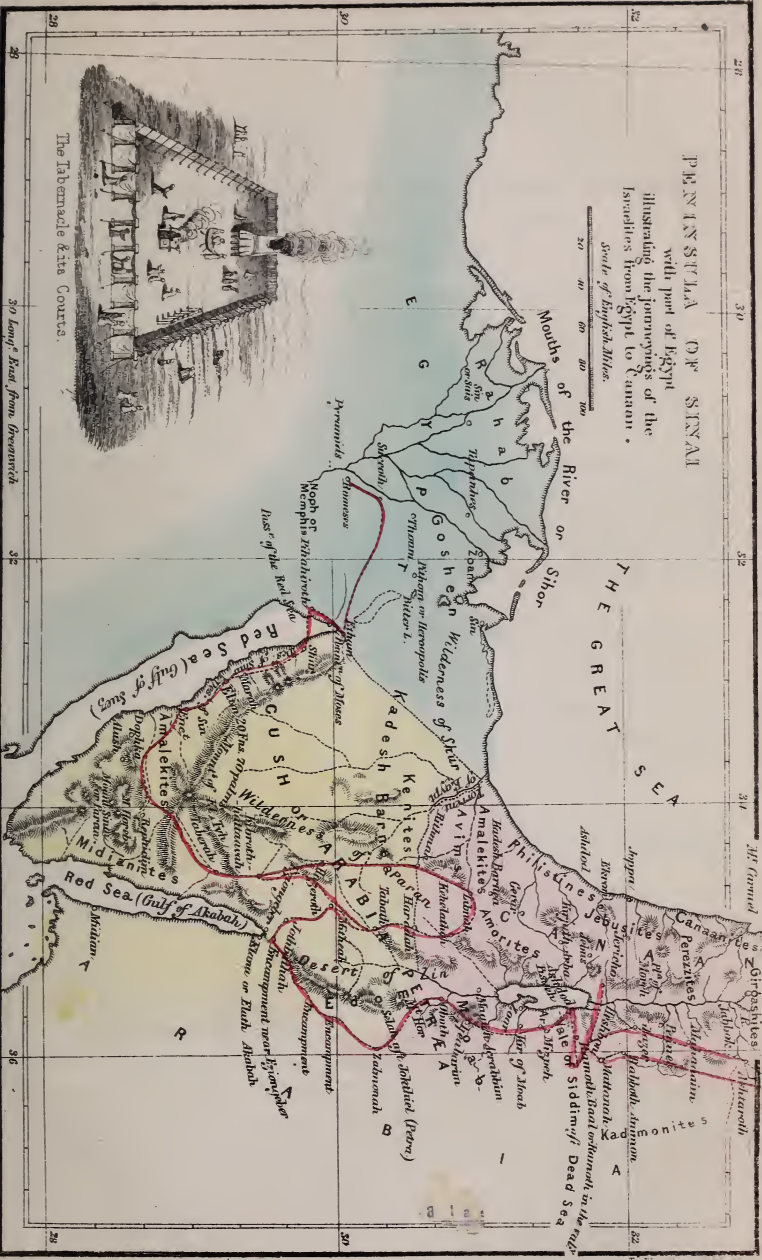
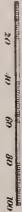
34 Long east of Greenwich

36

PANIN SETHA OR SINAI

with part of Egypt
 illustrating the journey of the
 Israelites from Egypt to Canaan.

Scale of English Miles.



The Tabernacle & its Courts.



30 long, 30 feet from breadth



CHAPTER VI.

THE EXODUS OF THE ISRAELITES FROM EGYPT, TO THEIR ENTRANCE INTO THE LAND OF CANAAN.

B.C. 1491—1451.

THE children of Israel took their departure hastily from Rameses towards the Isthmus of Suez, and encamped the first night at Succoth (Ex. xii. 37; Numb. xxxiii. 3, 5), a station midway between Rameses and the borders of the Arabian desert north of Suez. At the end of the second day they had already arrived at the borders of this desert, at *Etham*.

Twelve miles north-west of Suez is a well, two hundred and fifty feet deep, defended by a fortification and a garrison. South and east of this, three miles from Suez, is another watering-place, which supplies the city with water. Etham was therefore situated somewhere in the region above the northern point of the Red Sea, in the neighbourhood of the Arabian desert.

Here the natural course of the Israelites would have led them to advance directly into the desert, passing around the head waters of the Red Sea, and thence southward down its eastern shore; but instead of this, they turned to the south, and directed their route along its western coast (Ex. xiv. 2; Numb. xxxiii. 7), and encamped near Pi-hahiroth, between Migdol and the sea, over against Baal-zephon.

This movement must have seemed to Pharaoh very unwise; but it had the effect to draw him after the Israelites, and to accomplish his overthrow.

MIGDOL, PI-HAHIROTH, BAAL-ZEPHON, AND THE PASSAGE THROUGH THE RED SEA.

The position of these places cannot be ascertained. Many suppose Migdol to be the same as Magdolum, a strong military fortress on the northern frontier of Egypt, which commanded the route to the land of Canaan by the coast of the Mediterranean. According to this view, the phrase "between Migdol and the sea," indicates the *dangers to which the Israelites were exposed on either side*. From Migdol on the left, the garrison, marching out, might intercept their flight, while the sea opposed them on the right.

Others, again, suppose that the children of Israel passed down to the sea by the headland of the Atakah, six or eight miles below Suez, which Dr. Wilson affirms to be entirely practicable; or else that they reached the same station by a circuit around this headland.

In this case, Migdol, Pi-hahiroth, and Baal-zephon are to be assumed as localities in this region.

Of the stations here mentioned, no trace remains; nor is it probable that either their position, or the exact place of the passage of the Israelites through the Red Sea, will ever be determinately established. Niebuhr, Dr. Robinson, and many others, limit the passage to the neighbourhood of Suez.

From this town an arm of the sea sets up some distance towards the north-east. The bay is less than a mile in width, and is easily forded at low water, on sand-bars that run across it. The tide, however, rises here more than six feet, rendering the passage impracticable in flood-time, and at all times more or less difficult, so that caravans never cross the ford. Bonaparte nearly lost his life in 1799, in crossing at this very place, though attended by guides who were well acquainted with the ground. The blowing of a "strong east wind," *miraculously*, upon the ebbing waters, is supposed to have laid bare a space on these shoals wide enough for the immense caravan of the Israelites to pass over on dry ground, while the deeper waters of the bay remained on their left, and the main waters of the sea pressed closely upon their right.

The Egyptians were overthrown *before the morning appeared*, for so the original should be rendered. Now, supposing the children of Israel to have begun their march, as the account of it seems to imply (Ex. xiv. 21, 22), at a late hour of the night, and considering the vast extent of their caravan, they could only have had time, before the dawn of morning, to pass over a narrow arm of the sea, like that now under consideration. Such is the reasoning of those who limit the passage of the Israelites to the neighbourhood of Suez. In certain numbers of the *Athenæum*, for 1851, there are some very interesting papers advancing opposite opinions, by the Astronomer Royal, Mr. Airy, and Miss Fanny Corboux, as to the place where the Israelites crossed the sea.

Professor Ritter, the greatest geographer of the age, supposes that the place of the passage is to be sought higher up, considerably beyond the present gulf, *in the ancient bed of the Red Sea*, which extended 90,000 paces, with an average breadth of 18,000 or 20,000 paces. At the head of this ancient gulf he locates Etham and Pi-hahiroth, somewhere on its Egyptian side.

But on either of these suppositions, how could the Israelites have been "*entangled in the land*," so as to become an easy prey to their pursuers, having only a narrow and fordable frith before them? Whence the consternation and distress of the Israelites? Again, how could the waters be "*a wall* unto them, on the right hand and on the left," so as to justify the expression "the waters stood upright as an heap, and the depths were congealed in the heart of the sea"? Why the triumphant song of Moses, at the miraculous overthrow of

the Egyptians, if this was occasioned mainly by the regular return of the tide-waters? "The dukes of Edom shall be amazed; the mighty men of Moab, trembling, shall take hold of them; all the inhabitants of Canaan shall melt away" with fear. Could this be because the Israelites went at low water over a narrow pass in safety, as is customary to this day, and the Egyptians, in pursuit, were drowned by the returning tide?

Hence Dr. Wilson, and others, suppose the passage to have been effected a few miles below the town, across the sea itself, where it is about eight or ten miles in width, and that the children of Israel must have turned their course from Etham, and passed either in a circuitous route around the Atakah, which rises "lofty and dark," in a bold bluff from the western shore below Suez, or else directly down the coast, passing between this headland and the sea. This mountain is supposed to have been Baal-zephon, and the valley on the south side of it, Pi-hahiroth.

Von Raumer, again, supposes them to have made their final exit from the south-western border of Goshen, near Cairo, and to have pursued their course to the sea through a valley, still called the Valley of Wandering, south of a chain of mountains which runs from Cairo eastward, and terminates in the Atakah. According to this theory, Rameses was near Cairo; Succoth and Etham were in the valley; and Migdol, the Deraj, a lofty mountain south of Atakah.

Here they would be beset with dangers on every side. On the right, a wide waste of mountains and desert; on the left the impassable Atakah; before them the sea, and behind them the Egyptians in eager pursuit, with a regular military force, a large body of cavalry, and 600 chariots of war.

But Dr. Kitto remarks, that, "If the reader reverts to the text, he will notice that there is scarcely so minute a specification of locality in the whole Bible as that which it affords. One might almost think that the site was thus carefully pointed out in order to render it manifest that the passage of the gulf could not at that spot have been effected by less than a miracle; or, in other words, to preclude such attempts to account for the facts on natural grounds, as have actually resulted from our being no longer able to recognise, by the given names, the spots they were intended to indicate. No trace of these names now exists in the locality; but some inferences may be built upon the signification of the names. With respect to *pi ha-Hiroth* it is to be observed that the word *pi*, mouth, is separate in the original, and the *ha* is the definite article. Now as proper names carry no articles in Hebrew, *hiroth*, or rather *chiroth*, must be regarded not as a proper name, but as a substantive; and we must search for its meaning accordingly. It indicates 'something cutting deep into the land;' hence a valley, defile, or pass; hence, also, mouth of a river, a bay of the sea.

“Thus we reach the signification ‘before the mouth of the pass,’ or ‘of the bay;’ *both* of which senses suit admirably the expansion by which the important pass of Bedéa (which extends from the valley of the Nile to the Red Sea), opens upon the latter. We are not unaware that some regard the word as Egyptian. But the other names are not Egyptian; and there is no reason why this alone should be so.

“We have made it a rule to ourselves not to regard any word or name as foreign, which affords a sufficient and satisfactory sense in Hebrew; and in this place the words do not seem to form a proper name at all. Migdol indicates a fortress or citadel; and where was there more likely to be a fortress than near the mouth of this important pass, which led into the very heart of Egypt? As to Baal-zephon, ‘over against’ which they were to encamp, it seems likely that it was some marked site or object (not necessarily a town), on the other side, that is, the eastern side of the gulf, so that, encamping on the western shore, they had Baal-zephon on the other side in front of them. The text will, however, equally allow that Baal-zephon should have been upon the ridge of hills which wall in the mouth of the valley of Bedéa on the south, and which would have been ‘before’ or in front of the Israelites as they came down from the north. We do not, however, build upon this explanation of names, though it is interesting to observe their agreement with the view we have indicated.

“The final result would be that the Israelites turned off at right angles to their former course, and marched thence along the western shore, between Mount Ataka and the sea, till they came to the valley of Bedéa, where they could proceed no further without going through the sea, unless they returned to Egypt through the valley.

“Well might Pharaoh exult when he found them in such a situation, where it seemed quite in his choice to slay them by the sword, or to drive them into the sea, or back through the valley into Egypt.

“Believing as we do that the waters were divided by the direct and *immediate* power of Jehovah, the Israelites would have eight or ten hours to make their way through the channel opened to them by the hand of Omnipotence, a space amply sufficient for a march of ten or twelve miles. An escape so miraculous, through the depths of the sea, and the fearful overthrow of Pharaoh and his hosts, might indeed strike the dukes of Edom and the surrounding nations, far and near, with the fear of Jehovah, and a dread of his people.”

Having crossed the sea, the Israelites sang the song of thanksgiving for their deliverance.

“Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

“Pharaoh’s chariot and his host hath he cast into the sea; his chosen captains also are drowned in the Red Sea.

“The depths have covered them; they sank into the bottom as a stone.

“For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

“And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.” (Exodus xv. 1—20.)

Sound the loud timbrel o’er Egypt’s dark sea,
 Jehovah hath triumph’d—His people are free,
 Sing—for the pride of the tyrant is broken,
 His chariots and horsemen all splendid and brave.
 How vain was their boasting!—The Lord hath but spoken,
 And chariots and horsemen are sunk in the wave.
 Sound the loud timbrel o’er Egypt’s dark sea,
 Jehovah hath triumph’d—His people are free.

Praise to the Conqueror, praise to the Lord,
 His word was our arrow, his breath was our sword,
 Who shall return to tell Egypt the story,
 Of those who set forth in the hour of her pride;
 For the Lord hath looked out from his pillar of glory,
 And all her brave thousands are dashed in the tide.
 Sound the loud timbrels o’er Egypt’s dark sea.
 Jehovah hath triumph’d—His people are free.—*Moore.*

WILDERNESS OF SHUR, OR DESERT OF ETHAM.

The Children of Israel came up from the sea into the Desert of Etham: the latter name is not to be confounded with the town of that name, which has been already mentioned as the second place of encampment in their flight. This desert appears to have extended for some distance down the eastern shore of the Red Sea (Numb. xxxiii. 8), and comprised a part of the Desert of Arabia.

But the wilderness of Etham was only a small section of the vast Arabian desert into which the Israelites had now entered; and where, as a just judgment for their rebellion and murmurings against God, they were to wander for forty years, and to die without seeing the “good land” towards which they were journeying.

DESERT OF ARABIA.

This immense desert extends from the Nile, in Lower Egypt, to the Euphrates, a distance of one thousand miles from west to east. The remarkable valley of Akabah, and the mountains of Edom, east of it, divide this desert into two great divisions, Arabia Deserta on the east, and Arabia Petrea on the west. The northern boundary

of the latter extends from the eastern mouth of the Nile, along the Mediterranean to Gaza, and thence to the southern extremity of the Dead Sea, forming the base of a vast triangular desert, in the opposite angle of which, between the Red Sea and the Ælanitic Gulf, are the mountains of Sinai.

THE SINAITIC MOUNTAIN GROUP.

These mountains consist of a vast mass of sharp rocky summits, thrown together in wild confusion, rising to different heights, leafless and barren, without the least trace of verdure to relieve the stern and awful features of the prospect.

The view from one of these summits presents a perfect "sea of desolation," without a parallel on the face of the earth. The valleys between the summits sink into steep and narrow ravines, with perpendicular sides of several hundred feet in height, forming a maze of irregular defiles, which can be securely traversed only by the wild Arab, who has his habitation in the "clefts of the valleys," amidst these eternal solitudes.

Towards the north this mountain knot slopes down in an irregular curvilinear line, which turns outward like a crescent, and runs off, on the one hand, towards the head of the eastern gulf (Akabah) of the Red Sea; and on the other, north-west, towards the Gulf of Suez.

The extremities of the long irregular line formed by this circular ridge, are joined by a high chain of mountains, Et-Tih, extending eastward from the Red Sea, south of Suez, in a continued chain to the Akabah Gulf, a distance of near one hundred and twenty miles, and enclosing in a circular segment a high sandy desert, utterly desolate and barren.

North of Et-Tih, the whole tract of country extending to the Mediterranean, and from the Gulf of Suez to the deep valley of the Arabah, is an immense table-land, lying high above the level of the adjacent waters, with a slight inclination to the north.

The surface of this elevated plain is overspread with a coarse gravel mingled with black flint-stone, interspersed occasionally with drifting sand; and only diversified with occasional ridges and summits of barren chalk hills.

In the time of Moses it was a great and terrible wilderness; and from time immemorial it has been a waste, cheerless desert, without rivers, or fountains, or verdure, to alleviate the horrors of its desolation.

But we must suppose that it was once supplied in some measure, both with water and with vegetation. The brethren of Joseph repeatedly traversed it from Hebron to Egypt *with asses*. (Gen. xlii.) When the southern part of Palestine was suffering with extreme dearth, Jacob and his sons went down with *their flocks and their*

herds. (Gen. xlvii. 1.) But no animal save the camel is now able to pass over the same route.

The Israelites, to the number of two millions, with their flocks and their herds (Ex. x. 9), inhabited portions of this wilderness for forty years, where now they could not subsist a week without drawing supplies both of water and of provisions from a great distance. In view of the sterility of the desert, some suppose that the flocks and herds of the Israelites were sustained by a continued miracle.

FROM SUEZ TO MOUNT SINAI.

Below Suez, the table-land of the desert breaks abruptly off towards the Red Sea, into a rugged line of mountains, running south-by-east, at the distance of eight and ten miles from the shore. Along the interval between the brow of these mountains and the shore, lay the route of the Israelites. On the eastern shore of the Red Sea, at a short distance below Suez, are several springs of brackish water, called *Ayun Mousa*, the *Fountains of Moses*, where Moses is supposed to have indited his triumphal song. (Ex. xv. 1—22.)

Hence "they went out into the wilderness of Shur; and went three days in the wilderness and found no water;" when they came to *Marah*, the waters of which were so bitter that they could not drink them. (Ex. xv. 22; 25.)

About forty miles below the *Fountains of Moses* is that of *Hawarah*, whose water is salt, and so bitter that even camels refuse, unless very thirsty, to drink it. In this fountain we recognise the bitter waters of *Marah*, which were miraculously changed at the complaint of the children of Israel. The barren tract between these fountains corresponds with the desert of Shur. (Ex. xv. 22.)

We next find the Israelites at *Elim*, where were several fountains of water and many palm trees. (Ex. xv. 27.) This station is admitted to be the valley *Gharendel*, six miles from *Hawarah*, where is found an abundant supply of water, some tillage land, several varieties of plants and shrubs, and a few palm trees.

From *Elim* they removed and encamped by the Red Sea. (Numb. xxxiii. 10.) This station they reached by a circuitous route around a spur of the mountains on the left, which comes down to the sea, where it terminates in the lofty summit of *Hummam Musa*, "extending along the coast towards the south black, desolate, and picturesque."

WILDERNESS OF SIN.

Near the last station, the coast again becomes an extensive desert, running far down towards the extremities of the peninsula. This desolate region is clearly identified as the *Wilderness of Sin*, where the Israelites are next found. (Ex. xvii. 1; Numb. xxxiii. 11.)

Burckhardt describes it as "a frightful desert, almost wholly without vegetation."

This wilderness is memorable as the place where, in answer to their murmurings, they were, for the first time, miraculously fed with quails, to appease their lusting after the flesh-pots of Egypt. (Ex. xvi. 3.) Here, also, they were first fed with manna, that bread of heaven which they continued to eat for forty years, until they reached the land of promise and ate of the corn of that country.

DOPHKAH, ALUSH, AND REPHIDIM.

From this desert, the children of Israel are supposed, by Dr. Robinson and others, to have turned up south-east, into the mountainous region of Sinai. Their entrance into the mountainous wilderness was through the Wady Feiran, a broad valley which is overspread with vegetation and tamarisk trees, or occupied with gardens and date plantations.

It is much frequented by the Bedouins for pasturage. Somewhere in the range of the route from the Wilderness of Sin to Rephidim, were the stations of Dophkah and Alush, (Numb. xxiii. 12, 13), but their situation is irrecoverably lost. And the same may be said of Rephidim, except that it must have been further in the interior, at the distance perhaps of a day's journey from Mount Sinai.

Burckhardt supposes that it may have been at the extremity of the valley above described, which has now assumed the name of Esh-Sheikh; where it enters by a narrow gorge into the high granite cliffs of these central regions. He says:

"We had now approached the central summits of Mount Sinai, which we had in view for several days. Abrupt cliffs of granite, from six to eight hundred feet in height, whose surface is blackened by the sun, surround the avenues leading to the elevated platform, to which the name of Sinai is specifically applied. We entered these cliffs by a narrow defile about forty feet in breadth, with perpendicular granite rocks on both sides."

At Rephidim, somewhere in this vicinity, and in the neighbourhood of Sinai, the Israelites encamped for some time. Here they renewed their murmurings for the want of water, and were miraculously supplied from the rock in Horeb; here were the Amalekites defeated; and here Jethro, the father-in-law, or more probably perhaps the brother-in-law, of Moses, visited him, and, in consequence of his advice, judges were appointed to assist in the administration of justice. (Ex. xvi. xvii.)

MOUNT SINAI.

The next encampment of the Israelites was at this mountain. But how could such an immense caravan find a suitable place of

encampment, within the hidden recesses of these mountains, where travellers have found nothing but rugged, frowning cliffs and high spindling peaks, dark and desolate beyond description, separated from each other by an endless labyrinth of deep and frightful chasms? To this difficulty the researches of Robinson and Smith are supposed to offer a satisfactory explanation, which we give in their own words.

At the foot of the pass which leads up to the sacred shrine beneath the awful mount, from whose summit Jehovah proclaimed his law to the trembling hosts of Israel—

Dr. Robinson says: "We commenced the slow and toilsome ascent along the narrow defile, about south-by-east, between blackened, shattered cliffs of granite, some eight hundred feet high, and not more than two hundred and fifty yards apart, which every moment threatened to send down their ruins on our heads. Nor is this at all times an empty threat, for the whole pass is filled with large stones and rocks, the *débris* of these cliffs.

"The bottom is a deep and narrow water-course, where the wintry torrent sweeps down with fearful violence. A path has been made for camels, along shelving rocks, partly by removing the topmost blocks, and sometimes by laying down large stones side by side, somewhat in the manner of a Swiss mountain-road. But though I had crossed the most rugged passes of the Alps, and made, from Chamouni, the whole circuit of Mont Blanc, I had never found a path so rude and difficult as that we were now ascending."

After toiling along for near two hours, our travellers continue their narrative:—

"Here the interior and loftier peaks of the great circle of Sinai began to open upon us—black, rugged, desolate summits; and as we advanced, the dark and frowning front of Sinai itself (the present Horeb of the monks) began to appear.

"We were still gradually ascending, and the valley gradually opening; but as yet all was a naked desert. Afterwards a few shrubs were sprinkled round about, and a small encampment of black tents was seen on our right, with camels and goats browsing, and a few donkeys belonging to the convent. The scenery through which we had now passed reminded me strongly of the mountains around the Mer-de-Glace, in Switzerland. I had never seen a spot more wild and desolate.

"As we advanced, the valley still opened wider and wider, with a gentle ascent, and became full of shrubs and tufts of herbs, shut in on each side by lofty granite ridges, with rugged, shattered peaks a thousand feet high, while the face of Horeb rose directly before us. Both my companion and myself involuntarily exclaimed, 'Here is room enough for a large encampment!'

"Reaching the top of the ascent, or water-shed, a fine, broad plain lay before us, sloping down gently towards the S. S. E., enclosed by rug-

ged and venerable mountains of dark granite, stern, naked, splintered peaks and ridges of indescribable grandeur; and terminated, at a distance of more than a mile, by the bold and awful front of Horeb, rising perpendicularly in frowning majesty, from twelve to fifteen hundred feet in height.

“It was a scene of solemn grandeur, wholly unexpected, and such as we had never seen; and the associations which at the moment rushed upon our minds were almost overwhelming.”

They subsequently ascended the frowning summit of Horeb, and sketched the scene from that point. “The whole plain, Er-Rahah, lay spread out beneath our feet, with the adjacent wadys and mountains; while Wady Esh-Sheikh on the right, and the recess on the left, both connected with and opening broadly from Er-Rahah, presented an area which serves nearly to double that of the plain.

“Our conviction was strengthened that here, or on some of the adjacent cliffs, was the spot where the Lord ‘descended in fire,’ and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached if not forbidden; and here the mountain brow, where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trump be heard, when the Lord ‘came down in the sight of all the people upon Mount Sinai.’

“We gave ourselves up to the impressions of the awful scene! and read, with a feeling that will never be forgotten, the sublime account of the transaction, and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator.”*

Other travellers have explored a valley on the southern base of Sinai, which was shut from the view of Dr. Robinson, in his ascent, by a long ridge of rocks, and which has been found, by measurement of Krafft and Strauss and others, to be even greater than the valley of Er-Rahah on the north.

This, it is supposed by Ritter and others, may have been occupied by the Israelites at the giving of the law. The locality of this tremendous scene may perhaps be better determined by future researches.

The children of Israel left on the fifteenth day of the first month of the sacred year, or about the middle of April, and reached Sinai on the third month (Ex. xix. 1), having been apparently just three months on the way, and made a journey of about two hundred miles. At Sinai they remained during all the transactions recorded in Exodus, from the eighteenth chapter to the end, and in Leviticus, and the first nine chapters of Numbers. In these transactions they were occupied a little less than a year.

* Robinson's ‘Biblical Researches.’

MOUNT HOREB—MOUNT SINAI.

The mountain from which the law was given is denominated Horeb in Deuteronomy i. 6; iv. 10, 15; v. 2; xviii. 16; in other books of the Pentateuch it is called Sinai.

These names are now applied to two opposite summits of an isolated, oblong, and central mountain in the midst of this confused group of mountain heights. The mountain is about two miles in length from north to south, and about one-fourth of a mile in width.

Horeb is the frowning, awful cliff at the northern extremity, already described as overhanging the valley Er-Rahah.

Sinai rises in loftier, sterner grandeur at the southern extremity. Its elevation is 7,047 Paris feet above the level of the sea. A deep, irregular, and narrow defile sweeps around the entire base of this oblong mountain, which supports the heights of Horeb and Sinai, as if the Almighty himself had set bounds around the holy mount and sanctified it. Even the mountains round about, which seemed huddled together in wild confusion, as if in mute amazement at the scene when the Lord descended in fire upon the mount, "and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly"—even these mountains are cut off from any immediate communication with this Mount of God.

"I stood," says Stephens, "upon the very peak of Sinai, where Moses stood when he talked to the Almighty. Can it be, or is it a mere dream? Can this naked rock have been the witness of that great interview between man and his Maker? where, amid thunder and lightning, and a fearful quaking of the mountain, the Almighty gave to his chosen people the precious tables of his law, those rules of infinite wisdom and goodness, which, to this day, best teach man his duty towards his God, his neighbour, and himself?"

"The scenes of many of the incidents recorded in the Bible are extremely uncertain. Historians and geographers place the Garden of Eden, the paradise of our first parents, in different parts of Asia; and they do not agree upon the site of the tower of Babel, the mountain of Ararat, and many of the most interesting places in the Holy Land; but of Sinai there is no doubt. This is the holy mountain; and among all the stupendous works of nature, not a place can be selected more fitted for the exhibition of Almighty power. I have stood upon the summit of the giant Etna, and looked over the clouds floating beneath it, upon the bold scenery of Sicily, and the distant mountains of Calabria; upon the top of Vesuvius, and looked down upon the waves of lava, and the ruined and half-recovered cities at its foot; but they are nothing compared with the terrific solitudes and bleak majesty of Sinai. An observing traveller has well called it 'a perfect sea of desolation.' Not a tree, or shrub, or blade of grass is to be seen upon the bare and rugged sides of

innumerable mountains, heaving their naked summit to the skies; while the crumbling masses of granite all around, and the distant view of the Syrian desert, with its boundless waste of sands, form the wildest and most dreary, the most terrific and desolate picture that imagination can conceive."

Mount Sinai is situated $28^{\circ} 30'$, and about one hundred and twenty miles from Suez, and near one hundred from the head of the eastern gulf of the Red Sea.

The Hebrews remained at their station in Horeb a few days more than eleven months. During this time their theocracy was fully established; Jehovah himself was constituted their king; his law was promulgated in dreadful solemnity from the mount, and committed to them as written by the finger of God; their government was duly organized, their national laws and institutions were established, to separate them from all other nations as the future depositaries of the oracles of God; the tabernacle was set up for the palace of their king, Jehovah; and the regular service of his court was established.

In this interval of time they were severely rebuked for their apostacy from their God and King in the worship of the golden calf; the sanctions of the law were solemnly repeated; the people were numbered and mustered for war; the order of encamping, breaking up, and marching was accurately settled; and the whole constitution of the state was completed.

The twelve tribes, in their marches and encampments, formed a square, facing the cardinal points, with the tabernacle in the centre, surrounded by the tribe of Levi and the carriers and attendants.

Moses had been a wandering shepherd for forty years in this region; and, on this same mount, had received, from Jehovah appearing to him in the burning bush (Ex. iii.), his commission for the deliverance of his people. He was, therefore, well prepared, by his intimate acquaintance with the country, to conduct the thousands of Israel in their perilous march through this terrible wilderness.

He also took with him, as a guide, his brother-in-law, Hobab, who was well acquainted with the situation of the fountains, wells, and pastures of that region, and might direct the people in the foraging excursions which they would have occasion continually to make, in order to supply water and provisions for themselves and their flocks and herds. (Numb. x. 29—32.) The descendants of Hobab from this time remained among the Hebrews.

After their organization had been fully settled, and the rites of their religion established, the children of Israel broke up from Horeb, and proceeded on their way. Their marches and encampments, in all their subsequent wanderings, were directed by Jehovah, their King. A cloud, in token of his presence, covered the

tabernacle by day, "and at even, there was upon the tabernacle, the appearance of fire until the morning." So it was always; the cloud covered it by day, and the appearance of fire by night. (Numb. ix. 15, 16.) The rising of this cloud was the signal for them to advance, as this, overhanging the tabernacle, should lead the way; and the setting of the cloud upon the tabernacle, was again the signal for them to encamp.

On the twentieth day of the second month, of the second year after their departure, the cloud was taken up from off the tabernacle of the testimony, and the children of Israel, taking their departure from out of the Wilderness of Sinai, came by three days' journey into the Wilderness of Paran. (Numb. x. 11—36.) Burkhardt supposes the rocky wilderness of the upper nucleus of Sinai to be the *Desert of Sinai*, so often mentioned in the wanderings of the Israelites.

WILDERNESS OF PARAN, MOUNT PARAN.

This desert is several times mentioned in Scripture. Hagar, when Abraham sent her away, wandered first in the wilderness of Beer-sheba, and afterwards dwelt with Ishmael in the wilderness of Paran. (Gen. xxi. 14, 21.) David, after the death of Samuel, retired into this desert. Here, also, the flocks of Nabal, who dwelt in the southern Carmel, were accustomed to feed. (1 Sam. xxv. 2—43.

"The Lord came from Sinai, and rose up from Seir, unto them; he shined forth from Mount Paran." (Deut. xxxiii. 2.)

Beer-sheba is well known to have been situated upon the borders of the desert, at the southern extremity of Palestine. Carmel was in the neighbourhood of Hebron, lying further south and near the desert, west of the southern part of the Dead Sea. Seir, we know, was south of the Dead Sea, between that and the eastern gulf of the Red Sea.

Mount Paran must be near this chain of mountains, and in the desert of Paran.

All these notices indicate that the whole desert region south of Palestine was designated as the Wilderness of Paran, extending down to the mountainous regions of Sinai. The general course of the Israelites was north-east towards the gulf of the Red Sea, which has been so often mentioned.

At first their course from Sinai must have been due north, down the Wady Sheikh some twelve miles, where, according to Dr. Robinson, was Rephidim, at which encampment the children of Israel, on coming here, turned up to the south to go to Sinai.

From the elevated plains around the base of Sinai to this place, there is a regular descent, through which water might naturally flow from the rock at Horeb. Indeed, this valley is the natural outlet

of the waters from storms and wintry rains, which flow down from these central mountain heights.

The blackened cliffs about this place, at the junction of the Wady Sheikh and Feiran, form the outpost of Horeb. And here the Israelites entered upon the desert plain, which is called the Wilderness of Paran, at the border of the great wilderness which bears this name.

TABERAH.

Moses denominates their first station, after three days' march, by this name, because, at this place, the third stage from Horeb, the murmurings of the children of Israel at the hardships and fatigues of their march in the desert became so strong, that fire, enkindled by the indignation of the Lord, broke forth and raged with great fury among the tents in the outskirts of the camp. The name Taberah, *burning*, was given as a memorial of this chastisement. (Numb. xi. 3.)

KIBROTH-HATTAVAH, HAZEROTH.

Their next station was Kibroth-hattavah, *the graves of lust*, where, for "a whole month," they were again fed with quails, and multitudes died in consequence of their surfeit. (Numb. xi. 4—34.)

These quails were brought by a strong wind from *the sea*, the eastern gulf mentioned above: this place must have been situated near the eastern extremity of the mountainous chain Et-Tih, and not far from the western shore of the gulf.

It is observable that on this occasion, as on the former, in the Wilderness of Sin, the children of Israel were fed by the flight of quails *from over the sea*. In this instance, from over the eastern branch of the Red Sea, and in that from over the western arm of the same sea.

Those who are curious to explain by natural phenomena the miraculous events of Scripture history, inform us that these birds move in immense flocks, and, when wearied by long flights over water, fly so low and heavily as to be easily captured.

An ancient historian tells us of a colony at Rhinocolura, on the Mediterranean Sea, who saved themselves from starvation by making long nets of slit reeds and placing them along the shore, to catch the quails which came flying over the sea in large flocks. In this manner they secured for themselves an ample supply of provisions.*

But however ingenious such efforts, they are more curious than important to a believer in the miracles of the Scriptures.

If we do not believe the sacred writers, we need not believe the miraculous events recorded by them. If we believe that God made

* Diod. Sic. l. 5.

heaven, earth and sea, and all that is therein, we may believe also that He could, as seemed good unto him, divide the sea, or call water out of the rock, or stay the river in its course, or bring quails to feed his people, and satisfy them with the bread of heaven.

The Wady Sheikh, which runs north from Sinai, opens at the distance of a few miles into a large valley or plain, extending for more than thirty miles east and west between the Sinaitic group and Et-Tih on the north. This plain is called El-Hadharah, corresponding to Hazeroth of the Scriptures, in some part of which must have been the station of the Israelites of this name, and probably also Taberah and Kibroth-hattaavah, in which places the Israelites were so severely punished for their repinings and rebellion. (Numb. xi.)

Dr. Wilson supposes the Israelites to have continued their course further north, across this plain, and, through a pass in the range Et-Tih, to have come out upon the plateau of the Great Desert. His reasons for this supposition we give in his own words:—

“From the first time that I had my attention directed to the opinions of Burckhardt and Dr. Robinson, now adverted to, I felt great difficulties about the *well* of Hadharah and the Hazeroth of Scripture, which on every attempt which I made to overcome them, became only the more formidable. What these are, I beg here distinctly to state.

“Upon the numbering of the Israelites before Sinai, a new order was introduced into the camp. They pitched by the respective standards of their tribes. (Numb. ii. 34.) When they ‘took their journeys out of the Wilderness of Sinai,’ ‘the cloud rested in the Wilderness of Paran;’ and ‘they first took their journey according to the commandment of the Lord by the hand of Moses, regularly marshalled, and following the respective standards of their respective tribes. (Numb. x: 12—18.)

“‘They departed from the Mount of the Lord three days journey,’ still in the order in which they had set out. (Numb. x: 33.) Here they were at Taberah. (Numb. xi: 3; Deut. ix: 22.)

“They next proceeded to Kibroth-hattaavah, which was obviously in a *plain* and not in a defile; for upon their murmuring for flesh, ‘there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day’s journey on this side, and as it were a day’s journey on the other side, round about the camp, and as it were two cubits (high) upon the face of the earth (Numb. xi. 31), and the people journeyed from Kibroth-hattaavah unto Hazeroth, and they abode at Hazeroth.’ (Numb. xi. 35.)

“It appears from the sacred narrative here referred to, that the Israelites must have left Sinai by a route which, in the first instance, permitted their orderly march and encampment according to their tribes; and every one who will look to the topography of the Sinaitic

range, must see that their course must have been through the wide avenue of Wady Esh-Sheikh, with the mountainous boundaries on each side which we have noticed as we passed along.

“Coming out of the Sinaitic group, probably near their former encampment at Rephidim, they were in the ‘Wilderness of Paran,’ another destructive district of the desert, not unlikely the plain Alwat-El-Jerum, to the north-east of Wady Sheikh, which is admitted on all hands to be a part of the head of the valley of Feiran, from which probably the designation of Paran, as applied to this part of the desert, was derived. Still further advancing, they were in the *plain* of Hadharah, or Hazeroth, in a part of which our tents are now pitched. All this seems natural, and perfectly congruous.

“If we take them, however, to the well of Hadharah, by Dr. Robinson’s route, we lead them at once from a broad valley—where they could march in order—over hills and ridges, and narrow valleys, where their ranks must have necessarily been broken up.

“We continue them among the irregularities and tortuosities of the eastern outpost of the Sinaitic group for about twenty miles. We give them an exit from these groups, where Jebel Tih runs down upon them from the north-west, and we find, for the first time, probably, a part of the plain of Hadharah, where an encampment could easily be formed by them. We take them a stage in advance to the well of Hadharah, the path to which is so rugged and difficult, that, according to the accounts of Dr. Robinson’s Arabs, their camels could not reach the spring. In the neighbourhood of this well, in a very confined space, there is a regular station of the Israelites.

“Afterwards they are necessitated—for they cannot mount Jebel Tih—to descend upon the gulf of Akabah, and to proceed along its narrow shores, rounding its headlands jutting into the sea of Ezion-Geber. That all this is *possible*, I should not certainly venture to deny. That a course apparently more consistent with the sacred narrative can be found for them, at least to the valley of Hadharah, or Hazeroth, I have already indicated.

“Were I required to admit that the Israelites must have proceeded from Sinai to the Gulf of Akabah, by the passes leading down from the southern ridge of Jebel Tih, I should be disposed to think that they first came out from the Sinaitic range, going almost straight north, through Wady Sheikh, and then through the outposts of Sinai in that direction; and that they *afterwards* turned to the right hand, and proceeded eastward through the open valleys to these passes. As far as the march to the *passes* is concerned, this supposed route presents no apparent difficulty, when viewed in connexion with the Scripture narrative.

“Other routes to Mount Seir (Deut. i. 2), however, occur to us as practicable and suitable, when we advert to the extent of the plateau of Hadharah, as seen by us in its western parts. The Israelites,

leaving Hadbarah, might have at once surmounted Jebel Tih, either by the pass of Marcikhi, or that of Zaranah (called also Zalakah), at the head of Jebel Shakeirah. Ascending through either of these passes, they would be in the 'great and terrible wilderness,' in which the universal tradition of Jews, Christians, and Mohammedans supposes them to have wandered.

"Their route by the latter pass, which appears the more probable of the two, when its relative position to Mount Seir is considered, would carry them along the plateau behind the ridge, bounding the Sea of Akabah, allow the orderly pitching of their camp, according to the Divine directions, free them from many difficulties which the narrow coast road presents, and actually prove the shortest route either to Ezion-Geber, or the town of Akabah, or to any part of Wady Arabah, bounded by Mount Seir, at which they might descend from the plateau by any of the numerous wadys which lead into that long and distinctive plain."

We subjoin in this connection Dr. Wilson's account of his passage over the Tih to the desert beyond:—

"Turning our faces to the west, we had the long and winding pass of Mareikhi overhanging us. We found it no very easy matter to complete its ascent, which occupied a couple of hours, though we kept our seats on the camels for a considerable part of the way. In the abrupted rocks on each side of our narrow pathway, we had a section of the desert laid bare to our view, from one thousand to one thousand five hundred feet in depth.

"It seemed to us, by its slopes, and precipices, and hollows, and caverns, to be a striking illustration—as we often noticed among the ravines of the wilderness,—of the text in which the Israelites are said to have been led 'through a land of deserts and of *pits*.' (Jer. ii. 6.) It was interesting to us, too, in a scientific point of view, as it illustrated the order of the superposition of certain of the systems of rocks forming the crust of our globe.

"We commenced with the variegated sandstone, passed through the cretaceous system, and entered above it on layers of tertiary sand and gravel, exactly like those of the Egyptian desert between Suez and Cairo.

"When we got to the summits above, forming the plateau gently sloping to the north, we reckoned ourselves about 4,500 feet above the level of the sea, a good part of the Sinaitic range, and particularly its western division near Jebel Serhal, being still visible. Here we found, even on the surface, beds of the ostrea diluviana, and of corallino, almost as if they had been yesterday raised from the bed of the ocean.

We pitched our tents on the summits of the ridge, about two hours in advance of the southern face."

From this point the course of the Israelites would extend north-

east across the great and terrible wilderness, either to Kadesh-barnea, in the northern part of the Arabah, or by a more easterly course to the head of the Akabah, or the Ælanitic Gulf.

Their precise route will probably never be determined. If, as Dr. Robinson supposes, a fountain in the eastern extremity of the plain Hadharah, bearing also this name, is Hazeroth, then this is decisive as to the whole route of the Israelites from Sinai to Kadesh.

Burekhardt and Robinson suppose that this fountain El-Hadharah, which they found at the foot of the Tih, at the distance of thirty miles or more from Sinai, and forty from the head of the gulf, may be the Hazeroth of Scriptures, memorable for the envious sedition of Miriam and Aaron. (Numb. xii.)

This whole region from the southern chain of the Tih to the shore of the gulf, is a frightful desert; and the passage leads through a tangled net of deep and narrow passes between perpendicular walls of sandstone and granite, often rising several hundred feet in height, and emerging out upon the shore by a narrow gorge or pathway.

This route would seem to be more difficult for the Israelites than that proposed by Dr. Wilson, across the desert north of the mountains.

THE GULF OF AKABAH, OR THE ÆLANITIC GULF.

The eastern gulf of the Red Sea is narrower than the western; but like that it runs up through the midst of a region totally desolate. The mountains are here higher and more picturesque than those that skirt the Gulf of Suez; the valley between them is narrower, and the desert plains along the shores are less extensive.

The shores of the gulf present an undulating outline, approaching and receding so as to vary considerably the width of the waters, which may have an average breadth of eight or ten miles. The mountains along the western coast are mostly precipitous cliffs of granite, perhaps eight hundred feet in height, and generally a mile from the shore. The entire length of this bay, called Akabah, or the Ælanitic Gulf, is about eighty miles.

THE ARABAH.

The remarkable chasm which forms the bed of the Akabah continues in a direct line from the head waters of the gulf, more than a hundred miles to the Dead Sea.

The whole valley of the Jordan, indeed, is only a continuation of the same depression. The bed of the Dead Sea and of the Sea of Galilee are only still deeper depressions of this extraordinary valley, which extends north in a direct line a distance of not less than three hundred and forty miles from the Red Sea, with a variable width from five to ten or fifteen miles, comprising the eastern gulf

of that sea, the Arabah, the Dead Sea, and the whole course of the Jordan valley.

This rent in the earth's surface, is in geology called a *crevasse*, and is the most remarkable of this class of phenomena of which we have any knowledge. It opens a wide field of speculation respecting the stupendous convulsions and disruptions to which the surface of the earth has been subject in the early and unknown ages of its existence. From below the Dead Sea northward this valley takes the name of the Ghor, a name which it has appropriately received from the Arabic language, in which it means a valley between two ranges of mountains.

The western side of the great valley of the Arabah is bounded by a lofty line of cliffs, forming an abutment of the great western desert, which lies at the height of twelve or fifteen hundred feet above the bed of this valley.

On the east, the mountains of Edom rise a thousand feet above the opposite bluffs on the west, and raise the plateau of the great eastern desert to a similar elevation above that of the western.

The bed of this valley is a sandy desert plain, five or six miles in width. The northern part of it slopes distinctly to the north towards the Dead Sea, so as to forbid the supposition that the waters of Jordan could ever have flowed through this, beyond the Dead Sea, into the eastern gulf of the Red Sea, as many have supposed.

It is a curious fact that this immense valley, stretching from sea to sea, deep, dreary, and desolate, and embracing at both extremities a vast body of water, was totally unknown to modern geographers and travellers from Europe, for some years within the present century.

It was, however, the scene of some of the most interesting incidents in the exodus of the Israelites. It was the field of their encampment for eight and thirty years during their wanderings in the desert, and became the grave of that rebellious generation whose carcasses fell in the wilderness.

KADESH-BARNEA.

This is the next station of the Israelites, which they reached apparently some time in June of the second year after their departure from Egypt, and not many days after their departure from Horeb. (Numb. xiii. 26; Deut. i. 2.)

They were now on the borders of the land of their search. Spies were sent to examine and report respecting the country, and the best means of entering into the possession of it. They traversed the whole length of the country to Rehob and Hamath, at the northern extremity of the Land of Canaan.

Forty days afterwards, the delegation returned with flattering

accounts of the soil, and of the country, accompanied with disheartening representations of the warlike character of the inhabitants, of their giant stature, and the great strength of their cities. (Numb. xiii.)

The region around Kadesh is here denominated the Wilderness of Paran.

At a later period, on their second return to Kadesh, it takes the name of the Desert of Zin.

The position of this place is, by common consent, assigned to the northern part of the Arabah, at some distance south of the Dead Sea.

But the exact site of Kadesh cannot perhaps be defined. Dr. Robinson conjectures that it may have been at Ainel Weihah, a fountain at the mouth of a deep valley that leads up, through the mountains, to the high western desert south of Hebron.

This course, which Dr. Robinson himself traversed, offered a natural and convenient route for the spies, by which to enter Canaan. And through this, or some neighbouring pass, they doubtless went up to view the land.

The waters of this fountain are sweeter and more abundant than any now known in the Arabah. They are in the line of the great thoroughfare of ancient commerce, and near the foot of the principal pass to the Great Desert and the southern borders of the hill country of Judea above Kadesh-Barnea.

Sufah is said to be in form identical with Zephath, and Arad is still found a few miles north, "a barren-looking eminence rising above the country around," bearing the name and designating the site of this ancient city of the Canaanites.

It seems, therefore, but just to accord to Dr. Robinson the honour of having identified this interesting locality. Von Raumer, and others, place Kadesh higher up, some miles nearer the Dead Sea.

The people murmured at the report of the spies, and in consequence were destined to die in the wilderness, in which they were to wander for forty years.

The pass up which the Israelites, after this sentence from Jehovah, probably went to fight with the Amalekites and Canaanites (Numb. xiv. 40—45), is extremely steep and difficult. The remains of an ancient road, formed of steps hewn in the rocks, are perceptible in many places, with the ruins of a fortification, at the foot and at the summit. The pathway is in a zigzag direction, and much worn.

Here, says Dr. Durbin, "We were in the great highway of ancient commerce between the south and the north. We were climbing up the side of the mountain down which the Amorites had chased Israel and destroyed them, even unto Hormah. (Deut. i. 44.)

"Having gained the summit, the first great plateau or steppe, being the south country of Judea, expanded upon a level with it,

formed of low hills, rolling ridges, and fine valleys, sprinkled over with grass, wild flowers, and shrubs. We were in the Promised Land, and before us lay the pasture-grounds of Abraham, Isaac and Jacob, upon which they had tented, and over which their flocks had roamed."

From Kadesh-Barnea, the people now turned into the wilderness by the eastern gulf of the Red Sea. (Deut. i. 40; ii. 1.) But of their subsequent wanderings through the long period of thirty-eight years, we have no knowledge.

The sacred historian passes over this portion of their history in perfect silence, save that the eighteen stations between Hazeroth and Kadesh, in Numb. xxxiii. 18—36, were visited in this interval; but nothing is known of the location of any of them.

The Israelites, like the modern Bedouins, doubtless spent this time in roving up and down the Arabah, and over the vast desert of Paran, between Sinai and Palestine, according as they could find pasturage and water.

RETURN TO KADESH.

In the first month, April, they again returned to Kadesh, which they had left, in the *third* or *fourth month*, almost thirty-eight years before. Here Miriam now dies; the people murmur for water; Moses and Aaron bring water from the rocks; but, in doing it, sin against God, and receive sentence of death without seeing that good land, beyond Jordan, so long the object of their desire; a passage is demanded through the land of Edom, and is refused.

The children of Israel then journey from Kadesh to Mount Hor or Mosera (Deut. x. 6.), where Aaron dies. (Numb. xx. and xxxiii. 37, 38.)

While in the vicinity of Mount Hor, the Israelites gained a signal victory over the Canaanites, by whom they had been repulsed on their attempt to ascend up into Palestine after their murmurs at the report of the spies. Arad was overthrown, and the cities of the Canaanites were laid waste as far as Hormah, formerly called Zephath. (Numb. xxi. 3.)

MOUNT HOR.

This is a high rocky peak in the mountains of Edom, east of the Arabah, and situated midway between the Dead Sea and Akabah. It rises in lone majesty, above the surrounding summits, and overlooks a boundless prospect of craggy cliffs, gloomy ravines, and lofty barren deserts.

The grandeur and sublimity of the scene from the summit of Mount Hor, is forcibly sketched by Dr. Wilson in the following paragraphs:—

"After the greatness and peril of the effort which we had been

compelled to make, we should, in ordinary circumstances, have been elated with the success which we had experienced; but the wild sublimity, and grandeur, and terror of the new and wonderful scene around and underneath us, overawed our souls.

“We were seated on the very throne, as it appeared to us, of desolation itself.

“Its own metropolis of broken, and shattered, and frowning heights—ruin piled upon ruin, and dark and devouring depth added to depth—lay on our right hand and on our left.

“To the rising sun, Mount Seir, the pride and glory of Edom, and the terror of its adversaries, lay before us—smitten in its length and breadth by the hand of the Almighty stretched out against it—barren and most desolate, with its daughter, the ‘city of the rock,’ overthrown and prostrate at its feet. To the west, we had the great and terrible wilderness, with its deserts, and pits, and droughts, spread out before us, without any limit but its own vastness, and pronounced by God himself to be the very ‘shadow of death.’” (Jer. ii. 6.)

Here Moses took Aaron and Eleazar, and went up into Mount Hor in the sight of all the congregation, where these venerable pilgrims took of each other their last farewell, “and Aaron died there in the top of the mount.”

“And the children of Israel, even the whole congregation, journeyed from Kadesh and came unto Mount Hor.

“And the Lord spake unto Moses and Aaron in Mount Hor, by the coast of the land of Edom, saying,

“Aaron shall be gathered unto his people; for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the waters of Meribah.

“Take Aaron and Eleazar his son and bring them up into Mount Hor.

“And strip Aaron of his garments, and put them upon Eleazar his son, and Aaron shall be gathered *unto his people*, and shall die there.

“And Moses did as the Lord commanded; and they went up into Mount Hor in the sight of all the congregation.

“And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount, and Moses and Eleazar came down from the mount.

“And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.” (Numb. xx. 22—29.)

A tomb has been erected to his memory on the summit, which has been often visited and described by modern travellers.

From Mount Hor, the children of Israel passed along the Arabah, south to Ezion-Geber, at the head of the eastern or Ælanitic gulf,

which is several times denominated the Red Sea. (Deut. i. 40; Numb. xxi. 4.)

Elath and Ezion-Geber were both situated at the head of this gulf. The latter afterwards became famous as the port where Solomon, and after him Jehoshaphat, built fleets to carry on a commerce with Ophir. (Deut. ii. 8; 1 Kings ix. 26; 2 Chron. viii. 17, 18.)

Here they turned eastward, up the pass that leads to the high plain of the great eastern desert of Arabia.

At this place a large defile comes down steeply from the northeast through the mountains, forming the main passage out of the great valley to this desert. The ascent of the Israelites was, doubtless, through this pass, when they departed from the Red Sea, and turned north to "compass Edom," and to pass on to Moab and to the Jordan.

It was at this point in their wanderings that "the people was much discouraged because of the way;" and they were bitten by fiery serpents. (Numb. xxi. 4—10; Deut. viii. 15.)

Burckhardt informs us, that this place is still infested by poisonous serpents, which are greatly feared by the inhabitants.

Their course now lay along the border of the eastern desert, westward of Mount Seir, and around the mountains of Edom.

The Edomites, who had refused the children of Israel a passage through their land from Kadesh, now suffered them to pass unmolested along their borders on the east, and even supplied them with provisions for their march. (Deut. ii. 3—6.)

Nothing is known of the stations of the Israelites in this route, until they arrived at the brook Zared, where they ended their pilgrimage of forty years in the desert.

ZARED, AND THE LAND OF MOAB.

Zared is a small stream which comes down from the desert through the mountains, into the southern extremity of the Dead Sea. North of this river, and east of the Dead Sea, lay the land of Moab, through which they were next to pass.

The Moabites, once a powerful people east of Jordan and the Dead Sea, had been driven south by the Amorites from the plains of Moab (Numb. xxii. 1; xxxiii. 48), lying along the eastern shore of the sea and of Jordan; and were at this time confined within narrow limits between the streams Zared and Arnon. (Numb. xxi. 13, 26; Judges xi. 18.) They seem to have been too feeble to offer resistance to the progress of the Israelites; but they succeeded, in connection with the Midianites, in enticing, by their wiles, the children of Israel into grievous idolatry and sin. (Numb. xxv.)

SIHON OF HESHBON.

The Israelites next encounter a formidable foe in Sihon, king of the Amorites, who dwelt at Heshbon. The Amorites were at this time a powerful tribe, who had extended their conquests over the Ammonites, whose territories extended from the river Arnon, northward along the shores of the Dead Sea, and up the valley, east of Jordan, to the river Jabbak.

Against this people, Moses waged a war of extermination. (Numb. xxi. 12, seq.; Deut. ii. 26; seq.)

Heshbon afterwards became a levitical city of Reuben, though sometimes assigned also to Gad. (Numb. xxxii. 37; Josh. xxi. 39.)

A few broken pillars, several large cisterns and wells, together with extensive ruins, still mark the situation of Heshbon, twenty-one miles east of the mouth of the Jordan. These ruins overspread a high hill, commanding a wild and desolate scenery on every side:—on the north, the mountains of Gilead; on the west, the valley of Jordan, and mountains of Palestine beyond; and on the east, the vast Desert of Arabia, stretching away towards the Euphrates.

OG OF BASHAN.

The next conquest of the Israelites was over Og, king of Bashan, who ruled over the territory east of the sea of Galilee, and the north-eastern portion of the valley of the Jordan.

This expedition, which required a march of some sixty miles north from Heshbon, resulted in the death of the king of Bashan, the capture of his cities, and the overthrow of the kingdom. On their return from this conquest, they removed and took up their final station at Beth-peor, in the plains of Moab, east of Jordan, and over against Jericho. (Deut. iv. 46; Josh. xiii. 20.)

The Moabites, against whom the children of Israel had no hostile intentions, discouraged at the catastrophe of the king of the Amorites and of Bashan, formed an alliance with the Midianites against Israel; and called Balaam from the land of their common ancestry, whence Abraham came, and where Jacob dwelt so long, to curse the people whom God had so signally blessed. (Numb. xxii. xxiii. xxiv.)

Failing in their fruitless endeavours to prevail by enchantment, they had recourse to other wiles, in which they were more successful.

At the advice of Balaam, they seduced the Israelites into impurity and idolatry.

The consequences were appalling to all parties. Twenty-four thousand of the Israelites were smitten with a plague, and died. The kings of Midian and Moab were vanquished, their cities were destroyed, and the people and their wicked advisers slain. (Numb. xxv. xxxi. 1—25; Deut. xxiii. 3—6.)

DEATH OF MOSES.

Under the guidance of the God of Israel, Moses had at length brought their long pilgrimage to a happy issue.

The perils and privations of the wilderness were all passed. Every formidable foe had disappeared. The land of which the Lord had so often spoken in promise, and towards which the aged leader of Israel had been journeying so long, now lay in full view before him, beyond Jordan.

Nothing was more natural than that he should earnestly desire to pass over, and see it before he died. "I pray thee let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon." (Deut. iii. 23—26.) This cherished desire, however, he submissively yields in accordance with the decree of God, and spends his remaining days in preparing to leave his people. He prays for the appointment of a fit successor to lead them out and bring them in, "that the congregation of the Lord be not as sheep which have no shepherd." (Numb. xxvii. 16, 17.)

He delivers all those affectionate and importunate exhortations contained in Deuteronomy; he recapitulates to the generation that had sprung up around him in the wilderness, the dealings of God towards himself and their fathers; he rehearses the commandments of God, with the blessing and the curse that should follow; he causes the people to renew their covenant with God, and urges them to obedience by every pathetic and solemn motive, enforced by his own dying testimony of the faithfulness of God.

Notwithstanding his advanced age of one hundred and twenty years, "his eye was not dim, nor his natural strength abated;" but the day had come when he must die, according to the stern decree of God, before the people should pass over to possess the land. The self-same day that he finished his exhortations, he took an affecting farewell of his people, passing through the tribes, and pronouncing upon each a solemn benediction. Then he exclaims, in conclusion, "There is none like unto the God of Jeshurun. Happy art thou, O Israel: who is like thee, O people saved by the Lord!" (Deut. xxxii., xxxiii.)

In this triumphant spirit he went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, opposite Jericho, and died there, according to the word of the Lord, B. C. 1451.

Weep not for him, the Man of God—
 In yonder vale he sunk to rest;
 But none of earth can point the sod
 That flowers above his sacred breast.
 Weep, children of Israel, weep.

His doctrine fell like heaven's rain,
 His words refreshed like heaven's dew—
 Oh, ne'er shall Israel see again
 A chief, to God and her so true.
 Weep, children of Israel, weep.

Remember ye his parting gaze,
 His farewell song by Jordan's tide,
 When, full of glory and of days,
 He saw the promised land—and died.
 Weep, children of Israel, weep!—*Moore.*

NATIONS BORDERING ON CANAAN.

The bordering nations mentioned in Scripture are the *Philistines*, *Phœnicians*, *Moabites*, *Ammonites*, *Midianites*, *Edomites*, and *Amalekites*.

1. The *Philistines*, although they were settled in Palestine in the time of the Patriarchs, were not Canaanites but strangers, who had probably migrated, or had been expelled, from Egypt. They drove out the *Arites*, a Canaanitish tribe, and established themselves in their room, in the small strip of territory on the south-west coast, from a point below Joppa to Gaza. Here they maintained themselves for many generations, and, at times, made their power felt in the interior and in the south, long after the land of Canaan had been conquered by the Israelites. Their chief towns, each the seat of a distinct state or republic, were Gath, Ekron, Ashdod, Ascalon, and Gaza.

2. The *Phœnicians*, although Canaanites by origin, were not among the doomed nations whom the Israelites were ordered to expel. In fact, their presence was rather useful than otherwise to the Hebrew nation: and very friendly relations subsisted between them, which were much to the temporal advantage of both nations. The Phœnicians needed the products of the soil, which the Israelites raised in abundance; and the Israelites wanted the various commodities which the traffic of the Phœnicians afforded, and for which they were glad to exchange their corn, wine, and oil.

This intercourse was chiefly with the southern states of Tyre and Sidon, the more northern states being little noticed in the history of the Jews. As a nation, the Phœnicians occupied the northern portion of that extended plain along the coast, the southern portion of which was in the hands of the Philistines.

3. *Moab* and *Ammon* were the descendants of the two sons of Lot, the nephew of Abraham. They established themselves in the country to the east of the river Jordan, in territories from which they expelled the aboriginal inhabitants, the gigantic races of the *Emim* and *Zamzummim*. The Moabites had their territory to the east of the Dead Sea and the lower Jordan; and the Ammonites lived to the north-east of Moab. The chief town of the Moabites was Ar, or Rabbath-Ammon, or Areopolis, as it was afterwards called,

situated upon the south bank of the Arnon, some ruins of which may still be traced.

4. The *Midianites* were descended from Midian, the fourth son of Abraham, by his second wife Keturah. (Gen. xxv. 1, 2.) Their territory lay to the east and south-east of that of the Moabites. They seem to have been a more pastoral and less settled people than the Moabites, in alliance with whom we usually find them acting. By the time that history introduces us to them, they appear to have become wholly idolatrous. (Numb. xxii. 2—7; xxxi.)

Another tribe of the Midianites was established about the head of the eastern arm (Elanitic Gulf) of the Red Sea; among whom Moses found refuge when he fled from Egypt. They appear to have been a branch of the same stock, although it has been thought that the name of Cushites, which is sometimes given to them (Numb. xii. 1; Hab. iii. 7), indicated a descent from Midian, the son of Cush.

This, however, might be ascribed to their occupation of a territory usually considered as belonging to Cush or Ethiopia; and it is an argument in favour of their descent from Abraham, that these Midianites still retained, in the time of Moses, the knowledge of the true God, which the world in general had lost. These distant Midianites had little connection with the Jewish history after the time of Moses.

5. The *Edomites* were descended from Edom or Esau, the son of Isaac and brother of Jacob. They were settled in the mountains of Seir, which extend along the eastern side of the great valley of Arabia between the Dead Sea and the Elanitic Gulf. In a valley among these mountains, the remains of Petra, the chief city of Edom, have only lately been discovered, and have been viewed with much wonder on account of the beautiful tombs and other monuments hewn in the surrounding cliffs.

While the land was comparatively depopulated, during the captivity of the Jews in Babylon, the Edomites established themselves in the south-eastern parts of Judea, whence, as already mentioned, that quarter came to be called Idumea, or the country of the Idumeans or Edomites.

6. The *Amalekites* were descended from Amalek, the son of Ham, and grandson of Noah. They were the most bitter enemies of the Israelites, by whom they were at last exterminated. We find them first in the fertile valleys near the foot of Mount Sinai (Exod. xvii. 8—16); and afterwards on the southern borders of Palestine. They seem to have been a pastoral people; and in that quarter there is a much larger extent of fine pasture grounds than was, until lately, supposed.

All these nations have long been extinct, some before and others after the final dispersion of the Jews.*

* Dr. Kitto, in 'Cyclopædia of Biblical Literature.'

CHAPTER VII.

CANAAN, OR PALESTINE.

CANAAN, the theatre of so many wonderful events—the chosen seat of God's chosen people—the centre whence Christianity was spread through all nations—occupies a comparatively small portion of the earth's surface, and if considered merely as regards its geographical importance, would demand from us only a cursory notice. But when we reflect on the great events which have dignified this small territory, we forget the insignificance of its extent; and every spot becomes of interest—every physical feature worthy of investigation—as elucidating some description or allusion of the inspired writings.

POSITION.

At the eastern extremity of the Mediterranean Sea, pressed in between it on the west, and the desert of Syria on the east, lies a long strip of mountainous territory, narrowed in to the south where it approaches Egypt, and gradually widening to the north so as to form a kind of elongated triangle, of which the sea forms one side and the desert the other, while its base rests upon Mesopotamia and Asia Minor. The narrow or south-western portion of this elevated district is the country of which we now speak, and which at different times has been known as "Canaan," the "Promised Land;" "Palestine," the "Holy Land;" and by the Romans was called the kingdom, and afterwards, the province of Judea.

NAMES.

It may not be uninteresting to trace the origin of these different names.

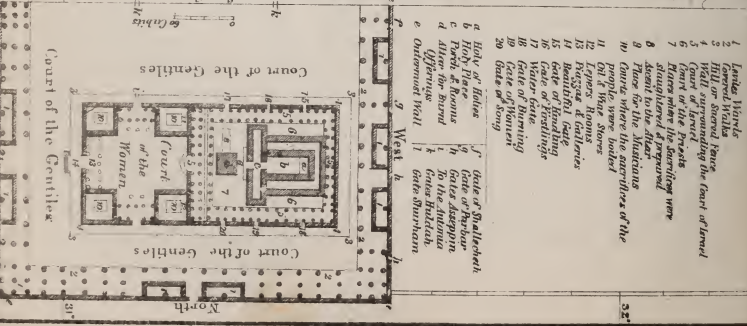
(1) *Canaan*, the earliest title which is used to designate the land, was derived from its first inhabitants, who were descendants of Canaan, the fourth son of Ham. The first time that the country is mentioned is when we are told Terah and his family "went forth from Ur of the Chaldees to go into the land of Canaan."* It would appear (from a comparison of Gen. xvi. 35, and Josh. v. 10 and 11), that this name was originally applied only to that portion west of the Jordan, which lay between the Phœnicians on the north and the Philistines on the south, and the eastern district was then called for distinction the land of Gilead. In later times the whole western district, including Phœnicia and the land of the Philistines, was embraced under this denomination.

* Genesis, xi. 31.

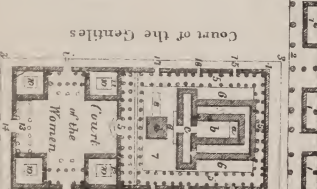




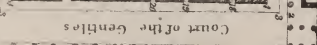
PLAN OF SOLOMON'S TEMPLE
 & ITS COURTS
 Reference



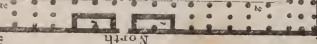
Court of the Gentiles



Court of the Gentiles



Court of the Women



- 1 Lenth Mount
- 2 General Wall
- 3 Hill or Street Gate
- 4 Wall surrounding the Court of Israel
- 5 Court of Israel
- 6 Gate of Israel
- 7 Place where the sacrifices were slaughtered & prepared
- 8 Aisle to the Altar
- 9 Place for the Altar
- 10 Gate where the sacrifices of the Oil were made
- 11 Levers Rooms
- 12 Puzgah & Galleries
- 13 Beautiful Gate
- 14 Gate of Hospitality
- 15 Gate of Hospitality
- 16 Gate of Hospitality
- 17 Gate of Hospitality
- 18 Gate of Hospitality
- 19 Gate of Hospitality
- 20 Gate of Hospitality

- a High Place
- b Gate of Hospitality
- c Gate of Hospitality
- d Gate of Hospitality
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CANAAN

as divided among

THE TRIBES

illustrating the period
from Joshua to the death of Saul.

English Miles 0 5 10 20 30
Geographical Miles 0 5 10 20 30



35°

35°

33°

IV

(2) *Land of Israel*.—This designation was applied from Israel, the name given to Jacob; it denoted strictly the territory divided amongst his descendants, the heritage of the twelve tribes, and was used rather to distinguish it from, than to include, the conquests of David and Solomon. After the division of the kingdom it was restricted to the territories of the ten tribes which had revolted with Jeroboam; while the possessions of Judah and Benjamin which remained faithful to Rehoboam were distinguished as the land of Judah.

(3) *The Promised Land*, or *the Land of Promise*, is applied to it in the Old Testament before the Israelites obtained possession, and while it was in fact still the land which the Almighty had promised to Abraham, who “by faith sojourned in *the Land of Promise* as in a strange country.”*

(4) *The Holy Land*.—This title must be considered rather in a Christian than in a Jewish sense; it is true that it is once used in Zachariah, “The Lord shall inherit Judah, his portion in *the Holy Land* ;” and in many passages of Scripture it is referred to as peculiarly *God’s land*, as the place where he established his people and fixed his temple and worship. Thus in Psalm lxxxv. 1, we find “Lord thou hast been favourable unto *thy land* ;” and in Isaiah viii. 8, “*thy land*, O Emmanuel.” The general use of the name, however, dates from the Christian writers, and more particularly from the time of the Crusaders, who considered it holy because hallowed by the footsteps of the Messiah, and sanctified by his death and resurrection.

(5) *Judah* or *Judea*, originally applied to the territory of the tribe so called, and was then, as has been above stated, used to distinguish that portion, including Benjamin, which remained faithful to Rehoboam. After the dispersion of the ten tribes these alone remained, or rather were brought back to the land; and in the Roman period the name was used in a vague manner for the whole country, but when strictly employed meant the southern part, to distinguish it from Samaria and Galilee to the north and Peræa to the east.

Lastly, *Palestine*, which does not occur in the Hebrew, is derived from Philistia, the name given to the southern coast plain inhabited by the Philistines. The name occurs with this limited meaning frequently in the sacred writings, and was used by most ancient writers in an extended sense to signify the whole of the land, as well east as west of the Jordan, inhabited by the Israelites.

EXTENT.

To describe this country by its geographical position, we find that it is included between the parallels of 30° 40' and 33° 32' of north latitude, and its extreme south-west and north-eastern points stretch

* Hebrews xi. 9.

from $33^{\circ} 45'$ to $35^{\circ} 48'$ of east longitude; these limiting lines, however, owing to the peculiar conformation of the country, give a very inadequate notion of either its dimensions or climate.

As to the precise limits of a fluctuating kingdom, some uncertainty must exist where natural boundaries fail. From the expression "from Dan to Beersheba" being used in the Bible to signify the whole extent of the country, these towns were for a long period assumed as the limits to the north and south of Palestine Proper. No safe conclusion can however be drawn from a phrase so general, and a more careful examination of the sacred writings would show, as we shall presently prove, that from Mount Hermon to Kadesh-Barnea, gives a more accurate estimate of the extreme length to which the Jewish territories extended. This gives a line in a direction nearly due north and south of 180 miles. We may assume the average breadth at 65 miles (the greatest being 100), and it is tolerably uniform throughout the entire length; for though in the south the Jordan leaves a greater space between it and the sea than in the north, the possessions of the tribes east of that river increased the breadth of the northern portion to a corresponding extent. Supposing the country to be a uniform plain, it would occupy a superficial extent of about 11,000 square miles; but here again the singular physical structure of this peculiar region sets our calculations astray, for, from the irregularity of its surface, the slopes of the hills and mountains must increase to an enormous degree the extent of surface available for agriculture. If without taking this increase into account we wish to form a comparative notion of the size of the country, we shall find that it is not a fifth part of the extent of England and Wales, and perhaps approximates more closely to Switzerland than to any other European State.

What a small spot is this to fill so many pages of history and excite the interest of the learned of every age and nation! Vast and fruitful continents have been discovered where man may delight himself in all that is good and beautiful in nature. Empires teeming with inhabitants to an almost fabulous amount have excited human curiosity, but still this small spot on the "mid earth sea" has never lost its attraction for the Christian. Nor need we wonder at this, for it is not numbers which ever give a lasting fame to nations, nor the extent of territory which they have succeeded in bringing under one sceptre, but the intellectual and inward life which has been developed amongst them, the knowledge which they have transmitted, or the institutions of which they have been the originators or the depositaries.

BOUNDARIES.

A more particular examination of the boundaries will perhaps afford a better knowledge of the exact extent and limits of the king-

dom, besides making us more fully acquainted with the external circumstances which influenced the history of its inhabitants. The only source from which we can derive information on this subject is the sacred narrative; and the difficulty in applying the very full notices there given consists in tracing in the wretched villages of the present occupiers of the land the ancient cities which are specified as the marks of boundary. The natural features are more easily identified, even under change of name and the wildness of neglect.

On the *west* the Mediterranean furnished a natural barrier through the whole length of the land. "And as for the western border, ye shall have even the great sea for a border."* Yet here we must distinguish between the extent as apportioned to the tribes by Moses and Joshua, and that which they actually and permanently held in possession and occupancy. Thus in the south-west, the Philistines, though occasionally subjected, were never dispossessed of the coast district, which nominally was in the dominions of Dan and Simeon. On the north the Phœnicians held the coast as far south as Acre, and it was only the intermediate portion, or about one-third of the whole coast line, that was really under Jewish dominion. We shall the less wonder at this renunciation, or at least apathy with regard to the possession of the coast, when we recollect that the Jews of old were essentially an agricultural and non-commercial people, who, though stimulated by the example of their busy neighbours the Phœnicians, never made any progress in maritime affairs, except the unusual and temporary efforts in commerce in the time of Solomon. All their pursuits and feelings drew them inland, and even the rule of their religion, which required their presence at the annual feasts at Jerusalem, would prevent the prosecution of lengthened voyages.

The *eastern* boundary, as regards defence, may be said to be natural also, though its exact line cannot be easily or with certainty determined. The desert shut them in; but the Ammonites and Moabites clung along their border towards the south. The Jordan and the Dead Sea formed the physical boundary of the western portion, or Canaan Proper. The extent of the eastern district is not so easily ascertained. The description of it given in Deut. iii. 10, is "the land that was on this side Jordan from the river of Arnon unto Mount Hermon; all the cities of the plain, and all Gilead and all Bashan unto *Salchah* and *Edrei*, cities of the kingdom of Og, in Bashan." Now Burckhardt visited a town far to the east in the Hauran called Salkhad, which is surmised to be the site of the ancient *Salchah* here mentioned; if this be so, the border must have run from Hermon to it in a south-eastern direction, and then turned

* Numbers, xxxiv. 6.

southward, with a gradual leaning to the west, until it struck upon the Arnon, which river was the southern limit on the eastern side of the Dead Sea. This would include a wide sweep of territory, and yield a goodly heritage to Reuben, Gad, and the half tribe of Manasseh.

The *northern* boundary from Hermon to the sea presents many difficulties, and must remain a matter of surmise from the absence of any well-marked natural barriers. The description which we find in Numbers is—"From the great sea ye shall point out for you Mount Hor; from Mount Hor ye shall point out your border into the entrance of Hamath; and the goings forth of the border shall be to Zedad; and the border shall go on to Ziphron; and the goings out of it shall be at Hazer-enan: this shall be your north border." (Numbers xxxiv. 7—9.) One great difficulty is removed from the interpretation of this passage by attending to the phrase which is here translated "Mount Hor;" it is "*hor-ha-hor*," literally "the mountain the mountain;" or, since this is a Hebrew form of the superlative, "the great mountain," which obviously refers to Lebanon, as Mount Hor lies far to the south. Without then entering into a minute investigation of the sites of the intermediate places above enumerated, we may conclude that the boundary ran in an irregular line from Hermon by the south of Lebanon to the sea below Sidon, though, as before remarked, the tribe of Asher did not actually occupy the coast farther north than Acre.

There now remains only the *southern* border to be considered, and here again we must refer to the text. "Your south quarter shall be from the wilderness of Zin, along by the coast of Edom; and your south border shall be the outmost coast of the salt sea eastward; and your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to *Kadesh Barnea*, and shall go on to Hazar-addar, and pass on to Azmon; and the border shall fetch a compass from Azmon unto the river of Egypt, and the goings out of it shall be at the sea." (Numbers xxxiv. 3—6.) Now though the sites of Hazar-addar and Azmon have not been ascertained, the observations of Dr. Robinson appear to have removed all doubts as to the general line, by fixing the site of *Kadesh-Barnea*, which is here mentioned as the southern limit. The line ran from the south-eastern extremity of the Dead Sea by the ascent of Akrabbim, at the head of Arabah, down that valley to a point below the modern "Ain el Weibah," which, though not without some diversity of opinion, is assumed to be the position of the ancient *Kadesh*. This is more than half a degree further south than Beersheba, and whether quite so far to the south or not, *Kadesh* was certainly in the line here indicated. From this point the boundary ran nearly due west to the

Mediterranean at the river of Egypt, which has been identified with the modern stream that flows into the sea near El Arish. We also know from the same learned author, that the region south of Beer-sheba thus included in the Hebrew dominions is not, as was supposed, a barren wilderness, but has scattered through it districts which afford abundant pasture, and over which, at the present day, as well as in the times of the patriarchs, the herdsmen drive their flocks during the favourable season.

CHAPTER VIII.

PHYSICAL GEOGRAPHY OF PALESTINE.

HAVING in the preceding pages marked off by metes and bounds, with sufficient accuracy for any purpose except antiquarian research, the portion of surface which forms the subject of our inquiry, we shall now proceed to examine the physical character of the country enclosed within them.

It is chiefly to the observations of comparatively modern travellers that we are indebted for our knowledge of the singular physical conformation of this interesting country. The first great step to a correct explanation of its formation and singular climatic phenomena, was the proof by Symonds and Lynch of the remarkable depression of the Dead Sea below the level of the Mediterranean. But instead of tracing the physical facts in the order of discovery, we will take the usual and convenient division of the surface into *plains, table-lands, and mountains*, necessarily adding in the case of this country a fourth class—that of *regions of depression*. We may, from their climatic conditions, term these the warm, temperate, arctic, and tropical regions. With the exception of the arctic or region of snow-covered mountains which lies rather to the north of our boundary in the district of Lebanon, these may be said to run in ridges parallel to the Mediterranean coast. The plains lie along the sea, and from these spring the table-lands which suddenly sink into the depressed valley of the Jordan, to rise again to a corresponding height on the east of that river.

SECTION I.

MOUNTAINOUS REGION.

Though a glance at the boundaries which we have assigned to Canaan will show that the snowy heights of Lebanon lie without the borders, and that their termination forms in fact the northern limit, still some notice of them is necessary to give a satisfactory view of the physical system of the country as a whole, since it is manifest from their structure that they are of the same geological formation as the table-lands which prolong them to the south, and form the great trunk from which the other mountains ramify, even as far south as Mount Sinai and along the eastern side of the Red Sea.

LEBANON.

Lebanon, the great mount of Syria, consists of two ridges of great elevation, including between them a long valley called El Bukâa,

the Cœle-Syria, or hollow Syria of the ancients. The name is derived from the *whiteness* either of their cretaceous cliffs, or the snow upon their summits. The eastern range is called for distinction Anti-Lebanon; but the present inhabitants call the two ranges *Jebel Libnan* (manifestly a corruption of the old name), and *Jebel esh Shurky*, or the eastern mountain. Their general direction is from north-east to south-west. Only two of the summits, *Jebel Makmel*, the highest peak of the Lebanon, estimated at 9,375 feet in height, and *Jebel esh Sheikh*, the ancient Hermon, and loftiest of the entire range (being 10,000 feet high), near the southern extremity of Anti-Lebanon, are permanently covered with snow or ice; but it lies along all the summits for several months, in quantities and for periods varying with the severity of the season. On the western sides it remains longer than on the eastern, and generally only in the crevices and hollows, so as to present at the distance a series of irregular bars or rays of white descending from the snowy summits. The western range terminates at the sea-coast near Tyre; but Anti-Lebanon in its course southward throws out several branches, one to the east towards Damascus, south of which runs the Barada (ancient Pharphar) valley and river, and one which stretches to the west until it is separated from its companion Lebanon only by the deep gorge through which the Litani (ancient Leontes) finds its exit from the Bukaa valley, and then bends southward in a broad and low tract round Lake Huleh, (the ancient waters of Merom,) to Safed. From Hermon a comparatively low spur runs southward, while a longer branch after bending to the east curves southward also, shutting in the valley and lake of Huleh on the east as *Jebel Safed* does on the west. In the basin thus enclosed lie the sources of the Jordan. After their parting near Mount Hermon the two chains do not reunite, but run in nearly parallel ridges at opposite sides of the Ghor, inclosing the sea of Galilee, the Jordan, the Dead Sea, and the Arabah; the western rising at its termination into the mountains of Sinai, while the eastern skirts the opposite side of the Gulf of Akabah and the Red Sea to its mouth. The whole length, including the Syrian mountain, would reach to nearly 340 geographical miles.

These mountains are composed almost entirely of indurated chalk or Jura limestone, with occasional patches of basalt and sandstone. There are extensive calcareous deposits round the edges of some of the valleys, and even near the summits, abounding in shells of recent formation; and various patches of sandstone are here and there found overlying the Jurassic limestone and indurated chalk on the western as well as on the eastern face of Lebanon: these patches, generally speaking, are more genial to the snobar, or pine, than to the olive. To the west and south-west of the town of Beyrut, there are red sand-hills rising to the height of about 300 feet.

“The Lebanon,” says an Arabian poet, “bears winter on his head,

spring on his shoulders, and autumn in his bosom, while summer lies sleeping at his feet;" this truly, as well as poetically, describes the variations of temperature and vegetation along the slopes of these snow-capped mountains.

For some distance from the summit all is barren, and we then find a few stunted oaks, while mulberries, fig-trees and vines, with barley, corn, maize, in occasional patches, clothe its sides lower down. The western slope of Lebanon towards the Mediterranean, and the eastern side of Anti-Lebanon towards Damascus, alone seem cultivated; the intermediate valley and its sides are abandoned to the sterility of neglect. The characteristic cultivated plants are the mulberry, the olive, and the vine. The western side towards the Mediterranean abounds in streams from the summits, and is carefully cultivated in successive terraces, artificially constructed to prevent the soil from being washed off, and to retain the water for irrigation. Here are "fountains of gardens, wells of living waters and streams from Lebanon,"* reminding the traveller of what this whole region was in the times of the great Jewish monarch. The following is a portion of Volney's eloquent description of these mountains:—

"Lebanon, which gives its name to the whole extensive chain of the Kesraoun and the country of the Druses, presents us everywhere with majestic mountains. At every step we meet with scenes in which nature displays either beauty or grandeur. When we land on the coast, the loftiness and steep ascent of this mountainous ridge which seems to enclose the country—those gigantic masses which shoot into the clouds—inspire astonishment and awe. Should the anxious traveller then climb those summits which bounded his view, the wide, extended space which he discovers becomes a fresh subject of admiration. But completely to enjoy this majestic scene, must he ascend to the very point of Lebanon, or the *Sannin*. There, on every side, he will view an horizon without bounds; while in clear weather the sight is lost over the desert which extends to the Persian Gulf, and over the sea which bathes the coasts of Europe. He seems to command the whole world, while the wandering eye, now surveying the successive chains of mountains, transports the imagination in an instant from Antioch to Jerusalem; and now approaching the surrounding objects, observes the distant profundity of the coast, till the attention, at length fixed by distincter objects, more minutely examines the rocks, woods, torrents, hill-sides, villages and towns; and the mind secretly exults at the diminution of things which formerly appeared so great. He contemplates the valley, obscured by stormy clouds, with a novel delight, and smiles at hearing the thunder, which had so often burst over his head, growing beneath his feet; while the threatening summits of the mountain are

* Sol. Songs, iv. 15.

diminished till they appear like the furrows of a ploughed field or the steps of an amphitheatre ; and he feels himself flattered by an elevation above so many great objects, on which pride makes him look down with a secret satisfaction.

“When the traveller visits the interior parts of these mountains, the ruggedness of the roads, the steepness of the descents, the height of the precipices, strike him at first with terror ; but the sagacity of his mule soon relieves him, and he examines at leisure those picturesque scenes which succeed each other to entertain him. There, as in the Alps, he travels for whole days to a place that was in sight at his departure : he winds, he descends, he skirts the hills, he climbs ; and in this perpetual change of position it seems as if some magic power varied for him at every step the decorations of the scenery. Sometimes he sees villages as if ready to glide from the steep declivities on which they are built, and so dispersed that the terraced roofs of one row of houses serve as a street to the row above them. Sometimes he sees a convent standing on a solitary eminence, like Mar Shaya, in the valley of the Tigris. Here is a rock perforated by a torrent, and becoming a natural arch, like that of Nahr-el-Leben (or “River of Milk”). There another rock, worn perpendicular, resembles a lofty wall. In many places, the waters, meeting with inclined beds, have undermined the intermediate earth, and formed caverns, as at Nahr-el-Kelb, near Antura ; in others are formed subterraneous channels, through which flow rivulets for a part of the year, as at Mar Elias-el-Roum and Mar Hanna ; but these picturesque situations sometimes become tragical. From thaws and earthquakes, rocks have been known to lose their equilibrium, roll down upon the adjacent houses, and bury the inhabitants. It might be expected that such accidents would disgust the inhabitants of those mountains ; but, besides that they are rare, they are compensated by an advantage which makes them prefer their habitations to the most fertile plains : I mean the security they enjoy from the oppressions of the Turks. This security is esteemed so valuable a blessing by the inhabitants, that they have displayed an industry on those rocks which we may elsewhere look for in vain. By dint of art and labour they have compelled a rocky soil to become fertile. Sometimes to profit by the water, they conduct it by a thousand windings along the declivities, or stop it by forming dams in the valleys ; while in other places they prop up ground, ready to crumble away, by walls and terraces. Almost all these mountains, thus laboured, present the appearance of a flight of stairs, each step of which is a row of vines or mulberry trees. I have reckoned from one hundred to one hundred and twenty of these gradations in the same declivity from the bottom of the valley to the top of the eminence.”

SECTION II.

TABLE LANDS.

Under this term we shall include not only the plateaus which abound in central and eastern Judea, but also the remarkable points which rise above them. "A mountainous tract extends without interruption from the plain of Esdraelon to a line drawn between the south end of the Dead Sea and the south-east corner of the Mediterranean: or more properly, perhaps, it may be regarded as extending as far south as Jebel Araif in the desert, where it sinks down at once to the level of the great western plateau. This tract, which is everywhere not less than from twenty to twenty-five geographical miles in breadth, is in fact a high uneven table-land. It everywhere forms the precipitous western wall of the great valley of the Jordan and the Dead Sea; while towards the west it sinks down by an offset into a range of lower hills, which lie between it and the great plain along the coast of the Mediterranean. The surface of this upper region is everywhere rocky, uneven, and mountainous; and it is moreover cut up by deep valleys, which run east or west on either side towards the Jordan or the Mediterranean. The line of division, or water-shed, between the waters of these valleys,—a term which here applies almost exclusively to the waters of the rainy season,—follows for the most part the height of land along the ridge; yet not but that the heads of the valleys, which run off in different directions, often interlap for a considerable distance. Thus, for example, a valley which descends to the Jordan often has its head a mile or two westward of the commencement of other valleys, which run to the western sea. From the great plain of Esdraelon onwards towards the south, the mountainous country rises gradually, forming the tract anciently known as the mountains of Ephraim and Judah, until in the vicinity of Hebron it attains an elevation of nearly 3,000 Paris feet above the level of the Mediterranean Sea. Further north, on a line drawn from the north end of the Dead Sea towards the true west, the ridge has an elevation of only about 2,500 Paris feet; and here, close upon the water-shed, lies the city of Jerusalem."*

A similar belt of elevated country, of a height of from 2,000 to 3,000 feet above the level of the sea, or from 3,000 to 4,000 feet higher than the intermediate valley, runs southward along the east side of the Jordan, though it does not rise so immediately from the Ghor. This tract is also broken by wadys, or deep valleys, through which streams and mountain torrents run to swell the floods of the Jordan; but owing to the small number of travellers who have visited the eastern region, our knowledge of its physical features is

* Robinson, vol. i. 380.

by no means complete. To the long spine on the west are attached the ribs, which spread out into the plain, many of which, though lofty as measured from the plain at their base, are in reality lower than the central plateau.

HERMON.

From the circumstance that Tabor and Hermon are mentioned in conjunction by the Psalmist, early travellers in Palestine seem to have sought for the site of the latter mountain, within the limits of the Jewish territory, and to the south of Tabor; and the extremity of a low ridge which projects into the plain of Esdraelon was fixed upon at the time of the Crusades, and retains the modern name of Little Hermon. There seems, however, after the observations of recent travellers, to be no doubt that the snow-covered culminating peak of Anti-Lebanon called *Jebel el Sheikh*, or "old man's mountain," from its hoary head, is that which is so frequently referred to by the sacred writers under the name of Hermon, and sometimes under its Sidonian name *Sirion*. Its white summit towering above the northern frontier of the land, forms a conspicuous object, both from Tabor and the plain, and would naturally present, to a poetic mind, an emblem of sublimity and power. After the full accounts above given of the character and physical features of the whole chain of Lebanon, it is not necessary to enter upon any special account of this particular portion of it, which is not distinguished from the remainder of the chain by any peculiarity, except its superior elevation.

TABOR.

First in order from the north, after leaving Lebanon, we find Tabor, a detached mountain of the moderate elevation of about 1,700 feet. Seen from the south-west, it presents the appearance of the segment of a sphere; seen from W. N. W., the form inclines more to a truncated cone. It is wholly composed of limestone, and the sides are covered with trees to the very summit, which is a beautiful little oblong grassy plain or basin, commanding an extensive view of the adjoining region. This mountain has been pointed out by ecclesiastical tradition from a very early period as the scene of the Transfiguration.

LITTLE HERMON AND GILBOA.

Next comes *Jebel ed Dahi*, which, in the fourth century, obtained the name of Little Hermon, from a mistaken notion that it was the mountain so called in Scripture. Very little interest attaches to it either historically or naturally; it is computed as 1,846 feet in height. The mountains of Gilboa, on the contrary, though a low ridge, possess a considerable historical interest, for here Saul and

his sons fell in fight against the Philistines. At the western extremity of this ridge, on a bluff more than one hundred feet above the plain, was situated the town of Jezreel, which gave its name at one period to the whole plain. It sends out, towards the north-west, a line of heights, which skirt the plain of Esdraelon, and unite with the celebrated Mount Carmel, whose length runs in the same general direction.

CARMEL.

Carmel in Hebrew means "a garden," and from the frequent allusions in Scripture to its "excellency" and beauty, as well as from the name, must have been at one time highly cultivated; even still upon its side is "a thick jungle of prickly oak, mountain juniper, thorns and grasses intermixed with many beautiful odoriferous plants and flowers, growing most luxuriantly."* Schubert estimates its height at 1,200 feet. Near its summit is a monastery, and at its base the chief sources of the Kishon.

GERIZIM AND EBAL.

Returning again to our base, we next reach the mountains of Samaria, of which the most remarkable, both in appearance and historic associations, are the twin mountains, Gerizim and Ebal. From these it was that after the entrance into the promised land the Law was proclaimed to the Jewish people. On Ebal was set up the altar and the pillar inscribed with the Law, and the people stood half on Ebal and half on Gerizim, and responded to the blessings and denunciations as they were recited by the priests, hence they are sometimes called the mounts of blessing and of cursing. On Gerizim, after the revolt of the ten tribes, a temple was erected in opposition to that at Jerusalem, which continued to be the place of Samaritan worship. "Our fathers," said the woman of Samaria, "worshipped in this mountain, while ye say that in Jerusalem is the place where men ought to worship."† A Muslim Wali (or holy tomb) now stands conspicuously on its summit, and around it are extensive ruins. The people of the neighbourhood still make processions to it, and sometimes sacrifice on the top.

The two mountains rise on opposite sides of a long narrow valley, running W. N. W., in which is situated the village of Nabulus, the ancient Shechem; Ebal is the farthest to the north. They appear of moderate height, rising only about 800 feet above the valley, which, however, itself is considerably above the sea level; and Gerizim, which is somewhat higher than Ebal, is, according to Schubert, 2,500 feet high. They both spread out at the top into tables, on which ruins are discernable; and Ebal, along the foot, is full of an-

* Dr. Wilson.

† John, iv. 20.

cient excavated sepulchres. Travellers have given very different accounts of their appearance, according to the season at which they visited them, and, probably, their temporary feelings at the time. Dr. Olin, a recent visitor, thinks the region visible from the top of Gerizim the most populous and fruitful in Palestine. Dr. Robinson thought "both equally naked and sterile, although some travellers have chosen to describe Gerizim as fertile, and confine the sterility to Ebal. The only exception in favour of the former being a small ravine, which, indeed, is full of fountains and trees; in other respects both mountains, as here seen, are desolate, except that a few olive trees are scattered upon them." This vegetation was probably in the "fertile and well-watered ravine, with fine fields and some gardens and orchards on each side," with "a copious fountain and aqueduct," which Dr. Wilson passed up when visiting the summit. There are some patches of culture on Gerizim, but it is mostly devoted to pasture.

MOUNTAINS OF EPHRAIM.

The mountains of Ephraim lie still farther to the south, and form an extensive group of moderate elevation, distinguished from the mountains of Judea by their greater capability of cultivation. In the time of Joshua this region is mentioned as a wood; "but the mountain shall be thine, for it is a wood, and thou shalt cut it down."* At present, though the valleys are partially cultivated, the district is chiefly used for pasture, which it yields abundantly. These blend into the

MOUNTAINS OF JUDEA,

which really form a portion of the great central table-land. To the north is the ancient territory of Benjamin; the appearance of which is barren and desolate in the extreme. It is described by Dr. Robinson as made up of a succession of deep rugged valleys, with broad ridges of uneven table-land between, often broken, and sometimes rising into high points. The whole district is a mass of limestone rock, which everywhere juts out above the surface, and imparts to the whole land an aspect of sterility and barrenness. Yet wherever soil is found among the rocks, it is strong and fertile; fields of grain are seen occasionally, and fig trees and olive trees are planted everywhere among the hills. Lower down the slope, towards the Jordan valley, all is a frightful desert. In fact, the barrenness of this region, which has struck all travellers, seems to have arisen from the neglect of the peculiar mode of cultivation for which the soil is fitted. "The hills are generally separated from each other by valleys and torrents, and are for the most part of moderate height,

* Joshua, xvii. 18.

uneven, and seldom of any regular figure. The rock of which they are composed is easily converted into mould, which, being arrested by terraces when washed down by the rains, renders the hills cultivable in a series of long narrow gardens, formed by these terraces from the base upwards. Thus the hills were clad in former times abundantly, and enriched and beautified with the fig tree, the olive, and the vine, and it is in this that the limited cultivation which survives is still carried on. But when the inhabitants were thinned out, and cultivation abandoned, the terraces fell into decay, and the soil which had collected on them was washed down into the valleys, leaving only the arid rock bare and desolate. This is the general character of the hills of Judea; but in some parts they are beautifully wooded, and in others the application of the ancient mode of culture suggests to the traveller how productive the country once was, and how fair the aspect which it offered." *

WILDERNESS OF JUDEA.

The district to the east of Jerusalem, on the road to Jericho, known as the wilderness of Judea, is peculiarly wild and dismal. The desolation of this region has been often dwelt upon by travellers. "The road," says Dr. Olin, "runs along the edge of steep precipices and yawning gulfs, and is in a few places overhung with crags of the mountain. The aspect of the whole region is peculiarly savage and dreary, vying in these respects, though not in overpowering grandeur, with the wilds of Sinai. The mountains seem to have been loosened from their foundations and rent in pieces by some terrible convulsion, and there left to be scathed by the burning rays of the sun, which scorches the land with consuming heat." †

QUARANTANIA.

In the northern part of this desolate tract, and fronting the wide plain of Jericho, lies the mountain of Quarantania, the supposed scene of our Lord's temptation. It received this name in the middle ages from the forty days' fast, after "Jesus was led up of the spirit into the wilderness to be tempted of the devil." † It forms the crowning heights of these dismal solitudes; and though its exact elevation has not been ascertained, Dr. Robinson describes it as rising precipitously, an almost perpendicular wall of rock twelve or fifteen hundred feet above the plain, crowned with a chapel on its highest point. The eastern front is full of grotts and caverns, where hermits are said once to have dwelt in great numbers. This is supposed to have been that exceeding high mountain mentioned in the

* Kitto, Encyclop. Bib. Lit. art. Palestine.

† Olin, Travels, &c.

‡ Matthew, iv. 1.

gospel, from which Satan showed our Lord "all the kingdoms of the world and the glory of them." Its position, overlooking the fertile and, when cultivated, beautiful plain of Jericho, with its stream and that of the fountain of Elisha, has been thus described by Milton:—

It was a mountain, at whose verdant feet
 A spacious plain outstretched in circuit wide
 Lay pleasant; from his side two rivers flowed,
 The one winding, the other straight; and left between
 Fair champaign with less rivers interveined,
 Then meeting, joined their tribute to the sea;
 Fertile of corn, the glebe, of oil, and wine;
 With herds the pasture thronged, with flocks the hills,
 Huge cities and high towered, that well might seem
 The seats of mightiest monarchs; and so large
 The prospect was, that here and there was room
 For barren desert, fountainless and dry.*

MOUNTAINS OF JUDAH.

In the neighbourhood of Jerusalem there is a perfect chaos of mountains, which will receive a more particular notice in the description of that city. To the south of it runs the gradually declining ridge called the mountains of Judah, which blend with the Idumæan plain. We find here no remarkable points, but it is described as a fertile undulating tract, abounding with vineyards, which produce the best grapes in Palestine, and olive gardens. There is, for the climate, abundant water, and consequently abundant pasture and fruitful fields, forming a delightful entrance to the promised land to one advancing from the Arabian desert. A little to the north of Hebron is a well-cultivated valley, running eastward, which, apparently with good reason, is generally assumed to be Eschol, whence the spies brought back the cluster of grapes to Kadesh. "The character of the fruit still corresponds to its ancient celebrity, and pomegranates and figs, as well as apricots, quinces, and the like, still grow there in abundance."† It is this district which, in the New Testament, is called "the hill country of Judea," to distinguish it from the plain stretching between it and the sea.

WILDERNESS OF TEKOA, &C.

To the eastern part of the same table-land, which here becomes barren, is the wilderness of Tekoa, and still farther towards the Dead Sea, the deserts of Engedi and Ziph. The Frank Mountain is also contained in the same district. The elevated plain to the south of Hebron, estimated at 1,500 feet above the sea level, produces luxuriant corn crops, and here the traveller finds himself

* Par. Reg. lib. v.

† Robinson.

surrounded by the towns of the mountains of Judah, still bearing, with slight variations, their ancient names. "Maon, Carmel, and Ziph, and Juttah," Jattir Socoh, Anab, and Eshtemoa, "and Kirjath-Arba, which is Hebron."* On descending from this plain to the Dead Sea, we pass through the wilderness of Engedi, where David and his men lived "among the rocks of the wild goats," and in the caverns with which this region abounds. Further down the slope to the Dead Sea, the heat increases, and the country begins to assume more the appearance of a desert; the surface is everywhere composed of limestone formation, but the rocks contain a large mixture of chalk and flint alternating with the limestone of the region above; all around are naked conical hills, and also ridges from 200 to 400 feet high, running down mostly towards the sea. At first, the hills as well as the valleys appear sprinkled with shrubs, but farther down these disappear from the hills, and only a dry stunted grass remains upon them. Towards the south the high table-land of Judea sinks down to the level of the Arabah, by two sudden plunges of nearly 1,000 feet each. Instead, however, of tracing the descent, let us consider the appearance it would present to travellers coming from the south in the direction in which the Israelites advanced on their first attempt at an entrance into the promised land. We shall here again use the language of a writer to whom the biblical student is so much indebted. After mentioning the three passes which lead up a naked limestone ridge not less than 1,000 feet in height, and very steep, which from Deut. i. 20, we conclude was called "the mountain of the Ammonites,"—that of el-Yemen on the west, es-Sufey on the east, and es-Sufah in the middle, Dr. Robinson thus describes the last, that by which he ascended:—

"We reached the bottom of the pass at 6h. 40m., and began immediately to ascend. The way leads up for a short time gradually, along the edge of a precipitous ravine on the right, and then comes all at once upon the naked surface of the rock, the strata of which lie here at an oblique angle as steep as a man can readily climb. The path, if so it can be called, continues for the rest of the ascent along this bare rock, in a very winding course. The camels made their way with difficulty, being at every moment liable to slip. The rock, indeed, is in general porous and rough, but yet in many spots smooth and dangerous for animals. In such places a path has been hewn in the rock in former days, the slant of the rock being sometimes levelled, and sometimes overcome by steps cut in it. The vestiges of this road are more frequent near the top. The appearance is that of a very ancient pass. The whole mountain side presents itself as a vast inclined plane of rock, in which, at intervals, narrow tracts of the strata run up at a steeper angle, and break out

* Joshua, xv.

towards the upper part in low projections; while in other places they seem to have been thrown up in fantastic shapes by some convulsion of nature.”*

The name of this pass, es-Sūfāh (a rock), is in form identical with the Hebrew Zephath, called also Hormah, which we know was the point where the Israelites attempted to ascend the mount, so as to enter Palestine from Kadesh, but were driven back. A city stood there in ancient times, one of the “uttermost cities of Judah towards the coast of Edom southward,” which was afterwards assigned to the tribe of Simeon. There is, therefore, every reason to suppose that in the name of es-Sūfāh we have a reminiscence of the ancient pass which must have existed here, and bore the name of the adjacent city, Zephath. Of the name Hormah no trace remains.

EASTERN MOUNTAINS.

Our knowledge of the district east of the Jordan is much less satisfactory than that of Canaan Proper. It has been, up to the present time, visited by very few scientific travellers, and the levels are reduced more from surmise and comparison than from calculation and direct measurement. We shall limit our remarks at present to the general contour of the country, and collect the more particular notices of it which we find in the writings of travellers when speaking of the possessions of the tribes of Reuben and Gad. Returning to Mount Horeb and its offsets, we find the ridge of Jebel Heish running southward, on the eastern side of Lake Huleh. This continues at an average height of about 2,000 feet, until it blends into the table-land which extends between the valley of the Jordan and the Syrian desert. The eastern mountains are, near the valley, at first less lofty and precipitous than the western, but rise further back in the mountains of Gilead into ranges from 2,000 to 2,500 feet in height. The elevation of this plateau, from a comparison with that on the opposite side of the valley, may be assumed at nearly 3,000 feet above the depressed region between.

ABARIM.

At the southern termination of this ridge, N.E. of the Dead Sea, lie the mountains of Abarim, which again stretch onward in those of Moab and Edom. In the mountains of Abarim the traveller would naturally look for “the mountain of Nebo and the top of Pisgah that is over against Jericho,”† to which Moses, the servant of the Lord, ascended, by Divine command, to view the land he was forbidden to enter, and to die. Dr. Robinson makes the following remarks upon its probable position:—“We were much interested in looking out among the eastern mountains for Mount Nebo, but our search

* Robinson, vol. ii.

† Deut. xxxiv. 1.

was in vain. Although we passed in such a direction as to see the mountains over against Jericho from every quarter, yet there seems to be none standing so out from the rest, or so marked, as to be recognised as the Nebo of the Scriptures. There is no peak or point perceptibly higher than the rest, but all is apparently one level line of summits without peaks or gaps. The highest point in all the eastern mountains is *Jebel el-Jil'âd*, or *es-Salt*, near the city of that name, rising about 3,000 feet above the Ghor; but this is much too far north to be the Mount Nebo to which Moses ascended from the plains of Moab over against Jericho. Possibly, on travelling into these mountains, some isolated point or summit might be found answering to the position and character of Nebo. Indeed, *Seetzen*, *Burckhardt*, and also *Irby* and *Mangles*, have all found Mount Nebo in *Jebel Attârûs*, a high mountain south of the *Zürka Ma'in*. This, however, as the latter travellers remark, is 'far from opposite Jericho,' and would be almost as distant and as little convenient to the plains of Moab as is *Jebel es-Salt*. It may perhaps be sufficient to assume that Moses merely went up from these plains to some high part of the adjacent mountains, from which he would everywhere have an extensive view over the Jordan valley and the mountainous tract of Judah and Ephraim, towards the western sea. The Mediterranean itself could never well be visible from any point east of the Jordan."*

SECTION III.

PLAINS.

The western plain, lying along the sea-coast, is of very variable extent in width, and broken by spurs from the table-land above it into portions which have received distinctive names. Beginning at the north, after passing the broken country at the foot of Lebanon, we first meet with the

PHENICIA PLAIN.

This extends along the shore from about three miles north of Sidon to the point *el-Beyad*, or the White Promontory, a distance of about twenty-four miles. Its breadth is unequal, but it is nowhere more than a mile, except around the cities of Tyre and Sidon, where the mountains retreat somewhat further. In some places they approach quite near to the shore. The surface is not a dead level, but undulating; the soil is fine and fertile, and everywhere capable of tillage, though now suffered for the most part to run to waste. The adjacent heights can hardly be called mountains; they constitute, indeed, the high tract running off south from Lebanon; they are occasionally wooded and enlivened by villages, while the plain itself seems com-

* Travels, ii. 306.

pletely uninhabited. The White Promontory is a sublime and picturesque mountain, composed of calcareous stone as white as chalk. Next comes the

PLAIN OF ACRE OR AKKA.

This is of comparatively small extent, being about fifteen miles in length from north to south, and having an average breadth of five miles. It lies between the White Promontory on the north and Carmel on the south, while to the east it is skirted by wooded hills. The whole plain must anciently have been very fertile, from the nature of the soil and the brooks which cross it; but it is now much neglected, except in the vicinity of the villages and near the town of Acre. Next comes the wide plain of

ESDRAELON OR JEZREEL.

This is by far the most celebrated and extensive plain in the whole extent of Palestine. It lies inland from Mount Carmel, about the upper branches of the Kishon. The principal plain, according to Dr. Robinson, is of a triangular shape, the base extending in a line north and south from the mountains of Nazareth to Janin, while the vertex is the narrow opening through which the Kishon passes out to the plain of Acre. To the east of this triangle, which is everywhere a level tract of fertile soil, yielding grain, millet, cotton, and flax, but having no trees visible, the plain sends, inland towards the Jordan, three large branches or valleys, separated by the ridges of Gilboa and Little Hermon. The branch to the south of Gilboa runs south-east, with a perceptible incline upwards as it proceeds. The next is the deep plain or valley of Jezreel, which runs in an E.S.E. course, sloping down eastwards and carrying the drainage of Little Hermon and Gilboa to the deep Jordan valley in the stream Beisan. The third great branch, which is more distinctly marked than the others, from the mountains which border it rising higher and more abruptly, runs north-east to Mount Tabor. To the north, inclosed within the mountains of Nazareth, is another beautiful plain called el-Büttauf, running from east to west, and sending out a stream to join the Kishon. Dr. Wilson supposes that the whole plain of Esdraelon "has been at one time a lake, bounded by the hills of Samaria and Galilee, till it was drained by the Kishon." If this were so, its outflowing must have been by the Beisan, through the central branch to the Jordan, and this does not seem at all probable.

The present name of this plain is Merj Ibn Amir. In sacred history it is frequently mentioned under the titles of *Valley of Megiddo* and *Valley of Jezreel*, Josephus speaks of it as *the Great Plain*. Through the whole course of history it has been the scene of the great battles of Palestine, and we shall close our notice of it with a

brief summary of the actions of which it was the theatre in the eloquent words of Dr. Robinson :—

“ We took leave of this noble plain from the summit of Mount Tabor, as it lay extended before us, quiet and peaceful in the brilliant light of an oriental morning, so tranquil, indeed, that it was difficult to connect with it the idea of battles and bloodshed, of which for a long succession of ages it has been the chosen scene. Here Deborah and Barak, descending with their forces from Mount Tabor, attacked and discomfited the host of Sisera with his ‘ nine hundred chariots of iron’ from Endor to Taanach and Megiddo, where the Kishon swept them away. In and adjacent to the plain, Gideon achieved his triumph over the Midianites; and here, too, the glory of Israel was darkened for a time by the fall of Saul and Jonathan upon Gilboa. It was also adjacent to Aphek, in the plain, that Ahab and the Israelites obtained a miraculous victory over the Syrians under Benhadad; while at Megiddo, the pious Josiah fell in battle against the Egyptian monarch. Then came the times of the Romans with battles under Gabinius and Vespasian. The period of the crusades furnishes likewise its account of contests in and around the plain; and almost in our day the battle of Mount Tabor was one of the triumphs of Napoleon. From Mount Tabor the view took in also on the one side the region of Hattin where the renown of the crusaders sunk before the star of Saladin; while, not far distant, on the other side, the name of Akka or Ptolemais recalls many a deadly struggle of the same epoch. There, too, Napoleon was baffled and driven back from Syria, and in our own day torrents of blood have flowed within and around its walls during the long siege and subsequent capture of the city by the Egyptian army in A.D. 1832.”*

PLAIN OF SHARON.

Bordering Esdraelon on the south is the plain of Sharon. This extensive plain stretches along the Mediterranean to the south of Carmel, and may be considered as extending to the southern extremity of the kingdom, since the adjacent plain of Sephela, which commences below Ramleh, is not separated from it by any distinct barrier. It is bordered to the east by the mountains of Ephraim and Judah, which lie considerably inland. The prevailing rock is tertiary sandstone, from which it would appear to have been more recently recovered from the sea than the chalky hills further inland. It affords at present abundant and excellent pasture: this is alluded to in Isaiah, when he says, “and Sharon shall be a fold of flocks.” † Though the soil is light and loose it has a considerable covering of vegetable mould, and seems exceedingly well adapted for crops of

* Robinson, iii. 233.

† Isaiah, lxxv. 10.

grain. There is abundant timber, principally deciduous oak, and the gardens wherever cultivated are beautiful and luxuriant.

Monro, who visited this plain in spring, describes it as "the rich pasture land of the valley of Sharon, clothed with verdure as far as the eye can reach. The white clover springs spontaneously, and among a variety of shrubs and flowers were a few dwarf tulips. I observed nothing bearing the appearance of what we call a rose, and unless 'the rose of Sharon' is the *Cestus roseus* of Linnæus, which grows abundantly, I know not what it may be. This tract, glorious as it is to the eye, is yet deficient of water in its central part, and for this reason appears not to be frequented even by the Arabs. The grass and flowers spring to waste their sweetness and to fall unseen; and the storks striding to and fro are the only animals by which they are visited. The soil is light and the surface elastic; and the uneven foreground swells into hills to the east, which are backed by the mountains of Samaria beyond." When Buckingham passed it in winter it appeared a desert, which can be easily accounted for by the deficiency of water, noted by Monro, and which is destructive of any permanent vegetation when moisture is not artificially supplied by irrigation. These observations of travellers show how fitted by nature Sharon is for "the excellency" which is celebrated by the prophet.

PLAIN OF JUDAH.

To the south the plain between the mountains of Judea and the sea was sometimes called the plain of Judah in order to distinguish it from "the hill country of Judea." Through the whole of this, southward to El Arish, no perennial stream crosses the plain, which is undulating, and exhibits great variety in fertility and appearance. At Jaffa are fine gardens producing pomegranates, oranges, fig-trees, and water-melons, and enclosed by hedges of prickly pear: these extend for some distance. Beyond this the proportion of cultivated soil rapidly diminishes, but rich pastures are found round Ashdod. The country is bare of trees, but in spring presents a luxuriant and beautiful appearance, enamelled with flowers, amongst which our garden pink takes the place of the daisy. Further south around Gaza are an abundance of sycamore-trees and plantations of old olive-trees, and beyond this as far as Rafah the country is beautiful. Ali Bey says, "All the country of Palestine which I saw from Khan Younes to Jaffa is beautiful; it is composed of undulating hills of a rich soil, similar to that of the Nile, and is covered with the richest and finest vegetation. But there is not a single river in all the district; there is not even a spring. All the torrents I crossed were dry [in July], and the inhabitants have no other water to drink than that which they collect in the rainy seasons, nor any other means of irrigation than rain water and that of the wells, which indeed is

very good. From Rafah southward the desert gradually encroaches on vegetation till we come to the barren tracts of shifting sand which separate this country from Egypt."

REGION OF DEPRESSION, "EL GHOR," OR THE JORDAN VALLEY.

Under this title is comprehended the whole of that wide and deep valley which extends from Lake Huleh to the south of the Dead Sea, including both it and the sea of Tiberias; the distance between these two lakes is about sixty miles in a straight line, and through this intervening space the Jordan flows. The plain varies in width from five to ten miles, extending in the plain of Jericho to eleven or twelve, but narrowing again at the head of the Dead Sea. It is bordered on both sides by the abrupt declivities of the tablelands above, which form in many places precipitous cliffs, but are generally more sudden and lofty on the west than on the eastern side. The amount of depression is not uniform, but on a gradual increase towards the south, until, in the basin of the Dead Sea, it reaches the enormous depth of 1,312 feet below the sea, being 3,500 feet below the level of Jerusalem. It exhibits through its whole length two shelves of considerable breadth along the sides, while a lower bed, and sometimes a third, runs between and forms the low banks of the Jordan. The greater portion of this great valley between the Lake of Tiberias and the Dead Sea is a solitary desert. Josephus and Jerome concur in their descriptions of it with those of modern travellers; the former speaks of the Jordan as flowing through a desert, and the plain, in summer, is scorched by heat, insalubrious, and watered by no stream except the Jordan. Indeed, we might infer that this was partly so from the time of Abraham, for we read in Gen. xiv. 10, "that Lot beheld the plain, that it was well watered everywhere *before* the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar." The low bed of the river, the absence of inundations and tributary streams, cessation of cultivation, and want of trees, have all concurred in producing this result. "The elevated plain," says Lynch, "was at first (coming from Tiberias) covered with fields of grain, but became more barren as they journeyed southward. The terrace was strongly marked, particularly in the southern portion, where there was a continuous range of perpendicular cliffs of limestone and conglomerate. This terrace averaged about 500 feet above the flat of the Jordan, which was mostly covered with trees and grass." "In the lower portion it was everywhere shaped by the action of the winter rains into a number of conical hills, some of them pyramidal and cuneiform, presenting the appearance of a great encampment, so perfectly tent-like were their shapes. This singular configuration extends southwards as far as the eye can reach."

Near the ford, five or six miles above Jericho, the plain is described as "generally unfertile, the soil being in many places encrusted with salt, and having small heaps of a white powder, like sulphur, scattered at short intervals over its surface." Here, too, the bottom of the lower valley is generally barren. In the northern part of Ghor, according to Burckhart, "the great number of rivulets which descend from the mountains on both sides, and form numerous pools of stagnant water, produce in many places a pleasing verdure, and a luxuriant growth of wild herbage and grass; but the greater part of the ground is a parched desert, of which a few spots only are cultivated by the Bedawin. So too in the southern part, wherever similar rivulets or fountains exist, as around Jericho, there is an exuberant fertility; but these seldom reach the Jordan, and have no effect upon the middle of the Ghor. Nor are the mountains upon each side less rugged and desolate than they have been described along the Dead Sea. The western cliffs overhang the valley at an elevation of 1,000 or 1,200 feet; while the eastern mountains are indeed at first less lofty and precipitous, but rise further back into ranges from 2,000 to 2,500 feet in height."*

The southern part of this valley, where it spreads out to a breadth of between eleven and twelve miles, forms the celebrated plain of Jericho, in which was situated "the city of palm trees," the first conquest of the Israelites in the land of Canaan. Here the deep depression below the sea-level produces the effects of a more southern latitude in the intensity of heat and the character of its vegetation. It is still partially cultivated; but the greater portion has been allowed to bake into a desert under the parching heat of a tropical sun, unrelieved by irrigation. At different periods in history this plain, under the careful hand of cultivation, has exhibited the most luxuriant vegetation. Josephus calls it "a divine region."

Under the Saracen dominion it seems again to have been restored to fertility and thickly populated: remains of their architecture are scattered over it. Now it lies almost a desert, with a wretched and filthy village, in which the loose walls of the hovels are formed of the hewn stones of ancient buildings; the few gardens around it contain nothing but tobacco and cucumbers, and a single solitary palm is the only memorial of the groves which once gave the city a name. Yet the soil is rich and naturally fertile, and susceptible of easy tillage and abundant irrigation, with a climate to produce anything. A copious fountain called El Dûk, supposed to be the ancient fountain of Elisha, pours forth a noble stream, which is scattered in rivulets over a wide extent, a portion of it being carried further north by an aqueduct, to diffuse the fertilizing element over a larger area of the plain. "By these abundant waters fertility and

* Robinson, ii. 265.

verdure are spread over the plain almost as far as the eye can reach, extending for an hour or more below the fountain. But alas! almost the whole of this verdure at the present day, consists only of thorny shrubs or trees of the thorny Nübk. It is a remarkable instance of the lavish bounty of nature contrasted with the indolence of man. Where the water does not flow, the plain produces nothing."

The climate of Jericho is excessively hot; a fact in no way surprising when we consider that it is 3,500 feet below the level of Jerusalem, and after a few months it becomes an unhealthy residence for strangers.

SECTION IV.

RIVERS.

The greater number of the rivers of Palestine which have attained a celebrity by their names being mentioned in the sacred writings, owe their importance, like the classic streams of Greece, wholly to the circumstances with which they are associated. They are mere mountain torrents which, swollen in the rainy period, present in the summer dry and rugged channels, or at most shallow insignificant streams, which when they issue from springs are, in the season of drought, dried up and disappear at a short distance from their sources.

THE JORDAN.

The principal river of the district, and that which almost alone is entitled to the denomination, is the Jordan. We have above incidentally remarked, that its sources lie in the southern branches of Anti-Lebanon. The Lake Huleh forms the reservoir into which the waters are collected before issuing forth in a single broad and deep current. The two large streams which enter this lake bring down considerable volumes of water from the mountains; but though the western stream, at present called the Hasbeiya, is the most important tributary to the lake, being seven yards wide and about two feet deep, it never has received the name of Jordan, that title having at all times been confined to the eastern and smaller stream. Josephus, and indeed all antiquity, place the sources of this river at Paneas, the present Baneas, where a stream issues from a spacious cavern under a wall of rock at the base of the Heish mountain. The place is identified as the ancient Panium of Josephus, by the remains of a temple erected by Herod the Great in honour of Augustus, and by an inscription manifestly by a priest of Pan, whose worship was celebrated at the place and gave it its name. There are in the face of the perpendicular rock directly over the cavern, and in other places, several niches cut apparently to receive statues. From this fountain the stream flows off on the north and west of the village of

Banias, and joins another rivulet at the distance of about three miles in the plain below.

Josephus in another place assigns to it a more remote origin, and tells a story of Philip the tetrarch having cast some chaff into a lake, called Phiala from its round shape, and its having floated by a subterranean passage into the fountain at Panium, from which he would conclude that this more distant lake was its true source. A lake which answers to the description and the locality here mentioned was visited by Irby and Mangles, and from it issued a small stream which may in the wet season yield some supply to the Jordan; but as the bed of the stream is below the level of the lake, the story of the chaff and subterranean passage appears a fiction. We may therefore consider Banias as the most eastern source of this river.

Following up for about a mile and a half the stream, which joins in the plain that from Banias, which the present inhabitants consider the true Jordan, we arrive at "a circular basin about one hundred yards wide, in the bottom of which great quantities of water were rising and boiling up, and a considerable quantity of fresh-water tortoises were disporting themselves. It formed by far the most copious stream which we had yet seen in the country. Two large streams of the purest water emerge from it, which after forming a little island immediately unite into a rapid river ten yards wide and two feet deep, having a very quick descent through a luxuriant grove of oleanders, briars, and wild figs, and poplar, pistacia and mulberry trees. The bank of this river was higher on the eastern side."* This is the other source of the Jordan mentioned by Josephus, and lies at the western side of the Tell, or hill, El Kady, which is described as a small conical hill with a flat space upon the top, and apparently of volcanic formation. That this is the place which Josephus describes as the other source of the Jordan, is manifest from the passage where he speaks of "the place called Daphne, which has fountains supplying the lesser Jordan under the fountain of the Golden Calf, and sent into the great Jordan." The latter expression seems to apply to the eastern and, of the two, longer stream from Banias. The position of the Tell corresponds exactly with the ancient account, being about four miles west of Banias, and on its summit the ancient city of Dan, or Laish, where the golden calf was set up for idolatrous worship, is supposed to have stood. Dr. Wilson remarks the coincidence between Kady, "a judge," and Dan, which has the same meaning in Hebrew. He was shown a grove near it, which one of the natives told him was called Ed Difnah, which may be the Daphne of Josephus, a word which commentators have hitherto considered a misprint for Dané.

Here then at Banias and Tell el Kady, we have the two sources

* Wilson.

of the Jordan. Leaving Lake Huleh, the river flows through "the long plain," Sahil et Suleh, which runs in an E.N.E. direction for about thirteen miles between that lake and Tiberias. "The plain is of excellent soil, a deep black mould, formed from the debris of basaltic rocks. It is partly under cultivation and partly lying waste, and covered in June with a luxuriant crop of thistles, yellow, blue, and violet.

At Jacob's Bridge, which crosses it in this part of its course, on the road to Damascus, the bed of the river is thirty-four yards wide, and unequal in depth, varying from two to six or seven feet; "but at this season of the year (June)," says Dr. Wilson, whose account we give, "we observed little appearance of a ford to give rise to the imagination that Jacob passed the Jordan at this place on his way from Padan-aram." The stream is rather rapid, and it seems plentifully stocked with fishes. According to Schubert, the bed is at this point ninety feet above the level of the sea. Numerous reeds, rushes, canes, thorns, oleanders, and other plants line its banks, above and below the bridge. The papyrus is also seen here, as it is on the banks of some of the rivers running into the Mediterranean on the western coast.

Just at its entrance into the Lake of Tiberias, the river runs near the western hills, which are steep but not high. Its estuary into the lake presents a singular appearance. The strong southerly winds which are prevalent have driven up a bank of sand before its mouth, which now rises above the water, and being connected with the eastern shore of the lake, extends out for fifteen or twenty rods to the south-west, forming a channel for the river for some distance along the shore on that side. The course of the river through the Lake of Tiberias, as in the case of the Rhone through the Lake of Geneva, is marked by a smooth belt of water, and it is said to pass through without mingling with the lake. It issues from it at its south-west corner, near the ruins of Kerak, the ancient Tarichæa, mentioned by Josephus. The elevation of the banks of the lake at this place varies from ten to forty feet, but they are not precipitous, and a path may be found at the brink of the water. The margin of the Jordan itself at the west side is level for about twenty yards, with many beautiful oleanders intermixed with high reeds and rushes. This vegetation continues more or less along the banks. The water is as clear as crystal. Its width is here estimated by Dr. Wilson at thirty feet, and it is about six feet deep in the middle of the channel.

At about an hour from the lake, Lynch says, "the average breadth is about seventy-five feet; the banks rounded, and about thirty feet high, luxuriantly clothed with grass and flowers. The scarlet anemone, the yellow marigold, and occasionally a water lily, and here and there a struggling asphodel close to the water's edge, but not a

tree or a shrub. The depth is ten feet." It winds very much, and at first flows generally near the western hills, then turns to the east, on which it continues for some distance below Beisan, when it returns to the western side of the great valley. Lower down it keeps more in the centre; but opposite Jericho, and towards the Dead Sea, it leaves a wide plain on its western bank. The upper or outer banks are, at the lower part of the stream, not more than a hundred rods apart, with a descent of fifty or sixty feet to the level of the lower valley in which the river flows. There is here no sign of vegetation along the upper banks, and little, if any, in the valley below, except a narrow strip of canes here occupying a still lower track along the brink of the channel at each side. With these are intermingled tamarisks, and a species of willow from which pilgrims usually carry away branches for staves, after dipping them in the Jordan. This strip of vegetation is itself skirted by offsets or banks, five or six feet high. So that here the river might strictly be said to have three sets of banks, the upper or outer ones forming the first descent from the level of the great valley; the lower or middle ones enclosing the tract of canes and other vegetation, and the actual banks of the channel. Further up the river, as we have seen, the lower tract disappears, and the stream flows between the middle or second banks, which are covered with trees and bushes, and are of variable width, and about 40 feet below the rest of the Ghor.

"The channel of the river varies in different places, being in some wider and more shallow, and in others narrower and deeper. At the ford, near Beisan, on the 12th of March, Irby and Mangles found the breadth to be one hundred and forty feet by measure, the stream was swift and reached above the bellies of the horses. When Burckhardt passed there in July it was about three feet deep. On the return of the former travellers, twelve days later (March 25), they found the river at a lower ford extremely rapid and were obliged to swim their horses. On the 29th of January, in the same year, as Mr. Banks crossed at or near the same lower ford, the stream is described as flowing rapidly over a bed of pebbles, but as easily fordable for the horses. Near the convent of St. John, the stream, at the annual visit of the pilgrims at Easter, is sometimes said to be narrow and flowing six feet below the banks of its channel. At the Greek bathing-place lower down it is described in 1815, on the 3rd of May, as rather more than fifty feet wide and five feet deep, running with a violent current; in some other parts it was very deep. In 1835, on the 23rd of April, my companion was standing upon the banks higher up, nearly opposite Jericho, and found the water considerably below them. The lower tract of cane-brake did not exist in that part."*

* Robinson.

Since this summary of information on the subject was given by Dr. Robinson, Lieutenant Lynch has navigated the entire course of the river from the Lake of Tiberias to the Dead Sea. The whole of his account of the descent is extremely interesting, but the general facts which he has added to our knowledge are, the numerous rapids and the great sinuosity of the stream. The boats had to plunge down twenty-seven threatening rapids besides a great many of lesser magnitude, and several places in which the velocity of the stream was ten miles an hour. These numerous rapids are fully accounted for by the fact of the great difference in level between Tiberias and the Dead Sea, a difference exceeding 1,000 feet, which the river has to descend in its course between the two. So numerous are the windings of the river that, in a space of sixty miles of latitude and four or five of longitude, it traverses at least two hundred miles. In some of the sharp bends the peninsulas formed have been cut away from the bank by the washing of the current and form islands. The vast body of water which it discharges into the sea may be estimated from the fact that though from its being the end of the flood the river had fallen several feet, it was found to measure, before spreading out into the estuary at its mouth, fifty yards in width and eleven feet in depth, with a current of four knots. The river is very muddy in its lower course from the soil it washes from its banks, and its bed during the whole interval between the lakes is much below the sea level.

It was supposed that the Jordan was subject to inundations in a similar manner to the Nile, and that the wide valley now so desolate may have thus received an extraordinary fertility. It is now, however, admitted that no such extensive overflow takes place at present. Writers have endeavoured to account for this fact by the decreased rain-fall arising from the destruction of the woods and forests which were once so numerous and extensive; but in reality there is no evidence that it ever was subject to such extensive inundations, and the whole form of its deep banks renders it highly improbable. The expression that "Jordan overfloweth all his banks at the time of harvest," as it is rendered in our version, means simply, "*fills*" all his banks, an expression quite agreeing with modern observation. There occurs after the rains an annual rise of the river which causes it to flow at this season with full banks, and sometimes to spread its waters over the intermediate banks of its channel where they are lowest, so as in some places to fill the low tract or upper basin covered with trees and vegetation along its sides. That it did this of old is evident from the language of Jeremiah, "behold he shall come up like a lion from the swelling of Jordan against the habitation of the strong,"* and the existence of thickets along the banks,

* Ch. xlix. v. 19.

which might serve as covert for wild beasts, is shown by the miracle recorded of Elisha, when we are told "when they came to Jordan they cut down wood, but as one was felling a beam the axe head fell into the waters."* The annual rise which still occurs must vary in different years according to the quantity of rain which may fall, and takes place towards the close or even after the termination of the rainy season, and not when the rains are heaviest. This singular delay in the time of flood appears to be satisfactorily accounted for by Dr. Robinson. In the first place the parched and thirsty state of the chalky soil, after the summer heat, causes a great proportion of the earlier rains in November to be absorbed in it and its numerous caverns, and again the lake of Tiberias acts as a regulator upon the supply to the river. The rains which descend upon Anti-Lebanon and the mountains around the upper part of the Jordan, and which might be expected to produce sudden and violent inundations, are received into the basins of the Huleh and Tiberias, and there spread out over a broad surface, so that all violence is destroyed, and the stream which issues from them can only flow with a regulated current varying in depth according to the elevation of the lower lake. The same occurs in most rivers which run through or form the outlets of lakes.

The Lake of Tiberias reaches its highest level at the close of the rainy season, and as a necessary consequence the Jordan is then at its fullest. It was at this period that the Israelites crossed it on their entrance into the land. The passage took place four days before the Passover, and the harvest occurs in April and early in May, the barley preceding the wheat harvest by two or three weeks. Hence the Jordan had filled its banks when, arrested by the arm of the Almighty, "the waters which came down from above stood and rose up upon a heap very far from the city of Adam that is beside Zaretan, and those that came down toward the sea of the plain, even the salt sea, failed and were cut off: and the people passed over right against Jericho."† We have no means of tracing the place at which this miraculous passage took place, as neither the name nor situation of Gilgal has been identified. There are several fords by which in the dry season the river may be crossed. There is one a short distance below its exit from the Sea of Galilee, near the ruins of a Roman bridge, and another about two hours further down. In fact the river is fordable in many places where it is low, but the few spots in which it may be crossed in the swollen season are known only to the Arabs.

We have now traced from its sources in Lebanon to its embouchure into the Dead Sea this river, so singular in its character and so glorious in its associations with the miraculous history of the Jews,

* 2 Kings, vi. 5.

† Joshua, iii. 16.

the preparatory mission of St. John, and the baptism of our Saviour. Its tributaries and the few perennial streams which exist in other parts of the country require a comparatively brief notice.

Though from the deep wadys or valleys which cut down through the table lands on both sides of the Ghor innumerable rivulets trickle down in the rainy season; they contribute to the Jordan, only two permanent brooks, both of which flow from the eastern side. Of these, the *Yarmuk*, the ancient Hieromax, is the most considerable, and joins the Jordan seven or eight miles below the Lake of Tiberias, after winding in a beautiful stream from its source, which is in a small lake about thirty miles to the east of the Jordan. It yields a considerable body of water. Lieut. Lynch describes its mouth as forty yards wide, with a moderate current, and as wide and deep nearly as the Jordan.

JABBOK.

The brook Jabbok is mentioned in the 32nd chap. of Genesis, as that which Jacob crossed on his return homewards. Its modern name is the Zerka. It flows into the Jordan, about forty miles below the lake of Tiberias, in an east-north-east direction, after a course nearly due east from the Hauran mountains, its whole length being about sixty-five miles. Its upper course is dry during summer, but there is always water, though in scanty quantity, in its lower bed, which runs through a deep glen, the steep banks of which are overgrown with the *Solanum*, which attains a considerable size. The bare exposed banks were coated with salt in the summer, but this, Lynch thinks, was wafted by the southerly winds from the Dead Sea. Its waters are limpid, flowing over a stony bed; there was another dry bed showing that in time of freshets there are two outlets inclosing a small delta. In its passage westward it frequently disappears by passing under ground, a phenomenon not singular in countries of a similar geological formation. It is mentioned in Joshua xii. as "the border of the children of Ammon" separating their territories from those of the King of Bashan, and it seems afterwards to have formed the division between the tribe of Reuben and the half tribe of Manasseh.

ARNON.

The river Arnon, which flows into the Dead Sea, is mentioned in the same chapter as the southern boundary of the Ammonites, and became also, as we have seen, the southern limit of the kingdom of Israel on the eastern side of the Jordan. This stream also flows from the east. Its present name is Wady Mojob, which was first identified with the ancient river by Burckhardt. It rises in the mountains of Gilead, whence it pursues a circuitous course of about eighty miles. It flows in a rocky bed with a deep and precipitous channel, yet

along it lies the most frequented road from the south, and that which probably was travelled by the Israelites. The stream is almost dried up in summer; but huge masses of rocks, torn from the sides of the valley and deposited high above its usual channel, evince its fulness and impetuosity in the rainy season. When Dr. Wilson passed it, in May, 1843, near its entrance into the sea, it was a rapid stream twelve yards wide and two feet deep. The best account of its embouchure, however, is that of Lieutenant Lynch:—

“We stopped,” he says, “for the night in a beautiful cove on the south side of the delta, through which—its own formation—the Arnon flows to the sea. The stream, now eighty-two feet wide and four deep, runs through a chasm ninety-seven feet wide, formed by high perpendicular cliffs of red, brown, and yellow sandstone, mixed red and yellow on the southern side, and on the north a soft, rich red, all worn by the winter rains into the most fantastic forms, not unlike Egyptian architecture. It was difficult to realize that some were not the work of art.” “The chasm runs up in a direct line for 150 yards, then turns, with a slow and graceful curve, to the south-east. In the deepest part within the chasm the river did not at that time exceed four feet in depth; but after passing through the delta, narrowing in its course, it is ten feet deep, but quite narrow at the mouth. We saw here tracks of camels, and marks of an Arab encampment. There must be some passage down the ravine, the sides of which seemed so precipitous. There were castor-beans, tamarisks, and canes along the course of the stream from the chasm to the sea. Fired a pistol up the chasm; the report reverberated finely against the perpendicular sides. Walked and waded up some distance, and found the passage of the same uniform width, turning every 150 or 200 yards gradually to the south-east. Observed a dead gazelle, and saw the tracks of gazelles and of wild beasts, but could only identify those of the tiger. The report of a gun, which we fired, reverberating like loud and long-continued peals of thunder, startled many birds. The highest summits of the inner cliffs north of the chasm were yellow limestone.”*

There are only two independent streams which require any notice, and of these the *Belus*, which flows into the sea near Acre, is remarkable only as the place where, according to Pliny, glass was accidentally discovered. Its modern name is *Namaani*. The other, the *Kishon* deserves a more enlarged description.

RIVER KISHON.

“That ancient river the river *Kishon*” enters the bay of Acre at its south-eastern corner. It is comparatively small, and perennial only in its lower course, so that much difference of opinion has existed both as to its sources and volume. It seems now ascertained

* Lynch, p. 367.

that it rises in Mount Tabor, and flows along the plain of Esdracolon, receiving many contributions from the south, though in summer the courses of these are dried up, leaving only the empty gulleys upon the plain. Several of these dry channels run westward from both the northern and southern branches of the plain, and not improbably in ancient times, when the country was more wooded, these may have been permanent streams throughout their whole length, like that (the Beisan) which still runs eastward along the middle arm of the plain to the Jordan. Even now, in ordinary times, during the winter and spring, there is an abundance of water in numerous rills flowing westward to form the Kishon, but the sources of the permanent stream must be sought for much farther down, along the base of Carmel, at not more than seven miles from the mouth. Shaw first noticed this fact, and erroneously supposed that these were the only sources, and that the river had no higher branches in the plain, which he probably visited in a season of drought. "In travelling under the eastern brow of Carmel," he says, "I had an opportunity of seeing the sources of the river Kishon, three or four of which lie within less than a furlong of each other. These alone, without the lesser contributions nearer the sea, discharge water enough to form a river half as big as the Isis."

It was probably on the banks of the permanent stream that Elijah slew the prophets of Baal; indeed, the close proximity of Carmel would make this almost a certainty. The quantity of water which flows out, though exceedingly variable, is by no means inconsiderable. Dr. Wilson, in May 1843, passed it near its entrance into the sea, and found it twelve yards wide and two feet deep; but Schubert, at the same period of the year, found it forty yards wide and three or four feet deep in the direct line between Nazareth and Haifa. Monro crossed it near its mouth in a boat, and describes it as thirty yards in width, and deep; but this must have been rather the estuary than the stream itself. When we consider the character of the country, drained by the remote watercourses from the hills, we can readily understand how the forces of Sisera were swept away by the Kishon, swollen as the stream probably was in all its branches by the tempest and rain with which the Lord interfered in behalf of the Israelites. In fact, we are not left to conjecture or fancy about the matter, for we find that during the battle of Mount Tabor, between the French and the Arabs, many of the latter are expressly said to have been drowned in the stream coming from Deburiah, which then inundated a part of the plain. This historical fact gives a conclusive explanation of the words of Deborah and Barak, "The stars in their courses fought against Sisera, the river Kishon swept them away, that ancient river the river Kishon."*

* Judges, v. 19—21.

THE BROOK KIDRON OR CEDRON.

This is a mere winter torrent which flows occasionally with great violence during the rainy season, but is generally a dry wady or water-course. The ravine, which at intervals becomes the bed of the stream, has a lengthened course, commencing at about a mile to the north-east of Jerusalem, and winding down in wildness and desolation to the Dead Sea. It has received, in modern times, the name of the *valley of Jehoshaphat*. In the upper part the sides are steep, and it runs between the village of Siloam and Jerusalem, and here is the Fountain of the Virgin, sometimes called the Fountain of Siloam; about mid-way down the pass is the monastery of Mar Saba. The missionaries at Jerusalem informed Dr. Robinson that they had never seen any water in the bed, though they had resided there for several years. Near the sea, which it enters to the south of Cape Feshka, it is called the Wady en Nar (ravine of fire). Lynch says:—"Between the outlets of the two ravines of Mahras and en Nâr, the debris of the mountains has formed a plain or delta, sloping to the south-east, and rounding again to the southward. At 1.36 stopped to examine where the Kidron empties into the sea in the rainy season. The bed, much worn and filled with confused fragments of rock, was perfectly dry. It is a deep gorge, narrow at the base and yawning wide at the summit, which was 1,200 feet above us."* The other brooks and watercourses of which mention is made are the following:—"Waters of Lebanon," "Kananah," "Gaash," "Cherith," "Eshcol," "Besor," "Sorek," "River of Egypt," "Waters of Nimrim," "Shittim." Of these many are of too little importance to require any particular description, we therefore limit our remarks to a few.

The brook *Cherith*, by which Elijah was ordered to conceal himself from Ahab (1 Kings xvii. 3), and where he was miraculously fed, is supposed to be the Wady Kelt which flows into the Jordan across the plain of Jericho. The expression, "which is before Jordan," has led most travellers to search for it on the western side of that river; but taking it in the sense of before thou comest to Jordan, the position of this winter torrent would be well described to a person in Samaria.

Eshcol, to the brook of which the spies went in their examination of the land (Numbers xiii. 24), was the mere drainage of the fertile Eshcol valley, to which we have alluded in a former place.

"*Besor*," mentioned in 1 Sam. xxx. 9, must, from the connection in which it stands, have been in the country of the Philistines, and most probably is the winter stream which flows into the Mediterranean to the south of Gaza. "The Amalekites had invaded the

* Lynch. p. 283.

south, and Ziklag, and smitten Ziklag and burned it with fire, and had taken the women captives that were therein;" and David, after inquiring of the Lord, went southward in pursuit, "he and the six hundred men that were with him, and came to the brook Besor."

LAKES.

All the large lakes in Palestine lie along the course of the river Jordan, and may almost be considered as expansions of that stream. We shall, therefore, consider them in order, from the source of the river southwards.

LAKE HULEH.

Lake Huleh, the uppermost of these lakes, forms, as we have seen, the reservoir of the Jordan, which flows out from it in a full broad stream. It is mentioned in Joshua as the "waters of Merom," where he smote Jabin, King of Hazor, and the Canaanites with a great slaughter. By Josephus it is spoken of as the Lake Samochonites, and by the inhabitants it is sometimes called el-Khait. It lies in the opening between the Heish and Safed Mountains, and the whole valley, as well as the lake, is called el-Huleh. Its general appearance is well described by Dr. Wilson:—"The great body of the lake," he says, "is to the west of the emergence of the Jordan, and the Jordan is rather wide at its exit. Indeed, the lake itself at this place tapers somewhat to the south, after it has run in a tolerably straight line from the west. There are no considerable banks on the south and west of the lake, and but a small rise in the water would make it overflow. On the margin of the lake itself, and over a good part of its surface throughout, there are a great many sedges, rushes, and lotuses. Thousands of aquatic birds are seen gamboling on its bosom, and many swallows skimming its surface. Its waters have not quite the purity of the lake of Tiberias, as it is fed by several muddy streams running through a morass. It would be no difficult matter to effect its drainage." "At the north-west corner of the lake we found a stream running into it from the north-west, but we could not cross it at this place, on account of the marsh lying to the north of the lake. This meadow is quite impassable at present (*i. e.* 13th of April) throughout, though it is raised above the lake about a couple of feet."* This marsh, formed by the head waters of the Jordan as they flow over the level of the Huleh, varies considerably in extent with the season of the year; it is said to be the haunt of wild boars and jackals, and wolves are heard of about the borders of the lake. As to the extent of the sheet of water itself, this writer does not afford any information, though he visited it most probably when it was at its highest level. Dr.

* Wilson, ii. 161.

Robinson estimates the whole area of the lake and marsh at eight or ten geographical miles in length from north to south, by four or five in breadth. Of this space, the southern half is covered with the clear waters of the lake, and the other consists of the marsh bounding the tolerably straight line of the waters on the north, and having itself apparently a similar regular border. Through this great marsh two or three small streams are seen pursuing their way towards the lake. They wind exceedingly, and occasionally swell out into small ponds. These glitter in the midst of the marsh and among the reeds, but do not deserve the name of separate lakes though mentioned as such by several travellers.

TIBERIAS, OR SEA OF GALILEE.

This lake, so deeply interesting as the scene of several of our Lord's miracles, and associated by so many recollections with his teaching and disciples, lies about thirteen miles further down the course of the Jordan. It is also called in Scripture the "Sea of Galilee" and "Lake of Gennesareth," the latter being supposed to be a corruption of the old name Cinnereth, mentioned in Joshua xi. 2, "the plain south of Chinneroth," and in other places in the Old Testament. In fact, it is supposed that Cinnereth, Gennesareth, and Tiberias were towns on the same site which successively gave a name to the adjoining lake. It lies in the depressed valley the Ghor, at a depth of 328 feet below the sea, according to the measurement of Lieut. Symonds. Its greatest length, which is in a direction from north to south, is about twelve geographical miles, and its breadth six. It presents the appearance of a beautiful sheet of limpid water in a deep basin, from which the shores rise in general steeply and continuously all round, except where a ravine occasionally interrupts them. They are more broken and picturesque at the entrance and emergence of the Jordan, but in general are rounded and tame. They are decked by no shrubs or forests, and in the later season of the year looked naked and dreary from the absence of grass and herbage; but in summer, notwithstanding the want of trees, would seem to present a more gay and agreeable prospect. On the eastern shore the mountain, or rather wall, of high table land rises with more boldness than on the western side, though in all places the descent to the lake is steep and abrupt, with occasional spaces, chiefly at the south, between the lake and the base of the hills. The clear gravelly bottom shelves very gradually, and is strewn with pebbles, which, from the clearness of the waters, are visible at a great depth. The water-level varies with the season; during or after the rains, when the torrents from the hills and mountains stream into the lake, it rises considerably, and overflows the court-yards of the houses along its shore in Tiberias. Like all mountain lakes, it is subject to sudden storms, from the wind blowing in gusts through

the barrier which surrounds it, but these are seldom of long continuance. It was during one of these sudden and unexpected storms that our Lord "said unto the sea, 'Peace, be still;'" and suddenly there was a great calm."

The lake is full of fish, but so much have industry and population diminished, that since the visit of Lieut. Lynch, who purchased and carried off the one solitary boat mentioned by so many previous travellers, and which was wrecked in one of the rapids of the Jordan, there does not seem to be a single bark left upon these beautiful and productive waters, and all the fishing is carried on from the banks. The fish, however, from the recent accounts of Dr. Wilson, Lieut. Lynch, and others, are numerous and excellent, and furnish no inconsiderable portion of the food of the inhabitants of its shores. They include several species of carp, and of silurus and other kinds whose species is unascertained, but some of which have been identified with those of the Nile. This fact was noticed by Josephus, who adds that "people supposed the fountain Caphanaum to be a vein of the Nile, because it produces the coracine fish like the lake near Alexandria." The number of edible fishes, both as to quantity and species, is very great, but is said by the inhabitants of Tiberias not to be so great at present as before the terrific earthquake of 1837. It seems a favourite haunt of birds; water-fowl are seen hovering over its surface or floating on its still bosom. Among these are white pelicans, similar to those of India, many king-fishers of a large species, and wild ducks. Around the margin and neighbouring hills numerous birds make the still air vocal with their songs, flocks of pigeons wheel from place to place, the busy locust-bird plies his useful labours, while in the distant mountains the eagle and the vulture make their homes.

Along the western side is that plain of Gennesaret, whose fertility is celebrated in such glowing terms by Josephus:—"The country named Gennesar extends along the lake, wonderful both for its nature and beauty. On account of its fertility it refuses no tree; the cultivators plant in it all kinds of trees, and the temperature of the atmosphere suits the several sorts; for walnuts, which require the greatest cold, flourish there in vast quantities, and also palm trees, which require heat: while fig trees and olives, which require a milder atmosphere, grow near them. One may say that it is the ambition of nature which forces together the things that are naturally enemies to one another, and that there is a happy contention of the seasons of the year, and if each of them laid claim to this district as its own: for it not only nourishes different sorts of fruits beyond men's expectation, but long preserves them. It supplies men with the principal fruits, with grapes and figs during ten months of the year without intermission, and with the rest of the fruits throughout the whole year as they ripen in course. And besides the good

temperature of the atmosphere, it is also watered from a most fertile fountain, called Capharnaum by the natives.”* Of the natural powers of the soil, flavoured by the moist heat of the climate, there can be no doubt, from the testimony of modern travellers. The valley, according to Dr. Wilson, has every appearance of the greatest fertility, and when kept in order and properly laid out, must have been truly beautiful and delightful. At present it has some rich pasturage and cultivated fields, bearing luxuriant crops of corn, rice, and vegetables. Lynch calls it a luxuriant plain, which might be a perfect garden, though then exhibiting only some cucumber and melon beds and fields of millet. Its melons, according to Burekhardt, are celebrated all over the East. Dr. Robinson says, “The products of the vegetable kingdom around Tiberias are not unlike those near Jericho; but plants of a more southern clime are here less predominant. Scattered palm trees are seen, and further north, at least around Mejdél, the thorny Nübke appears again, as also the oleander, which we had found in such abundance in and near Wady Mûsa. Indigo is also raised, but in no great quantity. The usual productions of the fields are wheat, barley, millet, tobacco, melons, grapes, and a few vegetables.”† Further on he remarks of this plain in particular:—“It is exceedingly fertile and well watered; the soil, on the southern part at least, is a rich black mould, which, in the vicinity of Mejdél, is almost a marsh. Its fertility, indeed, can hardly be exceeded; all kinds of grain and vegetables are produced in abundance, including rice in the moister parts; while the natural productions, as at Tiberias and Jericho, are those of a more southern latitude. Indeed, in beauty, fertility, and climate, the whole tract answers well enough to the glowing though exaggerated description of Josephus. Among other productions, he speaks here also of walnut trees; but we did not note whether any now exist.”

DEAD SEA.

This is the name which has been given to the remarkable lake that finally receives the Jordan into its deep depressed basin. Connected as its history is with the overthrow of the ancient cities of the plain, the imagination of writers and visitors gave to it a mysterious character, which it required the scientific observations of numerous travellers to dispel; yet still, when all exaggeration has been swept away, there exists enough in the stern reality of this extraordinary sea to excite wonder and amazement. It is not named or alluded to in the New Testament, but in the Old is mentioned under the names of “the Salt Sea” (Gen. xiv.), “Sea of the Plain” (Deut. iv. 40), and the “Eastern Sea,” by the Prophets Joel, Ezekiel, Zechariah. By Josephus and the classic writers it was termed the lake Asphal-

* Josephus, Bell. Jud. iii.

† Robinson, ii. 265.

tites, from the quantities of asphaltum which it yielded. The Arabs call it Bahr Lut, "The Sea of Lot."

This singular inland sea having no connection with the ocean, and though receiving the copious stream of the Jordan, the Zerka, the Arnon and several winter brooks, giving out no stream, occupies a deep hollow, the lowest depression of the enormous ravine, which has been described under the title of the Ghor. With the exception of a peninsula which projects from the eastern shore, its general form is that of a parallelogram of forty miles in length, and from eight to nine miles in width. It may be considered as divided into two unequal portions by this peninsula, as the southern point of it advances to within two miles of the opposite shore. The southern and smaller portion, comprising about one-fourth of the whole, is uniformly shallow, in no one point exceeding fifteen feet, and terminates in a salt marsh, over which the waters advance and retire, with the changing level of the lake, so as to enlarge and diminish the extent of its surface. The upper and larger portion is much deeper over its whole extent, and in one place reaches the enormous depth of 218 fathoms, while it frequently gives soundings of over 190 fathoms. It seems subject to an annual rise of from ten to fifteen feet, and its only currents are those produced by winds. In the east and west the mountains, or rather table lands, sink down precipitously to the deep caldron of the sea in grey cliffs of from 1,500 to 2,000 feet high, leaving under them narrow strips of shore widening occasionally where ravines descend from above. In some places they exhibit patches of vegetation, chiefly cane brakes, round the scanty springs at the base of the cliffs. Its waters are so acrid that no fish can live in them, and of much greater specific gravity than that of ordinary sea-water.

Previous to the expedition of Lieut. Lynch, in 1848, our knowledge of this locality was derived from the casual notices of travellers along the shores and neighbouring mountains; but his regular and continuous survey, assisted by boats, supplies us with such complete and accurate information, that we shall endeavour to lay before our readers in a concise form the results of his examination.

There is a tradition among the Arabs that no one could venture on this sea of death, and live. Two gallant travellers, Costigan and Molyneux, had sacrificed their lives in the attempt. The first spent a few days, the last about twenty hours, upon the lake, and returned to the place whence he had embarked without reaching the opposite shore. One was found dying upon the shore, the other expired immediately after his return, by fever contracted upon its waters. On the 18th of April 1848, the United States' expedition, consisting of two boats, one copper, the other galvanized iron, entered the sea from the Jordan. This river flows into the sea with a stream eighty yards wide, seven feet deep, and with a current of three miles an hour. Its course cannot be traced through the sea

beyond its entrance, owing probably to the density of the water it meets, which checks its progress. At its mouth, near the entrance, there are one large and two small islands of mud six or eight feet high, and evidently subject to overflow. The northern coast is an extensive mud flat, with a sandy plain beyond, and is the very type of desolation; branches and trunks of trees lie scattered in every direction, some charred and blackened as by fire, others white, with an incrustation of salt. These were collected along high-water-mark, the sea having at this period fallen about seven feet.

The north-western shore is an unmixed bed of gravel, coming in a gradual slope from the mountains to the sea. The higher part incrustated with salt, and thinly covered with sour and saline bushes; some dead and withered and crumbling to the touch. From this shore projects in a gravelly point a peninsula connected with the main by a low narrow isthmus, which must occasionally be covered by the waters so as to form an island, the existence of which in this sea was denied by Dr. Robinson, and has been asserted by Stephens, Warburton, and Dr. Wilson.

The eastern coast is a rugged line of mountains bare of all vegetation, coming from the north, and when seen from a distance appearing to throw out three marked and seemingly equidistant promontories from its south-eastern extremity. Proceeding along the western shore we find the spring El Feshkah. It is a shallow and clear stream of water, at the high temperature of 84°, flowing from a cane brake, near the foot of a mountain, which is 1,000 feet high, and composed of old crumbling limestone and conglomerate of a dull ochre colour. Its waters are soft, yet brackish, and there is no deposit of silicious or cretaceous matter, but it has a strong smell of sulphur. It spreads over a considerable space towards the beach, which is covered with minute angular fragments of flint and pebbles of bituminous limestone. The absence of *rounded* pebbles or gravel, and the sharp angular character of the flint, form remarkable features of the beach all around the sea. "There are some fresh-water shells found in the bed of this stream. The scene around it is one of unmixed desolation. The air, tainted with the sulphuretted hydrogen of the stream, gives a tawny hue even to the foliage of the cane, and except it there is at this season no vegetation whatever."* Barren mountains, fragments of rock blackened by sulphureous deposits and an unnatural sea, with low dead trees upon its margin, all bear a sad sombre aspect. A low narrow plain, skirted with cane, continues to form the shore as far as the cape, or Ras El Feshkah.

South of the mouth of the Kidron the strip of shore spreads out and exhibits a luxuriant line of green immediately at the foot of the

* Lynch.

cliff. The beach is of coarse dark gravel, and the mountains all along are brown and barren. At Ain Turabeh is a small stream, and the clear shelving beach, the numerous tamarisk and ghurrah trees, and the deep green of the luxuriant cane, render it by contrast a delightful spot. The water of the fountain, though warm, is pure and sweet, its temperature being 75° ; it trickles from the north of a little bay within ten paces of the sea, and the sand is discoloured by sulphurous deposits. In the stream were several lily stalks and a pistachia, or terebinth, in full blossom, but without fragrance; besides these were the yellow henbane, the night shade or wolf grape, a plant used in making barilla, and a species of kale, common to saline formations, and found also near the salt lakes of America. From this place extends Ain Jidy, a range of conglomerate in horizontal strata, terminating in a range of sandhills half the height of the burnt-looking mountains of limestone, which are furrowed with dry water-courses.

At Ain Jidy Dr. Robinson describes a fine rich plain sloping off from the base of the declivity for nearly half-a-mile to the shore. The length of this plain is little more than half-a-mile, it being nearly a square, but its soil is exceedingly fertile, and might easily be tilled and produce rare fruit. So far as the waters extended, though then (in May) nearly dried up, the plain was covered with gardens chiefly of cucumbers. There are, in various parts of it, traces of unimportant ruins, and the whole descent of the ravine along the brook was apparently once terraced for tillage and gardens. Yet, on 22nd April, Lynch, with Dr. Robinson's account in view, says we found here a broad, sloping delta at the mouth of a dry gorge in the mountain. The surface of the plain is dust, covered with coarse pebbles and minute fragments of stone, mostly flint, with here and there a Nubk and some other trees; further on, however, he speaks of "terraces bearing marks of former cultivation, being perhaps cucumber-beds, such as seen by Dr. Robinson and Mr. Smith." They were owned by the Ta'â-mirah, and had been destroyed a short time before by hostile Arabs. He also found some prickly cucumbers or gherkins in detached places. There were two patches of barley standing, which during his stay the proprietors came to reap.

From this point southwards the mountains are limestone in horizontal strata, with numerous ravines, which form deltas, in some of which the presence of water was indicated by verdure. In this ridge lies the mountain of Sebbeh, or Masada; it is a perpendicular cliff from 1,200 to 1,500 feet high, removed some distance from the margin of the sea by an intervening delta of sand and detritus of more than two miles in width. It is a mass of scorched and calcined rock, regularly laminated at its summit, and isolated from the rugged strip which skirts the western shore by deep and

darkly-shadowed defiles and lateral ravines. Its aspect from the sea is one of stern and solemn grandeur, and seems in harmony with the fearful records of the past. The coast continues similar for some distance south, with several spots indicating the presence of water, and in one place is a portion of a wall and many remains of terraces, where Costigan thought he had found the ruins of Gomorrah.

On the beach were innumerable dead locusts, bitumen in occasional lumps, and incrustations of lime and salt. Then appeared in front of a ravine a beautiful patch of vegetation, with intervals of gravel and sand. This extends to Usdum, which is perfectly insulated, and has the same appearance as the eastern and western mountains, being probably incrustated with carbonate of lime. The shore under it—the land of Usdum—is a broad flat marshy delta coated with salt and bitumen, and yielding to the foot. On the mountain is the singular pillar of salt, which Josephus and mediæval superstition pointed out as the identical one into which Lot's wife was changed. We shall describe it in the words of Lieut. Lynch:—“On the eastern side of Usdum, one-third the distance from its northern extremity, is a lofty round pillar, standing apparently detached from the general mass, at the head of a deep, narrow, and abrupt chasm. We immediately pulled in for the shore, and Dr. Anderson and I went up and examined it. The beach was a soft, slimy mud, encrusted with salt, and a short distance from the water, covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallization. A prop, or buttress, connects it with the mountain behind, and the whole is covered with debris of a light-stone colour. Its peculiar shape is doubtless attributable to the action of the winter rains.”* After passing this, the boat could not get within 200 yards of the beach, and the footprints made in landing were on return incrustated with salt: this shoalness of water continues round the whole southern portion. When one of the party landed, “his feet sank first through a layer of slimy mud, a foot deep, then through a crust of salt, and then through another foot of mud, before reaching a firm bottom. The beach was so hot as to blister the feet. From the water's edge he made his way with difficulty for more than a hundred yards, over black mud coated with salt and bitumen.”† The southern shore presented a mud flat, which is terminated by the high hills bounding the Ghor to the southward. A very extensive plain or delta, low and marshy towards the sea,

* Lynch, 307.

† Ibid. 310.

but rising gently and farther back, covered with luxuriant green, is the outlet of Wady es Sâfiêr (clear ravine), bearing S. E. by S. "Anxious to examine it we coasted along, just keeping the boat afloat, the in-shore oars stirring up the mud. The shore was full three-fourths of a mile distant; the line of demarkation scarce perceptible, from the stillness of the water and the smooth shining surface of the marsh. On the flat beyond were lines of drift-wood, and here and there, in the shallow water, branches of dead trees, which like those at the peninsula, were coated with saline incrustations: The bottom was so very soft that it yielded to everything, and at each cast the sounding-lead sank deep into the mud. Thermometer 95°. Threw the drag over, but it brought up nothing but soft marshy light-coloured mud."

"It was, indeed, a scene of unmitigated desolation. On one side, rugged and worn, was the salt mountain of Usdum, with its conspicuous pillar, which reminded us, at least, of the catastrophe of the plain; on the other, were the lofty and barren cliffs of Moab, in one of the caves of which the fugitive Lot found shelter. To the south was an extensive flat intersected by sluggish drains, with the high hills of Edom semi-girding the salt plain where the Israelites repeatedly overthrew their enemies; and to the north was the calm and motionless sea, curtained with a purple mist, while many fathoms deep in the slimy mud beneath it lay embedded the ruins of the ill-fated cities of Sodom and Gomorrah. The glare of light was blinding to the eye, and the atmosphere difficult of respiration. No bird fanned with its wing the attenuated air, through which the sun poured his scorching rays upon the mysterious element on which we floated, and which alone, of all the works of its Maker, contains no living thing within it. Along the eastern side, up the peninsula, a long narrow deep marsh separates the water from a range of stupendous hills 2,000 feet high. The peninsula, seen from a distance, has the shape of an outspread wing." It is a bold, broad promontory, from forty to sixty feet high, with a sharp, angular, central ridge some twenty feet above it, and a broad margin of sand at its foot incrustated with salt and bitumen. The perpendicular face, extending all round, presents the coarse and chalky appearance of recent carbonate of lime. Its summit is regular though rugged, in some places showing the tent-shape formation, in others composed of a series of disjointed crags. On the western side it extends north and south, leaving a deep bay at its northern side. It is composed of loose, calcareous marl, with incrustations of salt and indications of sulphur, nitre, gypsum, marly clay, &c. The northern extremity is clalk with flint, the texture soft and crumbling. The bay at the north, Lynch supposes to be "the bay that looketh southward," mentioned in Joshua (xv. 2).

Of the eastern shore, from the peninsula northwards, the scenery

is very similar to that already described. The whole mountain in some places appears one black mass of scoriæ and lava, the superposition of the layers giving them a singular appearance. In the rocky hollows of the shore are incrustations of salt, and upon the beach are large black boulders of trap, interspersed with lava. Wherever there are rivulets, lines of green cane and tamarisks, with an occasional date-palm tree, vary the dreariness of the scene. In one place are twenty-nine of these trees along the banks of a beautiful little stream, while further north is a tiny but foaming cataract, with its whole course fringed with shrubbery. Upon this coast is the mouth of the Arnon, already described, and the outlet of the warm springs of Callirohoe, which, next to the Jordan, are the largest tributaries to the Dead Sea. This outlet is thus described by Lynch* :—“The stream is twelve feet wide and ten inches deep, and rushes in a southerly direction with great velocity into the sea. Temperature of the air, 77°; of the sea, 78°; of the stream, 94°; one mile up the chasm, 95°. It was a little sulphureous to the taste. The stream has worn its bed through the rock, and flows between the perpendicular sides of the chasm and through the delta, bending to the south, for about two furlongs, to the sea. The banks of the stream along the delta are fringed with canes, tamarisks, and the castor-bean. The chasm is 122 feet wide at the mouth, and for one mile up, as far as we traced it, does not lessen in width. The sides of the chasm are about eighty feet high where it opens upon the delta; but within they rise in altitude to upwards of one hundred and fifty-feet on each side, where the trap formation is exhibited. In the bed of the chasm there was one stream, on the south side eight feet wide and two deep, and two small streams in the centre, all rushing down at the rate of six knots per hour. There were no boulders in the bed of the ravine, which in the winter must, throughout its width and high up the sides, pour down an impetuous flood. The walls of the chasm are lofty and perpendicular, of red and yellow sandstone, equally majestic and imposing, but not worn into such fantastic shapes, nor of so rich a hue, as those of the Arnon. Waded up about a mile, and saw a few date-palm trees growing in the chasm. The turns, about two hundred yards apart, at first gently rounded, but subsequently sharp and angular. There was a succession of rapids, and a cascade of four, and a perpendicular fall of five or six feet. A little above the rapid, trap shows over sandstone. The current was so strong that while bathing I could not, with my feet against a rock, keep from being carried down the stream; and walking where it was but two feet deep, could with difficulty retain a foothold with my shoes off. There were many incrustations of lime, and some tufa.”

* Page 370.

The bottom of the sea is everywhere mud sprinkled over with rectangular crystals of salt. It would appear from the soundings to consist of two submerged plains, an elevated and a depressed one; the former averaging thirteen, and the latter thirteen hundred feet below the surface. Through the northern plain, which is the largest and deepest, and in a line corresponding with the bed of the Jordan, is a ravine which again seems to correspond with the Wady el Jeib, or "ravine within a ravine." At the south end of the sea, between the mouth of the Jabbok and the sea, a sudden break-down in the bed of the Jordan has been observed. If there be a similar break in the watercourses to the south of the sea, accompanied with like volcanic characters, there can scarcely be a doubt that the whole Ghor has sunk from extraordinary convulsions, preceded most probably by an eruption of fire and a general conflagration of the bitumen which abounded in the plain.

The southern and shallow portion of the sea is supposed to have been the plain of Sodom. It appears indeed certain, from the observations of Dr. Robinson, that the Jordan never communicated with the Red Sea, but discharged its waters into a lake which, by a convulsion of nature, was increased in depth and size, overwhelming at the same time the fertile plain to the south and forming the present sea. The plain of Siddim, we know, was full of "slime pits," and from these probably is still derived the bitumen which has been seen floating in large masses on the surface, particularly after earthquakes, and which, under the name asphaltum, gives one of its names to the sea. Sulphur is found in moderate quantities, and a black stone of a bituminous character, of which ornaments are made for the pilgrims at Bethlehem. The natural deposit of salt on the shore affords a plentiful supply to the Arabs. The waters, as we have before incidentally remarked, are much more dense than those of the ocean. An egg will float in them with a third of its bulk above the surface; the human body floats without the slightest exertion with the water not above breast high, and Lieut. Lynch remarked that the draught of his boats was with the same load much less in this sea than in the Sea of Galilee. This greater density of the water, arising from the quantity of solid matter which it holds in solution, is caused by the rapid evaporation excited by the high temperature of its depressed basin. The fiery heat of a southern sun beating on its surface, and reflected from the chalky cliffs around, draws off the water, while it leaves behind the solid matter which for ages has been borne down by the Jordan, and the sulphureous springs which burst forth round its border.

The pestilential character of the water of the sea and its neighbourhood, after having been for centuries considered a matter of certainty, has in modern times been doubted, and now seems disproved. Birds have been seen flying with impunity over its surface, animals

and men live around its shores. That it has an injurious effect upon the health seems however certain, though it is accounted for by other causes than a poisonous quality in the waters. The Arabs shun it, and stuff onions in the nostrils as a fancied specific against the malaria of this "accursed sea." The best evidence as to its real effects and their causes is that of Lieut. Lynch.* After having, during ten days, been constantly upon or near the sea in the prosecution of his survey, he says: "Thus far all, with one exception, had enjoyed good health, but there were symptoms which caused me uneasiness. The figure of each one assumed a dropsical appearance. The lean had become stout, and the stout almost corpulent, the pale faces had become florid, and those which were florid, ruddy; moreover, the slightest scratch festered, and the bodies of many of us were covered with small pustules. The men complained bitterly of the irritation of their sores whenever the acrid water of the sea touched them. Still all had good appetites, and I hoped for the best. There could be nothing pestilential in the atmosphere of the sea. There is little verdure upon its shores, and, by consequence, but little vegetable decomposition to render the air impure, and the foetid smell we had frequently noticed doubtless proceeded from the sulphur-impregnated thermal springs, which were not considered deleterious. Three times, it is true, we have picked up dead birds, but they, doubtless, had perished from exhaustion, and not from any malaria of the sea, which is perfectly inodorous, and, more than any other, abounds with saline exhalations, which, I believe, are considered wholesome. Our Ta'â-mirah told us that, in pursuance of the plan he had adopted with regard to the settlement of the Ghor, Ibrahim Pasha sent three thousand Egyptians to the shores of this sea about ten years since, and that every one died within two months. This is, no doubt, very much exaggerated."

The water has been frequently analysed, and with very similar results. We shall conclude our account with a few of these analyses.

	Prof. Gmelin.	Doctor Apjohn.	Booth and Muckle.
Specific gravity	1.212	1.153	1.227
Chloride of Calcium	3.214	2.438	3.107
“ Magnesia	11.773	7.370	14.589
“ Potassium	1.673	0.852	0.658
“ Sodium	7.077	7.839	7.855
“ Manganese	0.211	0.005
“ Aluminum	0.089
“ Ammonium	0.007
Bromide of Magnesium	0.439	0.201
“ Potassium	0.137
Sulphate of Lime	0.052	1.075	0.070
Total Amount of Solids	24.535	18.780*	26.413

* Page 335.

† The water submitted to Dr. Apjohn was from near the mouth of the Jordan.

POOLS, WELLS, ETC.

In addition to the lakes, there are several small pieces of water—some natural, but the greater number artificial—which require notice, from the important events with which their names are associated. The most remarkable of these are—the Pools of Solomon, of Siloam, of Bethesda, and of Gihon; Jacob's Well, and that of Beersheba; and the Fountain of Elisha.

POOLS OF SOLOMON.

These lie several miles south of the city, between Hebron and Bethlehem, and were apparently reservoirs, in which to collect a supply of water for the latter city and Jerusalem. They are three solidly-constructed and capacious stone tanks, with steps descending into them. Even at the present day Bethlehem is dependent on them in a great measure for its supply of water; and the remains of an aqueduct may be traced onward from near this town to the lower pool of Gihon, from which, probably, the temple was supplied. The construction of these reservoirs is ascribed to Solomon, whence their name is derived.

POOLS OF GIHON.

These also are to the south, but much more in the vicinity of the Holy City. The upper pool is at the head of the ravine, which passes to the west, and afterwards south, of the city, and which at first has the name of Valley of Gihon, but beyond the lower pool is known as the Valley of Hinnom.

King Hezekiah, we are told, "stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David,"* in order to bring it into the city by a subterranean channel, and so deprive the Assyrian invaders of water in case of a siege.

The purpose which they served was the same as those of Solomon; and, in fact, such contrivances for a constant supply were indispensable in a country such as Palestine, deficient as it is of perennial streams.

POOL OF SILOAM.

This was a reservoir in the eastern valley, or that of Jehoshaphat, as that of Gihon was in the western ravine, and the surplus water of both drained down the ravines until they united near En Rogel, and formed in winter the brook Kidron. Near the junction of the two ravines, which nearly gird Jerusalem, was the "King's Garden," and the well of Nehemiah, or Job, a fount of living water, which

* 2 Chron. xxxii. 30.

in winter overflows. Siloam is mentioned in Isaiah as flowing water, and is so conceived by Milton in the phrase—

Siloa's brook that flowed
Fast by the oracle of God.

By Nehemiah* it is spoken of as a pool, and it gets the same designation in the Gospel of St. John—"Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way, therefore, and washed, and came seeing." † It is an intermittent well, ebbing and flowing at irregular intervals, and receives its waters by an artificial subterranean passage, at the enormous length of 1,750 feet, traced by Dr. Robinson from the Fountain of the Virgin, which is situated higher up in the valley.

POOL OF BETHESDA.

The situation ascribed to this is near the Gate of St. Stephen, within the city; but Dr. Robinson thinks that it could not have been here, and that the excavation pointed out as the site of the pool is merely the remains of a trench made to separate the fortress from the neighbouring hill of Bezetha. Without deciding the question, he suggests the Fountain of the Virgin, above mentioned, as most probably that which bore the name of Bethesda. This was suggested to the mind of this observant traveller by his having witnessed one of the irregular flowings of the Pool of Siloam. "In the account," he says, "of the Pool of Bethesda, situated near the Sheep [-Gate], we are told that 'an angel went down at a certain season into the pool, and troubled the water;' and then whosoever first stepped in was made whole. ‡ There seems to have been no special medicinal virtue in the water itself; but only he who first stepped in after the troubling was healed. Does not this 'troubling' of the water look like the irregular flow of the fountain just described? And as the Sheep-Gate seems to have been situated not far from the temple, § and the wall of the ancient city probably ran along this valley, may not that gate have been somewhere in this part, and this Fountain of the Virgin have been Bethesda? the same with the 'King's Pool' of Nehemiah, and the 'Solomon's Pool' of Josephus? I suggest these questions as perhaps worthy of consideration, without having myself any definite conviction either way upon the subject." ||

JACOB'S WELL.

This well is in the neighbourhood of Nabulus—a town which has been satisfactorily identified with the ancient Shechem, or Sychar,

* Nehem. ii. 15.

‡ Nehem. iii. 1.

† ix. 7.

|| Researches, i. 507.

‡ John v. 2—7.

in Samaria. It is hewn out of the solid rock, and much labour must have been expended on its construction. Its diameter is about nine feet, and it is exactly seventy-five feet in depth, according to the recent measurement of Dr. Wilson. The mouth of it is an orifice, less than two feet wide, in an arch or dome; and this again is surrounded by the ruins of a church, which once enclosed the well. Joseph's tomb is near, and Gerizim (the sacred mount of the Samaritans) in view. Here it was that "Jesus, being wearied with his journey, sat thus on the well," and conversed with the woman of Samaria. "Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph."* Dr. Wilson says, "The tradition of Jews, Samaritans, Christians, and Muhammadans agree in its identification. Its depth, compared with that of other wells at and near Shechem, tells in favour of the accuracy of the judgment which has been formed respecting it. It appears to me that there is much good sense in the following observations on this matter of Messrs. Bonar and Cheyne. 'In all the other wells and fountains which we saw in this valley the water is within the reach of the hand; but in this one the water seems never to rise higher. This is one of the clear evidences that it is really the well of Jacob; for at this day it would require, as in the days of our Lord, an ἀντλήμα, something to draw with, for it was deep.' On account of the great depth the water would be peculiarly cool, and the associations that connected this well with their father Jacob, no doubt made it to be highly esteemed. For these reasons, although there is a fine stream of water close by the west side of the town, at least two gushing fountains within the walls, and the fountain el-Defna, nearly a mile [half a mile] nearer the town, still the people of the town may very probably have revered and frequented Jacob's Well. This may, in part, account for the Samaritan woman coming so far to draw water; and there seems every probability that the town in former times extended much farther to the east than it does now. The narrative itself, however, seems to imply that the well was situated a considerable way from the town. No one acquainted with the custom of the people of the East, to have their wells in their own fields, will be at a loss to account for the digging of this well, even in the vicinity of the natural fountains and streamlets of the valley in which it is situated." †

BEERSHEBA.

This well is situated in the south country and within the territory of the Philistines, and is of much interest in connection with the lives of the patriarchs. The name, signifying the well of the oath, was given to it by Abraham, who digged the well when he and

* John iv. 5.

† Dr. Wilson, ii. 59.

Abimelech made a covenant, "wherefore he called that place Beersheba, because there they sware both of them."* The best description of this locality is that of Professor Robinson:—

"On the northern side of the Wady-es-Seba, close upon the bank, are two deep wells still called Bir-es-Seba, the ancient Beersheba. We have here the borders of Palestine! The wells are some distance apart; they are circular, and stoned up very neatly with solid masonry, apparently much more ancient than that of the well at Abdeh. The larger one is twelve and a half feet in diameter, and forty-four and a half feet deep to the surface of the water, sixteen feet of which at the bottom is excavated in the solid rock. The other well lies fifty-five rods W.S.W., and is five feet in diameter, and forty-two feet deep. The water in both pure and sweet, and in great abundance, the finest indeed we have found since leaving Sinai. Both wells are surrounded with drinking-troughs of stone for camels and flocks; such as were doubtless used of old for the flocks which then fed on the adjacent hills. The curb-stones were deeply worn by the friction of the ropes in drawing up water by hand.

"Here, then, is the place where the patriarchs Abraham, Isaac, and Jacob often dwelt! Here Abraham dug, perhaps, this very well, and journeyed from hence with Isaac to Mount Moriah, to offer him up there as a sacrifice. From this place Jacob fled to Padan-Aran, after acquiring the birthright and blessing belonging to his brother; and here, too, he sacrificed to the Lord, on setting off to meet his son Joseph in Egypt. Here Samuel made his sons judges; and from here Elijah wandered out into the southern desert, and sat down under a shrub of Retem, just as our Arabs sat down under it every day and every night. Here was the border of Palestine Proper, which extended from Dan to Beersheba. Over these swelling hills the flocks of the patriarchs once roved by thousands; where now we found only a few camels, asses, and goats!"

FOUNTAIN OF ELISHA.

This is the source of the stream which supplies Jericho, and its neighbourhood, with sweet and fertilizing water. The name has been given from the miracle recorded of Elisha, in 2 Kings ii. 19. "The men of the city [Jericho] said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my Lord seeth: but the water is naught, and the ground barren. And he said, Bring me a new cruse and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death, or barren land. So the

* Gen. xxi. 31.

waters were healed unto this day, according to the saying of Elisha which he spake." It is about a quarter of a mile distant from the Karantal or Quarantania mountain, and near the site of the ancient Jericho. It is thus described by Dr. Wilson:—"We had a pleasant and cool walk to this copious spring along the rivulet which proceeds from it, and we met with no annoyance, as some have done, from the Arabs of the plain, who observed our motions. The stream, which is clear and full, is at its source received into a reservoir some five yards in breadth, ten in length, and about a foot deep, but not now in a state of good repair. The spring is similar to others which we observed issuing forth from the cretaceous rocks of the lands of Israel and Lebanon. It appears at a mound probably forming the remains of some old building, and immediately enters a shallow and dilapidated reservoir, in which we observed many small fishes from two to six inches long. It is shaded by a beautiful fig-tree, called the *Tin-es-Sultán*. There can be no doubt that it is rightly associated with the name Elisha, as no other fount from which Jericho could be watered is to be found in this part of the valley."*

GEOLOGY.

The whole of the western district, and the eastern as far as it has been observed, are of an almost perfectly uniform structure, being composed of limestone, similar to that of the Jura district, and indurated chalk, which has been commonly described as white limestone. Fossil shells are numerous, principally echini, with their detached spines and processes; these are very abundant on Carmel, particularly in a place which the monks of the neighbouring convent call the garden of Elias. Many of them have the shape of pears, melons, &c., and the monks call them "petrified fruits," saying, that they are "the consequence of a curse of the prophet, in punishment of the proprietors of the garden, who refused to allow him and his disciples to partake of their fruit. These stones are what are called by others *lapides Judaici*."†

This formation abounds in natural caverns and grottoes, many of which were artificially enlarged by the ancient inhabitants, and have evidently been used for residences as well as tombs. They are frequently referred to in the Old Testament as hiding-places, not merely for individuals, but for the whole people, as in Judges vi. 2, "Because of the Midianites, the children of Israel made them the dens which are in the mountains, and caves, and strongholds;" and 1 Sam. xiii. 6, "The people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits." At the present time the peasantry in several districts use these excavations for residences, as we learn from Buckingham, Wilkinson, and other travellers. The

* Dr. Wilson, ii. 12.

† Wilson's Lands of the Bible, ii. 247.

use of these natural or artificial excavations as places of burial is exemplified in the early instance of Abraham's purchasing the field and cave of Machpelah, "Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre; the same is Hebron, in the land of Canaan. And the field, and the cave that is therein, were made sure unto Abraham for a possession of a *burying place* by the sons of Heth."* The same practice in later times is shown in the account of our Lord's burial: "And he took it (the body) down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid."†

In the region of Lebanon, and in fact from Cana northwards, basalt makes its appearance over the chalk or limestone. Both on the plain above Tiberias and in the basin of the lake a good many black stones and boulders of basaltic tufa are scattered about, over the cretaceous rock, and dykes of basalt burst through it in several places. The walls of the town are of dark basalt; Jacob's bridge is constructed of the same material, and the whole of the wild and dreary region between this bridge and Tiberias, and north of Lake Huleh, consist almost wholly of basalt. Near the Dead Sea, "among the cretaceous rocks by which the sea is bounded on the north-west corner, we found the black bituminous limestone of which so many trinkets are made at Bethlehem. Externally it appeared white, and scarcely distinguished from the ordinary rock of the desert. On being broken, however, it appeared black as jet. It emits from friction a strong sulphureous smell."‡ This is the "stink-stone" of Professor Robinson. Other volcanic appearances are frequent, but confined to the district around lake Huleh and Tiberias, the region of depression along the Jordan valley and the Dead Sea. The springs which gush out around the last-mentioned sea are, as we have described, nearly all sulphureous, and the hot springs of Callirohoe in the south, and those of Tiberias to the north, seem to be of the same character and origin. Sulphur is found in small pieces scattered over the surface in the northern part of the valley and about the shores of the Dead Sea. Bitumen is abundant; the "slime pits" of the Vale of Siddim were most probably for the excavation of this substance, and extensive beds exist and are occasionally worked near Hasbeiya. Mr. Thompson has given the following account of them:—"The wells," he says, "are dug in the side of a smooth and gently-declining hill, of soft chalky rock or indurated marl, abounding in nodules of flint. A shaft is sunk about twenty feet deep to the bed or stratum of bitumen, which appears to be horizontally, and is wrought like coal-mines. These wells are not worked; but the sheikh who formerly rented them of the Government informed me that the supply was apparently inexhaustible; and were it not for

* Gen. xxiii. 19, 20.

† Luke xxiii. 53.

‡ Wilson.

the exorbitant demands of the Pasha, bitumen would be sold at the wells for about one hundred piastres the cantar. As the geological formation is exactly similar for many miles north and south of the mine, it is not improbable that this valuable product may be very abundant, and some future day of better things to Syria become an important article of commerce.”*

Shocks of earthquakes must naturally be expected in a country still exhibiting traces of volcanic action. The most destructive convulsion in modern times was that which in 1837 overwhelmed the city of Tiberias. The walls of the town and most of the houses were destroyed, and it is estimated that 700 persons perished out of a population of 2500. Lynch describes it as still in ruins in 1848. The shock is said to have been felt at intervals for a period of forty days after the great convulsion which overwhelmed the town. The same city is recorded to have been laid waste by a similar earthquake in 1759, and this seems to have extended over a wider area, for according to Volney the shocks were felt for three months in Mount Lebanon, and 20,000 persons were reported to have perished in the Bukâa. The Tell-el-Kady, north of the Huleh basin, though no marks of a crater can be traced in it, is covered over with scoriæ, and exhibits every appearance of former volcanic action.

After a careful examination of the Lake of Tiberias and the country around it, Dr. Wilson, whose geological notices are very valuable, says:—“We were not able to acquiesce in the conclusion of some travellers, that the lake at some geological era must have been the crater of a volcano. The basaltic rock along the sides of the lake, and which appears too at its northern borders, is connected however with some volcanic influence not yet extinct, as is intimated by the fearful earthquakes to which this part of the country is subject, and by which the great crevasse of the Jordan and of the Wádí 'Arabah, the continuation of its valley, has perhaps been formed. With this volcanic influence, the thermal springs near Hasbeiya, at Tiberias, those on the banks of the Yarmuk, and those on the Wádí Zerka Maïn, are probably connected. These hot wells bear a strong analogy to the series which we find among the trap hills in the northern and southern Konkan in India.”† Sandstone has been observed in the neighbourhood of Acre and along the southern-coast plain, showing a more recent formation than the elevated country farther back. Lynch observed it, also, both the yellow and red varieties, about the mouth of the Arnon, and generally on the east of the Dead Sea, in the land of Moab.

From the character of the rocks we should not expect to find any of the metals or precious stones within the limits of Palestine, although in Deut. viii. 9, we find the country described as a “land

* Bib. Sacra, 1846.

† Dr. Wilson, ii. 151.

whose stones are iron, and out of whose hills thou mayest dig brass."* This account seems afterwards, however, more particularly applied to the territory of Asher, of whom it is said "thy shoes shall be iron and brass;" † and in the portion of this tribe, including Tyre and Sidon, these metals seem to have been abundant, for "from Tibhath, and from Chun, cities of Hadarezer, ‡ brought David very much brass, wherewith Solomon made the brazen sea and the pillars and the vessels of brass." § Gold, which was so extensively used in the adornment of the Temple, was imported from India and Africa, and the precious stones were obtained as they now are from the same regions.

We shall conclude our account of the geology with the following table of levels, which has been compiled from the most recent authorities, including the surveys of Schubert, Symonds, and Lynch.

	Feet.		
Hermon	10,000	above the sea.	
Hebron	3,029	"	"
Mountains of Judah	3,000	"	"
" Moab	3,000	"	"
Bethlehem	2,700	"	"
Safed	2,500	"	"
Gerizim	2,500	"	"
Table lands (average)	2,000 to 3,000		
Mount of Olives	2,398	"	"
" Tabor	1,748	"	"
" Carmel	1,726	"	"
Littoral Plain (average)	400	"	"
Lake Huleh	100	"	"
" Tiberias	329	below the sea.	
Dead Sea	1,312	"	"

NATURAL HISTORY.

I. *Climate.*

The climate of Palestine, particularly on the table lands and in the elevated districts, has been described as healthy both by ancient and modern writers. The sky is clear, and the air healthful and invigorating; but as in this land every blessing seems changed to a curse, the filth of the inhabitants, and their want of proper food and clothing to resist the sudden changes of temperature incidental to mountainous districts, render them a prey to fevers and the plague. The Jordan valley is, from its excessive heat, prejudicial to the health of strangers, though apparently not more injurious to the inhabitants than the more elevated districts.

* As the ancients did not know or use the compound metal brass, though bronze was common amongst them, we must in this verse, and all others in which the word is used, understand it to mean copper.

† Deut. xxxiii. 25.

‡ King of Syria.

§ 1 Chron. xviii. 8.

The seasons are much more regular than in our variable climate, a rainy and a dry period succeeding each other in ordinary years with almost tropical regularity. Of these the dry period is of several months' continuance, so that during a considerable part of the year rain rarely falls, and the sky is of a blue, unchanging clearness, scarcely broken even by a passing cloud. Rain in harvest and snow in summer are coupled together in the Proverbs as matters of equally rare occurrence, and rain in the time of wheat harvest was announced by the prophet Samuel, as "a great thing," to be a sign of the displeasure of the Almighty.* The latter end of autumn and the winter are the periods of rain. The autumnal rains commence gradually in the end of October or beginning of November, and moisten the earth, parched after the summer droughts, enabling the husbandman to sow his wheat and barley. These seem to be what are termed in the Scripture the "first or former rain," † which was so anxiously looked forward to and welcomed both by man and brute, exhausted from the long-continued and burning heat of summer. It usually comes on with a west or south-west wind. "When ye see a cloud rise out of the west," said our Lord, "straightway ye say there cometh a shower, and so it is;" and the messenger sent by Elijah to the top of Carmel saw "a little cloud rise out of the sea like a man's hand," soon after which "the heaven was black with clouds and wind, and there was a great rain." ‡ After a few days, during which the rain falls chiefly during the night, the wind veers round to the east or north, and several fine days intervene; after which, during November and December the rain continues to fall heavily, swelling the mountain torrents and thoroughly saturating the porous soil. By degrees it becomes less continuous and heavy, but falls at intervals through the winter and up to March, after which it becomes rare. These later and gentle showers of spring, which serve to ripen the growing crops and swell the grain, must, if the seasons remain unchanged, be what are termed in Scripture "the latter rain."

The winds are almost as regular in their changes as the seasons, depending greatly on the motion of the sun in its annual course. For a space of about fifty days after the autumnal equinox, that is up to November, a dry sharp wind blows from the north-west; this is followed by a west and south-west wind, called by the Arabs "the father of rains," which prevails, as we have said, during the rainy season. In March the sirocco comes occasionally from the south with its stifling heat, but is less insupportable in the elevated regions than along the coast and in the Jordan valley; its duration never exceeds three days continuously. Then easterly winds continue up

* Sam. xii. 16, 17.

† Deut. xi. 14; Jer. v. 24.

‡ 1 Kings xviii. 44, 45.

to June, when the current shifts to the north, after which, until the north-west wind again sets in at the equinox, light airs prevail, shifting daily round the points of the compass with the sun. On the coast during this period a slight land breeze is felt.

In winter, thunder and lightning accompanying the rains are frequent, and always come from the direction of the sea. Dr. Robinson records a thunderstorm with heavy showers as late as May, but remarks it as a very unusual phenomenon near Jerusalem, though common in the regions of Lebanon. Snow falls sometimes in considerable quantities during January and February, but does not usually lie long on the ground even on the elevated table land, while in the Jordan valley it scarcely rests at all. The winter cold is not severe, the mean monthly temperature at Jerusalem, during January and December, being $47^{\circ} 4'$ Fahr., while that of London is $37^{\circ} 3'$; and the ground is never frozen, though a thin ice sometimes forms on standing water.

The average heat of the warmest month, July, is $77^{\circ} 3'$, that of London being 64° . The heat is, therefore, never unendurable except when the sultry sirocco renders the atmosphere oppressive. Such an occurrence we find referred to in Luke, "when ye see the south wind blow ye say there will be heat, and it cometh to pass."* In the dry season a copious dew falls frequently during the night, that "dew of heaven from above" promised to Jacob, which cools and refreshes the air, but towards the end of the summer the whole face of the country becomes burned up and withered. "The total absence of rain soon destroys the verdure of the fields, and gives to the whole landscape the aspect of drought and barrenness. The only green thing which remains is the foliage of the scattered fruit-trees, and occasional vineyards and fields of millet. The deep green of the broad fig-leaves and the millet is delightful to the eye in the midst of the general aridness, while the foliage of the olive, with its dull-grayish hue, scarcely deserves the name of verdure."

"In autumn the whole land has become dry and parched, the cisterns are nearly empty, the few streams and fountains fail, and all nature, physical and animal, looks forward with longing to the return of the rainy season. Mists and clouds begin to make their appearance, and showers occasionally to fall; the husbandman sows his seed, and the thirsty earth is soon drenched with an abundance of rain."†

The above remarks apply to the country generally, but there is probably no portion of the earth's surface of the same extent in which greater variations of climate can be found. The coast plain, the table land, and the Jordan valley, differ from each other more than countries separated by several degrees of latitude, owing to the

* Luke xii. 54.

† Robinson, ii. 100.

vast difference in their situation as regards the sea level. In tracing the comparatively short course of the Jordan from the Dead Sea along the valley to the Lake of Gennesareth, Lake Huleh, and its utmost sources in Lebanon, or even in crossing the country from east to west, the traveller passes in a few days through zones and climates, and observes varieties of plants, which are in other countries separated by hundreds of miles. Lynch, by his careful survey, found the difference of level, in other words the depression, of the surface of the Dead Sea below that of the Mediterranean to be a little over 1,300 feet. The height of Jerusalem above the former sea is very nearly three times that of this difference of level, or 3,900 feet. Allowing 13° of temperature for this difference of level, and assuming the summer heat at Jerusalem at 71° , we would conclude that the average summer heat must in the valley exceed 84° Fahrenheit. In this deep depression, therefore, we find a climate and productions almost tropical. Jericho was once termed "the city of palm-trees," and dates are said to still ripen there earlier than in Egypt—a result rendered highly probable by the fact that we cannot estimate the mean annual temperature at less than 75° , that of Cairo being only 72° , while the ripening summer heat attains the enormous average of 84° .

Along the coast plain the climate is more equable than on the table lands, both from its moderate elevation and its proximity to the sea. Observations, made at Beirut, give a mean annual temperature of $69^{\circ} 33'$; but the summer heat is moderate, and the winter exceedingly mild, the lowest monthly temperature averaging 54° ; so that delicate plants and trees, such as the orange and banana, flourish through the year in the open air, and the eye of the traveller is delighted with the appearance of luxuriant flowers and fruits, while above his head tower the snow-clad heights of Lebanon.

In the Talmud, the year is divided into six seasons, instead of, as ordinarily, into four; and this arrangement seems to have been made with a design of conforming to the words of the promise—"While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, shall not cease."* There seems, however, no foundation for such subdivisions, nor would it be easy to suit them to the present annual changes of season. The following periods have been suggested as those which would approximate most nearly to this sixfold division:—

Seed-time—15th October to 15th December.

Winter—15th December to 15th February.

Cold—15th February to 15th April.

Harvest—15th April to 15th June.

Heat—15th June to 15th August.

Summer—15th August to 15th October.

* Gen. viii. 22.

The crops ripen with great rapidity, forced on by the heat subsequent to the moisture of winter and spring. The wheat harvest begins in the Jordan valley early in May, the barley having preceded it by about a fortnight. It is some weeks later in the plains along the coast and Esdraclon, and commences about Hebron and Jerusalem in June; the principal fruit month is August; and the vintage is general, and ploughing and sowing the new crops begin in October.

II. *Plants.*

From the wide and productive range of climate which has been described in the preceding section, a great variety and abundance must result in the products of the vegetable kingdom; and it would appear from the concurrent testimony of nearly all travellers who have traversed the country, that the natural capabilities of the soil, were human care and skill applied to their development, are sufficient to yield to the inhabitants a plentiful supply of the luxuries as well as necessaries of life. The fertile land has, indeed, in many parts become a wilderness, and the bare rock, denuded of its covering of soil, stands forth in blinding and sterile whiteness, without tree or grass or even weed to relieve the aspect of barrenness. Yet this same rock, from its friable nature, when terraced into gardens and properly irrigated, yields, as we find in Lebanon, the most luxuriant crops; and in the ruined terrace, the broken aqueduct, the dried-up reservoirs,—even in the corn which grows wild on the deserted plains,—imagination can recal the period when, under the blessing of the Almighty, the land inhabited by His people was as the garden of the Lord, “a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it.”*

Cereals.—Beginning with the cultivated plants, we find that the cereals embrace wheat, barley, millet, dhurra, and rice. Of these wheat is cultivated generally from the low banks of the Dead Sea (where a patch of it was observed by Lynch), northwards to Syria, along the valley where the banks of the Jordan, when cultivated, yield luxuriant crops, on the table land even to its culminating point at Hebron, and on the plains. When proper attention has been paid to its culture, the produce is said to be considerable. The ordinary yield is valued by Burckhardt at twenty-five fold, and he mentions one instance of an hundred-and-twenty-fold produce. This serves to explain the expression in the parable of the sower, “others fell into good ground and brought forth fruit, some an hundred-fold, some sixty-fold, and some thirty-fold.” A composite, bearded spe-

* Deut. viii. 7—9.

cies is still occasionally cultivated, which forms a head three times as large as any European kind; and by Pliny the Syrian wheat was ranked next to that of Egypt. Barley, which with chopped straw formed the "provender" of cattle, and millet, are not confined to any particular district, though the latter seems peculiarly cultivated on the plain of Esdraelon, where its straw is used for roofing houses. Dhurra, in its three varieties, the common, the summer, and the autumnal, is extensively sown on the lower grounds, and maize in some districts. Rice is confined to the marshy grounds in the neighbourhood of Lake Huleh and the upper part of the Jordan valley.

Vegetables.—"Gardens of cucumbers" are as numerous and extensive as they apparently were in the days of Solomon, and though watery and innutritious, form a favourite food of the present inhabitants; they are peculiarly fine in the neighbourhood of Tiberias. Melons are raised in considerable quantities, especially about Jaffa and Tiberias, and are much prized through the whole country for their refreshing flavour. The gourd is grown, and pumpkins; but it seems now ascertained that the word Kikayon is in Jonah improperly translated gourd. Cabbages, cauliflowers, and lettuce, are found in the gardens near towns. Onions, leeks, and garlic, of the plentiful production of which in Egypt, the Israelites, when in the wilderness, thought with longing, are grown everywhere and used in great quantities. The Egyptian and other kinds of beans, peas, and lentiles, are raised abundantly. Amongst the pot-herbs might be enumerated thyme, sage, rosemary, rue, mint, anise, cummin, fennel, hyssop, and parsley.

Fruit trees.—Of fruit-bearing trees at present cultivated the most valuable and worthy of notice are the vine, fig, olive, and date; almond, mulberry, pomegranate, citron, apricot, and peach.

Vine.—The hanging slopes of the hills of Palestine seems peculiarly adapted for bringing the grape to its greatest perfection. We find the plant mentioned in the earliest description as characteristic of the land; and it still flourishes luxuriantly in some districts, we learn from the accounts of the most recent travellers. In the valley of Eshcol, whence the spies brought "a branch with one cluster of grapes, and they bare it between two upon a staff," are still to be found vines of equal luxuriance, so much so that a single bunch often weighs ten or twelve pounds, and affords a meal to two or three persons. Though it was generally cultivated (except in the Jordan valley), its favourite locality was the mountains of Judah, in which Eshcol and Sorek were situated; and so we find Jacob, in conferring a blessing on each of his sons, refer particularly to the vine in connection with Judah.* The vines were and are still grown, both cut down and spread along near the ground (which were the

* Gen. xlix. 11.

best kinds), and tall, trained to trees or arbours, the latter of which, perhaps, are alluded to in the expression—"Every man under his vine and under his fig-tree."* At the present day, the Muhammadan religion forbidding the use of wine, the grapes are eaten while fresh or dried into raisins. In the district of Lebanon, the surplus is, by the Christians and Jews, made into a syrup, called "dibs," or into wine, which, however, is seldom kept to mellow, but is drunk while new. In Jewish times each vineyard seems to have had its own wine-press, tank, and small building for watching the fruit when near maturity, all of which are alluded to in that beautiful figure in Isaiah, where the nation is compared to a vineyard:—

My beloved had a vineyard
 On a high and fruitful hill:
 And he fenced it round, and he cleared it from the stones,
 And he planted it with the vine of Sorek,
 And he built a tower in the midst of it,
 And he hewed out also a lake therein;
 And he expected that it should bring forth grapes,
 But it brought forth poisonous berries.

* * * * *

But come now, and I will make known to you
 What I purpose to do to my vineyard:
 To remove its hedge, and it shall be devoured;
 To destroy its fence, and it shall be trodden down;
 And I will make it a desolation;
 It shall not be pruned, neither shall it be digged;
 But the briar and the thorn shall spring up in it;
 And I will command the clouds
 That they shed no rain upon it.†

Fig.—The fig-tree, with which we are familiar from garden specimens, attains in Palestine a considerable size, and yields in the year three successive crops. The first figs, called by the inhabitants "boccores," are usually ripe in June, and drop from the tree as soon as they arrive at maturity. This circumstance affords a beautiful type to the prophet Nahum: "All thy strongholds shall be like fig-trees with the first ripe figs; if they be shaken they shall even fall into the mouth of the eater."‡ When these are nearly ripe, the summer fig begins to appear in little buttons; this is called "Kermouse," and, when dried, forms the fig of commerce: it remains longer on the tree and is not gathered until August. Then there appears a third crop, or winter-fig, of a longer shape and darker colour; this remains even after the leaves are shed, and if the winter be mild, is gathered in full perfection in the spring. Two crops may therefore be seen on the tree at once, one near maturity, the other budding. It is a well-observed fact, that the fruit is formed before

* 1 Kings iv. 25.

† Isaiah v. (Bishop Lowth's Translation.)

‡ Nahum iii. 12.

the leaves, so that the tree in leaf, upon which our Lord sought fruit and found none, must have been barren, or it would have had upon it some either of the early or winter figs. The shooting forth of this tree was a sign "that summer is now nigh at hand."

Date.—The date-palm is an evergreen which requires a hot climate to bring it to perfection, consequently its cultivation could never have been general in Palestine. It is propagated chiefly from young shoots which spring from the roots, and these bear in the sixth or seventh year after they are transplanted, while plants raised from the date-stone require sixteen years before yielding fruit. It requires a moist, sandy and nitreous soil, and the Arabs surround the roots of the young trees with ashes and salt, carefully keeping from it any gross manure. It is of great vitality, arriving at perfection about thirty years after transplantation, and continuing to bear vigorously for seventy years after. Its produce declines after its hundredth year, and it falls about the end of its second century. The yield of fruit is considerable, a single tree bearing yearly from fifteen to twenty bunches, each weighing about the same number of pounds. It does not, at present, reach maturity, except in the neighbourhood of Jericho, though found in other parts of the country. At Shechem, a few remain, and they must have existed near Jerusalem, for "the people took branches of palm, and went out to meet him,"* we are told in the account given by John, of our Lord's triumphal entry into that city. Its tall and stately stem, crowned with wide-spreading verdure, has made it in Eastern lands the symbol of victory, while to the parched wanderer in the desert it conveys the delightful assurance that water is near. Shaw says, "Several parts of the Holy Land, no less than Idumea that lay contiguous to it, are described by the ancients to abound with date-trees. Judea particularly is typified in several coins of Vespasian by a disconsolate woman sitting under a palm-tree. Upon the Greek coin likewise of his son Titus, struck upon a like occasion, we see a shield suspended upon a palm-tree with a Victory writing upon it: the same tree upon a medal of Domitian is made an emblem of Neapolis, formerly Shechem, Naplôsa as it is now called; as it is likewise of Sepphoris, Saffour, according to the present name, the metropolis of Galilee, upon one of Trajan's. It may be presumed, therefore, that the palm-tree was formerly very much cultivated in the Holy Land."† This would account for the frequent allusions to it in the Scriptures, though there are in modern times so few of these trees remaining.

Olive.—The culture of the olive, the emblem of peace and abundance, once so characteristic of the land, has almost ceased in many districts, yet it still yields a large and valuable supply of oil. It is mentioned in the Scriptures more frequently than any other tree,

* John xii. 13.

† Vol. ii. p. 150.

and its plentiful growth is spoken of as one of the chief blessings of the land. The olive-tree is of the ash kind; it seldom grows large in the trunk, but frequently reaches twenty or thirty feet in height, and is very much ramified. The flower is small and white, while the yellowish-green fruit, which turns black as it ripens, is too well known to require any description. This plant requires a bright and warm climate, and in the clear air of Palestine grows everywhere, though perhaps best upon the hills, in the mountains of Judah and Jerusalem, giving a name to that locality so deeply interesting to the Christian—the Mount of Olives. It possesses great longevity, and Schubert says nowhere did he see such ancient trees as in Palestine: indeed some have been credulous enough to assert that the trees still stand which existed in the time of our Lord. Age rather increases than diminishes the productive powers of the plants, so that the Hebrews were promised, amongst other advantages, olive-trees which they had not planted; that is, trees planted by the former inhabitants and already arrived at maturity. The value of the tree consists not so much in its fruit as in the oil which is expressed from it, and which entered so largely into the domestic consumption and religious services of the Jews. The extent of culture and produce must have been enormous when Solomon could undertake to supply 300,000 gallons in a year to Hiram and the workman in Lebanon. The best oil is obtained from the fruit before it is quite ripe: the yield of ripe olives is more abundant, but of inferior quality. The harvest takes place in August, and the first-fruits were offered at the feast of Tabernacles, the fifteenth day of the seventh month.* The dark, sombre green of this tree gives a gloomy appearance to the districts in which it is cultivated—a fact which has been observed in the olive gardens of Provence as well as those of Palestine.

The other fruit-trees require a less extended notice. The *Apricot* and *Citron* grow chiefly along the coast-plain. The *Peach* and *Almond* are general, and the appearance of the latter, with its delicate bloom on the winter stem—"the silvery almond flower that blooms on a leafless bough"—renders it a delightful object after the cold of winter. Of this tree was Aaron's rod that "brought forth buds and bloomed blossoms, and yielded *almonds*." Its produce formed part of the present sent by Jacob into Egypt—where it does not flourish—and representations of it form part of the ornaments of the Temple. From its white blossoms in winter (January) the head of an aged man is said to "flourish like the almond tree." Its growth is not confined to any particular locality.

The *Pomegranate* was prized both for the beauty of its flower and delicacy of its fruit, from which a favourite confection was made. It has been cultivated in the East from the earliest time: specimens of

* Num. xviii. 12.

it were brought back by the spies to Kadesh. It was much valued by the Jews, and is frequently alluded to in the Scriptures. The shape of its fruit formed an ornament both for the dresses of the priest and in the Temple. In the neighbourhood of Hebron, Dr. Robinson describes its blossoms, mingled with the peach and almond, as giving a delightful appearance to the whole country; it is not, however, confined to this locality, but is cultivated extensively through both Syria and Palestine. The white *mulberry* is an object of culture to a great extent in Lebanon, where the silkworms it supports form the wealth of the Druses; but both it and the dark species are found in most districts. The *Sugar-Cane* was extensively cultivated during the Saracenic period; and Dr. Wilson found a few specimens of it growing wild on the banks of the Jordan, but it is not now grown in any part of the country. The celebrated "balm of Jericho" is yielded by the berries of a plant called the Zukkum—known under the various English names of Jericho plum, Jerusalem willow, oleaster, and wild olive—which is probably the *myrobalanum* celebrated by Josephus. It is a thorny shrub with a smooth green bark, the fruit is somewhat like a small date, but of an olive-green colour; the leaves are thin, long, and oval, and of a brighter green than the bark or fruit.

Cotton is grown in some districts to a considerable extent, and that of Palestine is considered superior to the Syrian. In the neighbourhood of Nain and Shechem the fields of this plant are numerous. *Flax*, which, from the frequent mention of it in the Scriptures, we must conclude was extensively cultivated by the Jews, is at present scarcely to be found, and the quantity of *Hemp* is very small. *Tobacco* is grown in all the low districts; and in Syria, where it receives more attention, it is of a superior kind. The wild flowers of Palestine are peculiarly beautiful, but a particular enumeration of them does not enter into the plan of the present work. The wilderness really blossoms like the rose. The plains are covered in spring with the pink, anemone, ranunculus, crocus, tulip, and an infinite number of other exquisite flowers which form the pride of our gardens, but there "waste their sweetness on the desert air."

Forest Trees and Shrubs.—These comprise the Cedar, Oak, Pine, Poplar, Walnut, Acacia, Juniper, Cypress, Oriental Plane, Sycamore, Oleander, Solanum, Tamarisk, Gharrah, Henna, White Thorn, and several prickly shrubs, including the Nubk and prickly pear.

Cedar.—Of the trees above mentioned, the cedar is perhaps the most remarkable from the frequent allusions made to it, and the use to which its timber was applied. It is now so naturalized in this country, that a long description of its appearance is unnecessary. From the "cedars of Lebanon" having been so often alluded to in the Scriptures, the attention of travellers has been particularly directed to the solitary group which remains on these mountains,

and it is singular to observe the difference in their reports as to the size and number of the trees, and the value of the timber. With respect to the last point, indeed, we must conclude that the word cedar, "eres," was used by the Hebrews as a general name, and that the more compact, fragrant, and durable timber used in the Temple and Solomon's house of cedars was obtained from the Juniper. Of the celebrated cedars of Lebanon, we shall insert the description of Dr. Wilson, as one of the most recent visitors:—"They stand on what may be called the shoulder of Lebanon, on a ground of varying level. They cover about three acres. The venerable patriarch trees, which have stood the blasts of thousands of winters, amount only to twelve, and these not standing close together in the same clump; but those of a secondary and still younger growth, as nearly as can be reckoned, to three hundred and twenty-five. A person can walk easily round the whole grove in twenty minutes. The most curious instance of vegetable growth which we noticed in it, was that of two trees near its western side, stretching out their horizontal branches, and, after embracing, actually uniting, and sending up a common stem. We measured all the larger trees, one of which, at least, we found to be forty feet in circumference. An examination of the wood, which is remarkably compact and solid, and of a fine grain, and capable of being cut and carved into ornamental pieces of furniture, and delightfully scented, has led several of the Edinburgh botanists and carpenters to dissent from the description of the tree given by Dr. Lindley, who, doubtless judging of it from its degenerate specimens in England, calls it 'the *worthless*, though magnificent cedar of Mount Lebanon.' It is called by the Arabic name of *araz*, the very name which, with the usual alteration of the vowel points, it bears in the Hebrew Scriptures. We read under the grove with the deepest interest, the allusions to the Erez which are made in the Bible; and almost every one of them we thought applicable to the tree before us, even those in which it is represented as forming masts for ships, and beams and rafters for houses, while we were convinced that some of them are applicable to no other species of pine. 'Behold,' says Ezekiel, 'the Assyrian was a cedar in Lebanon, with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high, with her rivers running about his plants, and sent out her little rivers unto all the trees of the field, therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters. When he shot forth, all the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.' The pre-eminence of stature, length of branch, and extent and beauty of shroud and shadow and covert here spoken of,

are to be found in the cedar and not in the pines,—the same as those on our Scottish mountains,—or the cypresses or junipers, which are to be seen in abundance in Lebanon and other parts of Syria. In the whole range of Lebanon, there are only one or two more clumps of cedars, and these of no great extent, to be found in the present day.”*

Oak.—The oak of different species is found on both sides of the Jordan: under an oak Jacob buried Deborah, and in the periods of idolatry, sacrifices were offered under the same trees. Tabor, Carmel, and others of the western mountains, are covered with the dwarf species, but it is in the eastern district that they flourish best. Here a mingling of these trees with the arbutus is said to give to the face of the country an appearance somewhat similar to European scenery, and we find the oaks of Bashan particularly mentioned in the sacred writings. The species are principally the evergreen and prickly varieties. The English kind is never found, nor do any of these trees grow to the same size as in a colder climate. “The venerable oak (Sindiân) to which we now came,” says Dr. Robinson, in his description of Hebron, “is a splendid tree; we hardly saw another like it in all Palestine, certainly not on this side of the plain of Esdraelon. Indeed, large trees are very rare in this quarter of the country. The trunk of this tree measures twenty-two and a half feet round the lower part. It separates almost immediately into three large boughs or trunks: and one of these again, higher up, into two. The branches extend from the trunk in one direction forty-nine feet, their whole diameter in the same direction being eighty-nine feet, and in the other, at right angles, eighty-three and a half feet. The tree is in a thrifty state, and the trunk sound. It stands alone in the midst of the field; the ground beneath is covered with grass, and clean; there is a well with water near by, so that a more beautiful spot for recreation could hardly be found.”

The *Oleander* grows along the streams, particularly those which flow westward into the Jordan and Dead Sea, and when in bloom the reflection of its beautiful red blossoms gives a rosy tint to the water.

The *Terebinth* is often mentioned in the Scripture under the word which has been translated oak; it is supposed to be the “plain,” under the shade of which Abraham pitched his tent in Mamre. The best description of it is given by Dr. Robinson:—“Here in a broad valley at the intersection of the roads stands an immense Butm tree (*Pistacia terebinthus*), the largest we saw anywhere in Palestine, spreading its boughs far and wide like a noble oak. This species is without doubt the terebinth of the Old Testament; and under the shade of such a tree, Abraham might well have pitched his tent at

* Vol. ii. p. 389.

Mamre. The Butm is not an evergreen, as it is often represented, but its small-feathered, lancet-shaped leaves fall in the autumn, and are renewed in spring. The flowers are small, and followed by small oval berries, hanging in clusters from two to five inches long, resembling much the clusters of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with an agreeable odour like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum. In Palestine nothing seems to be known of this product of the Butm. The tree is found also in Asia Minor (many of them near Smyrna), Greece, Italy, the south of France, Spain, and in the north of Africa, and is described as not usually rising to the height of more than twenty feet. It often exceeded that size as we saw it on the mountains, but here in the plains it was very much larger."*

Sycamore trees appear to have been numerous and admired by the inhabitants for the grateful shade which they afforded when in leaf. They are frequently mentioned in the Old Testament, and once in the New, when Zaccheus is said to have "climbed into a sycamore tree to see him."† This was in the neighbourhood of Jericho, where, however, at present not a single tree of this species is to be found. The *sycamine* tree alluded to in Luke, though often thought to be identical with the above, is in reality the dark mulberry, which the Greeks called by this name. The *Acacia* exists in several varieties, and was valuable both for its timber, which is supposed to be the Shittim wood so often spoken of, and for the valuable gum which exudes from it—the well-known gum-arabic of commerce. The Israelites must have become well acquainted with the properties of this tree in the desert of Arabia, before entering into the land of Canaan. The other kinds of tree which we have enumerated are either very rare, such as the *Plane*, or confined to some particular locality, as the *Cypress*, along the coast, and even there chiefly as a cultivated tree in cemeteries and gardens, the *Pine*, in Lebanon, &c., and do not require particular description.

Shrubs.—Some of the shrubs are very remarkable for the curious properties which they exhibit. A tamarisk, called by the Arabs "tûrfa," yields the manna which has obtained its name from the food miraculously supplied to the Israelites, and was by some considered identical with it. It is a small shrub, and the gum is found on the twigs and branches in little shining drops, in great abundance after a wet season. It is collected in June by the Arabs, and esteemed by them a great luxury; it has a sweetish taste, and melts when exposed to the sun or fire. The greatest quantity collected in any one year is estimated at not more than 700lbs.

* Vol. iii. 15.

† Luke ix. 4.

The *Gharrab*, common in the plains of Jericho, yields a saccharine matter similar to honey, and is used in the same way. There seems little doubt that this is the wild honey so frequently mentioned; and which supplied food to John the Baptist in the wilderness.

A species of *Solanum* yields the celebrated "apples of Sodom." After mentioning the plant called by the Arabs "Asher," which bears a fruit of a yellowish colour, like an apple or orange in size and form, and which Dr. Robinson and Seetzen thought to be the plant which yields the apples, Dr. Wilson proceeds:—"Another shrubby plant, from about three to five feet in height, and bearing a round, yellowish berry, varying from about an inch to an inch and a half in diameter, particularly attracted our attention, from its great abundance. An Arab, who observed us handling the fruit of it, informed us that it is known by the name of the 'Lumún Lút.' On our asking him the reason of the designation, he said the plant formerly bore excellent limes; but, for the wickedness of the people of the plain, it was cursed by Lot, and doomed to bear the bitter fruit which it now yields. On our learning from him, and our other attendants, that no other fruit passes by a similar name in the plain, we came to the conclusion, that, as far as the present native belief indicates, we had before us the most noted species of the fruits

Which grew
Near that bituminous lake where Sodom stood.

It proved to be a species of the solanum. Hasselquist, the pupil of Linnæus, who travelled in the Holy Land, calls the berries "*poma sodomitica*, or mad-apples." "They are the fruit," he says, "of the *Solanum Melongena Linnæi*, by other authorities called *mala insana*; these I found in plenty about Jericho, in the vales near Jordan, not far from the Dead Sea. It is true they are sometimes filled with a dust, but this is not always the case, but only when the fruit is attacked by an insect (*tenthredo*), which turns all the inside into dust, leaving the skin only entire and of a beautiful colour." This plant we are inclined, with Hasselquist, to consider the apple of Sodom. It is "the vine of Sodom" that is referred to in Scripture as an emblem of the enemy of the Lord's people. It is a curious fact that one of the names of a species of Solanum (*Solanum Incanum*), allied to that which I refer to, is among the Arabs, that of the '*Aneb-edh-Dhib*, or "Grape of the Wolf." Lynch, however, adheres to the opinion of Robinson, that the fruit was yielded by a plant called by the Arabs *oscher*, or *osher*.

"*Spina Christi*."—Amongst the thorns, which are very numerous and of different characters and appearance, it is not possible to fix with certainty what particular kind was used to form the "crown of thorns." The word *acantha* used in the Scriptures is the general term for all species. Hasselquist, however, says of that called

Zezyphus spina Christi, "in all probability this is the tree which afforded the crown of thorns put upon the head of Christ. It is very common in the East. This plant is very fit for the purpose, for it has many small and sharp spines, which are well adapted to give pain; the crown might easily be made of these soft, round, and pliant branches; and what in my opinion seems to be the greater proof is, that the leaves very much resemble those of ivy, as they are of a very deep glossy green. Perhaps the enemies of Christ would have a plant somewhat resembling that with which emperors and generals are crowned, that there might be a calumny even in the punishment."

III. *Animals.*

The animals of Palestine are of species so well known from the descriptions of all books on natural history, that we may compress our remarks upon them into a very brief compass.

Domestic.—Sheep and goats now, as in the patriarchal times, form the great pastoral wealth of the people. Black cattle are very few, though we have every reason to suppose that they were numerous, especially in Bashan and Gilead, and generally amongst the tribes east of the Jordan, where a fertile district afforded abundant pasture. They are used generally through the country for draught under wagons and at the plough, and for treading-out the corn. A man's wealth is often estimated by the number of yokes of oxen he possesses. The enormous number sacrificed by Solomon, at the dedication of the Temple, and the numbers which used to be annually sacrificed, if we may believe the account of Josephus, at the great Jewish festivals, show the extent to which they were reared by the people of Israel in former times. Naturalists are of opinion that the "wild bulls" of Bashan were of the domestic species, but allowed to roam at large in this well-watered district, and so unaccustomed to the appearance of man, and consequently suspicious and often dangerous. There are many precepts in the law, which order a kind and merciful treatment of these useful animals when employed in agricultural labour. The horse, the camel, the mule, and the ass, were employed as beasts of burden; the last particularly is often spoken of as used for the saddle, being well adapted to the mountainous character of the country. Without entering upon any description of these familiar animals, we will pass on to those which, from their singularity or doubt as to their identification, are subjects of greater interest to the Biblical student.

Wild.—The larger kinds of wild animals at present found in the country are bears, leopards, wolves, jackals, wild boars, hyænas and foxes.

The *lion* is frequently mentioned by the Jewish writers, and such an intimate knowledge is shown of the character and habits of the

king of beasts, that we must conclude that during the whole time the Israelites occupied the land, the thickets and woods afforded shelter to numbers of these animals. They have, however, completely disappeared from the whole district, since the period of its conquest by the Romans; a fact which some writers account for by the eagerness with which they were captured by this people, for their sanguinary public shows. The *bear* still lurks in the recesses of Lebanon, and was apparently more numerous in the times of the Crusades; it is of a dull-buff or bay colour, sometimes clouded with dark-brown. Its appearance is very rare, so that few travellers have had an opportunity of describing it.

The *leopard*, once common in Palestine, has disappeared, except in the wooded heights of Lebanon, though many travellers have spoken of having seen or observed traces of some animal of the feline species, in several distant quarters. Lynch speaks of tracks of a tiger, panther, and hyæna, near the Dead Sea; Burekhardt of an ounce on Mount Tabor, &c. A similar difficulty exists with regard to the *wolf*: some fancy that the word so translated in our version means hyæna; but it is certain that an animal of the wolf tribe is comparatively common through the country, being mentioned by so many travellers, and it is most probably identical with the Syrian wolf.

All these animals are mentioned in that exquisite picture which the prophet gives of the peaceful influences of Christianity. "The *wolf*, also, shall dwell with the lamb, and the *leopard* shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the *bear* shall feed; their young ones shall lie down together, and the *lion* shall eat straw like the ox."*

The wild boar is found in many districts, chiefly frequenting the neighbourhood of marshes or water; they appear to be most numerous north of Lake Huleh and on Mount Tabor. The destruction which they cause in vineyards, both by devouring and trampling upon the grapes, is very great; thus in Psalm lxxv. 13, speaking under the type of a vineyard, we find "The boar out of the wood doth waste it, and the wild beast of the field doth devour it." They are sometimes killed by the peasantry, and brought for sale to the towns in which Franks reside. "Four young wild boars," Lynch says, "were brought in by an Arab; they escaped from him and ran to the sea, but were caught, and because we would not buy them they were killed:" their flesh being considered unclean by the Muhammadans, who say that Mahomet converted all animals except the hog and the dog.

The *gazelle* abounds in the Syrian desert, and is not uncommon

* Isaiah xi. 6, 7.

in Palestine. There are most probably four or five species of it; but the Hebrew name "tsebi," and the Greek "dorcas," were used to include the whole group. Its graceful shape and lustrous eyes form frequent subjects of allusion to the eastern poets; and it is probable that this is the animal which is often referred to, where in our version of the Scriptures we find the "*hind*," which was the standard of Naphtali, the "wild roe," "Asahel was as light of foot as a wild roe,"* and similar expressions. The stag is not found in Palestine; nor is there at present any trace of the leucoryx, the straight form of whose horns, which are situated close together, and sometimes appear but as one, is supposed to have given rise to the fabulous accounts of the unicorn.

The *wild goat* is found in two varieties in the mountains of Sinai.

Jacksals are very numerous, and their dismal howlings during the night are heard through all parts of Palestine. They are gregarious, and like the wolves in other countries hunt in packs, and are nocturnal in their habits. Their ravages are usually confined to the poultry-yards, orchards, and vineyards, to which they are very mischievous, fattening on the ripe grapes. Their colour is a dirty yellow, with brown ears. From their being more numerous than foxes, especially in the neighbourhood of Jaffa and Gaza, Hasselquist supposes that these and not foxes were the animals of which Samson caught three hundred, and tied firebrands to their tails to destroy the corn of the Philistines. The *fox* is of the size and form of an English cur fox. It is solitary, and burrows in the earth; this explains our Lord's allusion, "foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." There are two species of *hare*, one similar to the European, the other smaller and found only in the desert. The *jerboa* is a small animal about the size of a rat, but bearing a remarkable resemblance to the kangaroo in form and manner of progression, though it wants the pouch. Its hind legs are disproportionately long, and it advances by springs, using the tail extended horizontally as a counterpoise. If deprived of this appendage, the animal loses the power of springing. These animals are gregarious, and burrow in the ground, and in some places in the desert the excavations made by them form pitfalls dangerous to travellers on horses or camels. The *wubar* is a very singular animal, for though of somewhat the appearance and size of a rabbit, it belongs to the family of pachydermata, and so must be classed with the rhinoceros and tapir. It has been identified with the cony of Scripture. After having been sought for in vain by Schubert and other naturalists within the limits of Palestine, though frequently observed in Arabia Petrea, Dr. Wilson was fortunate enough

* 2 Sam. ii. 18.

to notice it near the convent of Mar Saba, and a specimen was afterwards obtained by the Rev. H. Herschell. It has no tail, and its fore-feet are soft like those of the hedgehog. Its nest was a hole in the rock, comfortably lined with moss and feathers; "the rocks," are a refuge "for the conies (shaphans)" says the Psalmist; and again, Solomon says, "There be four things which are little upon the earth, but they are exceeding wise; the conies are but a little folk, yet make they their houses in the rock."* The common kinds of rat and mouse are very numerous, as well as the dormouse and several kinds of *field-mice*, of which the ravages are most destructive to the crops. Whole fields of grain are sometimes devastated by them, the most destructive kind being the short-tailed variety common in this country, and in some years they have even caused a famine. Their numbers are so great in some districts, owing to the absence of winter frost, that a price is put on their heads to encourage the peasants to destroy them.

The wild ass (onager), though rarely found, seems still to exist, west of the Euphrates; indeed, Burckhardt says, "it is common in Arabia Petrea." It is a very beautiful animal, of great swiftness and endurance, approaching more in shape to the horse than to the common ass. It is of a silvery gray colour, with a brown stripe, extending along the back, crossed at the shoulders by a shorter band of the same colour. So frequently is it alluded to in the Scriptures, that the notices there given are almost sufficient to describe the natural history of the animal. Its habitation in the desert, its untameable wildness, and freedom and rapidity of motion, are all spoken of in various passages. The description in Job is very striking:—

Who hath sent forth the wild ass free?
Or the bands of the wild ass who hath loosed?
Whose house I have made the wilderness,
And the barren land his dwelling,
He scorneth the multitude of the city;
To the cry of the driver he attendeth not.
The range of the mountain is his pasture,
And he seeketh after every green thing.

Birds.—"In no region in which we had before travelled," says Dr. Wilson, "had we seen so few of the feathered race as in the Holy Land;" and to the country generally, in the view of its desolations, the language of the prophet may be strictly applied:—"How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein; the beasts are consumed, and the birds; because they said He shall not see our last end." However few in numbers they may be, several species have been

* Prov. xxx. 24—26.

enumerated and described; but as they are all kinds well known to the naturalist, we shall rest satisfied with giving a list of the most remarkable of them under their Scriptural names, with the species wherever ascertained. They are thus classified in the writings of Moses:—

Birds of the Air.

Name.	Probable Species.	Name.	Probable Species.
Eagle	Eagle.	Vulture	Hawk.
Ossifrage	Vulture.	Kite	Kite.
Ospray	Black Eagle.	Raven	Raven.

Land Birds.

Owl	Ostrich.	Cuckoo	Saf-saf.
Night-hawk	Night-owl.	Hawk	Ancient-Ibis.

Water Birds.

Little Owl	Seagull.	Gier Eagle	Alcyone.
Cormorant	Cormorant.	Stork	Stork.
Great Owl	Ibis Ardea.	Heron	Long-neck.
Swan	Wild-goose.	Lapwing	Hoopoe.
Pelican	Pelican.		

Singing birds are not uncommon, the nightingale being frequently heard even in the death-like neighbourhood of the Dead Sea, where its melancholy note harmonizes with the dreariness of the scene; while the goldfinch frequents the groves near Tiberias, and the black-bird was heard by Lord Lindsay in the Haouran.

Partridges are in the season very numerous in the south country; and naturalists are now of opinion that these were the quails with which the Israelites were fed in the wilderness.

Reptiles.—Calmet enumerates no less than eleven kinds of serpents known to the Israelites:—

1. Ephe, the viper.
2. Chephir, a sort of aspick.
3. Acshub, the aspick.
4. Pethen, a similar reptile.
5. Tzeboia, speckled serpent.
6. Tzimmaon.
7. Tzepho, or Tzephoni, a basilisk.
8. Kippos, the acontias.
9. Shephiphon, the cerastes.
10. Shakcal, the black serpent.
11. Saraph, a flying serpent.

With the exception, however, of the scorpion, whose bite is not fatal, no venomous animals are at present observed in Palestine; and nothing beyond conjecture can be said to be known of the various kinds mentioned in the Bible.

South of Judea, in the desert through which the Israelites advanced, Burckhardt says that venomous serpents were numerous; and the "fiery serpents" which the Lord sent as a punishment, are supposed to be so called from the burning inflammation of their bite, and to be the Hai coluber of Linnæus which is so much dreaded in Egypt. The adder appears to have meant the cerastes, or horned

snake. House snakes are numerous but harmless, and both fresh-water and land tortoises, lizards, and cameleons, are frequently observed. Of insects, locusts and mosquitoes abound; the former, which sometimes devastate the whole district, are dried and used as food by the Arabs, particularly in seasons of scarcity.

INHABITANTS OF CANAAN.

The country was inhabited by several warlike tribes; who would firmly contest with them the right of the soil; but upon whom the curse of God rested, devoting them to utter destruction.

These Canaanites were divided into several tribes, the precise locality of each is not in every case known, but the map exhibits the most probable arrangement. The *Kenites*, the *Kenizzites*, and the *Kadmonites*, occupied the country east of the Jordan (Gen. xv. 18—21), and on the west of that river the *Hittites*, the *Perizzites*, the *Jebusites*, and the *Amorites* dwelt in the hill country of the south. The *Philistines* inhabited the southern part of the coast. The *Canaanites*—properly so called—occupied the central portion of the country, from the river Jordan to the sea-coast. The *Girgashites* were spread along the eastern border of the lake of Gennesareth. The *Hivites* were situated among the southern branches of the Lebanon, and the *Phœnicians* on the northern part of the coast line.

CHAPTER IX.

INVASION OF CANAAN PROPER, AND SUBSEQUENT EVENTS

SIEGE OF JERICHO.

B. C. 1451—1096.

THE Israelites passed miraculously over Jordan in the month of April, when the river is supposed to have been twelve hundred feet wide, and fourteen deep, and encamped at Gilgal, on the opposite plains of Jericho, to renew the ancient rite of circumcision. Here they ate of the old corn of the land, and the manna ceased. (Joshua v.)

The miraculous overthrow of the walls of Jericho, and the utter extermination of the inhabitants, except Rahab, soon followed. (Joshua vi.)

Joshua pronounced a fearful curse upon him who should rebuild the city; which was executed, five hundred and twenty years afterwards, upon Hiel. (1 Kings xvi. 34.)

Previously to this, and almost immediately after the death of Joshua, reference is made to it, under the name of the City of Palm-trees. (Judges iii. 13.) In the time of Elijah and Elisha it became a school of the prophets. (2 Kings ii. 4, 5.)

At a short distance north-west, are two fountains, near each other, gushing from the earth, and yielding a stream of water sufficient to irrigate the whole plain. These waters are now sweet and wholesome. Whether their salubrity is the effect of that miracle or not, this was doubtless the scene of Elisha's miracle in the healing of the waters. (2 Kings ii. 21.)

The messengers of David tarried here, after their insult by Hanun, until their beards were grown. (2 Sam. x. 5.)

From the Babylonish captivity the inhabitants of this city returned again to it. (Ezra ii. 34.) Herod the Great built here a castle, in which he died. Jericho was once visited by our Lord, when he lodged with Zaccheus, and where he also healed two blind men. (Matt. xx. 29, 30; Luke xix. 1—10.)

There is still a miserable hamlet of one or two hundred inhabitants, bearing the name of Rihah, but the site of the ancient city is supposed to be identified by some ruins two miles west of this, and near the road that comes down from Jerusalem. The city was some twenty miles east of Jerusalem.

GILGAL.

No trace remains of the neighbouring city of Gilgal, where the Israelites made their first encampment in Canaan, and ate of the corn of the land, and ceased to be fed with the bread of heaven. We only know that Gilgal was east of Jericho, between that city and the Jordan. (Joshua iv. 19.)

Here Joshua erected twelve stones, taken from the river, as a memorial of their miraculous passage. Samuel offered sacrifices here, and, as is supposed, before the tabernacle of the Lord. (1 Sam. x. 8; xv. 21—33.) Here he also held his yearly court of justice. (1 Sam. vii. 16.) Saul was here recognised as king. Under Joram and Elisha, at a later period, there was a school of the prophets at Gilgal. In the reign of Uzziah, Jotham, and Ahaz, it was the seat of idolatrous worship, and the subject of execration by the prophets of the Lord. (Hosea iv. 15; ix. 15; xii. 11; Amos iv. 4, 5.)

Dr. Robinson offers no opinion respecting this locality. Von Schubert supposes it to have been near the present castle at Rihah.

CAPTURE OF AI.

The conquest of Ai, by stratagem, soon followed (Joshua viii. 1—30); a city of twelve hundred inhabitants, situated twelve miles north-west of Jericho, and three south-east of Bethel.

The site of this ancient town is supposed by Dr. Robinson to be indicated by a few excavated tombs, foundations of hewn stones, and reservoirs for water. It appears to have been again rebuilt, and, after the captivity, was inhabited by exiles who returned from Babylon. (Ezra ii. 28; Neh. vii. 32.)

SHECHEM, OR SYCHAR.

After the overthrow of Ai, the Israelites proceeded, without opposition, into the interior to Shechem, in Samaria, among the mountains of Ephraim; where, agreeably to Divine command (Deut. xxvii.), the law was engraved on the tables of stone, and set up on Ebal or Gerizim; and the covenant solemnly renewed with Jehovah, their God and their King. (Josh. viii. 30—35.)

This place is about forty miles north-north-west from Jericho, and nearly the same distance north of Jerusalem. From a few miles south of Shechem, runs north a continuous range of mountains, which fall abruptly down on the east to a narrow and fertile valley, from one to three miles in width, and eight or ten in length. In this valley are the plains of Moreh. (Gen. xii. 6.)

Near the northern part of this plain, the mountains on the west are rent asunder, forming two high bluffs, separated by a narrow defile, which, as it runs into the interior, turns to the south-west, form-

ing a sequestered glen of great beauty, where lies the ancient city of Shechem, the modern Nabulus.

These opposite bluffs, which form the gateway to the valley within, are Ebal and Gerizim; the former on the north, the latter on the south.

"It was late in the afternoon," says Mr. Stephens, "when I was moving up the valley of Nabulus. The mountains of Gerizim and Ebal, the mountains of blessings and curses, were towering like lofty walls on either side of me; Mount Gerizim fertile, and Mount Ebal barren,* as when God commanded Joshua to set up the stones in Mount Ebal, and pronounced on Mount Gerizim blessings upon the children of Israel, 'if they would hearken diligently unto the voice of the Lord, to observe and to do all his commandments' (Deut. xxviii. 1), and on Ebal the withering curses of disobedience.

"A beautiful stream, in two or three places filling large reservoirs, was running through the valley. A shepherd sat on its bank, playing a reed pipe, with his flock feeding quietly around him. The shades of evening were gathering fast as I approached the town of Nabulus, the Shechem, or Sychem of the Old Testament, and the Sychar of the New."†

In the whole world perhaps, a more appropriate situation could not be found for the great solemnity of publicly accepting the institutions of the Lord God, the Lawgiver of Israel, than those twin mounts, Gerizim and Ebal.

Here, on large stones, are written out the principles of their government, their constitution, the charter of their rights, framed by the King of Heaven. Sacrifices are offered upon an altar built of unhewn stones upon Ebal.

The ark, attended by the priests, stands in the valley between the two mountains; while on each side are the thousands of Israel, from the chiefs, the judges, and the Levites, to the women, the children, and the stranger. All are there. Six tribes—Reuben, Gad, Asher, Zebulun, Dan, and Naphtali—stand on the barren Ebal, to pronounce the curses of the Law upon the wrong-doer and the disobedient; and six—Simeon, Levi, Judah, Issachar, Joseph and Benjamin—upon the verdant and beautiful Gerizim, to pronounce the blessings upon the well-doer and the obedient. And as each clause of the blessing and of the curse is pronounced, the whole assembled multitude on either mount raise to "heaven their loud Amen." So let it be! (Deut. xxvii. 11—26.)

By this solemn response they receive and ratify the law of the Lord their God, and invoke his curse upon him that confirmeth not all the words of this law, to do them.

Abraham and Jacob dwelt in Shechem. Under an oak, in this

* Other travellers have not noticed any peculiar sterility in this mountain above that of Gerizim.

† Incidents of Travel, vol. ii. 239, 240.

place, the latter patriarch buried the false gods of his family, as he removed to Bethel on his return from Padan-aram.

Near by this city the brethren of Joseph were feeding their flocks when they sold him to the Midianites.

Under Joshua, Shechem became a levitical city of refuge, and a centre of union to the several tribes. Here they buried the bones of Joseph. (Josh. xxiv. 32.) This is the scene of the incidents in the life of Jotham and the usurper Abimelech, who died by the hands of a woman at Thebaz, thirteen miles north-east of Shechem. (Judg. ix.) The city was consecrated by the visit of our Saviour, and his conversation with the woman of Samaria, at Jacob's well. (John iv.) It is particularly memorable in the history of the Kings as the seat of the revolt of the ten tribes under Rehoboam and Jeroboam.

On Mount Gerizim, Sanballat built the temple of the Samaritans, where they claimed that men ought to pray, and not at Jerusalem. A little remnant of this sect still inhabit this city, and go up, as did their fathers two thousand years ago, to worship on this sacred Mount.

Shechem is still a town of eight or ten thousand inhabitants. A mile east of the city is the sepulchre of Joseph, in the parcel of ground that Jacob gave to his son Joseph; and three hundred south-east is Jacob's well, a perpendicular shaft, of seventy-five feet in depth, and nine feet in diameter, sunk in the solid rock, and still containing water except in the driest seasons of the year.

CONQUEST OF GIBEON.

Gibeon, eight miles south-west of Ai, next becomes the scene of the historical narrative. This was one of the "royal cities," larger and more powerful than Ai, having under its jurisdiction Cephirah, Beeroth, and Kirjath-jearim.

It was situated on an eminence, five miles north by west from Jerusalem, and about the same distance south-west from Ai. Beeroth was three miles north of Gibeon, and Kirjath-jearim nearly the same distance south of this city.

The situation of the other subordinate towns is not known. These cities, by stratagem, made a treaty with the Israelites, by which they were saved from destruction, but were devoted to perpetual servitude. (Josh. ix.)

Alarmed at the treaty of the Gibeonites, the principal kings of all the southern parts of Palestine, under Adonizedek, king of Jerusalem, entered into a confederacy for mutual defence against their invaders. They brought their united forces against the Gibeonites, who appealed to Joshua, their ally, for defence. This brought him into immediate conflict with the confederate army before Gibeon.

The result of the battle was a total discomfiture of the allies. To

enable Joshua to complete the victory, the sun, at his command, "stood still on Gibeon in the midst of heaven; and the moon in the valley of Ajalon; and hasted not to go down about a whole day." (Josh. x. 12, 13.)

Gibeon afterwards became a levitical city of the tribe of Benjamin. Under David and Solomon, the heights of Gibeon were the appointed place of prayer, where, for many years, the Tabernacle was set up (1 Chron. xvi. 37—39), the ark of the covenant being at Jerusalem. (2 Chron. i. 3, 4.) It was here that Solomon, after offering a thousand burnt offerings, enjoyed the vision of God, and received the promise of wisdom above all men. (1 Kings iii. 5—15; 2 Chron. i. 3—13.) Here Abner, captain of Saul's host, was defeated by Joab, in a sore battle; and Asahel, Joab's brother, slain. (2 Sam. ii. 19—32.) And here Amasa, a commander of Absalom's rebel army, was subsequently assassinated by Joab. (2 Sam. xx. 8—12.)

This interesting locality was discovered by Dr. Robinson. It is situated five miles north of Jerusalem, on the summit of an isolated and oblong hill which rises out of a beautiful and fertile plain, forming a very strong position for a town. The houses rise irregularly one above another, and consist chiefly of rooms which still remain in ancient ruins. One dilapidated tower is yet standing, built of large stones, containing vaulted rooms with round arches, and having the appearance of great antiquity.

Just below the summit of the ridge, on the north side, is a fine fountain of water, in a cave having a large subterranean reservoir cut out of the rock; a little lower down, among some olive trees, is an open reservoir a hundred and twenty feet in length by a hundred in breadth. This is probably the "Pool of Gibeon," mentioned in the story of Abner (2 Sam. ii. 13), and the "great (or many) waters in Gibeon," spoken of in Jeremiah. (Jer. xli. 12.)

BETH-HORON.

Beth-horon was on the north-west border of Benjamin, about twelve miles north-west from Jerusalem. Upper Beth-horon was built on a high headland, which juts out westward from the mountains of Ephraim, like a promontory, between the valleys of Gibeon and Beeroth, which at the base unite and form the commencement of the valley of Ajalon, leading off to the broad western plain. Lower Beth-horon was at the junction of these valleys, at the foot of the mountain.

Near Upper Beth-horon, on the summit where one looks away eastward to Gibeon, Joshua must have stood when he called out to the sun, yet rising over Gibeon, and to the moon, just settling down over the western valley of Ajalon. "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon." (Josh. x. 12.)

Beth-horon afterwards became a levitical city. Both upper and

nether Beth-horon were fortified by Solomon (1 Kings ix. 17; 2 Chron. viii. 5), and ruins of strong fortifications are still found in both places. Judas Maccabeus here defeated, with a small band, the host of the Syrians. (1 Mac. iii. 15.)

CONQUEST OF SOUTHERN CANAAN.

The routed army first fled north-west to Beth-horon, five miles from Ajalon. On this route they were smitten by hailstones, by which more died than by the hand of the Israelites. (Josh. x. 11.) From hence they fled south through Azekah, eight miles, to Makkedah, six miles further south by east. This is said by Eusebius and Jerome to be a little north-west of Hebron. The entire distance of this circuitous route may have been twenty miles.

The pursuit was soon renewed by Joshua, who put to death the five kings, who hid themselves in a cave there. By this signal victory, he obtained a conquest over Jerusalem and Hebron, together with Lachish, Eglon, and Jarmuth. The latter city was twelve miles south-west from Jerusalem. Eglon was as much further in the same direction, near the borders of the Philistines.

Lachish was still further south, a few miles south-west from Hebron. This afterwards became a city of importance. Amaziah, king of Judah, was pursued and slain here. (2 Kings xiv. 19; 2 Chron. xxv. 27.) Rab-shakeh, the Assyrian, came up from this city against Jerusalem (2 Kings xviii. 14, 17), and Nebuchadnezzar, king of Babylon, laid siege to it as one of the fenced cities of Judah. (Jer. xxxiv. 7.)

Anab is another city enumerated in these conquests of Joshua. This Dr. Robinson discovered six miles south of Hebron, in the mountains of Judah. Seen at a distance, it was marked only by a small tower. The same traveller has the honour of having recovered several other towns in this neighbourhood, and thus bringing out a sure and delightful proof of the truth of sacred history. This history is now totally unknown to the inhabitants, and yet they retain to this day the names of these places, just as they were when frequented by Abraham, Isaac, Jacob, Joshua, Samuel, and David.

With reference to several of these ancient towns, Dr. Robinson says:—"Here we found ourselves surrounded by the towns of the mountains of Judah; and could enumerate before us not less than nine places, still bearing apparently their ancient names, Maon, Carmel, Zeph, and Juttah; Jattir, So-coh, Anab, and Estemoh; and Kiryath-arba, which is Hebron. (Josh. xv. 47-55.) The feelings with which we looked upon these ancient cities, most of which had hitherto remained unknown, were of themselves a sufficient reward for our whole journey. (*Researches*, ii. p. 195.)

Joshua, in the course of a few months, swept his conquest over the whole of the south of Canaan, afterwards known as Judea, from

Kadesh-barnea to Gaza, and extending as far north in this country as to Jerusalem, which is here called Goshen (Josh. x. 41; xi. 16), and having completely subjugated the land, returned to the encampment of his people at Gilgal. The other towns included in these conquests enumerated by Joshua (chap. xii.) are, for the most part, unknown in history. Beer-sheba and En-gede have been already mentioned.

CONQUEST OF THE NORTH OF CANAAN.

Alarmed by these conquests at the south, the northern natives of Canaan entered into a more extensive and formidable confederacy for their mutual defence against these invaders.

The head of this confederacy was Jabin, king of Hazor, near the waters of Merom (the Lake Huleh), in the northern part of Galilee; assisted by the people of Dor, on the Mediterranean, between Cæsarea and Mount Carmel, and by the people of Cinneroth, on the western shore of the sea of Tiberias. The other smaller tribes, who inhabited the whole extent between the Mediterranean and the valley of the Jordan, from the mountains of Lebanon on the north, to the parallel of Jerusalem on the south, joined in this dangerous confederacy.

These, who had not been subjugated in the southern conquest of Joshua, gathered together an immense army near the waters of Merom, in the north-eastern part of Palestine, under Jabin.

Joshua, by Divine command, proceeded up the valley of the Jordan, and along the western shore of the Sea of Tiberias, to give them battle before their own camp. Over this allied army he gained a complete victory, and followed up his success by waging a war of extermination against the several cities and tribes which had joined in the confederacy.

These northern conquests occupied considerable time. "Joshua made war a long time with all those kings." Then followed a desultory war for some years against the gigantic highlanders, the Anakims, who continued to defend their strongholds in the mountains; but they were finally dispossessed of their fastness in the highlands, and with a few exceptions utterly exterminated.

"And at that time came Joshua, and cut off the Anakims, from the mountains of Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed them utterly with their cities. There was none of the Anakims left in the land of the children of Israel; only in Gaza, in Gath, and in Ashdod, they remained." (Josh. xi. 21, 22.)

Thus was the conquest of the land completed in five expeditions—1. Jericho; 2. Ai; 3. The kings of the south; 4. The kings of the north; 5. The Anakims in the southern and northern highlands.

"So Joshua took the whole land, according to all that the Lord

said unto Moses; and Joshua gave it for an inheritance unto Israel, according to their divisions by their tribes. And the land rested from war." (Josh. xi. 23.)

This peace concluded a restless conflict of five or six years, in making the conquest of the country.

HAZOR.

Some of the principal cities included in these conquests are enumerated by Joshua, chap. xii. 17—24, but the situation of most of them is unknown. On the summit of the mountain west of Huleh, overlooking the lake and plain, and commanding a vast range of country, there is an immense fortress which Mr. Thompson supposes may have been Hazor, the stronghold of the spirited chieftain who had the address to consolidate this formidable conspiracy against Joshua.

Dr. Robinson, however, supposes that Hazor may have been a few miles further south on the same ridge of highlands. But the castle, which now bears the name of Hunin, is evidently an ancient locality, and deserves a notice in this connection.

"This fortress is the most conspicuous object on the western mountains. It stands out in bold relief, from Banias, almost due west, and has been in full view during all our rides for the last two days. The castle is an oblong quadrangle, rounded at the south end, and is about nine hundred feet long, by three hundred wide. It overhangs the very brow of the precipice, which on the east side falls sheer down to a great depth, towards the plain. On the north and west sides it is protected by a trench hewn in the solid rock, forty feet wide and fifteen or twenty deep.

"The southern and south-western parts are defended by six round towers and a double wall. There are also three round towers on the eastern wall. The large area within was formerly covered with houses and magazines, and undermined by numerous cisterns. The village has no fountain, but depends entirely upon these cisterns; and the water at this dry season is very scarce, and alive with animalculæ. There is a fountain about a mile below the castle, near which I noticed foundations on ancient buildings. Probably the village was located there in former times. Insecurity has, however, obliged the people to settle around this feudal castle. The village is small, and inhabited by Metawileh.

"Most of the works existing at present are quite modern; probably Saracenic or even Turkish. But the northern part bears undoubted marks of extreme antiquity. It is about three hundred feet square, and surrounded on all sides by a ditch hewn in the solid rock, as described above. A few specimens of the original wall are still to be seen, and show that the whole was constructed of large *bevelled* stones bound together by iron clamps, bearing a close

resemblance to works of Jewish or Phœnician origin which I have seen at Jerusalem, and on the island Ruad, the ancient Aradus.

“May not this old castle mark the sight of Hazor? We know that Hazor was a city of Naphtali, somewhere in the neighbourhood of Kedesh, Abel, and Ijon. (Josh. xix. 36—38; 2 Kings xv. 29.) And if, as Josephus says, Hazor was on a high mountain above the Huleh, this site accords well with his account; for it occupies precisely such a position, commanding a noble view of the plain, marsh, and lake. It was, moreover, evidently built to command the passage round the north-western border of the marsh.

“There are three indications which seem to point out this place as being at least in the neighbourhood of Hazor. When Tiglath-Pileser attacked Pekah, king of Israel, he took Ijon, Abel, Kedesh, and Hazor. Now Ijon is Merj-Ayum; and Abel is the modern Abil, directly north of Hunin; and Kedesh lies not far south of it. Hazor, therefore, must be either Hunin itself, or some place near it. In Joshua also Kedesh and Hazor are coupled together as two feudal or walled cities given to Naphtali. (Josh. xix. 36, 37.)

“This much then is certain, that Hazor was a walled city somewhere in this vicinity; and until it is further identified, Hunin may stand for its site. And this is countenanced by the earliest mention we have of Hazor. Jabin, king of Hazor, hearing that Joshua had conquered all the south of Palestine, gathered a vast army from a great many neighbouring cities, amongst which Hunin would be nearly the centre. With this host he took possession of the waters of Merom; that is, as I suppose, of the narrow passage between the marshes of the Huleh and the mountain below this very Hunin, and near the great fountains of Derakit and El-Mellahah.

“But Joshua fell upon them suddenly, overthrew and chased them to old Sidon, &c. (Josh. xi. 1, seq.) Being routed, the host would necessarily rush along the narrow tract between the marsh and the mountains, up the rising plain of Merj-Ayun, under Hunin, and passing by Abel would cross the Litani below Kulat Esh-Shukif, the only practicable point on the way to Sidon. From this ford, the road is direct and plain by Nebatiyeh, Habush, Deir Zahrany, Zifty (?), and the sea-shore, to Sidon. Joshua, having chased them to this city, turned back, the narration says, and took Hazor and burnt it with fire.

“This was the only city that he burnt; and it is further said that Hazor was the head of all the surrounding kingdoms. The position of Hunin seems to meet all the intimation contained in this narrative. Subsequently we hear of this Hazor, of its being rebuilt and repeatedly conquered. Josephus says that in the days of Deborah this Hazor had to pay 300,000 footmen, 10,000 horsemen, and 3,000 chariots; a story quite beyond the *ne plus* of my credulity. Hazor being by far the most powerful and celebrated of all the cities in

this region, it becomes a question of interest to determine its location.

“Kedes, the ancient Kedesh Naphtali, lies on the same mountain ridge, a few miles further south. We regretted our inability to visit it. As the sun rose this morning, I ascended one of the eastern towers to take bearings, and enjoy another view of this magnificent prospect. The north-east corner of the lake itself bore south-south-east. And in the extreme distance south, a little west, the mountains towards the Dead Sea are visible.

“Tell El-Kady is east a little north, and Banias in the same line. The summit of Mount Hermon bears north-east, and the highest peak of Lebanon, north a little east; while the verdant carpet of Cœle-Syria lies spread out between the two. I envy not the man who can gaze on such a scene unmoved. Whatever is lovely in mountain, plain, marsh, and lake, is before the eye, and with surprising distinctness.

“Old Jebel Esh-Sheikh, like a venerable Turk, with his head wrapped in a snowy turban, sits yonder on his throne in the sky, surveying with imperturbable dignity the fair lands below; and all around, east, west, north, south, mountain meets mountain to guard and gaze upon the lovely vale of the Huleh. What a constellation of venerable names! Lebanon and Hermon, Bashan and Gilead, Moab and Judah, Samaria and Galilee!

“There, too, is the vast plain of Cœle-Syria, Upper and Lower, studded with trees, clothed with flocks, and dotted with Arab tents; and, there the charming Huleh, with its hundred streams glittering like silver lace on robes of green, and its thousand pools sparkling in the morning sun. Venerable and beautiful vale of the Huleh, farewell!”*

MEGIDDO.

This place was on the south-western border of the great plain of Esdraelon; rebuilt and fortified by Solomon. (1 Kings ix. 15.) Ahaziah, king of Judah, fled hither when wounded by Jehu, and died. (2 Kings ix. 27.) Josiah also was slain near this place. (2 Kings xxiii. 29.) The mourning on this became proverbial for any similar sorrow: “Like the mourning of Hadadrimmon in the valley of Megiddon.” (Zech. xii. 11.)

The ruins of this plain are found on the north side of a small hill, consisting of foundations for buildings, with prostrate pillars of granite and limestone.

Taanack, of which mention is made in the triumphal song of Deborah (Judges v. 10), is still recognised four miles south of Megiddo.

* Thompson.

“The waters of Megiddo” are probably a small stream noticed by Mr. Walcott, which springs from the hills above Megiddo. It is sufficient to feed three or four mills, and the largest rivulet in all the southern region of the great valley.

BAAL-GAD, NOW BAALBEK.

This town, which constituted the northern limits of the conquests of Joshua (Josh. xi. 17; xii. 7), was situated in the valley between Lebanon and Anti-Lebanon; and afterwards, in an age unknown, became the seat of stupendous structures for idolatrous worship, which remained in ruined, gloomy magnificence, the wonder of every age, and admiration of every beholder.

These ruins have often been described. The following extracts in relation to them are from the pen of Dr. Wilson:—

“The town of Baalbek is now almost a complete ruin, with the walls which surrounded it—of an irregular quadrangle in form—fallen in many places, and the inhabited abodes being of a most wretched character. Immense quantities of hewn stone and fragments of pillars, both of the common rock of the country, are strewn about in all directions.

“The eye of the traveller, however, does not rest on their prostration and confusion, and the filth with which they are associated. It sees, standing up in majesty amidst the apocryphal Saracenic and Turkish towers and walls of the fort, the proudest and grandest memorials of human architecture on which it has ever rested; and it scans with wonder and astonishment the remains of the temples—and their courts and colonnades—of Heliopolis.

“The ruins are those of a greater and lesser temple.

“The subassment of both the temples is artificial, to give them a superior elevation; and the court of the larger, in particular, is principally on arched vaults, to some of which access can now be got. The peristyles of the temples stand on strong masonry; but this it has been intended to conceal by facings of stone, or rather rock, of the most prodigious size ever used in architecture, as is evident at the western and northern ends of the great temple.

“The enormity of some of the stones of the facing has been often brought to notice. One stone, in the western wall, overlooked both by Maundrell, and Wood and Dawkins, probably because irregularly cut in the outer surface, though of undivided masses, is sixty-nine feet in length, thirteen in depth, and eighteen in breadth, affording altogether a block of raised rock—to give it in letters—of sixteen thousand one hundred and forty-six cubic feet.

“The fellow of this stone is left nearly ready cut in the quarry, about a quarter of an hour to the south of the town, to challenge posterity to come up to the deeds of ancestry by removing it from its position. Above the stone in the subassment now alluded to,

there are three others of enormous dimensions, forming its second elevation, of which Wood and Dawkins say, that they found the length to make together above a hundred and ninety feet, and separately sixty-three feet eight inches, sixty-four feet, and sixty-three feet.

“But let us return again to our plan. We have, beginning with the east, a staircase, leading up to a grand portico, with chambers on each side. From the portico, the entrance must have been by a large and two smaller doors into a hexagonal court, with various little chambers and niches for idols, the pedestals of which, in many instances, still remain. From this court, the entrance is into a large quadrangular court, with similar conveniences.

“Passing this second court, we are at the large temple, properly so called. Its remains, in addition to its lower works, consist of a colonnade of six Corinthian pillars of majestic size, and bearing a rich entablature, forming altogether objects of enchanting architectural beauty, with looking at which the eye is never satisfied.

“These columns belong to the flank of the temple, the original number having been nineteen, while there were ten in front. The bases and pedestals of the others are in their places. A number of the shafts are strewn about, generally with the three pieces of which they are composed, separated from one another. The height of these pillars, including the architrave, we have found to be seventy feet ten inches. Their diameter, taking the measurement between the first and second stones, is seven feet three inches. Their distance from one another is eight feet seven inches. The temple certainly was never finished.

“The ruins of Baalbek astonish every visitant. Their great delineators, who took only an artistic view of them, say: ‘When we compare’ them ‘with those of many ancient cities which we visited in Italy, Greece, Egypt, and other parts of Asia, we cannot help thinking them the boldest plan we ever saw attempted in architecture.’

“Speaking even of the smaller temple, Maundrell says: ‘It strikes the mind with an air of greatness beyond anything that I ever saw before, and is an eminent proof of the magnificence of the ancient architecture.’ Less grave and sober travellers have written of them with unbounded rapture. Lord Lindsay says: ‘Palmyra at sunrise, and Baalbek at sunset, are Claudes treasured in the cabinet of memory, which neither accident can injure nor beggary deprive one of.’

“So much we could say of them, viewing them merely as works of art; but the remembrance of the object for which they were erected, sent the cold chill of death through our souls. When it was adverted to, it was only as *ruins* that we could look to them with any degree of satisfaction. We thanked God, however, that in no part of the world, at present, is art in its perfection sacred to

the cause of Pagan idolatry, as it once was. May the time soon arrive when it shall no longer be sacred to that idolatry, disguised under the name of Christianity, which has taken its place at Rome."

FIRST DISTRIBUTION OF THE TRIBES.

Several years had now been spent in an exterminating warfare with the petty tribes of Canaan, thirty-one of whom had been subdued, and still the conquest was far from being complete. There remained yet very much land to be possessed; the Philistines in the south-west, and the Geshuri south of them; the coasts of Tyre and Zidon, and all the northern part of Palestine, along the southern extremities of Lebanon and around Hermon. (Josh. xiii. 4, 5, 6.) But in view of the great age of Joshua, it was judged expedient to allot to the tribes their several portions, and leave them to complete the conquest of the country.

In this distribution the portions of Judah, Ephraim, and the half of Manasseh, were first assigned to them; when it appeared that there would not be enough remaining for a just portion to the other seven tribes. The boundaries of Judah and Ephraim were accordingly reduced by allotting to Dan, Simeon, and Benjamin, their portion from the original grants to Judah and Ephraim. Several years, however, elapsed before the territory and boundaries of the tribes were determinately settled.

DIVISION OF CANAAN AMONGST THE TRIBES.

By the adoption to equal rights with their uncles of the two sons of Joseph, there became really thirteen tribes of the Jews, but the separation of the Levites into scattered districts and cities, reduced the number of portions into which the land of Canaan was to be divided to twelve, the number of tribes originally formed from the sons of Jacob. The territory assigned to each will be best understood by an inspection of the map accompanying this work, in which the divisions are carefully marked, but a few brief remarks on each will tend to elucidate the matter.

I. JUDAH.—The territory first allotted to this tribe extended over the whole south country from the Dead Sea to the Mediterranean (Josh. xv.), and embraced nearly a third part of the whole of western Palestine; but after a more accurate survey this was considerably diminished. "Out of the portion of the children of Judah was the inheritance of the children of Simeon; for the part of the children of Judah was too much for them."* By this abstraction of territory they were cut off from the sea-coast, but still possessed a large and fertile district of tillage land, fruitful, as we have seen, in corn and wine, with, farther south, a wide extent of pasturage in the

* Joshua xix. 9.

swelling knolls of the mountains of Judah. We find these advantages of the district very distinctly alluded to by anticipation in the blessing of Jacob. "Binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes; his eyes shall be red with wine, and his teeth white with milk."* To this tribe also appears to have been given on the same occasion the leadership of the other tribes: "Thou art he whom thy brethren shall praise, thy father's children shall bow down before thee;" and after the death of Joshua the divine oracle ordered Judah to take precedence in the wars against the Canaanites. Their territory, with the addition of those of Benjamin, Simeon, and probably Dan, formed afterwards the kingdom of Judah. The name signifies "praise," and their station was in the vanguard of the camp.

II. SIMEON.—The district of this tribe, which was more reduced in numbers in the desert than any other, was very limited in extent, and even of this they could wrest but little from the warlike Philistines, their neighbours. Very slight mention is made of them in Jewish history, nor did they supply any great or leading men. They seem to have usually acted in conjunction with Judah, whom we find them assisting to conquer Jerusalem, and to have been much under the influence of that more powerful tribe. Upon them fell the punishment of cruelty denounced by Jacob: "I will divide them in Jacob and scatter them in Israel."†

III. DAN.—This was a very numerous tribe, having suffered less than any in the desert; and the district assigned to them on the south-west coast seems never to have been sufficient for them, even had they been able to conquer the whole, which they never succeeded in doing. This is the reason assigned for their seizure of the town and district of Laish, near the head-waters of the Jordan, which is more frequently mentioned than the southern possession, and was the northern limit of Canaan—"from Dan to Beersheba." The motive and manner of its conquest is given in the 18th chapter of Judges. Their territory, as allotted by Joshua and Eleazar, included the southern part of the plain of Sharon and the town of Joppa, or Jaffa. From this tribe was raised up Samson as a deliverer of the people from the yoke of the Philistines.

IV. BENJAMIN.—The lot of this tribe "came forth between the children of Judah and the children of Joseph." It extended from the Jordan on the east, along the north of Judah, by the valley of Hinnom south of Jerusalem, as far west as Kirjath-jearim. This territory was of small extent, as was the tribe originally, though it afterwards increased considerably, but included the highly-productive plain of Jericho and the city of Jerusalem. The tribe was very

* Gen. xlix. 11, 12.

† Gen. xlix. 7.

powerful until nearly exterminated by the other tribes after a sanguinary contest, in which the victors lost over 40,000 men.* They afterwards recovered their power and influence, and in the person of Saul gave their first king to the Jewish people. After the death of Ishbosheth they became subject to David. Through the subsequent history we find them closely allied with the tribe of Judah, and they returned with it after the Babylonish captivity.

V. EPHRAIM.—The younger son of Joseph, but receiving precedence from the hand and blessing of Jacob, gave a name to this tribe, which became one of the most powerful and haughty in the nation, and the great rival of the tribe of Judah. The sense of rivalry seems in time to have had a great effect in rending the kingdom of Solomon into those of Israel and Judah. They formed the rear-guard, as Judah did the van of the camp in the desert, and, on the division of Canaan, were allotted a large and fruitful territory in the centre of the country, including the greater part of the district which afterwards was called Samaria, and is described as at present the most fertile and agreeable part of Palestine. Within its limits was comprised a great part of the lovely plain of Sharon, which has been already described, and from this it stretched across that part of the table land called the mountains of Ephraim to the Jordan, which formed its eastern border, while the sea was its limit on the west. On the north it joined its brother tribe Manasseh, and had Benjamin and Dan on the south. Within its borders was Shiloh, which, until the time of David, was the sacerdotal capital, the resting place of the ark and the tabernacle, whither all the tribes resorted to their solemn feasts. We are informed that the Canaanites that dwelt along the plain were very powerful, having chariots of iron, and the sons of Joseph complaining to Joshua that the hill was not enough for them, and that they could not conquer the coast tribes, their territory appears to have been increased; indeed, the districts assigned to the sons of Joseph, "the fruitful bough," were nearly one-fourth of the entire land; this tribe became the head of the kingdom of Israel.

VI. MANASSEH. (*Western Half*).—The lot of this tribe was north of that of Ephraim; indeed one portion seems to have been set apart for both sons of Joseph. They possessed a great length of sea-coast from the brook Kanah to Mount Carmel, but their portion of the elevated district was much more limited; and as to the plains, we are told "the children of Manasseh could not drive out the inhabitants of those cities, but the Canaanites would dwell in that land; yet it came to pass when the children of Israel were waxen strong, that they put the Canaanites to tribute, but did not utterly drive them out."† The tribe is of very little note in Jewish history.

* Judges xx.

† Joshua xvii. 12, 13.

VII. ISSACHAR.—In the character given to this tribe by Jacob, we find docility and patience of labour indicated under the type of an ass, an animal held in high estimation in the East, however degraded in this country. “And he saw,” he goes on to say, “that rest was good, and the land that it was pleasant.” The portion which in the division fell to this tribe has been called the granary of Palestine, and under their skilful and painstaking attention to agriculture, it appears to have been a beautiful region, and to have continued so even long after the Israelites were removed. Josephus says it was fruitful to admiration, abounding in pastures and nurseries of all kinds, so that it would make any man in love with husbandry. It included the whole of the fine plain of Esdraelon with the neighbouring districts, and Mounts Tabor and Gilboa; the upper course of the Kishon lay within its territory, which was bounded on the east by the Jordan, on the west and the south by Manasseh, and on the north by Asher and Zebulun. Though a peace-loving and gentle people, they took their fair part in military service, and are mentioned amongst those who readily followed Deborah and Barak in the war against Jabin.

VIII. ZEBULUN.—This tribe increased considerably in the wilderness, and at the entrance into Canaan were exceeded in numbers only by Judah and Dan. The district assigned to them was towards the north, in what was afterwards called Galilee. On the west it partly bordered the Lake of Gennesareth, and it touched upon the Mediterranean by Mount Carmel. “Zebulun,” said Jacob, “shall dwell at the haven of the sea, and he shall be for a haven of ships;” and Josephus tells us that they took part in the limited maritime efforts of the Jews. The greater portion of their territory was, however, inland, and of small extent; and not being able to expel the former inhabitants, they were contented with reducing them to tribute. It was bounded on the north by Naphtali, and both districts are alluded to in the prophecy of Isaiah, which is recorded by Matthew as having been fulfilled by our Lord’s frequent residence at Capernaum, “which is upon the sea-coast, in the borders of Zebulun and Nephthalim.” “The land of Zebulun and the land of Nephthalim by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up.”*

IX. NAPHTALI.—“Naphtali is a goodly tree that puts forth lovely branches” is Bochart’s translation of Jacob’s blessing, and is so admissible from the Hebrew phrase, that it has now been adopted by most modern interpreters. This would well apply to the future residence of the tribe, as it was a beautifully wooded district in

* Matt. iv. 15, 16.

Upper Galilee, extending to the roots of Lebanon, and highly productive of fruits. It was bounded on the east by the Sea of Galilee, the waters of Merom and the upper course of the Jordan extending northward to Mount Safed. To the south it had Zebulun, and along the west it was cut off from the Mediterranean by Asher. Its territories were mountainous, intersected by beautiful and fertile valleys. In early Jewish history this tribe is prominent on several occasions for its bravery and alacrity in arming against the oppressors of Israel; probably they had been inured to war by the long struggle which was required to dispossess the inhabitants of the portion assigned to them.

X. ASHER.—The portion assigned to this tribe was a long and beautiful strip of sea-coast from Sidon, southward to Carmel, including the plain of Acre and the Phœnician plain. “Out of Asher his bread shall be fat; he shall yield royal dainties,” as our former description of this ever-blooming region will verify. They were not, however, for a long time able to obtain possession of their portion, and had formidable adversaries in the Sidonians, who eventually pushed their colony southward to Tyre. “The Asherites dwelt among the Canaanites, the inhabitants of the land, for they did not drive them out.”* Elon, one of the Judges, was an Asherite, but the tribe does not figure much in history, and seems to have entered into close alliance with the Sidonians. We have in a former place alluded to the promise to this tribe: “Thy shoes shall be iron and brass,” which metals were abundant in the Phœnician mountains.

TRIBES EAST OF JORDAN.

It does not seem to have been originally the intention of the Israelites to occupy any territory except Canaan Proper; but the refusal of the Edomites to give them a passage through their land having compelled them to make their entrance through the country of the Amorites, some of the more warlike tribes, seeing the fertility of the land, and especially its suitability for pasture, besought Moses to give them settlements in their eastern conquests. On a promise that their males of warlike age would advance with their brethren and assist in the conquest of Canaan, their request was granted, and lands assigned to them in the eastern district. The people thus settled in eastern Canaan, which is called by the general name of Gilead, were Reuben, Gad, and the half tribe of Manasseh.

XI. REUBEN.—This tribe was by Moses put in possession of the kingdom of the Amorites, from the river Arnon to the brook Jabok. Its western border was the Dead Sea and the river Jordan, while its eastern border was that which we have already ascribed to Palestine. It included the mountainous region of Abarim, and some

* Judges i. 32.

fine pasture land at present called Belka, which to a cattle-breeding people must have been very valuable. That cattle formed their chief occupation, we conclude from their representation to Moses. "The country is a land for cattle, and thy servants have cattle." The Reubenites, after having received their portion, accompanied their brethren into Canaan, and fought by their side, until they were dismissed to their homes with a blessing by Joshua. After this we hear little of them, and they were among the first who were removed by Tiglath-Pileser, king of Assyria. "Unstable as water," said Jacob, "thou shalt not excel;" and so, though Reuben was the first-born, we never find them taking a pre-eminence amongst the tribes.

XII. GAD.—The portion given to this tribe was chiefly made up of the kingdoms of Sihon and Og; it extended along the Jordan northward from the Jabbok, and included "all the cities of Gilead, and half the land of the children of Ammon." This region has been described by travellers as very fertile, extensively wooded, and yielding abundant pasturage. It was, in fact, that district of Bashan so often referred to for its cattle. Though a brave tribe, and placed by its position constantly on the defence against the desert hordes round its border, it had to yield to the Syrian power, and was early led into captivity. "Blessed," says Moses, "be he that enlargeth Gad; he dwelleth as a lion, and teareth the arm with the crown of the head." After their return home from assisting their brethren, they took little part in Jewish affairs. In the combination against Jabin, they are spoken of under the name of Gilead, as abiding at home. Their country is called, in Samuel, the "land of Gad," and seems from the pastoral habits of the people of very indefinite extent, as they advanced wherever grass was abundant.

XIII. MANASSEH. (*Eastern Half*).—To the more valiant portion of this tribe was given a very wide region about the water courses of the Yarmuk, extending northward from Gad to the Heish mountains and northern Dan. They seem, however, never to have occupied more than certain towns and districts. We hear nothing of this section of the tribe after their settlement.

XIV. LEVI.—This tribe, selected for the priestly office, was, as Jacob foretold, scattered in Israel, and instead of a distinct territory had assigned to it cities, with a suburban district attached to each in different parts of the country. The most remarkable of these will be mentioned under their names.

LEVITICAL CITIES.

In the distribution of the tribes, the Levites received no territorial inheritance like the other descendants of Jacob, but certain cities were assigned to them within the territories of their brethren respectively. (Josh. xxi. 9—43; 1 Chron. vi. 54 seq.)

In Judah the principal levitical city was Hebron. Several others in the mountains of Judah, south of Hebron, are still known. Juttah, about five miles south of Hebron, is now a large Mahomedan town surrounded with trees, and said to contain old foundations and walls. This was probably the residence of Zacharias and Elizabeth, and the birthplace of John the Baptist.

Five miles south-west from Juttah is Estemoa, a village situated on a low hill, with broad valleys lying around it. It is the first inhabited place which greets the traveller on coming up from the desert south of Judah. In many places are found walls of massive bevelled stone, apparently of great antiquity; and the remains of an old castle of Saracen or Turkish origin. David sent presents to his friends, the elders of Judah, in this place. (1 Samuel xxx. 28.)

Following the same south-western direction a few miles, we find the ruins of Ain, or Anim, as Dr. Wilson with greater probability supposes. In the immediate vicinity was Jattin, now Atten; Ain, which in the second division fell to the lot of Simeon, was apparently further south towards the coast of Edom.

Beth-shemesh was on the north-west of Judah, near the boundaries of Dan, sixteen miles west by south from Jerusalem. The ruins are very extensive, indicating that it was once a large city. A small Arab village has been built from these ruins at a little distance from them. In the days of Samuel it was celebrated by the return of the ark, and the slaughter of many thousands, for their irreverent curiosity. (1 Sam. vi. 9 seq.) It was the residence of one of the principal officers of Solomon. (1 Sam. iv. 9.) Amaziah, king of Judah, was defeated here by Jehoash, king of Israel. (2 Kings xiv. 11, 12.) It was conquered by the Philistines in the reign of Ahaz (2 Chron. xviii. 18); and after this, is no more mentioned in the Scriptures.

Libnah was captured by Joshua, and was the residence of one of the Canaanitish kings. Under Joram it revolted from Judah, and afterwards was besieged by Sennacherib. It was situated in the plains of Judah, in the western division of the territory, but its site is unknown. (2 Kings viii. 22; 2 Chron. xxi. 10; 2 Kings xix. 8; Isaiah xxxvii. 8.) Holon is totally unknown. Jeremiah (xlviii. 21) speaks of another in the plains of Moab, equally unknown.

Gibeon in Benjamin has been already mentioned.

Anathoth, now Anata, is four miles north-east from Jerusalem. It is now a miserable village, but was once a walled town, and still retains, in its ruins, indications of its former importance. It is celebrated as the birthplace and usual residence of the prophet Jeremiah, and occurs in several parts of the scriptures. (Josh. xxi. 18; Jer. i. 1; Ezra ii. 23; Neh. vii. 27.)

Geba lies beyond Anathoth, before coming to Michmash, one mile and a half east of Ramah. Dr. Robinson describes it as lying upon

a low rounded eminence on a broad ridge shelving down towards the valley of the Jordan, and forming a fine sloping plain with fields of grain. The village is small and half in ruins, among which are some large hewn stones indicating great antiquity. There is a square tower almost solid, and an ancient building having the appearance of a small church.

Gezer, or Gazer, was a border city, between Dan and Ephraim (Josh. xxi. 21), north-west of Beth-horon, at a short distance. It was a celebrated battle-field in the wars with the Philistines (2 Sam. v. 25; 1 Chron. xiv. 16, xx. 4); it was fortified by Solomon (1 Kings ix. 16, 17), and became in the time of the Maccabees the scene of many severe conflicts. (1 Mac. iv. 15; viii. 45; ix. 52; xiii. 43.)

Dabareh is now a small village at the base of Mount Tabor, on the western side. Jarmuth of Isaachar is unknown. There was also a town of this name in the plains of Judah. (Josh. xv. 35.)

Kedesh of Naphtali was twenty miles east of Tyre, on the heights north of Safet, and west of the waters of Merom. It was a city of refuge, and the birthplace of Barak (Judges iv. 6). It was captured by Tiglath-Pileser (2 Kings xv. 29). It has been explored by American missionaries, who found here only an inconsiderable village.

Golan of Manasseh was a city of Bashan, east of the Sea of Galilee, which gave its name to the province of Gaulonitis. It was a city of refuge.

Ramoth, or Ramoth-Gilead, was on the borders of Gad. It was one of the cities of refuge (Josh. xx. 8), and one of the towns in which Solomon placed an intendant. (1 Kings iv. 13.) It was evidently a strong place, the last of their conquests which the Assyrians surrendered.

Ahab was slain here by a bow, drawn at venture, whilst engaged in battle for the mastery of the place (1 Kings xxii.; 2 Chron. xviii.); and Joram, his son, fourteen years after, was wounded in a similar effort (2 Kings viii. 28). Each sought a confederacy with the contemporary king of Judah; an alliance never found between the kings of those rival nations on any other occasion, except in a single instance.

Here Jehu was appointed king over Israel by the prophet Elisha, and began his exterminating warfare against the house of Ahab. (2 Kings ix.)

The site of Ramoth-Gilead has been referred by conjecture to that of the village of Salt, a few miles south of the river Jabbok, and about the same distance east of Jordan. It is an isolated hill, surrounded on all sides by steep and barren mountains, from which it is separated by a narrow valley. This hill is crowned with a castle for the defence of the plain, and the houses rise one above the other along the steep declivity of the hill, as if pressing up to the castle

for protection from the wandering Arabs, who rove for plunder over all this desolate and forsaken region.

It is only in such mountain retreats that the people are safe from the thievish propensities of the Arabs, or the extortions of Turkish officers.

CITIES OF REFUGE.

Moses had made provision for the establishment of six cities, as places of refuge, to which one who had accidentally caused the death of another might flee, as an asylum from the avenger of blood. It was a merciful provision to protect the innocent against the hasty and unjust consequences of the established rights of blood-revenge, and to encourage a mild forgiving spirit. The laws on this subject, as given in the references, sufficiently illustrate the nature of this peculiar right of revenge, and the merciful provision of these cities of refuge. (Exod. xxi. 13; Num. xxxv. 9—35; Deut. xix. 1—13; Josh. xx. 7—9.)

These cities were situated three on the west side of Jordan, and three on the east, at convenient distances from north to south, on a line running through the central portions of the eastern and western territory of the tribes. Those in Canaan were Kedesh of Naphtali, Shechem, and Hebron. Beyond Jordan, Golan, Ramoth-Gilead, and Bezer in Reuben, east of the Dead Sea, of which nothing more is known.

In order to give the fugitive all possible advantage, the rabbins relate that the Sanhedrim were required to make the roads that led to the cities of refuge convenient by enlarging them, and removing every obstruction that might hurt the foot of the fugitive, or injure his speed. No hillock was left, no river was allowed over which there was not a bridge, and at every turn there were posts erected with pannels, pointing in the right direction, and bearing the words *Refuge, Refuge*, to guide the unhappy man in his flight.

SHILOH.

The final division of the land was made at Shiloh, which Joshua had chosen as a central position, when he had set up the tabernacle, and deposited the ark of the covenant. Here it continued more than four hundred years, until taken by the Philistines in the days of Eli. Shiloh was situated in a retired valley, near a fountain of water, a little east of the main road leading from Jerusalem to Shechem, and about fifteen miles south of the latter place. Dr. Robinson has the honour of bringing to light this latter place out of the oblivion of many ages, and the account of it may be best given in his own words:—

“ We came at seven o'clock to the ruins of Seilun, surrounded by hills, but looking out through the small valley we had traversed, towards the plain on the south. Hardly five minutes before reaching

the proper site is an ancient ruin, a tower, or perhaps a small chapel, about twenty-eight feet square inside, with walls four feet thick.

“Within are three prostrate columns, with Corinthian capitals lying separate. The stone which forms the upper part of the doorway is ornamented on the outside with sculptured work, an amphora between two chaplets. Along the outer wall, a defence or buttress of sloping masonry has been built up, obviously at a later period. The Arabs call this ruin the Mosque of Seilun. As we came up, three startled owls flew off in dismay.

“Our guide told us of a fountain up through the narrow valley towards the east. We went thither, and found that the valley here breaks through a ridge, and is at first shut in by perpendicular walls of rock; then follows a more open tract; and here, at the left, fifteen minutes from Seilun, is the fountain.

“The water is excellent, and issues from the rocks, first into a sort of artificial well, eight or ten feet deep, and thence into a reservoir lower down. Many flocks and herds were waiting round about. In the sides of the narrow valley are many excavated tombs, now much broken away; near the fountain are also several tombs, and one in that isolated block. We returned down the valley, and followed it through on the north side of Seilun.

“Here then was Shiloh, where the tabernacle was set up after the country had been subdued before the Israelites; and where the last and general division of the land was made among the tribes. (Josh. xviii. 1—10.) The ark and tabernacle long continued here, from the days of Joshua, during the ministry of all the judges and the close of Eli’s life; and here Samuel was dedicated to God, and his childhood spent in the sanctuary. (1 Sam. chap. i. iv.)

“In honour of the presence of the ark, there was ‘a feast of the Lord in Shiloh yearly,’ during which ‘the daughters of Shiloh came out to dance in dances;’ and it was on such an occasion, that they were seized and carried off by the remaining Benjamites as wives. (Judges xxi. 19—23.)

“The scene of these dances may not improbably have been somewhere around the fountain above described. From Shiloh the ark was at length removed to the army of Israel; and being captured by the Philistines, returned no more to its former place. (1 Sam. chap. iv. vi.)

“Shiloh henceforth, though sometimes the residence of prophets, as of Ahijah, celebrated in the history of Jeroboam, (1 Kings vi. 29; xii. 15; xiv. 2), is nevertheless spoken of as forsaken and accursed of God. (Psalm lxxviii. 60; Jer. vii. 12; xxvii. 6.)

“It is mentioned in Scripture during the exile, but not afterwards; and Jerome speaks of it in his day as so utterly in ruins, that the foundation of an altar could scarcely be pointed out.” (Jer. xli. 5.)

DEATH OF JOSHUA.

After the distribution of land, and the dismissal of the tribes beyond Jordan, Joshua appears to have retired to his own inheritance at Timnath-serah, in the mountains of Ephraim, and to have passed there the remainder of his days in quietness. After the lapse of some twenty years, and just before his death, he summoned two convocations of the people; one at Shiloh, where he delivered to them his parting charge (Josh. xxiii.); another at Shechem, where the blessing and the curse had formerly been announced to the tribes standing on Ebal and Gerizim.

On this occasion, he caused the covenant, by which the Lord had become their sovereign (Deut. xxvii.; Josh. viii. 30—35), to be solemnly acknowledged and renewed; and caused a record of it to be made in the Book of the Law. He also erected a pillar as a standing memorial of it, under an oak near the place of this solemn transaction. It had been consecrated by the prayers of Abraham, and by sacred associations had become a sanctuary to them.

Soon after these solemn rites and charges to the people, this venerable patriarch and leader of Israel died, 1516 B. C., aged one hundred and ten years, and was buried on the border of his inheritance, in Timnath-serah.

EXTERMINATION OF THE CANAANITES.

In answer to the objections that have been frequently urged to the forcible occupation of Canaan, and the extermination of the inhabitants by the Israelites, it is sufficient to observe that they acted by direct authority of Jehovah, the king of nations.

These tribes had wearied the long-suffering of God by their sins. Their iniquity was now full; and the day of vengeance had fully come. Their extermination was necessary for the accomplishments of the Divine purpose in making the descendants of Abraham the depositaries of his word, and preserving among them a pure religion.

They were to be wholly dispossessed of the land; but they were at liberty to emigrate to other lands, and many of them are said to have colonized on the northern coast of Africa. Many ages after these events, there are said to have been found two pillars in a town in Numidia, on which were inscribed, in Phœnician characters, these words: "We are of those who fled from the arms of Joshua, the robber, the son of Nane."

CHAPTER X.

FROM THE DEATH OF JOSHUA TO THE DEATH OF SAUL.

B. C. 1427—1095.

AFTER the death of Joshua, the children of Israel ceased their exterminating warfare with the Canaanites, and contented themselves with making them vassals. They even proceeded to contract marriages with them, and thus spread a snare for their own feet, in which they were soon entangled. They sunk into idolatry, and into the shocking licentiousness and debaucheries with which the idolatry of Canaan was characterized.

Of these idolatries we have a remarkable instance, in the case of Micah and the Danites. (Judges xvii., xviii.) This story, though placed at the end of the book as a kind of supplement, belongs to a very early period in the history of the Judges. A party of this tribe from Zorah and Eshtaol, on the plains of Judah, west of Jerusalem, dissatisfied with their inheritance, went forth to establish a colony in the northern frontiers of the land.

On their way through the mountains of Ephraim, they stole from Micah, at Kirjath-jearim, his idolatrous images, and established his idolatry in Laish, the city of their conquest, to which they gave the name of Dan.

This was situated a few miles north of the waters of Merom, the modern El-Huleh, and near the fountains already described as one of the head waters of Jordan.

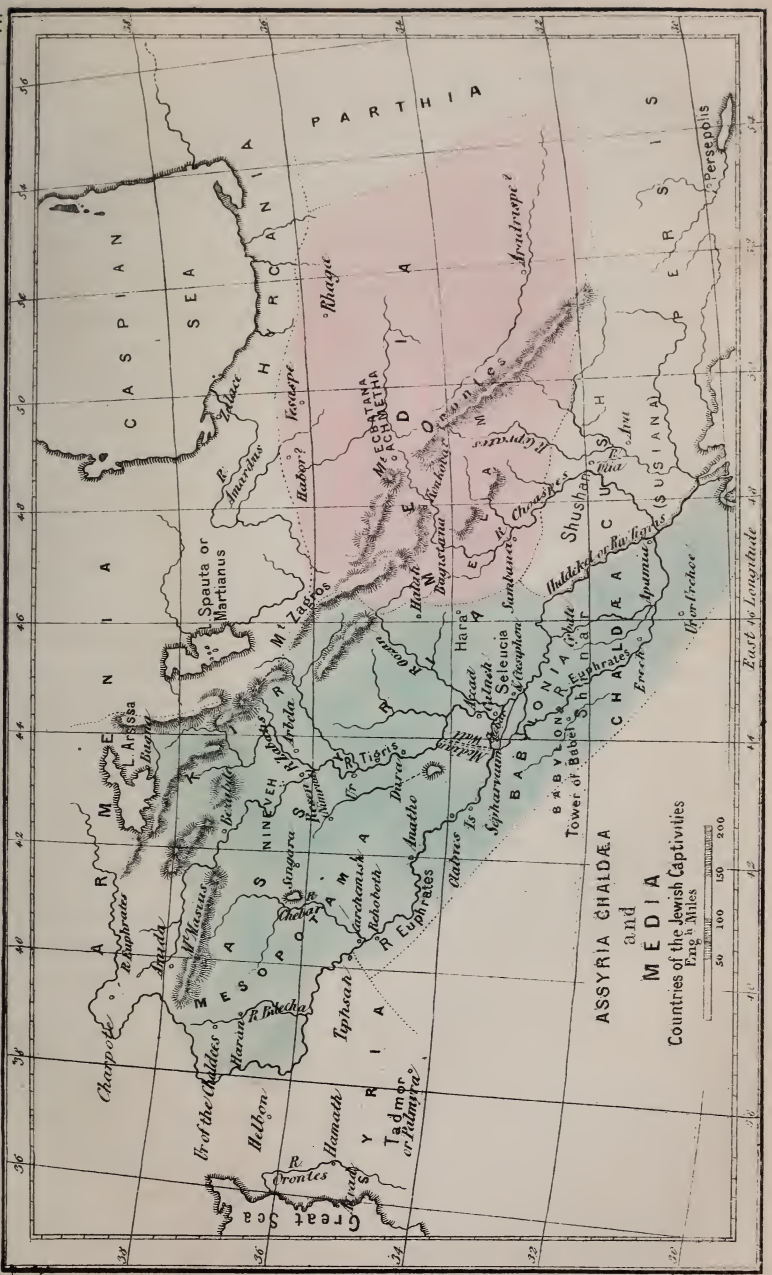
The idolatry which was introduced prepared the place to become, several hundred years later, the chief seat of Jeroboam's worship of the golden calf. (1 Kings xii. 29.)

It was overrun by the Syrians in their invasion (1 Kings xv. 20; 2 Chron. xvi. 4), and is celebrated as the northern limit of Palestine, in the common expression, "from Dan to Beersheba."

The mustering of the hosts of Israel to avenge the horrible atrocity at Gibeah was at Mizpeh, about six or seven miles north-west from Jerusalem. Gibeah occupied a conical hill, three miles south-east of this city, and the same distance north of Jerusalem. These data were sufficient to direct us to the scene of that dreadful carnage by which the tribe of Benjamin was almost exterminated.

Rimmon, to which the remnant fled, is a high, chalky, naked peak, about fifteen miles north-by-east from Jerusalem, and about half this distance from Gebah, in the same direction.





ASSYRIA CHALDÆA
and
MEDIA
Countries of the Jewish Captivities
Eng. Miles

East to Longitude

JUDGES.

The office of the Judges was very peculiar. They were not kings; for Jehovah was the invisible king of the Jews, whose decrees and instructions were given by the Urim and Thummim. Neither were the Judges heads of the tribes, but persons who, by their virtues, exercised a presiding influence, more or less extensive, over the people. Their office, and the condition of the people under them, is clearly presented in the following extract from Dr. Jahn:—

“That madness of debauchery which was exhibited in the city of Gibeah, and the protection which the tribe of Benjamin afforded the criminals in opposition to all the other tribes (Judges xix., xx.), displays the true source of so obstinate an attachment to an idolatry that consecrated such vices, and which must have had many adherents among the Benjamites at the time of Phinehas, soon after the death of Joshua.

“The other tribes, however, were as yet more piously disposed, and idolatry was not openly tolerated till that generation was extinct, which, under Joshua, had sworn anew to the covenant with Jehovah. After that, the rulers were unable or unwilling any longer to prevent the public worship of pagan deities.

“But the Hebrews, rendered effeminate by this voluptuous religion, and forsaken by their King, Jehovah, were no longer able to contend with their foes, and were forced to bow their necks under a foreign yoke. In this humiliating and painful subjection to a conquering people, they called to mind their deliverance from Egypt, the ancient kindnesses of Jehovah, the promises and threatenings of the law; they forsook their idols, who could afford them no assistance, returned to the sacred tabernacle, and then found a deliverer who freed them from the yoke of servitude.

“The reformation generally was of no longer duration than the life of the deliverer. As soon as that generation was extinct, idolatry again crept in by the same way, and soon became predominant. Then followed subjection and oppression under the yoke of a neighbouring people, till a second reformation prepared them for a new deliverance.

“Between these extremities of prosperity and adversity, as the consequences of their fidelity or treachery to the King Jehovah, the Hebrew nation was continually fluctuating till the time of Samuel. Such were the arrangements of Providence, that as soon as idolatry gained the ascendancy, some one of the neighbouring people grew powerful, acquired the preponderance, and subjected the Hebrews.

“Jehovah always permitted their oppressions to become sufficiently severe to arouse them from their slumbers, to remind them of the sanctions of the law, and to turn them again to their God and King. Then a hero arose, who inspired the people with courage, defeated

their foes, abolished idolatry, and re-established in their hearts the authority of Jehovah. (Judges ii.-vi.)

“As the Hebrews in the course of time became continually more obstinate in their idolatry, so each subsequent oppression of the nation was always greater and more severe than the preceding. So difficult was it, as mankind were then situated, to preserve on earth a knowledge of the true God, though so repeatedly and so expressively revealed, and in so high a degree made evident to the senses.”

The conquests mentioned in the first chapter of Judges were antecedent to the death of Joshua. The situation of Bezek is unknown.

Zephath (Judges i. 17), already noticed, was one of the “uttermost cities of Judah towards the coast of Edom southwards,” where the repentant Israelites were repulsed, with severe loss, in their rash attempt to go up and possess the land, after having been sentenced to die in the wilderness for their impatient unbelief.

The towns in Manasseh, Ephraim, Zebulun, Asher, and Naphtali, in which these tribes suffered the Canaanites still to dwell, have either been already mentioned or are unknown.

The situation of Bochim, where the angel rebuked the people for their remissness (Judges ii.), is wholly conjectural. It was probably near Shiloh.

Their first servitude, about thirty years after the death of Joshua, was of eight years' continuance, under a king of Mesopotamia, the native country of Abraham. Othniel, their deliverer, was from Debir (Judges iii. 1—11), in the south-western part of Judea.

Their next conquerors came from beyond Jordan and the country east of the Dead Sea. They seem to have contented themselves with the conquest of the “city of palm-trees” in the plains of Jericho. Their deliverer was Ehud, a Benjamite, who slew Eglon the oppressor at Gilgal, a few miles south of Jericho, B. C. 1325. (Judges iii. 11—30.)

The Israelites next found a formidable foe in the person of Jabin, king of Hazor, on the northern frontiers of Palestine. Near two hundred years before, Joshua had subdued a powerful prince of this name; but in this space of time this family had again become powerful. Deborah, a prophetess, between Bethel and Ramah, instigates Barak of Kedesh in Naphtali, west of the Sea of Merom, and in the immediate vicinity of Hazor itself, to collect an army from the neighbouring tribes of Naphtali and Zebulun. These muster at Mount Tabor, on the southern border of Zebulun and eastern side of the plain of Esdraelon, where Sisera gives him battle, and is defeated and slain, B. C. 1285. (Judges iv., v.)

The oppression of Midian, and deliverance by Gideon, of the tribe of Manasseh, are briefly and clearly sketched by Jahn:—

“The Midianites, united with the Amalekites and other nomadic Arabians, during seven years, poured into Palestine in great numbers,

and with their numerous herds trampled down all the fields, gardens and vineyards without distinction, seized the cattle, plundered men and houses, and rioted in the country, as the Bedouin Arabs are accustomed to do at the present day, when not restrained by force.

“This chastisement, the duration of which is not mentioned, was evidently far more distressing than any thing which had occurred before. The emigration of Elimelech, the father-in-law of Ruth, probably took place at this time. (Ruth i. 1, 2.)

“The great deliverer from this oppression was Gideon, of the tribe of Manasseh. The stratagem by which he obtained a decisive victory is well known. Two Midianite chiefs, Oreb and Zeeb, were taken prisoners and put to death. Two kings, Zebah and Zalmunna, fled; but they were pursued, overtaken, and likewise suffered death. Of the numerous army of the Midianites, one hundred and twenty thousand were left dead on the field of battle, and only fifteen thousand saved themselves by flight.

“Gideon magnanimously rejected the proffer of hereditary royalty, which the rulers in the warmth of their gratitude had made him. ‘Not I,’ replied he, in the true spirit of the theocracy, ‘not I, nor my son, but Jehovah shall reign over you.’

“The Shechemites, indeed, after his death, elevated one of his sons to the throne, and he, too, the most abandoned wretch of the whole family. They also built an idolatrous temple, but they suffered merited punishment from their own king, and their temple was destroyed by fire. (Judges vi.-ix.)

“The Hebrews now remained unmolested by foreign enemies forty-three years, excluding the period of the Midianitish oppression.”

These Midianites came up from the country south and east of the Dead Sea. The scene of their encampment was the famous valley of Jezreel, between the mountains of Gilboa and Little Hermon. In their flight they fled down the valley by Beth-shittah (Judges vi.-ix.), or Beth-shean, Abelmeholah, and Succoth, to the Jordan, beyond which their princes, Zebah and Zalmunna, were captured near Karkor.

The servitude under the Midianites, the administration of Gideon, and the reign of his unworthy son, Abimelech, include the space of fifty years, from B. c. 1252 to 1235.

Of Shamir, the residence of Tola, B. c. 1232, we only know that it was in the territory of Issachar, in the mountains of Ephraim. (Judges x. 1, 2.)

Jair, B. c. 1210, lived in Gilead, over against the mountains of Ephraim, beyond Jordan. (Judges x. 3-5.)

Jephthah, B. c. 1206, also judged Israel in Gilead, beyond Jordan. He had been living for some years the life of a wild Arab chieftain, in the unknown country of Job, beyond the confines of the tribes, whence he was recalled for the deliverance of his countrymen.

Mizpeh is supposed by some to be the place where Laban set up a heap of stones. (Gen. xxxi. 49.) By others it is supposed to be different; we only know that it was in Gilead. From thence Jephthah pursued the enemy south-east to Minnoth, near Heshbon.

Ibzan, B. C. 1182, dwelt at Bethlehem. (Judges xii. 8.) Elon, B. C. 1175, in Ajalon, a few miles north-west of Jerusalem, in Zebulun. Eli is now high-priest.

Of the residence of Abdon, B.C. 1165, we only know that it was in Pirathon, in the land of Ephraim, in the mount of the Amalekites. (Judges xii. 15.)

Samson, B. C. 1156. This remarkable personage, equally distinguished for his great bodily strength, his moral infirmities, and his tragical end, was born at Zorah, in the tribe of Dan. It is still recognized, situated upon a high hill, on the western line of the mountains of Judah, sixteen miles west of Jerusalem. It overlooks, on the south, a fine deep valley that comes out of the mountains, and commands a wide prospect of the great plain beyond, on the south and west. (Judges xiii.)

Timnath, the scene of the next chapter, lay in full view on the plain below, three or four miles south-west from Zorah. (Judges xiv.)

Askelon was on the coast of the Mediterranean, nearly midway between Gaza and Ashdod, and thirty-seven miles west-south-west from Jerusalem. It was the birth-place of Herod the Great, who adorned it with fountains, baths, and colonnades. It is particularly conspicuous in the history of the Crusades, at which period its harbour was closed, and the place reduced to ruins.

The Rev. Mr. Smith, who visited it in 1827, describes it as one of the most mournful scenes of utter desolation he had ever beheld. Thick, massive walls flanked with towers, built on the top of a ridge of rock that encircles the town, and terminates at each end in the sea, attest the strength and former grandeur of the place.

Etam, the stronghold to which Samson retired (Judges xv. 8), is supposed by some to have been in the vicinity of a town of the same name, a mile or two south of Bethlehem, which was ornamented by Solomon, and fortified by Rehoboam. (1 Chron. iv. 3, 32; 2 Chron. xi. 6.) Others suggest that it may have been the Frank Mountain, east of Bethlehem.

We next find Samson fearlessly lodging in Gaza, the principal city of the Philistines, and bearing away the gates of the city by an effort of more than mortal power; and then again, in the valley of Sorek, a victim to the blandishments of Delilah. (Judges xvi.)

This valley, according to Von Raumer, has its outlet at Askelon, where it discharges a small stream of water. Somewhere in the neighbourhood of this city, then, in just judgment for his folly, he is shorn of his strength, and led captive and blind to Gaza, to grind in the prison-house of his enemies; where bowing himself down in

the greatness of his returning strength, when led out for the diversion of the people assembled at a great festival of their god Dagon, he tore away the solid foundations of their temple, and perished, with multitudes of his insulting foes, beneath its ruins.

BOOK OF RUTH.

This delightful pastoral belongs to the period of the Judges; perhaps to the times of Jephthah. The husband of Naomi, during the famine, removes from the land of Bethlehem to the land of Moab, lying south-east of the Dead Sea. After a few years Naomi returns, in deep poverty and affliction, to her kindred at Bethlehem, having buried in that foreign country her husband and her two sons.

Ruth, the wife of one of the sons, returns with her aged mother-in-law, saying: "Whither thou goest I will go: and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." Soon after their return to Bethlehem, Ruth is married to Boaz, a rich relative of her deceased husband. By this marriage this Moabitish woman becomes the ancestor of David, and of David's greater Son, our Lord and Saviour.

SAMUEL AND SAUL.

Eli, an amiable and pious man, but weak and inefficient, was high-priest at Shiloh, during the administration of the last three Judges of Israel, Elon, Abdon, and Samson, from B. C. 1175 to 1156. Samson must have been born about the time of the commencement of Eli's ministry. The death of Eli, on hearing of that of his two sons, Hophni and Phinehas, and the capture of the Ark by the Philistines, occurred a short time previous to the death of Samson, B. C. 1117. (1 Sam. vi.)

The return of the Ark, after a captivity of seven months, coincided very nearly with the death of Samson. Samuel was born during Eli's ministry, and could not have been more than twenty years old at the death of Eli and Samson. He was a child of prayer and promise, devoted to the service of God from the beginning, and reared up to be a deliverer of his people; second only to Moses in the importance of his services and the moral grandeur of his character as a ruler and judge, and as a prophet of the Lord.

RAMATHAIM-ZOPHIM, RAMAH.

Samuel was born at Ramathaim-zophim, in Mount Ephraim, which is also supposed to have been the place of his residence and of his burial. But the researches of travellers, and the inquiries of the learned, have entirely failed to give any satisfactory location to this favourite residence of the prophet.

Saul in his circuit in search of the stray asses of his father, visited

Samuel at Ramah, and in returning from thence to Gibeah, his native place, some few miles north of Jerusalem, his course would lead him by Rachel's sepulchre at Bethlehem, five miles south of Jerusalem. This would seem to imply that the prophet dwelt somewhere yet further south of this city, among the mountains of Judah, instead of Mount Ephraim.

To reconcile these difficulties, Gesenius supposes the prophet's residence to have been near the Frank Mountain, at a short distance south-east of Bethlehem. Dr. Robinson identifies it with Soba, a few miles west of Jerusalem. Others locate it further south, towards Hebron; and others again contend that Rachel's sepulchre must have been, not at Bethlehem, but in Mount Ephraim; and that Ramah is still further north in the same mountain. Amid these conflicting opinions we remain in total uncertainty respecting the site of Ramathaim-zophim of Samuel.

Ramah, however, is a name of frequent occurrence in the Scriptures; and it may be well to bring together, in comparison, the several places which bore this name.

Besides the Ramah of Samuel, of which we have spoken, there was a Ramah in Benjamin, six miles north of Jerusalem, and near Geba. Its ruins, Er-Ram, identified by Dr. Robinson, lie upon a high hill, a little east of the main road leading from Jerusalem to Samaria and Galilee, occupying a very conspicuous station, and commanding a wide prospect.

Ramah was fortified by Baasha, king of Israel, and was soon destroyed by Ben-hadad of Syria, a confederate of Asa, king of Judah. (1 Kings xv. 17; 2 Chron. xvi. 1.) It is described by Isaiah as thrown into consternation at the approach of the Assyrians. (Isa. x. 29.) Here also was heard the voice of lamentation and weeping, Rachel weeping for her children and refusing to be comforted. (Jer. xxi. 15; Matt. ii. 18.)

There was also a Ramah on the borders of Naphtali and Asher, south-east from Tyre. (Josh. xix. 29, 36.)

Mention is made of another Ramah in Gilead, east of Jordan. (2 Kings viii. 29.) The same as Ramoth-Gilead, which has been already described.

South Ramoth belonged to Simeon, in the land of Judah. (1 Sam. xxx. 27.)

The birth of Samuel, his consecration as a Nazarite to the service of God, and his call to be a Prophet of the Lord, are detailed with clearness in the Scriptures. (1 Sam. i., ii., iii.)

APHEK.

The battle between the Philistines and the Israelites, when the Ark was taken, was fought in Apeh (1 Sam. iv. 1, *seq.*), near Ebenezer, the stone which Samuel afterwards erected near Mizpeh,

in commemoration of a victory over the Philistines. (1 Sam. vii. 12.) This was apparently near the borders of Judah and Benjamin, not far from Jerusalem, and is to be distinguished from Aphek in the valley of Jezreel near Endor, where the Philistines had their camp before their victory over Saul. (1 Sam. xxix.)

There was a third Aphek, situated high upon the mountains east of the Sea of Galilee, on the road from Damascus to the Hauran, a part of ancient Bashan. Here Ben-hadad was captured by Ahab. (1 Kings xx. 26—30.)

There was a fourth Aphek, in Asher, eastward of Zidon. (Josh. xix. 30; Judges i. 31; Josh. xiii. 4.)

ASHDOD.

Ashdod, the city of the Philistines, to which the Ark was taken, was situated on the coast of the Mediterranean, eighteen miles north-by-east of Gaza, and nearly midway between that city and Joppa, and at equal distances between Askelon and Ekron. It is now a small village, on a grassy hill, overspread with ruins and surrounded with woods, but once a place of great importance.

It was captured by the king of Assyria in the days of Isaiah (Isa. xx. 1), and afterwards sustained a siege by Psammetichus, king of Egypt, of twenty-nine years, which is the longest siege on record. It was frequently the subject of prophetic denunciation (Jer. xxv. 20; Amos i. 8; iii. 9; Zeph. ii. 4; Zech. ix. 6), and was afterwards destroyed by the Maccabees. (1 Mac. v. 68; x. 71—88; xi. 4.) Philip was carried by the Spirit here, after baptizing the Ethiopian eunuch. (Acts viii. 40.) It subsisted many years afterwards as a miserable village.

GATH.

From Ashdod the Ark was removed to Gath, of which frequent mention is made in the history of the kings of Israel and Judah. Goliath of Gath has made us familiar with its name from early childhood. (1 Sam. xvii.) David, soon after the death of Goliath, fled himself to Gath, where he found protection from Saul for a year and four months. (1 Sam. xxvii. 3.) "Tell it not in Gath," is his pathetic lamentation over Saul and Jonathan, from which place he would conceal their fall. (2 Sam. i. 20.)

It was afterwards conquered and fortified by him, and also by Rehoboam. (2 Sam. viii. 1; 1 Chron. xviii. 1; 2 Chron. xi. 8.) David, when he fled from Absalom, had six hundred faithful attendants from this city. (2 Sam. xv. 18.) Under Jehoash, Hazael king of Syria took Gath (2 Kings xii. 17), which again was recovered from Ben-hadad his successor. (2 Kings. xiii. 24.) Uzziah broke down its walls, after which it seems not to have recovered its former strength. Amos adverts to its fallen greatness. (Amos vi. 2.) But

the conflict which it sustained for three hundred years with the kings of Judah, attests the strength of this city of the Philistines.

Modern travellers make no mention of Gath. It has no longer a name or a place among the habitations of men.

We next trace the Ark from Gath to Ekron, on the northern borders of Judah. We are indebted to Dr. Robinson for identifying this city. It is now a small Moslem village, built of unburnt bricks or mud, and situated on an eminence, near a ridge of hills that run out from the mountains into the great western plain, on the northern frontiers of the ancient land of the Philistines.

"The ancient Ekron," says Dr. Robinson, "was at first assigned to Judah, as upon its border, but was afterwards apparently given to Dan, though conquered by Judah. It afterwards became remarkable in connection with the return of the Ark by the Philistines, which was sent back from Ekron upon a new cart drawn by two milch-kine. These, being left to their own course, took the straight way to Beth-shemesh, the nearest point of entrance to the mountains of Judah. (1 Sam. v. 10; vi. 1—18.)

"In coming, therefore, from Ain Shems to Akir, we might almost be said to have followed the track of the cart on which the Ark was sent back.

"After David's victory over Goliath, in Wady Es-Sumt, the Philistines were pursued to Ekron; and, at a later day, the prophets utter denunciations against it along with the other cities of the Philistines." (1 Sam. xvii. 52; Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5, 7.) From Ekron, the Ark was returned to Beth-shemeth.

KIRJATH-JEARIM.

Kirjath-jearim now becomes the resting-place of the Ark. This town is nine miles north-east of Beth-shemesh. The town is built on terraces, on the side of a hill; and had formerly a convent of the Minorites and a Latin church. This is now partly in ruins, but it is still one of the most substantial in Palestine. The place, however, is chiefly distinguished as having been the depository of the Ark for the space of seventy years, until it was removed to Jerusalem by David, B. C. 1045. (2 Sam. vi.) Forty-three years after which remove, it was deposited in its final resting-place, the holy of holies in Solomon's temple. Here, shrouded in the awful effulgence of the Shekinah, the glory of which filled the most holy place in token of the Divine presence, it continued four hundred and fifty years, until the temple was destroyed.

MIZPEH.

The Ark was brought to Kirjath-jearim twenty years before the great day of Mizpeh, when Samuel began to judge Israel. In a great convocation at this place, the whole nation testified their repentance:

“They drew water and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord; and Samuel took a suckling lamb, and offered it as a burnt-offering before the Lord, and cried unto the Lord for Israel.”

In the midst of these solemnities the Philistines come up to overwhelm them, and meet with an overthrow as signal as that of the Egyptians; the Lord thundering on them with a great thunder, in fulfilment of Hannah's prophecy, (1 Sam. vii. 2, 10.) Where, then, was Mizpeh, the scene of this reformation and deliverance! The name denotes a *watch-tower*. Corresponding to this, there is a high summit in the mountains of Benjamin, about six miles north and west of Jerusalem, which overlooks all the surrounding country to a great distance. On this sightly and commanding summit, known by the name of Neby-samwil, is supposed to have been this ancient town, where the tribes were then assembled, and subsequently often convened; where Samuel judged the people in his yearly circuits to Bethel, Gilgal, and Mizpeh; where Saul was chosen king by lot; and where, under the Chaldeans, Gedaliah, the governor, resided and was assassinated. (Josh. xviii. 26; Judges xx. 1; xxi. 1; 1 Sam. vii. 5—16; x. 17, *seq.*; 2 Kings xxv. 22—25.)

Neby-samwil is a miserable village, having “a few houses now inhabited, and many traces of former dwellings. In some parts, the rock, which is soft, has been hewn away for several feet in height, so as to form the walls of houses; in one place it is thus cut down apparently for the foundation of a large building; two or three reservoirs are also in like manner hewn in the rock. These cuttings and levellings extend over a considerable space.”*

Mizpeh of Samuel is to be carefully distinguished from others of the same name. There was a Mizpeh in Judah (Josh. xv. 38); another in Moab, probably the same as Kir-Moab (1 Sam. xxii. 3); another in Gilead, the same as Ramoth-Mizpeh (Judges xi. 29; Josh. xiii. 26); and yet a second in Gilead, north of the foregoing, where Jacob and Laban had their final interview. (Gen. xxxi. 49; Judges x. 17; Jer. xl. 6, 8.)

In his old age, Samuel established his two sons as judges in Beer-sheba, in the south of Judah. In consequence of their maladministration, the people formally rejected Jehovah as their king, and became importunate for a king like all the nations. The consequence was, that the Divine theocracy was terminated by the anointing of Saul as king over the children of Israel, between B. C. 1095 and 1055, into which office he was afterwards inaugurated at Gilgal.

The circuit of Saul in search of the stray asses of his father, which brought him to Samuel, by whom he was anointed king, is involved in inextricable difficulties. Shalisha, Shalim, and Zuph (1 Sam.

* Robinson's Researches, vol. ii. 140.

ix. 4, 5), Zelzah and the plain of Tabor (1 Sam. x. 2, 3), are alike unknown.

Within the period B.C. 1095 and 1055 occurred Saul's first military expedition, for the relief of the men of Jabesh-Gilead, against the Ammonites. This town was situated about twenty miles below the sea of Galilee, and a little east of Jordan. With incredible expedition Saul mustered an army of 300,000 at Bezek, apparently on the Jordan opposite Jabesh-Gilead; and, by the total defeat of the Ammonites, established himself in the confidence of the people as their king. (1 Sam. xi.)

While Saul was at Gilgal, the Philistines, those hereditary foes of his people, came up and pitched in Michmash, nine miles north of Jerusalem, with a formidable array of chariots and horsemen, and "people as the sand which is on the sea-shore for multitude." The people, in dismay, withdrew from Saul into concealment; and he, impatient for the coming of Samuel, committed a great trespass by presuming himself to offer sacrifice, for which offence he was assured that the sceptre should depart from his family.

With only six hundred trusty adherents he returned to Gibeah, which is here the same as Gebah, two or three miles south of Michmash, from which it is separated by a deep valley, running eastward towards Jordan, with steep precipitous sides, which is "the passage of Michmash." While lingering at Michmash, the Philistines sent out companies of spoilers northwards, towards Ophrah; westward, towards Beth-horon; and eastwards, towards the wilderness and the unknown valley of Zeboim. (1 Sam. xiii.)

In the deep valley between Gibeah and Michmash are two remarkable hills, one on each side of the valley, standing out from the precipitous walls, of a conical, or rather spherical form, according to Dr. Robinson, with steep rocky sides. Shubert describes them as of a sugar-loaf form. These must be Bozez and Seneh, the seat of Jonathan's bold adventure, which resulted in the flight of the Philistines towards Ajalon, west-by-south from Michmash, in the course of which retreat many thousands of them were slain. (1 Sam. xiv. 1—46.)

Saul, having regained the confidence of his people, and succeeded in collecting arms for his men, now wages war with his enemies on every side. Beyond Jordan, east and south of the Dead Sea, he extends his conquests over Ammon, Moab, and Edom.

Against his northern enemies, the kings of Zobah, in Mesopotamia, he also wages successful warfare, as far as the Euphrates. (1 Sam. xiv. 47, 48.)

Next he turns his arms against the Amalekites, in the south of Palestine, those ancient, marauding, hereditary enemies of the Hebrews, who had been predestined to destruction. (Ex. xvii. 14; Deut. xxv. 18.)

Instead of utterly exterminating these he retains the best of the

cattle for booty, and after erecting a vain monument of his victory at Carmel, brings back Agag, their king, as a prisoner to Gilgal, with the best of the sheep and of the oxen for sacrifice. For this neglect of the Divine command, the prophetic decree of the exclusion of his descendants was again and irrevocably pronounced by Samuel. (1 Sam. xv.)

DAVID ANOINTED AT BETHLEHEM.

After this prophetic denunciation against Saul, Samuel, by Divine direction, proceeded to Bethlehem, to the house of Jesse, to anoint David, now a youth of eighteen or twenty years of age, king over Israel, B. C. 1063—1056. This circumstance offers a suitable occasion for bringing into notice this town, so distinguished, not merely as the residence of David, but as the birth-place of David's Royal Son, the King of Glory, the Lord our Saviour and Redeemer.

Bethlehem is six miles from Jerusalem, a little west of south. It was called Bethlehem-Judah to distinguish it from another Bethlehem in Zebulun. (Josh. xix. 15; Judges xii. 10.) It is also called Ephrath, the fruitful, and its inhabitants Ephrathites. (Gen. xlviii. 7; Mich. v. 2.) It was the scene of the book of Ruth, the birth-place of David, and of his celebrated nephews, Joab, Abishai, and Asahel, and was fortified by Rehoboam (2 Chron. xi. 6); but is for ever memorable as having given birth to the Saviour of the world.

Bethlehem has been visited by innumerable travellers, and been often described. We have selected the following description from the travels of Dr. Olin:—

“The first appearance of Bethlehem is very striking, in whatever direction it is approached. It is built upon a ridge of considerable elevation, which has a rapid descent to the north and east. The width of the town is very inconsiderable, in some places hardly exceeding that of a single street. From the gate at the western extremity to the convent which occupies the eastern, the distance may be half a mile. The first part of the way the street descends rapidly; further on, and especially near the convent, it becomes tolerably level.

“The houses are solidly, though roughly built, of the lime-stone of which this whole region is composed; but a large part of them are in a very dilapidated state, and uninhabited. A number are without a roof; of others, the walls are in a ruinous condition.

“The streets are narrow, and, though paved, are almost impassable for a horse.

“The inhabitants are all Christians, the Mohammedans having been expelled and their houses broken down by Ibrahim Pacha, during the insurrection of 1834. I could not ascertain what is the probable population, though, from the extent of the town and the number of houses, it might contain from two to three thousand peo-

ple; yet I have seen them estimated at not more than two or three hundred. This is certainly much below the real number.

“The environs of Bethlehem are beautiful, but they cannot be said to be well cultivated. There is, indeed, no good tillage in this country, though the best is perhaps about this ancient town. The soil is fertile, but it is encumbered with rocks, and the hills and valleys are covered to a considerable distance with figs, olives, pomegranates, and vineyards.

“The deep valley on the northern side of the town, which is overlooked by the road leading to Jerusalem, presents a scene of beauty and luxuriance unrivalled, so far as I have yet seen in Palestine. The hill-sides by which it is bounded are terraced with great labour and care, and covered with fine fruit trees. This delicious spot may perhaps be taken as a specimen of the general appearance of the hill country in the prosperous days of the Jewish state, and of what it might once more become under the fostering care of a good government, and of an industrious, civilized population.

“The Convent of the Nativity, which covers the spot where it is believed our blessed Lord was born, is situated at the eastern end of the town, and is by far the most conspicuous object which it contains. It is a very extensive stone edifice, irregular in its plan, from having been constructed a piece at a time, and at various distant eras. The church, and, probably, some other parts of this immense pile, were built by the Empress Helena.

“After passing through the low door and a sort of ante-chamber, we enter the ancient church built by Helena. This is a magnificent structure, though now in a neglected and semi-ruinous state. It is thirty-four paces long and thirty broad, ornamented with forty-eight monolith columns of the Corinthian order, arranged in four rows of twelve columns each. The columns are about two and a half feet in diameter by more than twenty feet in height.

“This church was once richly adorned with paintings and mosaic, of which only a few mutilated figures remain. The pavement is out of repair. The roof is of wood, and the naked, rough frame work which supports it has a bad effect, and is quite unworthy of the fine structure which it surmounts. This roof I take to be a restoration, rendered necessary by some casualty, and made in days of adversity.

“The church seems at present to be merely an outer court, a sort of thoroughfare, through which entrance is gained into the smaller churches and the apartments of the convent. A wall has been erected across it, nearer the eastern end, which cuts off a considerable area that has been converted into two small churches or chapels, where the Greeks and Armenians perform their respective rites. The Latins have a separate church in the convent, situated a little further north.”

The manger of the nativity, tradition assigns to a grotto under

the Greek chapel. It appears to have been a natural cavern about twelve paces in length by four in breadth. What confidence is due to these traditions is questionable, but they are of long continuance, and have been generally believed.

DAVID AND GOLIATH.

Our attention is next directed to the scene of the combat between David and Goliath. This was in the valley of Elah, now Wady Es-Sumt, about fifteen miles south-west from Jerusalem on the road to Askalon, in the borders of the mountains of Judah and the great western plain.

It was visited by Dr. Robinson, who describes it as a fine fertile valley, with moderate hills on each side. "We now pursued our way down this valley, rejoicing in having thus been able to discover and visit the spot where the youthful warrior and poet, in firm reliance on the God of Israel, made his first glorious essay as the champion of his people."* (1 Sam. xvii.)

This valley took its name from the terebinth tree of which Dr. Robinson saw a noble specimen in this vicinity.

The advancement of David to be armour-bearer to Saul, and then a minstrel to soothe him with music in his fits of morbid melancholy and jealousy; the repeated expeditions of David against the Philistines; his marriage with the king's daughter, and the affection of Jonathan for him; his visit to Samuel at Naioth, supposed to be Samuel's residence in Ramah; and his departure from the court of Saul—all these eventful incidents in the life of David occupied apparently the space of only a few months. (1 Sam. xviii.—xx.)

THE CITY OF NOB.

Nob, the city of the priests who were slain by the treachery of Doeg, the Edomite, must have been in the immediate neighbourhood of Jerusalem, on the Mount of Olives, or a continuation of this ridge, a little north of this summit and north-east of the city; but no trace of it has yet been discovered. (1 Sam. xxi.; xxii. 9—20.) Gath, to which David fled, has been described, p. 183. Though hospitably entertained by Achish, he escaped the resentment of the lords of the Philistines by feigning madness, and hastily withdrew to the cave of Adullam, where he was visited by his kindred.

CAVE OF ADULLAM.

About six miles south-west from Bethlehem there is an immense natural cavern, the mouth of which can only be approached on foot, along the side of steep cliffs; this, with some probability, is as-

* Researches, vol. ii. 350.

sumed to be the cave in question. According to the description of Irby and Mangles, it runs in by a long, winding, narrow passage, with small chambers or cavities on either side.

"We soon came to a large chamber with natural arches of a great height; from this last there were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been thoroughly explored; the people being afraid of losing themselves.

"The passages were generally four feet high, by three feet wide, and were all on a level with each other. There were a few petrifications where we were; nevertheless the grotto was perfectly clear, and the air pure and good."*

David next retires with his relatives and friends, and four hundred Hebrew malcontents to Moab, beyond Jordan; but, at the suggestion of the prophet Gad, soon returns again to his own country, to the forest of Hareth, supposed to have been in the south of Judah, but the precise situation is unknown. (1 Sam. xxii. 5.)

KEILAH.

From thence he proceeds to the relief of the inhabitants of Keilah against the Philistines.

This town was about twenty miles south-west from Jerusalem, on the southern plains of Judah. (1 Sam. xxiii. 1—13.) It was, according to an ancient tradition, the burial-place of the prophet Habakkuk.

WILDERNESS OF ZIPH.

To escape from the persecution of Saul, David retires from this ungrateful city to the Wilderness of Ziph. This has been recognized by Dr. Robinson about four miles and a half south-by-east from Hebron. Ruins, consisting of broken walls and foundations, chiefly of unhewn stones, indicate, perhaps, the position of the strongholds among which David sought protection from Saul, and where he had an affectionate interview with Jonathan. (1 Sam. xxiii. 13—18.)

MAON.

Compelled by the treachery of the Ziphites to withdraw, he retired to the mountains of Maon, a few miles further south. (1 Sam. xxiii. 19—29.) This place is identified by a few foundations of hewn stones, the ruins of a small tower or castle, and several cisterns on a high conical hill, which commands a wide prospect of the surrounding country.

* Researches, vol. iii. 15.

EN-GEDI.

From this place he proceeded north to the Wilderness of En-ge-di, on the western shore of the Dead Sea, and near the centre of the coast from north to south.

Here again we are indebted to Dr. Robinson for a description of this wilderness. The country is everywhere of limestone formation, with a large mixture of chalk and flint. The surface is broken into conical hills and ridges, from two hundred to four hundred feet in height, and gradually sloping towards the Dead Sea. Some stunted shrubs are found in the highest part of the wilderness; further down, occasionally a little grass is seen, and then to a great extent the aspect is only that of utter sterility and desolation.

“In the course of the day we had already started a gazelle; and had seen also a jackal, which at a distance might be mistaken for a fox; though his colour is more yellow, and his movements less wily. As we now came in view of the ravine of the Ghor, a *beden* (mountain-goat) started up and bounded along the face of the rocks on the opposite side.

“Indeed, we were now in the ‘Wilderness of En-ge-di;’ where David and his men lived among ‘the rocks of the wild-goats;’ and where the former cut off the skirts of Saul’s robe in a cave. (1 Sam. xxiv. 1—4.) The whole scene is drawn to the life. On all sides the country is full of caverns, which might then serve as lurking-places for David and his men, as they do for outlaws at the present day.”*

NABAL, OF CARMEL.

The adventure of David with Nabal, the rich churl of Carmel, next invites our attention. (1 Sam. xxv.) Carmel was situated midway between Ziph and Maon. A castle, a church, a reservoir, and many foundations and broken walls, attest the ancient strength of this place. Its site was a semicircular amphitheatre, around the head of a valley which falls away to the eastward of the town.

“We were here in the midst of scenes memorable of old for the adventures of David, during his wanderings in order to escape from the jealousy of Saul; and we did not fail to peruse here, and with the deepest interest, the chapters of Scripture which record the history of those wanderings and adventures. (1 Sam. xxiii. 13, *seq.*; xxiv., xxv., xxvi.) Ziph and Maon gave their names to the desert on the east, as did also En-ge-di; and twice did the inhabitants of Ziph attempt to betray the youthful outlaw to the vengeance of his persecutor. (1 Sam. xxiii. 19; xxvi. 1.)

“At that time David and his men appear to have been very much

* Researches, vol. ii. 203.

in the condition of similar outlaws at the present day; for 'every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them; and there were with him about four hundred men.' (1 Sam. xxii. 2.) They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them. (1 Sam. xxv. 7, 14—16.)

"Hence, when Nabal held his annual sheep-shearing in Carmel, David felt himself entitled to share in the festival; and sent a messenger recounting his own services, and asking for a present: 'Wherefore let the young men find favour in thine eyes; for we come in a good day; give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.' (1 Sam. xxv. 8, 9.)

"In all these particulars we were deeply struck with the truth and strength of the biblical descriptions of manners and customs, almost identically the same as they exist at the present day: On such a festive occasion, near a town or village, even in our time, an Arab sheikh of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance would be only the transcript of that of David."*

Hachilah, before Jeshimon, where David a second time spared the life of Saul, was in this neighbourhood, in or near the wilderness of Ziph; but its precise location has not been ascertained. (1 Sam. xxvi.)

ZIKLAG.

Disheartened by this continual conflict with Saul, David once more threw himself upon the protection of Achish, king of Gath, by whom he was kindly received, and quartered, with his men, upon Ziklag, a neighbouring town, which in the division of the land was first allotted to Judah, then to Simeon, but had always remained in the possession of the Philistines. Here David continued a year and four months; during which time he made several successful expeditions against the marauding tribes of the desert on the south of Judah. (1 Sam. xxvi.)

DEATH OF SAUL.

The Philistines again engage in war with the Israelites, and muster their hosts at Shunem, in that great battle-field of nations, the eastern part of the plain of Esdraelon, in the north of Palestine. Saul's forces were in Gilboa, a little south of Shunem.

Perplexed, disquieted, and forsaken of God, he passes secretly around Shunem and Mount Hermon on the north, to consult, in

* Robinson's Researches, vol. ii. 200—1.

disguise, a woman that had a familiar spirit living at Endor, in the valley at the northern base of this mountain. (1 Sam. xxviii.)

David accompanied Achish in this military expedition, but was mercifully prevented, by the distrust of the lords of the Philistines, from engaging in battle against his own people, and returned with his men to Ziklag. (1 Sam. xxix.)

In his absence a party of Amalekites has come up from the desert through the south of Judah, to Ziklag, which they have burnt, and retired again into the solitude of the desert, with great booty gathered from this pillaging excursion.

David, encouraged by the Lord, immediately goes in pursuit of these robbers; succeeds in recovering his wives; and gathers much spoil, which he distributes in presents to the cities bordering on the desert in the neighbourhood of Maon, Carmel, and Hebron, which he and his men were wont to frequent.

Bethel and South Ramoth were also remembered by him in this distribution. With the former of these cities we have already become familiar. The latter is unknown. (1 Sam. xxx.)

In the mean time the army of Saul had been totally defeated by the Philistines, in the valley of Jezreel, between Hermon and Gilboa. In this battle he and his sons were slain (1 Sam. xxxi.); which gave rise to David's pathetic lamentation over Saul and Jonathan. (2 Sam. i. 17—27.)

The Philistines sent the head of Saul, and his armour, in triumph round about their cities, to be exhibited before their idols; but the bodies of him and his sons they hung up in Bethshan, at the eastern extremity of Jezreel near Jordan; from whence they were taken by the men of Jabesh-Gilead, beyond Jordan, and decently interred. Thus ended the short and unhappy reign of Saul, the first king of the Hebrews, B. C. 1056. According to our chronologists, he reigned about seven years.

CHAPTER XI.

DAVID AS KING.

B. C. 1055—1015.

DAVID now establishes himself at Hebron; and Abner, at Mahanaim, beyond Jordan, proclaims Ish-bosheth, Saul's son, king over Israel. Thus begins a civil war between these rival claimants of the throne. (2 Sam. ii.)

Abner soon transfers his forces to Gibeon, near Gibeah, the seat of Saul's kingdom, where they are met by Joab at the head of David's men. Here the challenge of Abner to Joab brings defeat upon him and his party. (2 Sam. ii.) Giah, near the wilderness of Gibeon, must have been near the city itself (2 Sam. ii. 24), but nothing is known of it. The same is true of the district or pass of Bithron, through which Abner retreats to Mahanaim. (2 Sam. ii. 29.)

Laish, from whence David, by the agency of Abner, recovered his wife, Michal, the daughter of Saul, has already fallen under our notice as Dan, in the north of Palestine. Bahurim, to which her husband followed her, weeping, is near Jerusalem, just east of the Mount of Olives, where also Shimei cursed David in his flight from Absalom. (2 Sam. iii. 16; xvi. 5.)

Beeroth, the native place of Baanah and Rechab, the assassins of Ish-bosheth (2 Sam. iv. 2), was seven miles north of Jerusalem.

After a reign of seven and a half years at Hebron, David takes Jerusalem, B. C. 1048, from the Jebusites, and makes it the seat of his kingdom.

VALLEY OF REPHAIM.

Soon after this the Philistines are thrice defeated in the valley of Rephaim. (2 Sam. v. 17—25.) This is a broad plain lying just without the walls of the city, towards the south-west, which at a little distance contracts into a narrow valley, or defile, running off through the mountains to the land of the Philistines.

In the second instance, he compassed them in the rear, so that they retired before David to Geba, a few miles north of Jerusalem. From thence they were pursued by David across the country westward to Gazer, near the northern limits of their own country.

REMOVAL OF THE ARK.

The Ark is now removed, with great formality and peculiar festivities, from Kirjath-jearim to its final abode in the city of David, after having remained in that city sixty-eight years. (2 Sam. vi.)

CONQUESTS OF DAVID.

The conquests of David are now swept with great rapidity over the neighbouring kingdoms, north and east of Palestine. The Syrians of Damascus; Zobah, the country extending from the region of Damascus to the river Euphrates; Ammon and Moab, east of Jordan and the Dead Sea; and Edom, still further south, in quick succession yield to his conquering arms, and become garrisoned provinces of his extended kingdom.

VALLEY OF SALT.

David, in this military expedition to Northern Syria, greatly enriched himself with various treasures, which he dedicated to the Lord, and "gat him a name when he returned from smiting of the Syrians in the *valley of salt*, being eighteen thousand men." (2 Sam. viii. 13.) We are indebted to Mr. Thompson for a lively and graphic description of this remarkable locality, which hitherto has been but little known, and seldom visited by European travellers. It is some distance above Hamath, and twenty-four miles south-east of Aleppo. The incrustations which are gathered here are carried to a neighbouring village, where they are sorted, dried, winnowed, and sold to all parts of the country.

This vale of salt is the most extraordinary place that I have yet visited. There was the shore, a short distance in advance of us, as distinctly marked as that of the ocean; but what was my surprise not to find one drop of water—nothing but a boundless extension of incrustated salt!

"A vast expanse of glassy salt, glowing in the burning sun of August—an oppressive, saddening, *dismal* brightness. I have rarely felt such a sadness at heart as when steeped, *drenched* in this flood of glory. The very atmosphere trembled, and *simmered*, and quivered, as if it were molten silver. The excess of brightness was terrible, and the total silence and utter absence of any manifestation of life, were oppressive. It is a vale of utter death, polished and burnished into intolerable and horrid splendour. It is four days' ride in circumference.

"In winter this whole region is actually a lake, with its margin as accurately defined as any other, but by August the water has all evaporated, and a crust of white, coarse-grained salt has been deposited over the entire surface. I nowhere saw this crust thicker

than half an inch. The quantity, however, depends, upon the amount of rain during winter, and it is said, sometimes, and in certain places, to be several inches thick."

On the south-eastern margin of this vale, our traveller was informed that very extensive ruins are found, which bear the name of Zobah or Zebah. This place he supposes marks the site of Hadadezer's capital, which David took and destroyed. From this region to the Euphrates it is "without inhabitants."

Lo-debar, from whence David called to his court Mephibosheth, the only surviving son of Jonathan, was in Gilead, beyond Jordan, not far from Mahanaim. (2 Sam. ix. ; xvii. 27.)

NORTHERN CONFEDERACY.

The insult of the children of Ammon next engages David in war with them, who unite the Syrians on the northern frontiers of Palestine in a formidable confederacy against him. These petty states of Syria were in the neighbourhood of Damascus, Maachah on the north, and Zobah.

Beth-rehob was south-west from Damascus, near Mount Hermon. The position of Ish-tob cannot be defined.

These, in connection with Ammon, must have formed a vast army at Medeba, seven miles south of Heshbon, and about twice that distance east of the northern part of the Dead Sea. (2 Sam. x. ; 1 Chron. xix.) Medeba still retains its ancient name. It lies now in utter ruins, spread over a round hill, one mile and a half in circuit.

EXPEDITION AGAINST THE SYRIANS.

The Syrians, the determined foes of the Jews, again rally, against whom David himself goes forth to battle at Helam, which, as the narrative indicates, must have been near the Euphrates. (2 Sam. x. 15—19.)

DEATH OF URIAH.

The tragical death of Uriah, in consequence of David's sin with Bath-sheba, occurred at Rabbah, in Ammon, some twenty miles east-north-east from Jericho, beyond Jordan. (2 Sam. xi., xii. ; 1 Chron. xx. 1—4.)

DEATH OF AMMON.

Absalom, after assassinating his brother Ammon, took refuge with Talmi, king of Geshur. (2 Sam. iii. 3 ; xiii.) Where then was Geshur? It was on the river Jordan, between Mount Hermon and the sea of Tiberias, on the northern boundary of the territory beyond Jordan. In this vicinity, on the road to Damascus, there is a very ancient stone bridge, which may perhaps mark the situation of Geshur.

TEKOAII.

From Geshur, Absalom, after an absence of three years, was recalled at the intercession of the "wise woman" of Tekoah. (2 Sam. xiv.) This town was situated twelve miles south from Jerusalem, on an eminence commanding an extensive prospect, and overlooking at various points the Dead Sea and the mountains of Moab beyond.

Tekoah was fortified by Rehoboam, and distinguished as the birth-place of the prophet Amos. It also gave a name to the desert region lying east of it towards the Dead Sea. The ruins of the place cover an extent of several acres, and consist of the foundations of houses, the remains of an ancient tower or castle, and a Greek church.

REBELLION OF ABSALOM.

On his return, Absalom began his treasonable designs against the king, his father. After four years, which is assumed as the true reading of 2 Sam. xv. 7, Absalom openly begins his rebellion at Hebron, and soon advances to Jerusalem. David, in the mean time, passes out at the eastern gate of the city; and crossing the brook Kidron, in the valley below, ascends the Mount of Olives, barefoot, and having his head covered, and weeping, he goes on in his flight towards Jordan.

Just beyond this mount, at Bahurim, he meekly receives the revilings of Shimei; and, pursuing his journey, crosses the Jordan, apparently at some distance beyond Jericho, and makes a stand against his rebellious son at Mahanaim, in Gilead, where Ish-bosheth formerly held his court. (2 Sam. xv., xvi., xvii.)

The wood of Ephraim, where the battle between the forces of Absalom and David was fought, is supposed to have been east of Jordan, near Mahanaim. (2 Sam. xviii.) The Jewish rabbins allege that it received this name from the circumstance that the Ephraimites, whose territory extended down to the opposite banks of the Jordan, were accustomed to send their herds and flocks over the river for pasturage.

Others are of opinion that the contending parties passed over into the territory of Ephraim before they engaged in battle. David, however, is beyond Jordan again after the battle; and, on his triumphant return to Jerusalem, is met by the men of Judah at Gilgal, to conduct him over Jordan. (2 Sam. xix. 15.) This seems to indicate that, in his exile, he has remained at Mahanaim, and that the battle was fought near that place.

ABEL OF BETH-MAACHAH.

Abel of Beth-Maachah, where Sheba posted himself in his revolt from David, was in the north of Palestine, a short distance northwest of the waters of Merom, in the territory of Naphtali. (2 Sam. xx.) It appears to have been a walled city of importance. Eighty years afterwards, it was taken and sacked by Ben-hadad, king of Syria (1 Kings xv. 20; 2 Chron. xvi. 4.); and two hundred years subsequently by Tiglath-Pileser, who sent away the inhabitants captive to Assyria. (2 Kings xv. 29.)

Of Zelah, the burial-place of Saul and Jonathan (2 Sam. xxi. 14), nothing more is known than is mentioned in the Scriptures, that it was in Benjamin.

The situation of Gob, the scene of two battles (2 Sam. xxi. 18, 19) with the Philistines, is entirely lost. In the parallel passage in Chronicles, it is called Gezer. (1 Chron. xx. 4.) Wieland suggests that it may have been Gath.

CHAPTER XII.

SYRIA, INCLUDING PHŒNICIA.

SYRIA.

I. SYRIA (*ἡ Συρία*) was the Greek and Roman name for that country of Asia which forms the whole or a part of the district called in the Bible *Aram*. By the Europeans it is still called Syria, but the Asiatics term it *Belad el Sham*, or "the country to the left." The Mohammedans of Mecca direct their faces to the rising sun when they pray, and then Syria is to their left.

II. In the most usual application of the word, Syria was the district bounded on the north by the range of *Amānus*, on the west by the *Mediterranean*, on the east by the *Euphrātes*, and *Arabia*, and on the south by *Arabia* and *Egypt*. The name Syria is probably a shortened form of Assyria.

III. The Syrians (not including the inhabitants of Phœnicia and Palestine under the name) derived their descent from Aram, the youngest son of Seth. The earliest records represent Syria as consisting of a number of independent kingdoms. The conquests of David brought these into subjection to the kingdom of Israel; but they again became independent at the close of Solomon's reign, B. C. 975. The kingdom of Damascus became by degrees especially powerful. This kingdom was overthrown by the Assyrians, and from this time Syria formed in succession a part of the Assyrian, Babylonian, Persian, and Macedonian empires. After the battle of Ipsus (B. C. 301), Syria, with the exception of Cœle-Syria and Palestine, fell to the share of Seleucus Nicator, and henceforth it became the central portion of the kingdom of the Seleucidæ, its capital being *Antiocha*. It was declared a Roman province by Pompey in the year B. C. 65.

IV. The situation of Syria is peculiar. This country may be regarded as an isthmus, separating a sea of water (the Mediterranean) from a sea of sand (the desert of Arabia). It was well watered by numerous small streams; but the only large river was the *Orontes* or *Axius*, now the *Aasi*, rising in Mount Libānus, and flowing from south to north. The products of ancient Syria were corn, fruits of various kinds, oil, wine, cedarwood from Libanus, fuller's earth, &c.

V. Under the Macedonian kings, Syria was divided into four parts, or tetrarchies, which were named after their capitals, *Antiochīa*, *Seleucīa*, *Apamea*, *Laodicea*. Both the Greeks and Romans,

however, called the northern part of Syria, that is, the whole of the country with the exception of Cœle-Syria, Phœnicia, and Palestine, by the general name of *Upper Syria* (*Syria Superior*), to distinguish it from *Cœle-Syria* or *Hollow Syria*, which was the name given to the valley between the ridges of Libānus and Anti-Libānus. Under the Romans, Upper Syria was divided into nine districts, namely, *Cassiotes*, *Apamene*, *Chalchidice*, *Seleucis*, *Pieria*, *Commagene*, *Cyrrhestice*, *Chalybonitis*, and *Palmyrene*.

CŒLE-SYRIA.

Cœle-Syria (ἡ κοιλὴ Συρία), or "Hollow Syria," comprised the valley between the mountain chains of *Libānus* and *Anti-Libānus*. The name took its rise under the Seleucidæ: for in earlier times it formed part of the kingdom of Damascus; then, under David and Solomon, a part of the kingdom of Israel; and from the time of Cyrus to that of Alexander the Great, a part of the Persian monarchy. Under the later Roman emperors the name was no longer used, this country being incorporated as a province with *Phœnicia Libani*. Cœle-Syria is now called *El-Bukaah*, or "the valley." Its average width is fifteen miles.

PLACES IN CŒLE-SYRIA.

I. *Damascus* (the *Dammesek* of Scripture) is at the foot of the range of *Anti-Libānus*, in a beautiful and extensive plain, watered by the *Bardines* or *Chrysorrhœas* and its branches. This river is thought to be the *Pharphar* of the Bible. Damascus is one of the most ancient cities in the world, and existed as early as the days of Abraham; and though often taken and devastated, it has always risen again and flourished. Under Diocletian several manufactories of arms were established here; and it is probable that the high reputation to which it afterwards attained for its sword-blades may have had its first foundations laid in this arrangement of the Roman emperor. Damascus was also made at this time a general depôt for munitions of war, and a military post against the inroads of the eastern nations. Under Julian it became a magnificent city; and in the seventh century it was for some time the seat of the caliphs. All modern travellers speak of its delightful situation. The natives call it *Es-sham*, or Syria, according to the practice of designating the chief town by the name of the country itself.

This city lies in a plain east of *Anti-Libanus*, about fifty miles from the Mediterranean, and one hundred and fifty north by east from Jerusalem. In the midst of surrounding sterility, the city itself is embosomed in gardens and orchards of surpassing richness, and overshadowed with the deepest verdure and richest luxuriance of Oriental foliage.

It is a charming oasis in a desert—a terrestrial paradise—the ad-

miration of every traveller. "Oh! how lovely," exclaims Lord Lindsay, "the city with her picturesque minarets, sailing like a fleet through a sea of verdure!" It is fabled of Mohammed, that when he looked at it, he exclaimed, "Man can have only one paradise—I shall not enter this below, lest I should have none above."

"I was riding at the head of the caravan, at a few paces behind the Arabs of Zebdami. They suddenly stopped short, and uttering exclamations of joy, pointed to an opening in the rock to our right; I approached, and looking through the cleft, I beheld the grandest and most singular prospect that ever presented itself to the eye of man. It was Damascus and its boundless desert, lying at the depth of a few hundred feet below us.

"The city, surrounded by its ramparts of black and yellow marble, flanked by its innumerable square towers, crowned by sculptured cranics, commanded by its forests of minarets of every form, and intersected by the seven branches of its river and its numberless streams, extended as far as the eye could reach. It was a labyrinth of gardens and flowers, thrusting its suburbs here and there in the vast plain, encircled by its forest of ten leagues in circumference, and everywhere shaded by groves of sycamores and trees of every form and hue.

"From time to time the city seemed lost beneath the umbrageous canopies of these trees, and then again reappeared, spreading into broad lakes of houses, suburbs, and villages, interspersed with labyrinths of orchards, palaces, and streamlets. Our eyes were bewildered, and only turned from one enchantment to fix upon another.

"I understand that Arabian traditions represent this city and its neighbourhood to form the site of the lost Paradise; and certainly I should think that no place upon earth was better calculated to answer one's idea of Eden.

"The vast and fruitful plain, with the seven branches of the blue stream which irrigates it; the majestic framework of the mountains; the glittering lakes which reflect the heaven upon the earth; its geographical situation between the two seas; the perfection of the climate; everything indicates that Damascus has at least been one of the first towns that were ever built by the children of men—one of the natural halts of fugitive humanity in primeval times. It is in fact one of those sites pointed out by the hand of God for a city—a site predestined to sustain a capital, like Constantinople. These are perhaps the only two cities which could not possibly have taken their post in an empire from arbitrary selection; but which were palpably indicated by the configuration of the places. So long as the earth shall bear empires on her surface, Damascus will continue to be a great city, and Stamboul the metropolis of the world.

"On emerging from the desert, and entering on the plains of Cœle-Syria, and the valleys of Galilee, the caravans of India need

repose—and they find a spot of enchantment at Damascus. Commerce is there upheld by industry. Damascus is, like Lyons, one vast manufactory. Its population, according to some, reaches 400,000 souls; according to others, only 200,000.*

This scene of loveliness is created by the fertilizing influence of the river Barada, formed by the union of two streams, one of which is reputed to be the ancient Abana.

The Abana, one of the rivers of Damascus, springs from the lofty sides of Lebanon, a few miles north-west of the city, and rushes down a rapid descent of a thousand feet into the plains below.

Pharphar, the modern A'waj, rises from a lower ridge of the lofty Hermon, more remote than the sources of Abana, and in a direction west-by-south from Damascus. One of its sources is a singular syphon fountain, which issues from a low cave beneath a hill of pudding-stone. At certain periods of the year it is said to rise from a great depth in the earth, throwing out, with a noise like the roar of cannon, great quantities of fish in a torrent of blood-red water. It is described as a fine "rapid stream, flowing eastward towards Damascus, which being increased by others in its course, forms the Pharphar, one of those rivers which have ever been the pride of the Damascenes."

Damascus has been from time immemorial a place of immense travel and trade between countries north and south, and east and west of it; by which means it has accumulated great wealth.

Many houses of its merchants, though presenting a rude and uninteresting exterior, to disguise the wealth within, are fitted up in the interior in a style of princely magnificence.

It was a flourishing city in the days of Abraham, in whose history it first comes into notice, as the native place of his faithful and pious servant, Eliezer. It is probably the oldest inhabited city in the world.

It was the capital of the Syrians, those early invaders and lasting foes of the Israelites. It still has a long street, running more than a mile in a direct line through the city, well corresponding to the street called "*Straight*" in the days of the Apostles. (Acts ix. 11.)

The city is for ever memorable for that marvellous vision of the Son of God, which at her gates burst upon Saul the persecutor, accompanied with the startling cry—"Saul, Saul! why persecutest thou me?" which caused him to fall, trembling and astonished to the earth, and to exclaim, "Lord, what wilt thou have me to do?" (Acts ix. 6; xxii. 10.)

II. *Heliopolis*, to the north-west, called by the Syrians *Baalbec*, and now *Balbec*. The Syriac name is supposed to mean "the city (or house) of Baal," of which the Greek Heliopolis is a mere translation. By Baal, in Asiatic idolatry, was originally meant the Lord

* Lamartine, vol. ii. 113-115, 133, 134.

of the Universe, of whom the Sun was subsequently taken as the type. Heliopolis was famed for its temple of Jupiter, erected by Antoninus Pius, magnificent ruins of which still remain. Venus was also revered in this city, and its maidens were therefore said to be the fairest in the land. By Venus is here meant the Syrian Astarte.

III. *Aphaca*, to the north-west, in the mountain range of Libanus, having a celebrated temple of Venus (Astarte), near which was a lake, the waters of which were fabled to have the property of keeping even the heaviest bodies, when thrown therein, from sinking. The temple was destroyed by Constantine the Great. The ruins of the city are at a place called *Afka*.

IV. *Laodicea ad Libanum*, to the north-east, founded by Seleucus Nicator. It lay in the plain watered by and named after the River *Marsyas*, a tributary of the Orontes. The Romans made it the chief city of the district. It was also called *Laodicea Scabiosa*, for which Ptolemy gives *Cabiosa*.

PHŒNICIA.

Phœnicia, in Greek, *Φοινίκη* (*Phœnicē*), extended along the coast of Syria, from the river *Eleuthēras*, and the city and island of *Arādus*, on the north, to the river *Chorseus*, near *Cæsarea*, at the foot of Mount Carmel, in the south. The length, therefore, was only thirty-five geographical miles. The breadth was very limited, the mountain range of *Libanus* forming its utmost barrier to the east. The country was in general sandy and hilly, and not well adapted for agriculture; but to counterbalance this, the coast abounded in good harbours, the fisheries were excellent, while the mountain ranges in the interior afforded, in their cedar-forests, a rich supply of timber for naval and other purposes. Hence the early proficiency which the Phœnicians made in navigation, and hence the flourishing commercial cities which covered the whole line of coast.

The native name of Phœnicia, as appears from the Phœnician coinage, was *Kanaan* (the Canaan of Scripture), and the people themselves were called *Kenaamin*.

The name *Phœnicia*, or *Phœnice*, is of Grecian, not Oriental origin, and was given by the Greeks to this country, either from the number of palm-trees (*φοίνιξ*, "a palm-tree") which grew there, so that *Phœnicia* will signify "the land of palms," or else, as Gesenius thinks, from *φοίνιξ*, in its sense of "purple," making *Phœnicia*, therefore, mean "the land of the purple dye," in allusion to the famous purple or crimson of Tyre.

SKETCH OF PHŒNICIAN HISTORY.

I. The Phœnicians were a branch of the Aramæan or Semitic race. To this same great family the Hebrews and Arabians belonged, as

well as the inhabitants of the wide plain between the northern waters of the Euphrates and Tigris.

The Phœnicians themselves, according to their own account, came originally from the shores of the Persian Gulf; and Strabo informs us, that in the isles of Tyrus and Aradus, in the gulf just named, were found temples similar to those of the Phœnicians; and that the inhabitants of these isles claimed the cities of Tyrus and Aradus, on the coast of Phœnicia, as colonies of theirs.

II. It is uncertain what time they migrated to the coast of the Mediterranean, but it must have been at a very early period, since Sidon was a great city in the time of Joshua.

The Phœnicians far surpassed all the other nations of antiquity in commercial enterprise. Their greatness as a commercial people was chiefly owing to their peculiar natural advantages. Their situation at the extremity of the Mediterranean enabled them to supply the western nations with the different commodities of the East, which were brought to Tyre by caravans from Arabia and Babylon; while their own country produced many of the most valuable articles of commerce in ancient times.

Off the coast the shell-fish was caught which produced the purple, the most celebrated dye known to the ancients, and the sand on the sea-shore was well adapted for the making of glass. Mount Libanus supplied them with abundance of timber for ship-building, and the useful metals were obtained in the iron and copper mines of Sarepta.

III. In the west they visited not only Britain for tin, but also the shores of the Baltic for amber; and on the northern coast of Africa, in Spain, Sicily, and Malta, they planted numerous colonies, which they supplied with the produce of the East. Their settlements in Sicily and Africa became powerful states, and long opposed a formidable barrier to the Roman armies. By their alliance with the Jewish state in the time of Solomon, they were enabled to sail to Ophir, where they obtained the produce of India. Herodotus even says that they circumnavigated Africa.

IV. The Greeks attributed the invention of letters to the Phœnicians. There can be no doubt, however, that they attained to great perfection in the arts in very early times. The Syrians supplied Solomon with all kinds of artificers to assist in the building of the Temple at Jerusalem; and the workmanship of the artists of Sidon was celebrated in the Greek towns of Asia Minor, as early as the time of Homer.

V. The Phœnician cities appear to have been originally independent of one another, and to have possessed, for the most part, a monarchical form of government. The oldest of these cities was Sidon; but Tyre became in later times the most important, and probably exercised some degree of authority over the other states.

After the conquest of Samaria and Judea, the Phœnicians became

subject in succession to the Assyrian, Babylonian, and Persian monarchies. In the wars between the Greeks and Persians, they formed the chief and most efficient portion of the Persian navy. They afterwards became part of the dominions of the Seleucidæ, and were eventually included in the Roman province of Syria. The language of the Phœnicians closely resembled the Hebrew and Aramaic.

PLACES IN PHŒNICIA.

Proceeding upwards from the mouth of the *Chorsëus*, now the *Koradsche*, we come to—1. *Dōra* or *Dorus*, the Dor of Scripture, a small place with a harbour, now *Tortura*. 2. *Ecbatāna*, at the foot of Mount Carmel, the same probably with the *Bathura* of Josephus, and now *Caiffa*. Here Cambyses gave himself a mortal wound as he was mounting his horse, and thus fulfilled the oracle which had warned him to beware of Ecbata, and which he had supposed to refer to the capital of Media. 3. *Sycaminon*, to the north, so called from its abundance of wild fig-trees. The Syriac name was *Chepha*. It is now *Kaifa* or *Kaffa*. Near this place, and at the foot of Mount Carmel, the shell-fish from which purple was obtained were found in abundance. Mount Carmel, which consists rather of several connected hills than of one ridge, extends from the plain of Esdraelon, in a north-west direction, and terminates in the *Carmelum Promontorium*, the only great promontory on the coast of Palestine, and which forms the S.W. extremity of the bay of *Acre*. Above the promontory the River *Kison* enters the bay, on the banks of which stream the host of Sisera was overthrown. 4. *Ptolemaïs*, at the upper extremity of the bay. The native name of this place was *Accho*, which the Greeks changed into *Ace* (^{Ἀζη}), but it was eventually better known by the name of *Ptolemaïs*, which it had received from the first Ptolemy, king of Egypt, by whom it was much improved. It was called also *Colonia Claudii Cæsaris*, in consequence of its receiving the privileges of a Roman city from the Emperor Claudius. It is now the well-known *St. Jean d'Acre*.

5 *Tyrus*, called by the natives *Ysor*, by the Greeks Τύρος. The Carthaginians, colonists of Tyre, called the mother city, on the other hand, *Tsar* or *Sar*, which the Romans, receiving the word from them, converted into *Sarra*, and formed from it the adjective *Sarranus*, equivalent to *Tyrius*. Tyre was founded by a colony from Sidon, the most ancient of the Phœnician cities, but its splendid prosperity soon caused it to take precedence of the parent state, and to eclipse its glory. It became, in fact, the first commercial city of its time. Originally the city of Tyre was built on the mainland, but having been besieged for a lengthened period by Nebuchadnezzar, the inhabitants conveyed themselves and their effects to an island about half a mile from the shore, where a new city was founded, which enjoyed an increased degree of celebrity and commercial pros-

perity. The old city hence was called *Palætyrus*, the other simply *Tyrus*. The new city continued to flourish, extending its colonies and commerce on all sides, till it was attacked by Alexander the Great. After an obstinate resistance, it was taken and severely punished. Still, however, the city continued to flourish, until the founding of Alexandria, by diverting commerce into a new channel, gave Tyre an irreparable blow, and she gradually declined, until now hardly a vestige remains. Just above Tyrus, the River *Leontes*, now *Lanto*, empties into the sea. 6. *Sarepta* or *Tarephath*, where Elijah performed the miracle of multiplying the contents of the barrel of meal and cruse of oil, and where he raised the widow's son to life. It is now *Surafend*. 7. *Sidon*, one of the most ancient cities of Phœnicia, with an excellent harbour, and already extant in the time of Jacob. Sidon was the parent city of Tyre, and of most of the towns of Phœnicia. Many manufactories, particularly those of linen and glass, were successfully carried on here. Notwithstanding the rise and prosperity of Tyre, it remained a very wealthy and important city to the time of its conquest by Artaxerxes Ochus, when its fleet amounted to one hundred triremes and quinqueremes. In Alexander's time it was without any fortifications, and preserved scarcely anything but its reputation for fine glass. It is now the small town of *Sayda*, and its harbour is nearly choked up with sand. 8. *Berytus*, the *Berötha* of Scripture, called also *Colonia Felix Julia* in the time of Augustus, who made it a Roman colony, and named it thus in honour of his daughter Julia. In the age of Justinian it became a famous school of law. The modern appellation is *Beirout*. 9. *Byblus*, on a height at some distance from the coast. Adonis, or the sun-god, was worshipped here with peculiar honours, under the name of Thammuz. Just below this place was the River *Adonis*, now *Nahr Ibrahim*. At the anniversary of the death of Adonis, which was in the rainy season, its waters were tinged red with the ochrous particles from Mount Libanus, and hence were fabled to flow with his blood.

10. *Tripölis*, now *Tarabolus*. It derived its name from Tyre, Sidon, and Aradus, having established here, in common, a triple town, each with its own walls and colonists, as a place of assembly for their States-General. Tripolis had a good harbour and extensive commerce. At the present day, the sand has so accumulated that the town is separated from the sea by a small triangular plain, at the apex of which is a village where vessels land their goods. 11. *Area*, called subsequently *Cæsaera*, the birthplace of the Emperor Alexander Severus. 12. *Aradus*, on a small island near the shore, now *Ruad*. It was founded, according to Strabo, by a band of exiles from Sidon. 13. *Antaradus*, called also *Constantia*, after the Emperor Constantius. It is now *Gortosa*, with a small harbour.

CHAPTER XIII.

REIGN OF SOLOMON.

B. C. 1015—975.

SOLOMON ascended the throne of David B. C. 1015, and inherited an empire extending from the Mediterranean to the Euphrates, and from the mountains of Lebanon to Egypt and the Atlantic arm of the Red Sea, including a population of more than five millions.

Thus David, during a reign of forty years, had made the Hebrews the ruling people, and his empire the principal monarchy in Western Asia.

As David's reign had been one of conflict and blood, so Solomon's was one of quietness and peace. The Canaanites were his willing vassals. The warlike and civilized Philistines; the Edomites, Moabites, and Ammonites; the nomadic Arabians of the desert; and the restless and warlike Syrians from Damascus to the Euphrates—all were tributary to him. Peace gave to all his subjects prosperity; the trade which he introduced brought wealth into the country; the building of the temple and of palaces introduced foreign artists, and encouraged commercial intercourse with foreign nations. Every department of human industry flourished, and the good order and discipline of the administration were as much subjects of admiration as the wisdom and learning of the monarch.

JERUSALEM.

Jerusalem is presumed to owe its origin to Melchizedec; and, if so, must have been founded two thousand years before the advent of our Lord. In the succeeding century it was captured by the Jebusites, who extended its walls, and built a castle or citadel upon Mount Sion. It was taken from them by the forces under the command of Joshua (Joshua xv. 63; xviii. 28; Judges i. 8), but they long retained possession of the fortress, nor was it established as the capital of Israel till the time of King David. Its magnificence was chiefly owing to the works of him and his successor, Solomon, who adorned it with sumptuous edifices, and, above all, with a temple, which has in no age been, nor will be, excelled in splendour and magnitude. During the period of Rehoboam, the city was stormed and plundered by Shishak, king of Egypt, and a similar fate befel

it about a century and a half afterwards from Joash, king of Israel. In the reign of Manasseh it was besieged and taken by the Assyrians, when the idolatrous monarch was carried captive to Babylon. Its destruction, however, was not effected till the time of Zedekiah, when Nebuchadnezzar, actuated by a spirit of fury, committed terrible ravages, razing the fortifications, setting flames to the temple, and carrying away the inhabitants as prisoners, in view of adding to the population of his own capital. Seventy years afterwards they were restored, and Zerobabel began to rebuild the sacred structure. Alexander the Great could not be said to have taken it, since the place voluntarily submitted to him when he entered it as a friend, and offered sacrifices in the temple. It was sacked by Antiochus Epiphanes, who profaned the holy city by placing the image of Jupiter in it.

The Maccabees, who restored the independence of their country, rescued it from the heathen, but a contest between their descendants gave the Romans an opportunity for interfering, and Pompey made himself master of the capital, which he surnamed Hierosolymarius. Judea, revolting from the Roman yoke was besieged by Titus, captured, and totally destroyed in the year of our Lord 70, when 97,000 persons were taken prisoners, and 110,000 perished. Reflecting on its former beauty, riches, and glory, Titus could not forbear weeping and cursing the obstinacy of the seditious Jews, who forced him against his inclination, to destroy so magnificent a city, and such a glorious temple as was not to be paralleled in the whole world. It was again rebuilt by the Jewish nation, but fresh commotions breaking out, Adrian expelled every Hebrew, and made it death for any of them to enter it. He then began a new city on the ruins of the old, which is supposed to be the present one. But it was Constantine and his mother Helena who had the honour of restoring here the worship of the one living and true God. The caliph Omar, the third in succession from Mahomet, was its next conqueror. During the holy wars it was taken in the great crusade by Godfrey of Bouillon, when the standard of the cross was triumphantly displayed upon its walls, and it again became the capital of a kingdom, though Godfrey, when offered the diadem, refused it, declaring that he would never receive a crown of gold in that city where the Saviour of the world had worn a crown of thorns. In 1217 this monarchy was abolished, and since that period the "city of the Lord" has remained the capital of a Mahometan province.

Jerusalem.—The capital of Judea has passed under various denominations. In the first place, it is supposed to be composed of two appellations, Salem, or Peace, and Jebus (1 Chron. xi. 4), afterwards changed to Jerusalem. Some suppose it signifies "Fear Salem," because the city was very strong; others, "They shall see Peace;" and many, with a great degree of probability, say it means

the "Inheritance of Peace." In the sacred page we find it called the city of David, the city of God, the holy mountain, the holy hill, the throne of the Lord, and the house of the Lord God of Israel, the city of the great king, the throne of judgment, the throne of the house of David, a place for the judgment of the Lord and for matters of controversies, the city of truth, the city of joy, and a defence, his tabernacle; by the Hebrews, Jeruschalem; the Greeks and Romans, Hierosolyma; and the Mahometans name it Kuddish, or the Holy, and also, the Lady of Kingdoms.

It is situate in the midst of the central chain of mountains which runs north and south, through Palestine, about forty-two miles east of the Mediterranean sea, twenty-five miles west of Jordan, one hundred and thirty-six miles south of Damascus, in $35^{\circ} 20' 15''$ east longitude, and $31^{\circ} 47' 47''$ north latitude. It occupies an irregular promontory in the midst of a confused mass of rocks, crags and hills. Here, on her rocky heights, she sits dreary, silent, and solitary amid surrounding desolation.

The city was so strongly fortified, both by nature and art, that the Hebrews, on their entering Canaan, could not drive out the Jebusites, but were obliged to live with them; a part of the city only having been reduced at the period, probably when Adonizedek, its king, was defeated and slain by Joshua. (Joshua x. ; xv. 63.) Being situate on the confines of the two tribes of Judah and Benjamin, it was divided betwixt them, and for many ages it sometimes formed a part of the one and sometimes of the other. (Joshua xviii. 28.) Efforts were made by the tribe of Judah, after Joshua's death, to dislodge the Jebusites from Jerusalem; but though they succeeded in destroying the city (Judges i. 8), these Canaanites rebuilt and fortified it so strongly that it was not completely in possession of the Hebrews till the time of David. For a period of about five hundred years, therefore, Jerusalem was jointly inhabited by Jews and Jebusites; but at length David, notwithstanding the bravado of the Canaanitish garrison, who kept possession of the strong fort on Mount Zion, succeeded in expelling from it these enemies of Israel. (1 Chron. xi. 4.)

After its complete subjugation by David (1 Chron. xi. 5), it was not only considered the metropolis of Palestine, but the common property of the Israelites. No house in it, therefore, was let, but all Hebrew strangers, from whatever part of the country they came, had the privilege of lodging in it gratis, by right of hospitality. To this custom our Lord probably alludes in Matthew xxvi. 18.

The city was built on four hills, the chief of which were Moriah on the east and Zion on the south-west. The old city of Salem was built on a third hill called Acra, on the north-west, betwixt which and Zion there was a valley. The fourth hill, called by Josephus Bezetha, and on which the new city (once suburbs) was built, lay to the north of Moriah, and, consequently, in the north-east quarter of

the city. The name of the whole mountain, indeed, on the several hills and hollows of which the city stood, was at one time called Moriah, or vision; because it was high land, and could be seen afar off, especially from the south (Gen. xxii. 2); but afterwards that name was appropriated to the most elevated part, on which the temple was erected, and where Jehovah appeared to David. (2 Chron. iii. 1; 2 Sam. xxiv. 16.) But we shall avail ourselves of the accurate account of Josephus, which is the highest authority to which we can resort for ascertaining the form and extent of the Jewish capital. It is as follows:—"The city was built on two hills, which are opposite to each other, having a valley to divide them asunder; at which valley the corresponding rows of houses on both hills terminate. Of these hills, that which contains the upper city is much higher, and in length more direct. Accordingly it was called 'the citadel,' by King David; but it is by us called 'the upper market-place.' But the other hill, which is called Acra, and sustains the lower city, is of the shape of the moon when she is horned; over against this there was a third hill, but naturally lower than Acra, and parted, formerly, from the other by a broad valley. In the time when the Asmoneans reigned they filled up that valley with earth, and had a mind to join the city to the temple. Now, the valley of the Cheesemongers, as it was called, was that which distinguished the hill of the upper city from that of the lower, and extended as far as Siloam. On the outside these hills are surrounded by deep valleys, and by reason of the precipices belonging to them on both sides, are everywhere impassable." He afterwards adds, "As the city grew more populous it gradually crept beyond its old limits, and those parts of it that stood northward of the temple, and joined that hill to the city, made it considerably larger, and occasioned that hill, which is in number the fourth, and is called Bezetha, to be inhabited also. It lies over against the tower Antonia, but is divided from it by a deep valley which was dug on purpose."

This account plainly marks the gradual extension of Jerusalem, from the time of David till the foundation of the northern walls was laid by Herod Agrippa. The extent of the upper city, as it is called by Josephus, seems to be pointed out by an expression in 2 Sam. v. 9:—"David built around about from Millo inward." Now, whether by Millo we understand with some writers the valley which divided the upper from the lower city, and which was filled up by Solomon, or (more correctly we think) with others, "the house of Millo," as it is sometimes called, or the senate-house, which stood on the north-east of Mount Zion, the meaning still appears to be that David built from one side of Mount Zion, quite round to the opposite part. The valley which divided Zion from Acra and Moriah, is called by Josephus the valley of Cheesemongers, and extended as far as Siloam. Across this valley Solomon appears to have raised a

causeway, leading from Mount Zion to the temple on Mount Moriah. The city does not appear to have been plentifully supplied with water; and, if we except a few springs, the greater part of that within the walls was brackish; hence it became necessary to convey water into it by aqueducts, either from Gihon on the west, or from a still greater distance. On the east of the city, and stretching from north to south, stands the Mount of Olives, facing the spot formerly occupied by the temple, of which it commanded a noble prospect. It is separated from the city by the valley of Jehoshaphat. On the west of the city, and formerly without the walls, stood the eminence called Calvary or Golgotha; but so much has the city been extended in that direction, that it now stands almost in its very centre.

During the reigns of David and Solomon, Jerusalem was not only greatly enlarged, but embellished with numerous splendid and costly buildings. At that period it had ten or eleven gates, and was fortified by strong walls and towers. But the chief glory of the city was its temple, which was built by Solomon, and chosen by Jehovah himself, as the place where the Shechinah, or visible token of the Divine presence, resided. This matchless structure was erected on Mount Moriah, after the pattern given to Solomon by David, according to express revelation from heaven. (1 Chron. xxviii. 2.)

The preparations made for its erection were immense. David and his princes contributed as much gold as amounted to forty-six thousand tons weight, or the value of more than a thousand millions sterling. About 184,600 men were employed seven years in building it; and the area it occupied, including all its courts to the outer walls, covered a space of about thirty-one acres. It remained in its glory only about thirty-four years, when Shishak carried off its treasures. (1 Kings xiv. 25, 26.) But its future history is identified with that of Jerusalem itself. In regard to its dimensions and structure, as learned men are by no means agreed in their description of it, we shall reserve our account of this magnificent building till we arrive at the period when the second temple was reared.

EN-ROGEL.

Below the city, in the valley of Jehoshaphat, and just beyond the junction of the valley of Hinnom with that of Jehoshaphat, is a large quadrangular well, one hundred and twenty-five feet deep, which usually contains a good supply of sweet water; and, in the rainy season, discharges a considerable stream.

This well, called the Well of Job and the Well of Nehemiah, is understood to be the En-Rogel of the Scriptures. It appears to be very ancient, and in situation corresponds well with the various notices of it. It is in the midst of an olive-grove, and retains many traces of former gardens. Adonijah here began his ambitious efforts for the kingdom, "without the city, at the fountain which is in the

King's garden." (Josh. xv. 7, 8; Josh. xviii. 16, 17; Josephus, *Antiq.*, vi. 14, 4; 1 Kings i. 9.)

WATERS OF GIHON.

Gihon, to which young Solomon was led to be anointed king, is supposed by the author of the Pictorial Bible, and by Dr. Robinson, to have been a fountain west of the city, which was stopped, or covered over, by Hezekiah, and its waters brought by subterraneous channels into the city. (2 Chron. xxxii. 30; xxxiii. 14; Sirach xlvi. 17.) These waters are supposed still to flow in their hidden channels down to the ancient temple, and perhaps to Siloam.

COMMISSARIES OF SOLOMON.

The several districts in which Solomon stationed his twelve commissaries, for the supply of his household, may be determined with tolerable distinctness, though several of the places mentioned cannot be identified. (1 Kings iv. 4—20.)

Mount Ephraim we recognise in the hill country north of Jerusalem.

Beth-shemesh, with which we have become familiar, is mentioned in connection with Makaz, Shaalbim, Elon-beth-hanan, which directs us to the northern district of Judah, south-west from Jerusalem.

Socho, which belonged to the third commissary, is assumed by Wieland in his Atlas, to be identical with a town of this name, which Drs. Robinson and Wilson saw in the mountains of Judah, about twelve miles south of Hebron. If so, his province was among "the uttermost cities of the children of Judah, towards the coast of Edom, southward." (Josh. xv. 21.)

Dor, the province of the son of Abinadab, was on the Mediterranean, above Joppa, and a few miles south of Carmel.

Dr. Wilson, who visited this place, describes it as consisting of a few wretched houses situated close to the sea, near a small bay.

"There are considerable masses of ruins in this place. From the references to it in Scripture, it seems to have been early a place of considerable importance. It was one of the towns which Manasseh had in Issachar, but the inhabitants of which, that tribe could not originally drive out.

"Its king was smitten by Joshua. It was the residence of Ben-Abinadab, son-in-law of Solomon, and one of his twelve commissariat officers, and was at this time probably one of the ports of the Israelitish kingdom."

Taanach, Megiddo, Bethshean, and Jezreel, which have been already mentioned, direct us to the great plain of Esdraelon, as the province of the fourth officer of this kind.

The fifth was in Ramoth-Gilead and neighbouring towns.

The sixth was in Mahanaim, a few miles north of Ramoth. Two were stationed in the northern province of Palestine, in Naphtali and Asher. In Issachar and Benjamin, one each. Another still east of Jordan, in the country of Sihon, king of the Amorites, and of Og, king of Bashan.

AZZAH AND TIPSAH.

Azzah, which is given as one of the extreme boundaries of Solomon's kingdom, is only another name for Gaza. (1 Kings iv. 24.)

Tiphseh is the ancient Thapsacus, once a large and flourishing city on the west bank of the Euphrates, of which now nothing but the name remains.

A line running from Gaza north-east through Damascus to Thapsacus, intersects the kingdom of Solomon in its greatest length. The phrase, therefore, is expressive of the extent of his dominion, as "from Dan to Beersheba" describes that of Palestine. The extreme length of the empire may have been three hundred and fifty or four hundred miles.

FORTIFIED CITIES OF SOLOMON.

Besides the expenses of the temple and of his palaces, Solomon appropriated much public money in fortifying several cities in different parts of the kingdom; Hazor, west of the waters of Merom, as a protection doubtless against the Syrians, those restless and vigilant foes of the Jews; Megiddo, on the south-western borders of Esdraelon, commanding the caravan trade between Syria and Egypt; and Beth-horon the Nether, Baalath, and Gezer, all situated near together, a few miles west-by-north from Jerusalem, near the southern frontiers of the Philistines. These may have been needful defences against the Philistines and the kings of Egypt. (1 Kings ix. 15—19.)

Tadmor is also mentioned in the same connection. This is Palmyra, the city of palms, situated in the midst of the Syrian desert, between Damascus and the Euphrates. It is four days' journey east of Baalbec, and some days' journey west of the Euphrates. Standing in solitary and gloomy magnificence in the midst of a vast desert, and at a great distance from any habitable town, this ancient city, even in its ruins, presents an appearance singularly impressive.

Remains of ancient temples and palaces surrounded by splendid colonnades of white marble, many of which are yet standing; and thousands of prostrate pillars, scattered over a large extent of space, attest the ancient magnificence of this city of palms, surpassing that of the renowned cities of Greece and Rome.

How vast must have been the flow of wealth in trade from east to west, that could have reared and sustained such a city in the solitude of a desert, far from any other human habitations! To secure

the advantages of the caravan trade across the great Syrian desert, was doubtless the object of Solomon in fortifying this city. The ruined structures and columns that remain are mostly of an age subsequent to that of this monarch of Israel.

COMMERCIAL CITIES ON THE RED SEA.

To secure the trade of the Indian Ocean and the distant and unknown country of Ophir, Solomon also built two cities on the Akabah, the eastern arm of the Red Sea.

These were Elath and Ezion-geber. They must have been near together at the head of this gulf.

A neglected pile at the north-western angle of the bay is supposed to mark the site of Elath.

South-east of this, just across the head of the bay, is a large fort or castle, two hundred feet square, with towers at the four corners, and walls twenty-five feet in height; it is garrisoned by thirty or forty men, and serves to keep the Bedouins in awe and protect travellers and pilgrims to Mecca. This may have been the port of Ezion-geber. However that may be, the commerce of that ancient port has entirely ceased.

Not even a fishing-boat lies in the harbour which once received the fleets of Solomon, as they returned from their distant voyages of three years, laden with the gold of Ophir.

QUEEN OF SHEBA.

The visit of the queen of the south, who came from the uttermost parts of the earth to hear the wisdom of Solomon, next engages our attention. (1 Kings x.) Where then was Sheba? whence came this celebrated personage? The best authorities concur in the belief that she came from the southern province of Arabia Felix, on the eastern shore of the Red Sea, south of the modern city of Mecca. Others, with less probability, suppose her to have come from Abyssinia, where also was a settlement of Sabeans, the descendants of Seba, eldest son of Cush. (Gen. x. 7.)

OLD AGE AND DEATH OF SOLOMON.

Near the close of Solomon's reign, the peace of his kingdom was disturbed by a revolt of the Edomites on the south-eastern, and of the Syrians on the north-eastern frontiers. (1 Kings xi.)

His voluptuous repose was once more disturbed by the seditious designs of Jeroboam, the son of Nebat, and by the prophetic annunciation that the kingdom should be rent from him by this usurper, in punishment of his idolatrous defection from Jehovah, at the instigation of his foreign wives. Solomon died about 975 B. C., at the age of sixty, after a reign of forty years, but little lamented by his subjects.

CHAPTER XIV.

KINGS OF JUDAH AND ISRAEL.

B. C. 975—772.

WEARIED with their oppressive burdens, the people, on meeting at Shechem to appoint their king, demanded of Rehoboam a promise that he would relieve them of their intolerable burdens under his father. Upon his refusal of this request, the ten northern tribes openly revolted, and proclaimed Jeroboam, who had just returned out of Egypt, their king.

Rehoboam, therefore, the only son of Solomon of whom we have any knowledge, inherited, at the age of forty-one, a division of his father's kingdom, comprising the two tribes of Benjamin and Judah, who in future are known as the kingdom of Judah.

This kingdom in territory retained not more than a fourth part of that of Solomon. In relative strength, however, the two kingdoms were more equally divided. Judah was more densely populated than Israel; the whole of Levi, refusing to countenance the idolatries of Jeroboam, left their cities in his kingdom and retired into Judah (2 Chron. xi. 14); and many other faithful adherents to the religion of their fathers, from time to time followed the example of the Levites in settling in Judah. (2 Chron. xv. 9.)

Before proceeding to the history of the kings of Judah and Israel, it will be useful to take a general view of the two kingdoms.

“In the preceding history we have seen that the Lord, from the time of Moses to the death of Solomon, always governed the Hebrews according to the promises and threatenings which he had pronounced to them from Mount Horeb. If they deviated from the principle of worshipping Jehovah as the only true God, that is, if they revolted from their lawful king, he brought them, by suitable chastisement, to reflect on their obligations to return to Jehovah, and again to keep sacred the fundamental law of their church and state. The same course we shall find pursued in the government of the two kingdoms.

“In the kingdom of Israel, there was from the first the greatest disregard of the Divine laws, and it was consequently destroyed one hundred and thirty-four years earlier than the kingdom of Judah. Jeroboam trusted little to the Divine promise made to him by the

prophet, and feared that if the people went to Jerusalem to attend the feasts, they would return to their allegiance to the house of David. To prevent such a step, he set up two golden or gilded calves as images of Jehovah, an imitation of the Apis and Mnevis of the Egyptians, among whom he had long dwelt in exile. One of these was located at Bethel, not far from Shechem, for the southern tribes; and the other at Dan, for the tribes in the north. He built temples for these images, erected altars, appointed priests from all the tribes without distinction, and even performed the priestly functions himself.

“The history represents a contest (as Hess expresses it) between Jehovah, who ought to be acknowledged as God, and the idolatrous Israelites; and everything is ordered to preserve the authority of Jehovah in their minds. At last, after all milder punishments proved fruitless, these rebellions were followed by the destruction of the kingdom and the captivity of the people, which had been predicted by Moses, and afterwards by Ahijah, Hosea, Amos, and other prophets. (Deut. xxviii. 36; 1 Kings xiv. 15; Hos. ix.; Amos v.)

“We shall find Divine Providence likewise favourable or adverse to the kingdom of Judah, according as the people obeyed or transgressed the law; only here the royal family remained unchanged, in accordance with the promise given to David. We shall here meet, indeed, with many idolatrous and rebellious kings, but they are always succeeded by those of better views, who put a stop to idolatry, re-established theocracy in the hearts of their subjects, and by the aid of prophets, priests, and Levites, and of the services of the temple, restored the knowledge and worship of God. Judah, therefore, though much smaller than Israel, continued her natural existence one hundred and thirty-four years longer; but at last, as no durable reformation was produced, she experienced the same fate as her sister kingdom, in fulfilment of the predictions of Moses and several other prophets. (Deut. xxviii. 36.)”*

The reign of Jeroboam continued two and twenty years; during which he built the unknown city of Penuel. Twice he received a solemn denunciation from the Lord for his crimes, accompanied by the sentence of the utter extermination of his family. He died at the age of sixty-three years, after having acquired an infamous notoriety in all times, as Jeroboam the son of Nebat, *who made Israel to sin*. (1 Kings xii. 13, 14.)

MILITARY FORTIFICATIONS OF REHOBOAM.

Rehoboam, though forbidden to wage war against the revolted tribes, proceeded to fortify and garrison many towns in Judah, as a

* Jahn, vol. ii., c. 35, p. 46.

means of defence against Israel (2 Chron. xi. 5-12), or rather against the Philistines and Egyptians who might become confederates of Israel; and there was war between Rehoboam and Jeroboam all their days. (1 Kings xiv. 30.)

Etam, which Rehoboam fortified, with Bethlehem and Tekoah (2 Chron. xi. 6), had been already decorated by Solomon with gardens and streams of water. Thither, according to Josephus, he was accustomed to take a morning drive in his chariot.

This place is supposed, by Dr. Robinson and others, to be the modern Urtas, in a valley of the same name, a mile and a half south of Bethlehem. Here is a copious fountain and ancient ruins—"the foundations of a square tower, a low, thick wall of large squared stones, rocks hewn and scarp'd, and the like."

Beth-zur has been identified by the Rev. Mr. Wolcott in the remains of an old town and other ruins near a copious fountain of water, on an eminence, four or five miles north of Hebron, towards Jerusalem.

Socho was on the borders of the western plain, south-west from Jerusalem, the scene of combat of David and Goliath. This is the second town of the same name which has fallen under our notice.

Adullam was also on the plain apparently near this city and Gath. Its precise situation has not been determined. It is to be distinguished from the cave of the same name near Bethlehem. (Comp. Gen. xxxviii. 1; Josh. xii. 15; xv. 35; Neh. xi. 30.)

The Philistine city of Gath was another of Rehoboam's fortified places on the frontiers of that country.

Maresha is supposed to have been a mile and a half south of Eleutheropolis. With Ziph we have already become acquainted in the history of David.

Adoraim is recognised in the village of Dura, four or five miles south-west from Hebron.

Lachish, already noticed, is said by Eusebius and Jerome, according to Dr. Robinson, to have been seven miles from Eleutheropolis towards the south. It was besieged by Rabshakeh two hundred and fifty years later; and from the historical notices of it, appears to have been a place of some importance. (Josh. x. 3-31; xv. 39; 2 Kings xviii. 14; xix. 8.)

The position of Azekah is determined by its proximity to Socho, in the history of the combat of David with Goliath. (1 Sam. xvii. 1.)

Zorah is known to us as the birthplace of Samson, on the borders of the plain west of Jerusalem; and Ajalon as that valley in which the "sun and moon were stayed in their course." (Josh. x. 12.)

The invasion of Shishak, king of Egypt, occurred in the fifth year of the reign of Rehoboam, when the temple and his own palace were despoiled of their treasures. (1 Kings xiv. 25; 2 Chron. xii.)

Jeshanah, taken by Abejah in his miraculous victory over Jero-

boam, is wholly lost in the oblivion of past ages. The history shows that it must have been a city of Samaria. (2 Chron. xiii. 19.)

INVASION OF JUDEA BY ETHIOPIANS.

Asa's virtuous reign over Judah began B. C. 955. After fifteen years spent in reforming the idolatry of the people, and in building fenced cities, his country was invaded by a formidable army of Ethiopians, who were totally defeated at Maresha, which Rehoboam had fortified. (2 Chron. xiv.)

With Gerar, where the pursuit terminated, we have already become familiar in the history of Abraham and Isaac. (Gen. xx. 1.)

But whence came these Ethiopians? From Southern Arabia, the country of the Queen of Sheba, according to some; from Ethiopia Proper, in the opinion of others. Others again suppose that there may have been a kingdom of Ethiopians or Cushites on both sides of the Red Sea, which furnished this formidable army; and another class suppose these Ethiopians to have usurped the throne of Egypt, and, like Shishak, invaded Judah from that country.

WAR BETWEEN JUDEA AND ISRAEL.

After a period of profound peace, open hostilities began between Asa and Baasha king of Israel, who secured the possession of the throne by conspiring against Nadab, son of Jeroboam, and utterly exterminating the race of that guilty monarch, according to the words of the prophet. (1 Kings xv. 25-31. Comp. xiv. 1-19.)

Nothing is known of Gibbethon, where Nadab was slain, than that it was one of the cities of the Philistines included in the territory of Dan. (Josh. xix. 44.)

To prevent the emigration of his own people and communication between the two nations, Baasha renewed hostilities by fortifying Ramah, six miles north of Jerusalem, familiarly known in sacred history, and associated with a melancholy interest by the wailings of Rachel weeping for her first-born. (Matt. ii. 18.) In order to strengthen his forces, Asa engaged the assistance of Benhadad, the Syrian, of Damascus, to invade the north of Israel, and appropriated, for this purpose, the treasures of his palace and of the temple.

This invader overran the territory of Naphtali, around the headwaters of the Jordan, extending his conquests to the Sea of Galilee. (1 Kings xv. 16-21.) Dan, so often mentioned, was, as we have seen, at the head of the vast marsh and meadow above the waters of Merom.

Ijon and Abel-beth-maachah, a little west and north of this marsh, were on the line of the enemy's march.

Cinneroth was on the shore of the Lake of Gennesaret, to which it gave its name, this being only a corruption of Cinneroth. Its location has not been determined.

The works of Baasha-a-Ramah were utterly demolished by Asa, and two towns built of the materials. (1 Kings xv. 22.) Geba must have been two miles or more east of Ramah; and Mizpeh, on the lofty eminence of Neby-Samwil, at an equal distance on the south-west.

The last years of Asa's reign were embittered by wars, by reason of his distrust of Jehovah in seeking the aid of the Syrians, and by personal ills. They were also dishonoured by some acts of petulance and cruelty. (2 Chron. xvi. 7—14.)

THE CITY OF SAMARIA.

During the reign of Asa, from B. C. 955 to 914, several wicked kings ruled over Israel, memorable chiefly for their sins. (1 Kings xvi. 6—29.) Omri, however, the last of these kings, built the renowned city of Samaria, 926 B. C., and made it, instead of Tirzah, the capital of the kingdom of Israel.

This city now becomes distinguished in the history of the kings of Israel, and of the prophets Elijah and Elisha, connected with the various famines of the land, the unexpected plenty of Samaria, and the several deliverances of the city from the Syrians.

It continued for two hundred years the seat of idolatry and the subject of prophetic denunciations, until the carrying away of the ten tribes into captivity by Shalmaneser. Five hundred years afterwards it was taken by John Hyrcanus, and razed to the ground, according to the words of the prophet,—“What is the transgression of Jacob? Is it not Samaria? Therefore I will make Samaria as an heap of the field, and as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.” (Micah i. 5, 6.)

Not a vestige of ancient Samaria now remains. But it was rebuilt and adorned with regal munificence by Herod. Of these structures many interesting ruins now remain. Here Philip preached the gospel, and, in connection with Peter and John, gathered a church. (Acts viii. 5—25.)

Where then was Samaria? The access to it is through Shechem, along the verdant valley which breaks through the mountains westward, between Ebal and Gerizim. After turning a little to the north-west, this valley, at the distance of three or four miles, spreads out into a broad circular basin, five or six miles in diameter, and bounded on every side by mountains.

From the plain of this beautiful amphitheatre of mountains, near the western side, rises a very high hill by almost perpendicular sides, on which stood Samaria, commanding a position of impregnable strength and of surpassing loveliness. The distance from Shechem and Jacob's Well may be six or seven miles.

Samaria, or Sebasta, as it was called by Herod, has been described

by many travellers. We are indebted to Dr. Olin for the full and graphic description of its present state :—

“The ascent is very steep, and more than one hundred feet in height, and the narrow footpath winds among the ruinous, though substantial cottages, which appear to have been constructed, to a great extent, of ancient materials, very superior in their size and quality to anything that would now-a-days be wrought into an Arab habitation. The imposing remains of a magnificent Christian church were immediately upon my right. A mosque, at the moment occupied with Mohammedan worshippers, stands within its walls.

“At the distance of not more than fifteen rods west or south-west of the mosque, commence the vestiges of an ancient colonnade, which is easily traceable by a great number of columns erect or prostrate, along the side of the hill, for at least one-third of a mile, where it terminates at a heap of ruins, near the western extremity of the ancient site.

“I counted eighty-two standing columns, and the number of fallen and broken ones must be much greater. The avenue is seventeen paces wide; the columns are two feet in diameter, with, however, considerable variety in size, and some in material, as I saw several of granite and white marble, while the larger number were of the limestone common to the region. They may be eighteen or twenty feet in length. The capitals are all gone, though the shafts retain their polish, and, where not broken, are in good preservation.”

This colonnade, it is supposed, may have been a splendid avenue leading to the city. Other imposing ruins of ancient walls and vast colonnades still remain, silent, mournful mementos of the ancient magnificence of this renowned city.

ELIJAH THE PROPHET.

Sacred history now introduces to our notice Elijah the Tishbite, B. C. 915, but without giving the least notice of his parentage or the place of his nativity. He appears suddenly as a prophet of the Lord, of stern and awful sanctity, as if he had dropped from heaven out of that cloudy chariot which, after his work was done, conveyed him back to heaven. He announces the judgment of God in a dearth and a famine which continued three and a half years (Luke iv. 25; James v. 17); occasioning inconceivable distress throughout all the land.

From this place we trace him to Zarephath, Sarepta of the Evangelist, on the coast of the Mediterranean, midway between Tyre and Sidon; where he was miraculously fed, in connection with the family of a poor and hospitable widow.

This place has been recognized by ruins near the sea-side, and by others up the side of the mount, at the distance of near a mile. Travellers are divided in opinion which was the ancient town.

MOUNT CARMEL AND ELIJAH.

Next occur the exciting scenes of the meeting of Elijah with Ahab (1 Kings xviii. 1—21), and with the prophets of Baal on Mount Carmel. This is a mountain promontory, ten or twelve hundred feet high, which juts boldly out into the sea forty miles below Tyre, and a little more than half that distance west of Nazareth. It forms the south-western boundary of the Plain of Esdraelon.

The mountain is overspread with verdure, and radiant with beauty in the distant landscape. The "excellency of Carmel" is the admiration of every traveller.

The scene of the solitary prophet of the Lord standing around the altar for a burnt-offering on this mountain, and challenging all the prophets of Baal, eight hundred and fifty-six in number, to decide who is God by calling down fire from heaven to consume the victim; the frantic and vain cries of the false prophets; the brief prayer of the prophet of the Lord, and the immediate and impressive answer; the extermination of the prophets of Baal; the prayer of Elijah for the relief of the dreadful drought and famine, and the immediate answer of abundance of rain, all conspire to form a spectacle of sublimity seldom equalled in the stern and awful manifestations of Divine power. (Comp. 1 Kings xviii. 21—46.)

From admiring the stern and intrepid bearing of the prophet, as he stood before Ahab, himself devoted to death, yet slaying the prophets of that tyrant, we turn with wonder to see him fleeing in dismay at the threats of Jezebel the queen. (1 Kings xix. 1—8.) Having fled a long distance from Samaria, through Judea to the wilderness beyond, at Beersheba his strength and spirits faint, and he longs for death. But miraculously fed and sustained, he pursues his flight through that great and terrible wilderness quite to Horeb, the Mount of God.

Here, in milder majesty, the Lord appears again, where he had formerly displayed himself to Moses, rebukes the timid, desponding prophet, and directs him to retrace his steps over the desert, through Judea and Israel, to the wilderness of Damascus beyond, in the land of Syria, to anoint Hazael, king over that country. (1 Kings xix. 9—19.) Soon after this begins the intimacy of Elijah with Elisha.

SIEGE OF SAMARIA—DEFEAT OF THE SYRIANS.

The siege of Samaria by the Syrians, when they were defeated by what they considered "the God of the hills," occurred in the nineteenth year of the reign of Ahab. (1 Kings xx. 1—21.) The year following they suffered another terrible defeat from "the God of the valley," at Aphek, in the valley of Jezreel, the eastern portion of the Plain of Esdraelon. Here, where the Philistines had formerly encamped before the death of Saul and Jonathan, the

children of Israel pitched before the hosts of Ben-hadad, 'like two little flocks of kids; but the Syrians filled the country.' (Comp. 1 Kings xx. 22—35).

NABOTH AT JEZREEL.

This murderous victory was soon followed by the tragical events in the story of Naboth, at Jezreel. This city, where Ahab had a palace, was situated on the heights at the western extremity of Gilboa, and eastern part of Esdraelon, about twenty-five miles north of Samaria.

It is, according to Dr. Robinson, a most magnificent site for a city, and commands a wide and noble view, extending down the broad low valley on the east to Beisan (Beth-shean), and towards the mountains beyond the Jordan; while towards the west it includes the whole of the great plain quite to the long ridge of Carmel.

Agreeably to the prophetic denunciation, the same ground that drank the blood of Naboth became, in the retributions of Divine Providence, the scene of the massacre of Jezebel herself, her son Joram, and all the house of Ahab, by the hand of Jehu.

The disastrous alliance of Jehoshaphat with Ahab against the Syrians, their defeat at Ramoth-Gilead, and the death of Ahab, are fully detailed in the Sacred History. With Ramoth-Gilead we have become acquainted, page 172. Fourteen years after this Joram, like his father Ahab, was wounded in an attempt to recover this place. (2 Kings viii. 28.) And here Jehu was proclaimed and anointed king, from whence he went to Jezreel and executed the exterminating decree of heaven against the house of Ahab. (1 Kings xxi. 17—25; 2 Kings xxviii.)

INVASION OF JUDAH UNDER JEHOSEPHAT.

Jehoshaphat survived his contemporary Ahab five years, during which time he attempted, without success, to revive the commerce of the Red Sea at Ezion-geber.

His territory was also invaded by a confederate army of Moabites, Ammonites, and Arabians from Edom (1 Kings xxii. 41—49; 2 Chron. xx.), who came round the southern extremity of the Dead Sea, and up the western shore as far as En-gedi, apparently before Jehoshaphat had any knowledge of their invasion.

The cliff Ziz, by which they came up, Dr. Robinson supposes must have been the terrific pass at this place, which he describes as extremely perilous and difficult. The descent is made "by zig-zags, often at the steepest angle practicable for horses." Sometimes the pathway runs along projecting shelves or perpendicular facings of the rock, and then descends along the precipitous sides of loose shelves, smooth and slippery as glass. Seen from below, it seems utterly impassable. And yet ancient armies have often passed and

repassed these frightful cliffs, and loaded camels often pass them in safety.

The miraculous deliverance of the pious king from these invaders, by their mutual slaughter, occurred in the wilderness of Tekoa, here called Israel.

The valley of Berachah (*benediction*), through which the army returned with joy, and offering blessings to the Lord, is a beautiful valley leading up westward from Tekoa. It lies west of the Frank Mountain, and south of Bethlehem and Etham. On the east side of this valley are extensive ruins covering three or four acres, consisting of several cisterns and some large substructures.

Jehoshaphat concluded his virtuous reign of twenty-five years, B. C. 889.

LAST DAYS OF ELIJAH.

In this stage of sacred history, Elijah reappears in his original character, a fearless, uncompromising reprover of the idolatry of the king of Israel, who sent to Ekron to consult the god of the Philistines respecting the result of an injury he had received by a fall. After twice calling down fire from heaven to consume the bands of men whom the enraged Ahaziah sent out to arrest him, he goes boldly into the presence of the king himself, and announces to him his certain death. (2 Kings i.)

Elijah's last days on earth are spent in visiting and counselling with the prophets of the Lord in Gilgal, Bethel, and Jericho. Then he passes over Jordan, the waters dividing to give him a passage, as they had done six hundred and fifty years before for the Israelites. On the other side, in the presence of Elisha, he is carried by a whirlwind into heaven. (2 Kings ii. 1—18.) This event occurred four or five years before the death of Jehoshaphat, B. C. 894.

THE PROPHET ELISHA.

This prophet performs much the same part in life as did his predecessor Elijah. He appears on a given occasion in his miraculous character, and then retires, to appear again in a different scene, from another quarter of the stage.

He is now at Jericho, where he heals the water previously described (2 Kings ii. 15—22); then at Bethel, the subject of mocking by the way (2 Kings ii. 23—25); then in the wilderness of Edom, south of the Dead Sea, with the conjoined forces of Israel, Judah, and Edom. Here, in consequence of the piety of Jehoshaphat, the army is miraculously saved from perishing with thirst, and obtains a complete victory over the enemy. (2 Kings iii.)

Elisha next relieves the poor widow of a deceased prophet from the exactions of an oppressive creditor; but in what place this miracle was wrought we are not informed. (2 Kings iv. 1—8.) Then

he is at Shunam; and frequently passes between this place and Mount Carmel.

Shunam is on an eminence at the western end of Little Hermon, three miles north of Jezreel, and overlooks the whole plain of Esdraelon to Carmel in the west.

Here he is hospitably entertained by the wife of a rich Shunamite, to whom he gives promises of a son; and in process of time, restores to life this deceased son. (2 Kings iv. 8—37.)

Again he comes to Gilgal, and neutralizes the poison which had been accidentally mingled with the food of the prophets: he feeds a hundred of them with twenty barley loaves and a few ears of corn, which had been presented to him by a man from the unknown town of Baal-Shalisha. (2 Kings iv. 38, *seq.*)

The healing of a Syrian nobleman, captain of the host of the king of Syria, is the next act of the prophet; but the scene of this interesting story of Naaman is not specified.

Some time after he is with the prophets who are cutting timber on the banks of the Jordan, where he recovers an axe that had fallen into the river.

Again, he is at Dothan, supposed by some to have been in the valley between the mountains of Little Herman and Gilboa, by others, a few miles north of Samaria. Here the Syrians, sent for his arrest, are smitten with blindness, and led into the presence of the king at Samaria. (2 Kings vi. 13—24.) Passing the incidents of the horrible famine, when the mother was constrained to subsist on the flesh of her own offspring, and the sudden plenty by the retreat of the Syrians (2 Kings vi. 24, *seq.*; vii.), we find Elisha himself, for reasons which do not appear in his history, at Damascus, where he assures Ben-hadad of his speedy death. (2 Kings viii. 7—10.) Next he commissions a prophet to go to Ramoth-Gilead, to anoint Jehu to be king.

Elisha now disappears from the page of history for half a century, and even his final resting-place in his grave is unknown; though we are informed of the incidents of his sickness and burial. (2 Kings xiii. 14—22.) He exercised the prophetic office through several successive reigns in Israel, for the space of seventy years, and died at a great age.

HISTORY OF JUDAH AND ISRAEL.

The history of Judah and Israel, in the interval between the anointing of Jehu and the death of Elisha, offers little worthy of geographical notice. In connection with the revolt of Edom, in the reign of Jehoram the son of Jehoshaphat, and before the reign of Jehu, the town of Zair is mentioned as a place of rendezvous for the forces of Jehoram. (2 Kings viii. 21.) Nothing farther is known of the place.

The revolt of Libnah is noticed in the same connection as though it were a town of Edom. (2 Kings viii. 22; 2 Chron. xxi. 10.) It is understood, however, to be the Levitical city of Judah, on the plains of the neighbourhood of Eleutheropolis, west and north of Hebron. Frequent mention has been made of the place. Its locality has not been discovered. The revolt is ascribed to the idolatry which had been introduced, in which Libnah, a city of the priesthood, had refused to join.

Jezeel, where Jehu fulfilled the dreadful denunciation which had been uttered by Elijah twenty years before against Ahab and Jezebel (2 Kings ix.), has become familiar to us in the preceding history.

Megiddo, to which Ahaziah fled, has already been described. It was ten miles west of Jezeel. Of Gur and Ibleam we only know, from the narrative, that they must have been between Jezeel and Megiddo. (2 Kings ix. 27.) In the reign of Jehu, the Syrians greatly reduced the kingdom of Israel by the conquest of the country east of Jordan, as far south as Aroer, on the river Arnon, which empties into the Dead Sea near the middle of its eastern shore. (2 Kings x. 32, 33.) Amaziah, king of Judah, about B. C. 838, made a successful expedition against the Edomites, over whom he gained a decisive victory in the Valley of Salt, south of the Dead Sea, and of Usdum, the vast salt mountain connected with the pillar of salt already described.

“The ridge is in general very uneven and rugged, varying from 100 to 150 feet in height. It is, indeed, covered with layers of chalky limestone and marl, so as to present chiefly the appearance of common earth or rock; yet the mass of salts very often breaks out, and appears on the sides in precipices forty or fifty feet high and several hundred feet in length, pure crystallised fossil salt.

“We could at first hardly believe our eyes, until we had several times approached the precipices, and broken off pieces to satisfy ourselves, both by the touch and taste. The salt, where thus exposed, is everywhere more or less furrowed by the rains. As we advanced, large lumps and masses broken off from above lay like rocks along the shore, or were fallen down as *débris*. The very stones beneath our feet were pure salt. This continued to be the character of the mountain, throughout its whole length, a distance of five geographical miles.”

PETRA.

In the same expedition, Amaziah took also Selah, the capital of the Edomites, afterwards known by the name of Joktheel, which is now generally identified with the ancient city of Petra.

This wonderful city was known as one of great strength and immense trade some centuries before the Christian era. It was such in the third century, under the power of the Romans; but all know-

ledge of it had been totally lost to the Europeans until the last thirty or forty years. Burekhardt has the honour of having discovered its forgotten ruins in 1811. Since that time it has been fully explored and described by many travellers.

During the oblivion of ages, from which it has just emerged, it had become utterly waste and desolate, without an inhabitant, yet presenting in its stupendous ruins a scene of magnificent desolation without a parallel in the world.

It is wonderful for situation, also, above all the assembled habitations of man; grand, gloomy, and peculiar, it lies in its deep and hidden recesses, the wonder of the world. In the midst of the wild and terrible scenery of mountain and desert, it is surmounted by towering rocks and crags, which guard in gloomy silence the dark abyss in which it is enshrined.

Petra is in the mountains of Edom, midway between the Dead Sea and the eastern arm of the Red Sea, on the east of Mount Hor, and at its base. From the summit of Mount Hor, the very mount of desolation itself, on looking down upon the confused scenery of rock and crag and mountain height, and cleft and chasm, you notice a deep depression, in the form of an irregular parallelogram, of a mile in length, and a variable width of half a mile. At the bottom of this chasm Petra is situated.

The walls of this deep abyss are perpendicular in almost every direction, and from 400 to 600 or 700 feet high. These perpendicular walls are pierced by many crevices or side valleys, which, at unequal distances, come to an abrupt termination among the overhanging cliffs. These deep cuts and foldings of the perpendicular breastwork endlessly diversify the outline, and enlarge it to the extent of four miles or more.

One of these cliffs on the east, called the Syke, leads up by a gradual ascent to the summit of the heights above, and opens a narrow passage for admission to the city, sometimes not more than ten or twelve feet in width, between the rough and frowning walls on each side, which seem ready to collapse and crush the traveller or embed him in their bosom. This frightful pass is the principal line of communication with the city. On the north and south, the breastwork of rocks opens a single pass, through which a camel can with difficulty find his way into the city.

One small stream runs down the eastern pass, by which the city was supplied with water. Grooves are everywhere cut around the sides of the walls, to collect every drop of the precious treasure which trickles down their sides, and to convey it off to cisterns and reservoirs for the use of the inhabitants. Many of these reservoirs, cut in the solid rock, still remain in a good state of preservation.

The area at the bottom, in whole or in part, was occupied with the buildings and streets and public promenades of this ancient

metropolis, of which only one solitary place remains. It is square, and about thirty-five paces along each side.

The front towards the north was ornamented with a row of columns, four of which are standing. An open piazza at the back of the colonnade extends the whole length of the building. A noble arch, thirty-five or forty feet high, leads to one of the apartments. The building is called by the Arabs "Pharaoh's house."

But the most wonderful remains of this ancient city are the excavations in the perpendicular facings of the rocks which enclose it. The city seems actually to have been carried on all sides for several hundred feet up these perpendicular walls of solid rock, out of which innumerable apartments, of every conceivable form and size, have been chiselled for the service of men. It is generally conceded that these excavations were not merely depositories for the dead, but were used also for private dwellings, for theatres and temples.

They occupy not only the front but the sides of various ravines and recesses, which are sunk into the face of the enclosure in every direction: In a direct line, these excavations would extend five or six miles, and are sometimes carried up to the summit of the rocks. The ascent to them was by flights of stairs cut out of the rock, and running obliquely up the perpendicular face of it.

Many of these apartments are adorned in front with curious ornamental work, façades, columns, and statues, all hewn out of the rock, and still adhering as a part of it. Both nature and art combine to lend a strange charm, like a scene of enchantment, to these wonderful ruins.

The opening of the Syke on the east is adorned by two splendid façades; further up, in one of its gloomy recesses among the tombs, is an immense theatre, capable of seating 5,000 spectators; and further still is the most attractive of these ruins, the Treasury of Pharaoh. It is an immense temple cut out of the facing of the rock, with a front highly ornamented, exhibiting an exquisite piece of architecture. The pinnacle of the temple, at the height of 100 feet, is surmounted by a beautiful urn.

On the mountain west of the town there is also a vast temple; the front of it is forty-eight paces in length, and adorned with eight immense columns. The temple stands upon one of the highest, wildest crags of the mountains, the sides of which have been hewn down and carried away, so that the temple stands a single piece of carved work chiselled out of the mountain—a stupendous work of an unknown people at an age equally unknown.

The mysterious and devoted city of Petra was frequently the subject of prophetic denunciations, which are strikingly fulfilled in its present gloomy and desolate condition. (Isa. xxxiv. ; Jer. xlix. 7—23 ; Ezek. xxxv.)

Soon after his victory over Edom and the capture of Selah, Amaziah challenged Jehoash, king of Israel, to battle, in consequence of the murders and robberies committed by the troops whom he had dismissed, and was himself overcome and taken prisoner at Beth-Shemesh.

Amaziah was restored to his throne, but Jerusalem was, at the same time, taken; its walls were broken down in part, and the treasures of the temple, and of the king's house, carried away to Samaria. (2 Kings xiv. 8, 14.) Several years after this he was assassinated at Israel.

AZARIAH, KING OF JUDAH.

Under Azariah, called also Uzziah, Judah had a season of prosperity during a long reign of half a century, from 810 to B. C. 758. This king restored the lost territory of Judah, and extended its borders again to the Red Sea, on the head waters of which he again built Elath, near Ezion-geber. (2 Chron. xxvi; 2 Kings xiv. 21, 22.)

He extended his conquests also into the land of the Philistines. Ashdod and Gath, whose walls he broke down, have been already described. Jebnah was in the northern part of Philistia, nearly west of Ekron, and midway between it and the sea, at the distance of three or four miles from the coast.

The modern name of the place is Yebua. It is situated on a small eminence, on which are the ruins of an ancient church. The Arabians of Gur-Baal are, in the Septuagint, styled "the Arabians that dwelt above Petra." They and the Mehunims were doubtless tribes in Arabia Petræa.

REIGN OF JEROBOAM II.

Jeroboam, the contemporary of Uzziah, was equally successful against the Syrians. He recovered all the conquests which they had made during the reigns of Jehu and Jehoahaz, and restored to the empire its ancient boundaries, from Hamath to the Dead Sea, the Sea of the plain, as Jonah, the son of Amittai, had predicted. (2 Kings, xiv. 23—29.)

THE ENTERING OF HAMATH.

This place, of which such frequent mention is made as the northern limit of the territory of the Israelites, has been recently explored by our missionary, the Rev. Mr. Thompson. It is a narrow pass between Lebanon and Anti-Lebanon, at the head of the great valley of Cœle-Syria, above Baalbec, at the head waters of the Orontes, which run north and west 150 miles into the north-eastern coast of

the Mediterranean, and a little above the source of the Leontes, which runs south-west eighty-five miles into the same sea, above Tyre.

The two mountain ridges come close together, while the Orontes, rushing out from the base of the mountain, at the head of a wild and savage gorge, forms at once the largest river in Syria, with the exception perhaps of the Jordan, and sets in a furious current directly across the plain towards Anti-Lebanon. The quantity of water is prodigious, clear as crystal, and cold as the snow of Lebanon.

This almost impassable river forms the natural boundary of the kingdom of Hamath on the south, and the limit of the land promised to Israel on the north. "Here, I suppose," continues our traveller, "was the 'entering in' of the land of Hamath."

Hamath was settled soon after the flood by one of the sons of Canaan. It clearly defines the northern boundary of the Land of Promise. Our traveller's account of this interesting and important locality is as follows:—

"Hamath is mentioned in all the accounts of the northern borders of the promised land, by Moses, Joshua, Ezekiel, and Zachariah, and in one connection or another it is met with in nearly half the books of the Bible. It has never changed its name, except among the Macedonia Greeks, who called it Epiphania, in honour of Antiochus Epiphanes. But, with the dynasty, this foreign name also disappeared. Thus it appears that but few sites in ancient geography are so certainly ascertained as this of Hamath. And yet, since the days of Jerome at least, there has been much confusion in regard to it.

"Hamath has not only been a well-known city from the very earliest time, but it has never ceased to be the capital of a kingdom, or of a province known by this name. Before the time of David, the *kingdom* of Hamath included, as I suppose, the *province* of Zobah, the Chalcis of the Greeks and Romans, the Kunsaran of the Arabs. By the time David rose into power, Hadadezer had become king of Zobah, and the enemy of Toi, king of Hamath, probably because he had erected a rival kingdom out of a part of Toi's dominions. Hence Toi sent to congratulate David upon his victory over Hadadezer. (2 Sam. viii. 10.)

"This supposition also explains 2 Chron. viii. 3, 4, where Solomon is said to have built stone cities in Hamath, that is, Hamath-Zobah, that part of the original kingdom of Hamath which Solomon's father had conquered from Hadadezer. We are not to suppose that Solomon fought against Toi or his son, but merely built cities in the provinces conquered by David, of which Palmyra was the most celebrated. Modern Hamath is a large town, containing at least 30,000

inhabitants. There are about 2,500 Greek Christians, a few Syrians, and some Jews; the rest are Moslems.”*

The reader may probably compare, in this connection, the following passages:—Gen. x. 18; Num. xxxiv. 8; Josh. xiii. 5; Judges iii. 3; 1 Kings viii. 65; 2 Chron. viii. 8.

Tiphseh, smitten by the usurper Menahem (2 Kings xv. 16), appears to be a city near Tirzah, the former capital of Israel, but the situation of both these places seems to be irrecoverably lost. Tirzah, here mentioned, is to be distinguished from that of the same name, the ancient Thapsacus on the Euphrates, to which Solomon extended his empire. (1 Kings iv. 24.)

* Bib. Sacra, vol. v. 680, 681.

CHAPTER XV.

THE ASSYRIAN EMPIRE.

THIS empire here comes again into notice, after an oblivion in sacred history of some 1,500 years. (Gen. x. 11, 12.)

That ancient empire is, however, to be carefully distinguished from the modern, which now becomes intimately connected with Jewish history. It rose suddenly into great power, and continued about 150 years, when it was merged in the Chaldee-Babylonian empire after a war of three years.

ASSYRIA.

I. *Assyria*, in the limited sense of the term, was a province of the great Persian satrapy of Babylonia, and answers now to a part of *Kurdistan*. It was bounded on the north by *Armenia*, on the east by *Media* and *Susiana*, on the west by *Mesopotamia* and part of *Babylonia*, and on the south by the remaining portion of *Babylonia*.

II. Assyria was mountainous in the north and east. It was a well-watered country, however, and consequently for the most part productive.

Its chief and boundary river was the *Tigris*, besides which Ptolemy mentions particularly three rivers, namely, the *Lycus*, *Caprus*, and *Gorgus*, which are tributaries of the Tigris.

III. The province of Assyria was subdivided into several districts, of which the principal were,—1. *Aturia*, to the north-west of the greater *Zab*. The name *Aturia* appears to be a mere dialective variety of pronunciation instead of *Assyria*, and the district thus designated was probably the central point from which the power as well as the name of Assyria was subsequently spread. 2. *Adiabēne*, between the greater and lesser *Zab*. 3. *Apollōniātis* to the south of the lesser *Zab*. 4. *Chalonūtis*, to the east of the preceding. 5. *Sittacēne*, the territory around the city of Sittace. 6. *Satrapēne*, in the extreme south.

PLACES IN ASSYRIA.

1. *Ninus* (ἡ Νῆνος), the *Nineveh* of Scripture, and capital of the Assyrian empire. It was situate on the eastern bank of the Tigris, above the mouth of the greater *Zab*, and, according to one account, was founded by Ninus, the early Assyrian monarch. It is said to have been a still larger city than Babylon, and its walls to have been

one hundred feet high, and broad enough for three chariots to pass abreast. There were also on the ramparts fifteen hundred towers, each two hundred feet high. Nineveh appears to have been partially destroyed on the downfall of Sardanapalus, but to have been completely overthrown by Cyaxares, the father of Astyages, king of the Medes. At a later period, another city of the name of *Ninus* appears to have arisen in this quarter, but whether on the site of the earlier one, or in its vicinity, we have no means of ascertaining. The ruins of Nineveh have been generally supposed to be those on the eastern side of the Tigris, opposite *Mosul*; but the recent and very remarkable discoveries of Layard, in excavating the mounds, not only at Kouyunjik, opposite Mosul, but also at *Nimroud*, lower down the river, together with those made by Botta at Khorsabad, have led to some doubt respecting the particular locality of this once celebrated capital, though they confirm, however, the opinion that it was situated on the left bank of the Tigris, above the mouth of the greater *Zab*.

2. *Gaugamēla*, to the south-east, a village near the river *Bumadus*, and in the vicinity of which was fought the final battle between Alexander and Darius. This, however, is called in history the battle of *Arbēla*, from the city of that name, in which Darius had established his head-quarters, and which hence gave name to the fight, though five hundred stadia from the battle-field. *Gaugamēla* is said to have signified in Persian "the camel's abode," and to have been so called because Darius Hystaspes placed here the camel on which he had escaped in his Scythian expedition, having appointed the revenue of certain villages for its maintenance.

3. *Arbēla*, the chief city of eastern *Adiabēne*, and in the district called from it *Arbelētis*. It is now *Arbil*. Mention has been made of it under the head of Gaugamela. 4. *Apollōnia*, the capital of the district *Apolloniātis*. 5. *Artermita*, to the south, called by the natives *Chalasar*. Its site is occupied by the modern *Schehrban*. 6. *Sittāce*, to the north-west, near the Tigris, and the capital of the district *Sittacene*. 7. *Ctesiphon*, on the Tigris, opposite *Seleucia*. It was at first a small village, but the camp of the Parthian monarchs being frequently pitched here, caused it gradually to become a large city, and finally the capital of the Parthian empire. It was sacked by the Saracens in A. D. 637. The ruins of this place and of *Seleucia* are now called *El Madain*, or "the (two) cities."

HISTORY OF ASSYRIA.

Assyria, taken in a more extended sense, means the *Assyrian Empire*, comprising not only the province just mentioned, but also Mesopotamia, Babylonia, Media, Persia, and several countries of Western Asia. The early history of this empire is involved in great obscurity, our only certain source of information being the Old Testament, and the information which even this affords being limited and

incidental. The legend of Ninus, and his warlike queen Semiramis, as given by Diodorus, does not belong to the period of authentic history. The Hebrew chronicles, on the other hand, leave us in the dark with reference to the history of Assyria till the earlier part of the eighth century before our era. From this time downward the names of several Assyrian kings are mentioned, the earliest of whom is Phul, contemporary with Menahem, king of Israel. Another of these monarchs, named Salmanassar, contemporary with Hosea, king of Israel, and Hezekiah, king of Judea, put an end to the kingdom of Israel (B. C. 722) by what is termed the Assyrian captivity. The last monarch of Assyria was Sardanapulus, in whose reign Nineveh was taken by the Medes and Babylonians under Arbaces and Belesis. Sardanapulus was the thirtieth in succession from Ninus, according to the common account. The brilliant discoveries which have recently been made by Layard have thrown much light on various obscure parts of Assyrian history; and if these discoveries be followed up, as is now extremely probable, by new researches, much of the history of Assyria, as it is now received, will have to be rewritten. Layard thinks there are sufficient grounds for the conjecture that there were two, if not more, distinct Assyrian dynasties; the first commencing with Ninus, and ending with a Sardanapulus of history; and the second, including the kings mentioned in the Scriptures, and ending with Saracus, Ninus II., or the king, under whatever name he was known, in whose name Nineveh was finally destroyed by the combined armies of Persia and Babylon.

REMAINS OF NINEVEH.

The remains of Nineveh, now disinterred, after having been buried and lost more than 2,200 years, are most remarkable results of modern research. With the single exception of the records of revelation, these ruins carry us far beyond the earliest periods of recorded time. Xenophon, B. C. 400, says, Nineveh was "a great deserted city, which in olden times the Medes inhabited." He passed it in his retreat with his 10,000 Greeks, but knew not that what he saw and described were the remains of this renowned city.

Even Herodotus, the father of history, B. C. 450, knows as little as Xenophon of Nineveh—such was the profound oblivion into which it had fallen as early as the beginning of authentic history. And yet below the depths of this oblivion, there is another—darker, deeper still—from beneath which the ruins to which we refer have been. The ruined structures of which Xenophon speaks were erected upon those of a city, so ancient as to have been worn down to dust, and forgotten, even when the second Nineveh was built.

These venerable relics, therefore, transport us back to a distant antiquity, far beyond that of the Great Pyramid of Egypt, and the gray monuments of the most ancient Egyptians. They reveal the

history of the city of Nimrod, built, probably, but three generations after the flood. If so, they are the oldest ruins of the works of man upon the face of the earth.

The ancient Assyrians who went with Nimrod, that mighty hunter before the Lord, and builded Nineveh, are no longer unknown to us. Mr. Layard has dug up a considerable portion of their history, after it has been buried for nearly 3,000 years. We now have as distinct, though not as perfect, an idea of what manner of beings they were, of their dress, arms, and implements, their government and religion, their modes of making war and following the chase, their progress in the arts, and even their domestic habits, as we have of the corresponding points in relation to the Egyptians.

These huge old mounds, after being dumb for so many centuries, have given up their secrets, and have spoken clearly as to the character and history of the people who raised them.

The localities of these mounds are three in number: Nimroud, Khorsabad, and Kouyunjik. The first of these, which has been explored by Mr. Layard, is on the Tigris, eighteen miles below Mosul. It is about 1,000 feet long, and 500 wide. In the north-west angle of this mound is a pyramid, 140 feet in height and 777 in circumference. It appears to have been an immense palace, on the south side of Nineveh, which is supposed to have extended up the river, on both sides, to Khorsabad, twelve miles above Mosul.

The Arabs, under Mr. Layard's directions, had hardly struck a spade into the ground, before they hit upon the upper part of a large slab. This was connected with others, which formed the top of a hall of unknown extent, and raised to an intense excitement the mind of Mr. Layard, in contemplation of sculptured stone, inscriptions, and buried edifices about to be revealed.

His account of his first night upon the ground is very striking:—

“I had slept little during the night. The hovel in which we had taken shelter, and its inmates, did not invite slumber; but such scenes and companions were not new to me. They would have been forgotten, had my brain been less excited. Hopes long cherished were now to be realized, or were to end in disappointment. Visions of palaces under ground, of gigantic monsters, of sculptured figures, and endless inscriptions, floated before me. After forming plan after plan for removing the earth and extricating these treasures, I fancied myself wandering in a maze of chambers from which I could find no outlet. Then again all was re-buried, and I was standing on the grass-covered mound. Exhausted, I was at length sinking into sleep, when, hearing the voice of Awad, I rose from my carpet, and joined him outside the hovel. The day already dawned. He had returned with six Arabs, who agreed for a small sum to work under my direction.”

The Arabs were equally excited, in expectation of some hidden

treasure to be discovered. One of the sheiks the second day came to Mr. Layard, with a mysterious and confidential air, and calling him aside showed some ivory ornaments, upon which were traces of gold leaf, and exclaimed, "O Bey, Wallah! your books are right, and the Franks know that which is hid from the true believer. Here is the gold, sure enough, and, please God, we shall find it all in a few days. Only don't say anything to those Arabs, for they are asses, and cannot hold their tongues. The matter will come to the ears of the Pacha."

The first discovery of sculpture was that of two enormous winged lions with human heads, emblems of the divinity of the place. These lions guarded the entrance to the palace. One day, when Mr. Layard was at a little distance, two of the Arabs came running to him at the top of their speed, exclaiming with great eagerness, "Hasten, O Bey, hasten to the diggers, for they have found Nimrod himself! Wallah! it is wonderful, but true. We have seen him with our eyes. There is no God but God!" They had uncovered an enormous human head, sculptured in full out of alabaster.

"I saw at once that the head must belong to a winged lion or bull, similar to those of Khorsabad and Persepolis. It was in admirable preservation. The expression was calm, yet majestic, and the outline of the features showed a freedom and knowledge of art scarcely to be looked for in works of so remote a period. The cap had three horns, and, unlike that of the human-headed bulls hitherto found in Assyria, was rounded and without ornament on the top.

"I was not surprised that the Arabs had been terrified at this apparition. It required no stretch of imagination to conjure the most strange fancies. This gigantic head, blanched with age, thus rising from the bowels of the earth, might well have belonged to one of those fearful beings which are pictured in the traditions of the country as appearing to mortals, slowly ascending from the regions below."

The corresponding figure of this piece of sculpture was soon discovered opposite to it. They were both twelve feet in height, and as many in length. A knotted girdle, ending in tassels, was carried round the loins, and the finest lines in these ornaments, and in their wings, appeared in their primitive freshness. The body and limbs were admirably portrayed; muscles and bones, although strongly developed to display the strength of the animal, showed at the same time a correct knowledge of its anatomy and form.

"I used to contemplate for hours these mysterious emblems, and muse over their intent and history. What more noble forms could have ushered the people into the temple of their gods? What more sublime images could have been borrowed from nature by men who sought, unaided by the light of revealed religion, to embody their conception of the wisdom, power, and ubiquity of the Supreme

Being? They could find no better type of intellect and knowledge than the head of a man; of strength, than the body of a lion; of rapidity of motion, than the wings of the bird.

“These winged human heads were not idle inventions, the offspring of mere fancy. They had awed and instructed races which flourished 3,000 years ago. Through the portals which they guarded, kings, priests, and warriors had borne sacrifices to their altars, long before the wisdom of the East had penetrated to Greece, and had furnished its mythology with symbols long recognized by the Assyrian votaries. They may have been buried, and their existence may have been unknown before the foundation of the eternal city. For twenty-five centuries their existence had been hidden from the eye of man, and they now stood forth once more in their ancient majesty.

“But how changed was the scene around them! The luxury and civilization of a mighty nation had given place to the ignorance and wretchedness of a few half-barbarous tribes. The wealth, temples, and the riches of great cities, had been succeeded by ruins and shapeless heaps of earth. Above the spacious hall in which they stood, the plough had passed and the corn now waved.

“Egypt has monuments no less ancient and no less wonderful, but they have stood for ages to testify her early power and renown, while those before me had but now appeared to bear witness, in the words of the prophet, that once ‘the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud and of high stature, and his top was among the thick boughs. * * * * His height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters when he shot forth. All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all the great nations.’ (Ezek. xxxi. 3, 5, 6.) But now is ‘Nineveh a desolation, and dry like a wilderness, and flocks lie down in the midst of her; all the beasts of the nations, both the cormorant and the bittern, lodge in the upper inlets of it; their voice sings in the windows, and desolation is in the threshold.’” (Zeph. ii. 13, 14.)

These lions guarded the portals to a long and narrow hall, which formed a part of a vast quadrangular palace, the sides of which are lined with slabs of limestone and alabaster curiously wrought, and overspread with sculptures and inscriptions in the mysterious cuneiform characters.

The sculptures are in bold bas-relief, and beautiful specimens of art, but much more interesting and important as illustrations of the manners and customs, the domestic habits and general character of this extraordinary people.

It is difficult to give any idea of the variety and complexity of the

subjects represented on these sculptured slabs, within the limits to which this section is restricted. They relate chiefly to the operations of war and the chase, the ceremonies of religion, and the homage paid to kings. But these representations are given with such a minuteness of detail, with all the particulars of costume and customs, as to constitute a full pictorial history of these ancient Assyrians and their modes of life.

Now the king is seen going forth to the conquest of a foreign nation. The monarch in splendid attire, his chariot and charioteer, his shield-bearer, and buckler, his warriors in different attitudes, in their war chariots, and the royal standard waving above them, bearing in its folds the figure of an archer in a horned cap, and standing on a bull, form a striking feature of this military expedition.

Then the procession is seen returning after victory. Musicians are playing on stringed instruments. Attendants are bringing human heads and throwing them before the victors. The warriors march unarmed, bearing their standards, and an eagle flies before them with a human head in its talons. After these comes the monarch. An eunuch holds a parasol over him, and the horses of his chariot are led by grooms.

“After the procession we have the castle and pavilion of the conquering king. The ground plan of the former is represented by a circle divided into four equal compartments, and surrounded by towers and battlements. In each compartment there are figures apparently engaged in various culinary occupations, and preparing the feast. One is holding a sheep, which the other is cutting up. Another appears to be baking bread. Various bowls and utensils are placed on tables and stools, all remarkable for the elegance of their forms.”

The pavilion is supported by three posts or columns; on the summit of one is the fir-cone, the emblem so frequently found in the Assyrian sculptures. On the others are figures of the Ibex or mountain goat, their feet brought together, as if preparing to jump. They are designed with great spirit, and carefully executed.

“The material, probably silk or woollen stuff, with which the upper part of the pavilion is covered, is richly ornamented, and edged with the fringe of fir-cones, and another ornament, which generally accompanies the fir-cone when used in the embroidery of dresses and in the decoration of rooms. Beneath the canopy is a groom cleaning one horse, while others, picketed by their halters, are feeding at a trough.

“An eunuch, who appears to stand at the entrance of the tent, is receiving four prisoners, with their hands tied behind, brought in by a warrior in a pointed helmet. Above this group are two singular figures, uniting the human form with the head of a lion. One holds a whip or a thong in the right hand, and grasps his under jaw

with the left. The hands of the second are elevated and joined in front. They wear under-tunics descending to the knees, and a skin falls from the head over the shoulders down to the ankles." Are these singular figures emblematic, perhaps, of the character of the conquered nation?

These discoveries indicate a proficiency in the arts far greater than has usually been ascribed to ancient nations even less remote. These Assyrians were not only well skilled in many of the principles of mechanics, and in the useful arts, but they were skilful workers in the metals and in glass, and even in the precious stones. In sculpture and painting they particularly excelled. Ezekiel must have gazed upon these specimens of art, to describe so accurately the "men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to." (Chap. xxiii. 14, 15.)

One of the most interesting discoveries of Layard is an obelisk of black marble, seven feet long, covered with hieroglyphics, and containing also an inscription of 202 lines, in cuneiform characters. This, by means of the hieroglyphics, may yet reveal the meaning of these mysterious characters, and, like the famous Rosetta stone, be the key to a language more ancient, more recondite, and more instructive than the hieroglyphics of Egypt. Considerable progress has, indeed, already been made by Mr. Layard and others, in deciphering this extraordinary language, but of the final result he modestly remarks: "It would be unwise to be sanguine, and unphilosophical to despair."

The cuneiform character belongs, perhaps, to the earliest written language. It was in general use in Assyria and Babylonia, and at various periods in Persia, Media, and Armenia. The Persian branch of this language is already fully deciphered, and it is earnestly to be desired that these venerable arrow-headed characters should reveal the hidden meaning which they have so long held in such profound secrecy, in defiance of the most painful and searching scrutiny to which they have been subjected.

But one, the most interesting of these discoveries, is the light which is thrown by them on many passages of Scripture. The following is an instance, taken almost at random from the work before us:—In a bas-relief, captives are led before the king by a rope fastened to rings passed through the lip and nose. This sculpture illustrates the passage (2 Kings xix. 28): "I will put my hook in thy nose, and my bridle in thy life."

The sacredness of the royal personage is the same as in the days of Esther iv. 11. Slingers appear among the warriors, like David in his conflict with Goliath. Other valiant men appear attired with the giant's armour, his helmet, his coat of mail, his shield, and his

spear. Like this prince, the chief men have their shield-bearers going before them.

We must dismiss the subject by commending the work of Mr. Layard to the careful perusal of the reader.*

Very interesting discoveries have also been made at Khorsabad, which place appears to have been the opposite side of Nineveh, twenty miles north of Nimroud; such was the width of this exceeding great city. The result of these excavations is concisely given in the language of another:—

“The walls were of sun-dried bricks, and where they rose above the sculptured slabs, they were covered with paintings. The beams, where they remained, were of mulberry. The buildings were provided with a complete system of sewerage, each room having had a drain connected with a main sewer. Among the ruins, a small chamber was discovered, formed of bricks, regularly *arched*. Many of the bas-reliefs appeared to have been taken from other buildings and re-used.

“Many of the paintings and sculptures, copied by M. Flandin, at Khorsabad, have been carefully engraved at the expense of the late government of France. Through the kindness of a friend, we have been permitted to examine between thirty and forty of these splendid and costly engravings. As works of art they are attractive, but as exact transcripts of the scenes and objects of a hoary antiquity, they are inestimable.

“The most obvious impression communicated by these pictures is the strangeness of the physiognomy of the men — its unlikeness to the races now existing in Central Asia. They seem to belong to a race or family now unknown. All the figures indicate great physical development, animal propensities very strongly marked, a calm, settled ferocity, a perfect *nonchalance* amidst the most terrible scenes; no change of feature takes place, whether the individual is inflicting or experiencing horrid suffering. ‘Their bows also dash the young men to pieces; they have no pity on the fruit of the womb; their eye doth not spare children.’

“The pictures are very remarkable as indicating the entire absence of the higher mental and moral qualities, and the exuberance of the brutal part of man’s nature. At the same time, there is not wanting a certain consciousness of dignity and of inherent power. There is a tranquil energy and fixed determination which will not allow the beholder to feel any contempt for these stern warriors.”†

These paintings are a faithful delineation of the character of the Assyrians, as sketched by the pen of inspiration; “They are terrible and dreadful; their judgment and their dignity shall proceed of themselves.” “And they shall scoff at the kings, and the princes

* Layard’s ‘Nineveh and its Remains.’

† Bib. Sacra, vol. v. 552, 553.

shall be a scorn unto them; they shall deride every stronghold; for they shall heap up dust (a mound) and take it."

THE PROPHET JONAH.

To this account of Nineveh we subjoin the geographical notices connected with the life of Jonah. He lived in the reign of Jeroboam II., B. C. 825—786. His native place was Gathhepper (2 Kings xiv. 25), which is supposed to have been in Galilee, at no great distance north-west from Nazareth, and south-west from Cana.

Joppa, to which he repaired in his vain endeavour to flee from the presence of the Lord, is the principal port on the Mediterranean for the trade of Jerusalem, about thirty-two miles distant, and more than twice that distance from his native place.

Joppa stands on a rocky, oblong hill, the houses and streets regularly rising one above another in tiers, according to the elevation of the different strata forming the site of the buildings. Neither the houses nor the walls of the place are by any means so despicable as they are often represented to be.

Near the eastern gate is a cistern highly ornamented, containing an Arabic inscription. The market is supplied with a great profusion of fruit. The best buildings lie along the street contiguous to the sea, including the principal stores of the merchants. The harbour is small, and the waters too shoal to admit any but vessels of very small size. It is unsafe, by reason of hidden rocks and its exposure to high winds.

Joppa is remarkable as the residence of Cornelius the centurion, the first gentile convert, to whom Peter was sent. (Acts x.)

From the shore on which Jonah was thrown, a journey of some 500 miles awaited him, over the mountains and deserts, to the devoted city against which his denunciations from the Lord were directed.

Other prophets, as Isaiah, Nahum, and Zephaniah, predicted also the overthrow of Nineveh. The entire prophecy of Nahum is occupied with the burden of Nineveh. (In connection with the Book of Jonah, compare Isa. xiv. 24—29; Zeph. ii. 13; Ezek. xxxi. 3—18.)

These prophecies receive their fulfilment in the destruction of Nineveh by the Medes and Babylonians, B. C. 625.

CHAPTER XVI.

BABYLONIA.

I. BABYLONIA, now *Irak Arabi*, was bounded on the east by *Susiana* and *Assyria*, on the south by the *Sinus Persicus*, on the west by the *Arabian Desert*, and on the north by Mesopotamia. It was separated from this latter country by what was termed the *Wall of Media*, a wall of baked brick, erected by Semiramis as a barrier against the incursions of the Medes and other nations, twenty feet broad and one hundred feet high.

II. Babylonia was entirely flat and alluvial land, which, on account of the want of rain, was watered from canals by means of hydraulic machines, and was in this way rendered extremely fertile, producing from two to three hundredfold. The principal canals were—1. The *Maarsares* (more correctly, perhaps, *Naarsares*), now *Narsi*, drawn from the Euphrates above Babylon, running parallel to the river, on its western side, and joining it again below Babylon. 2. The *Naarmalcha*, or “Royal River,” drawn from the Euphrates in a south-eastern direction to the Tigris, and navigable for ships of considerable burden. 3. The *Pallakōpas*, drawn from the Euphrates below Babylon, and extending into the desert country on the west, where it terminated in some lakes.

III. The only tree that flourished in this soil was the palm, of which there were great numbers. The want of wood and stone was supplied by an inexhaustible abundance of clay for making bricks. These were baked in the sun. Instead of lime they used naphtha or bitumen, of which there were large fountains here.

DIVISIONS, INHABITANTS, ETC.

I. Babylonia was anciently divided into two districts, namely, *Babylonia Proper* and *Chaldæa*. The former comprised the country extending southward from Mesopotamia, and enclosed between the Euphrates and Tigris. *Chaldæa*, on the other hand, in this its limited sense, meant the country lying along the right bank of the Euphrates, and extending as far into the desert on the west as this could be rendered fertile by irrigation. *Chaldæa*, however, in this use of the term, must not be confounded with the same appellation when employed in its more extended sense, for then it denotes the whole country of Babylonia, and by *Chaldæa* are then meant the whole race.

II. The mountaineer *Chaldæi* of the Carduchian chain in Armenia, are regarded by Gesenius and others as the original stock of the Chaldæans or Babylonians. Some descendants of these mountaineers, the Chasdim, namely, of the Old Testament, appear to have settled at a remote period in the plains of Babylonia, and, after having been subject to the Assyrians, to have there subsequently founded a Chaldæo-Babylonian empire. The language spoken at Babylon, and which is always called the Chaldæan language, was of the Shemitic stock.

According to the Old Testament, the foundation of the Chaldæan empire was laid by Nimrod in the plains of Shinar. This empire flourished most under Nabopolassar and Nebuchadnezzar, the latter of whom carried away the inhabitants of Jerusalem in captivity to Babylon. The Chaldæan empire ended with the taking of Babylon by Cyrus, and the reduction of the country to a Persian province, B. C. 538.

III. The favourable position of Babylonia, midway between the Indus and the Mediterranean, in the neighbourhood of the Persian Gulf, and between two navigable rivers, rendered it, and its capital Babylon, the centre of commercial communication between Upper and Lower Asia. The land trade was carried on by means of caravans, eastward with India, from which country they imported precious stones, dyes, pearls, wood for ship-building, and cotton; westward with Asia and Phœnicia, up the Euphrates as far as Thapsacus, and thence by caravans.

Babylon itself was famous for superior linen, woollen and cotton cloths, and carpets, which formed valuable articles of export.

Maritime commerce, on the other hand, was carried on, not so much by the Babylonians themselves, as through the Phœnicians who settled on their coasts.

PLACES IN BABYLONIA PROPER.

1. *Babylonia*, the capital of the empire, situate on both sides of the Euphrates. Its founder is not known. Herodotus says that the building of Babylonia was the work of several successive sovereigns; but among them he distinguishes two queens—Semiramis and Nitocris, to whom the city was indebted for numerous improvements. Babylon was built in the form of a square, each side being one hundred and twenty stadia in length, which makes the circuit four hundred and eighty stadia, or above fifty miles. The walls were of brick, and fifty royal cubits thick, and two hundred high, with two hundred and fifty towers, and one hundred brazen gates. The Euphrates ran through the city and divided it into two parts. The city, however, was by no means thickly inhabited, a great portion of the space within the walls being occupied by fields and gardens. In one division of the city was the palace, with its hanging gardens, that

is, gardens laid out in the form of terraces over arches. In the other division was the temple of Belus, a building of enormous size, consisting of eight stages surmounted by a large temple. After the death of Alexander, Babylon, which he had intended for the capital of his empire, fell to the share of Seleucus, but was neglected by him, and allowed to decline. The founding of Seleucia in its vicinity completed its downfall. The ruins of the present day consist of mounds of earth and brick-work intermingled.

2. *Seleucia*, on the western bank of the Tigris, about forty-five miles to the north of Babylon. It was founded by and called after Seleucus Nicator, and was the capital of the Macedonian conquests in Upper Asia. Its population is said to have been six hundred thousand. The rise of Ctesiphon, on the other side of the Tigris, proved greatly injurious to Seleucia; but it received its deathblow from the Romans, having been first plundered and partially consumed by them in the reign of Trajan, and finally destroyed in that of Verus. The ruins of Seleucia and Ctesiphon are now called *El-Madain*, or "the (two) cities."

3. *Côche*, to the south-east, on the Tigris, and famed for the beauty of the surrounding country. 4. *Cunaxa*, a few miles below the entrance of the wall of Media, and, according to Plutarch, five hundred stadia from Babylon. Here the celebrated battle was fought between Artaxerxes Mnemon and his brother, Cyrus the younger, in which the latter lost his life.

CHAPTER XVII.

FROM THE FIRST CONQUEST BY THE ASSYRIANS TO THE CAPTIVITY.

B. C. 772—606.

To return to the history of Judah and Israel. Menahem was the first to yield to the rising power of the Assyrian kings. At the price of an impoverishing drain upon the wealth of his provinces and of the nation, he purchased peace with Pul, the Assyrian king. (2 Kings xv. 19, 20.)

About thirty years later, Tiglath-Pileser, the successor of Pul, at the request of Ahaz, a weak, wicked, and cowardly prince, who disgraced the throne of David, returned and made a conquest of Syria and Galilee, and all the territory east of Jordan.

Several places are mentioned which indicate the progress of the invading army through Naphtali, west of Mount Hermon and the waters of Merom. Ijon, Hazor, Abel-bethmaacha, and Kedesh, are all identified as on the line of march from north to south, towards the plain of Esdraelon. (2 Kings xv. 29.) From Galilee, the army appears to have turned eastward for the conquest of Galilee beyond Jordan.

Rezin, the king of Syria, was slain, and his principal men were carried away captive, and colonized in the mountainous country west of the Caspian Sea, on the river Kir (Cyrus), a branch of the Araxes, which flows into that sea. Thus terminated the Syrian empire, B. C. 740. "A people of a foreign aspect," says Jahn, "dwell there at this time, who may be the descendants of these captives."

Many of the Israelites, and particularly the tribes of Reuben, Gad, and Manasseh, were also carried into captivity, and settled in the Assyrian empire.

The occasion of this invasion of Tiglath-Pileser was as follows:—Pekah, king of Israel, and Rezin, king of Syria, had conspired together against Judah (2 Kings xvi. 5); though in the siege of Jerusalem they were not successful (Isa. vii. 1—9), they succeeded in reducing Ahaz to great distress. Rezin took Elath, on the Red Sea, and smote Ahaz, and carried away captive a multitude to Damascus. (2 Chron. xxviii. 5.)

Pekah also slew in a single battle 120,000. At the same time the Philistines on the west, and the Edomites on the east, invaded Judah.

In this extremity Ahaz entreated Tiglath-Pileser to make a diversion in his favour by invading the kingdoms of Syria and Israel. To accomplish this, Ahaz became a voluntary vassal of the Assyrian, and sent him a subsidy of all the sacred and royal treasures.

The result of this expedient, as has been already related, was the overthrow of the Syrian empire, the head of which was Damascus. (2 Kings xvi. ; 2 Chron. xxviii.) Ahaz found a grave in Jerusalem, B. C. 727, but was denied a sepulchre with the kings of Judah.

Israel was now ripening fast for that destruction which the prophets had foretold. Soon after his losses by the invasion of the Assyrians, Pekah, king of Israel, was assassinated by Hoshea. Then, before Hoshea established himself on the throne, followed a cruel anarchy of ten years, until B. C. 732.

Of this disordered state Isaiah gives a vivid picture : "None spares another ; they eat on the right and hunger ; they devour on the left and are not satisfied ; they eat each one the flesh of his own arm ; Manasseh, Ephraim ; and Ephraim, Manasseh ; and both against Judah." (Isa. ix. 20, 21.)

Hoshea soon became tributary to Shalmaneser, king of Assyria ; but two or three years afterwards attempted to throw off the yoke. Seeking the aid of So, king of Egypt, he refused his tribute to Shalmaneser, and imprisoned the Assyrian officer who was appointed to collect it. (2 Kings xvii.)

This indiscretion brought back against Israel the hosts of Assyria, who after a siege of three years took Samaria, and completed the destruction of the kingdom of Israel, B. C. 721, and 257 years after the schism in the reign of Jeroboam.

Hoshea was carried in chains to Nineveh, and his soldiers, armourers, and the principal inhabitants, were carried away captive beyond the Tigris to the cities of the Medes.

COLONIES IN THE KINGDOM OF ISRAEL.

On the other hand, colonists were sent out from Assyria, and settled in the depopulated land of Israel. These mingled with the people of the land, the dregs of Israel who had been left, and formed a mixed race, who were called Samaritans, inhabitants of Samaria. At first they were all idolaters ; but, suffering from the ravages of wild beasts (2 Kings xvii. 26), in punishment, as they imagined, of their neglect of the God of the country, they recalled an Israelitish priest to instruct them in the worship of this God.

This priest settled at Bethel, where one of the golden calves had stood. The result was that they combined the worship of God with their own idolatries. This was the origin of the sect of the Samaritans, who, however, gradually purified their worship from idolatry, and returned in a great measure to the religion of the Jews; but retained only the sacred books which had been recognised by the whole nation previous to the revolt of the ten tribes.

CAPTIVE ISRAELITES.

We now turn to the settlement of the Israelites in the land of their captivity. It is generally admitted that the remotest province of the Assyrian empire, beyond the mountains of Kurdistan, and not far from the south-west coast of the Caspian Sea, was selected as the scene of Israel's captivity. This province lies at some distance south of Kir, to which the Syrians had been previously exiled.

Gozan is the modern Kizzil-ouran, the Amardus of Ptolemy, which rises in the north-eastern mountains of the Kurds, and runs by a very circuitous route into the Caspian Sea. "Its course is very rapid, though in a serpentine direction; and being augmented by several streams, which rise near the town of Banna, in the north-eastern branch of the Kurdistan mountains, it pours majestically along through a vast stretch of hilly country northward, until it enters Ghilan, where thundering forward amidst the most majestic scenery, it discharges itself at length into the Caspian Sea." Somewhere upon this river, then, we must look for the position of Halah and Habor. (2 Kings xvii. 6.)

The Assyrian colonies that were sent out to the territory of Israel, were gathered from Babylon, from Cuthar, Ava, Aamath, and Sepharvaim. (2 Kings xvii. 24.)

The two first mentioned were provinces of Babylonia, which was at this time subject to the power of Assyria. Merodachbaladan, who sent to congratulate Hezekiah on his recovery from sickness, was a tributary prince of this country, which soon gains the ascendancy over Assyria. (2 Kings xx. 12, *seq.*)

Ava is supposed to have been a province of Mesopotamia. Sepharvaim was in the southern extremity of this province, near the junction of the Euphrates and the Tigris.

PROPHETS BEFORE THE EXILE.

Several of the prophets lived in the reigns of some of the later kings of Israel, whose writings should be read in connection with the history of the reigns to which they belong. Joel flourished under the reign of Jeroboam II., B. C. 787.

Amos was contemporary with him, under the reigns of Uzziah and Jeroboam, 788 B. C. Hosea exercised the prophetic office for more than half a century, under the successive reigns of Uzziah,

Jotham, Ahaz, and Hezekiah. Micah was contemporary with Isaiah. Nahum lived between B. C. 721 and 713, Zephaniah before 628, and Habbakuk B. C. 606.

There is little in these prophets that requires distinct geographical notice. The places mentioned by them have, for the most part, been already noted in previous history. Aven, in Amos i. 5, is the valley of Cœle-Syria, between the ranges of Lebanon. Eden is a pleasant valley, near Damascus. Teman means the south, here put for Edom. Bozra is the modern Buserah, on the caravan route, a few miles north of Petra. It is situated on a hill, surmounted by a castle and surrounded by ruins.

Rabbah was taken by Joab, under David. Before its walls the unsuspecting Uriah fell, in the fore front of the hottest of the battle.

Kuroth (Amos ii. 2) is either a general name for the cities of Moab, or else is the same as Kir-Moab. It will receive more particular notice in connection with other towns of Moab, mentioned by the prophet Isaiah. (Chap. xv.)

Calneh is the same as Calon of Isaiah x. 9, and Canneh of Ezekiel xxvii. 23, the fourth city of Nimrod, subsequently known in history as Ctesiphon. It lay upon the east of the Tigris, opposite Seleucia. Very extensive walls and canals are still remaining, indicating the remains of a great and opulent city. These remains of this city have been described by an English traveller, from whose works the description of a single building is given:—

“From the bed of the canal, and a quarter of a mile to the north-west, over a space marked by memorials of the past, interspersed with patches of the camel-thorn, stands the Tauk Kesra, a magnificent monument of antiquity, surprising the spectator with the perfect state of its preservation, after having braved the warring elements for so many ages; without an emblem to throw any light upon its history; without proof or character to be traced on any brick or wall. This stupendous stately fragment of ages long since forgot, is built of fine furnace-burnt bricks, each measuring 12 inches square by 2½ inches thick, and coated with cement.

“The full extent of the front, or eastern face, is 300 feet. It is divided by a high semicircular arch, supported by walls 16 feet thick, the arch itself making a span of 86 feet, and rising to the height of 103 feet. The front of the building is ornamented and surmounted by four rows of small arched recesses, resembling in form the large one. The style and execution of these are most delicate, evincing a fertile invention and great experience in the architectural art.

“From the vestibule, a hall extends to the depth of 156 feet east and west, where a wall forms the back building, a great portion of which, together with part the roof, is broken down.

“In the centre of the wall, or western face of the structure, a doorway, measuring 24 feet high by 12 feet wide, leads to a contiguous

heap of mounds, extending to the bank of the river, about a quarter of a mile distant. The general shape of these hillocks is elliptical, and their circumference two miles.

“To the right are fragments of walls and broken masses of brick-work; to the left, and therefore to the south, of the arch, are the remains of vast structures, which, though encumbered with heaps of earth, are yet sufficiently visible to fill the mind of the spectator with astonishment, at the thought that the destroying hand of time could have failed in entirely concealing from the inquiring eye these wrecks of remote antiquity.”*

“Is not Calno as Carchemish?” (Isa. x. 9)—(both vanquished.) This is the Circessum of profane history, a strongly fortified town on the Euphrates, about 300 miles above Babylon. It was the remotest outpost of the Roman empire towards the Euphrates, in the direction of Persia. Jeremiah (xli. 2) uttered a prophecy against the army of Necho, king of Egypt, who, five years before, while besieging this place, when on the way to Carchemish, had mortally wounded Josiah, king of Judah, near Megiddo. (2 Chron. xxxv.)

Beth-aven (house of vanity), in Hosea iv. 15, is the name of Bethel, given it as a nickname after it became the seat of idolatry by the worship of the golden calves, under Jeroboam.

Gibeah, Ramah, and Bethel (Beth-aven), are situated on different eminences, north of Jerusalem, and nearly in a line, like suitable watch-towers, from which to sound the alarm to Ephraim and Benjamin of their approaching captivity. (Hosea v. 8.)

Aven, in Hosea x. 8, is not a name of a town, but the high places of *vanity*, of *idolatry*, the sin of Israel to be destroyed.

Beth-arbel (Hosea x. 14), called also Arbela, is a remarkable retreat, near the western shore of the sea of Galilee, which, in the days of Herod the Great, was the haunt of robbers, so numerous that they became the terror of the surrounding country.

This fortress consists of caves in a deep cleft in the rocks. The only access to them is by a very difficult ascent along the precipitous sides of the cleft. They are at considerable height from the base, and are protected from above by perpendicular cliffs. These caves are large enough to receive several hundred men, who, securely lodged in these fastnesses, could easily defend themselves against attack.

The only method which Herod could devise to dislodge his enemy was to let down soldiers in boxes, suspended by chains from above, who, from this novel position, assailed with fire and sword such as defended the entrance, or dragged them out with long hooks and dashed them down the precipice. In this way the place was at length subdued. It is mentioned in no other place in the Scriptures, but

* Mignan's 'Travels in Chaldea,' p. 69, quoted by Rosenmüller.

repeatedly noticed by Josephus, who, during his command in Galilee, defended himself here against the Romans.

Isaiah ii. 13, alludes to the fertility of Bashan in oaks. This country, lying east of the Sea of Galilee, and extending some distance north and south of it, is still celebrated, as it was of old, for its fertility and exuberant vegetation.

Calno and Carchemish (Isa. x. 9) have been already noticed. Hamath and Arpad occur in the history of Hezekiah. (2 Kings xviii. 34; xix. 13.)

APPROACH OF THE ASSYRIAN.

In the same chapter (Isaiah x. 28—32) the prophet sketches, with unrivalled sublimity and beauty, the progress of the invading army to lay siege to Jerusalem. The approach of the invader is from the north-east, and his advance may be easily traced upon the map as described by the prophet. His language is precisely that of an eye-witness, describing at the moment what he actually sees. The enemy is first seen in the frontiers of Judah at Aiath, the same as Ai, after the fall of Jericho, the first place conquered by the Israelites on taking possession of the land.

They move on through Migron, now unknown. At Michmash, still nearer, on the slope of the steep valley beyond Geba, he has laid up his carriages, stores, and baggage, as some suppose, because of the deep and difficult pass which led between these towns.

They have crossed the pass. In Geba they have taken up their lodging for the night. The neighbouring towns are filled with consternation. Ramah, on the west, though not on the direct line of march, is afraid, and trembles with apprehension at the enemy's approach; and Gibeah of Saul, more distant still, yet seized with greater consternation, is fled. Other towns in the neighbourhood now raise their cry of alarm. The daughter of Gallim, near by, is exhorted to raise high her shrieks of distress; and poor Anathoth, to listen to the response as it returns from Laish or Dan, at the remotest extremity of the country. Madmena flies, and the inhabitants of Gebim betake themselves to flight.

The next verse conducts the enemy to the last stage of his march. To-day, *i. e.*, *already*, he has taken his position at Nob, just above the Mount of Olives, where he stands and shakes his hand in defiance against the mount of the daughter of Zion, the hill of Jerusalem.

INVASION OF MOAB.

A similar pictorial scene of distress is given in Isaiah xv., where, in a strong personification, many of the chief towns of Moab are represented as grieving over the conquest and desolation of the

country. In a night Ar of Moab is laid waste, is destroyed in a night.

Kir of Moab was on the southern frontier of this country, seventeen miles east of the promontory or isthmus of the Dead Sea, where the cities of Sodom and Gomorrah are supposed to have been situated. It is known by the name of Kerak, and is at present the only inhabited town in the whole country of Moab.

It is near the head of a valley which runs down to the plain of Sodom, and opens a prospect of the Dead Sea, and of the region beyond, quite to Jerusalem.

There is here a strong castle, now in ruins, on a high hill surrounded by a deep valley with perpendicular sides, and almost impregnable by the ancient mode of warfare.

This city is the same as Kirhavesheth, which was taken and destroyed by Jehoshaphat and Jehoram. In the times of the Crusades it sustained a siege of four years against the forces of Saladin, and was finally reduced only by hunger.

A poor, oppressed company of native Christians at this place has lately been brought into notice by Lieutenant Lynch.

Ar of Moab was eight miles north of Kerak. The ruins of this place, consisting of a temple and various columns, are scattered over a hill half a mile in circumference, which commands a good prospect of the surrounding desolation.

Verse 2. They go up to the house of their gods, to the high places, and to Dibon, weeping. Bajith is not the name of a place, but the Hebrew name of a house or temple. Dibon is some twelve miles north of Ar, three or four miles north of the Arnon, and was the first station of the Israelites after crossing that river. (Num. xxi. 30.)

“On Nemo and Medeba Moab howls; on all their heads baldness—every beard cut off.” Medeba is on a hill at the head of a low valley, fifteen miles north of Dibon. It is in utter ruin; but considerable remains of an old temple are still standing, a waste and desolate heap, to indicate the position of the place.

Verse 4. “Heshbon cries and Elealeh—even to Jahaz is their voice heard.” Heshbon, already described, is five miles north of Medeba, and Elealeh half that distance further north.

Jahaz is several times mentioned in the Scriptures, but its location cannot well be defined.

Verse 5. At the sight of the distress of the fugitives of Moab fleeing to Zoar, the prophet utters his pathetic exclamation, “My heart cries out for Moab—her fugitives fleeing to Zoar.” This is still recognized on the plain by the isthmus of the peninsula of Sodom and Gomorrah.

Luhith and Horonaim are mentioned only here and in Jeremiah xlviii. 3, 5. Luhith, according to Eusebius, was between Ar and

Zoar, and, from a comparison of these passages, it is supposed that these two towns may have been on the opposite sides of the same hill. So that the fugitives in passing over it are seen going up the ascent of Luhith and down the descent of Horonaim, and weeping as they go.

Verse 6. About eight or ten miles above the mouth of the Jordan is a small valley and brook, which corresponds to the waters of Nimrim. The place still bears its ancient name. These waters are dried up; withered the grass, gone the herbage; verdure none.

Verse 7. What little remains to the inhabitants of their effects, they are carrying away over the brook of the willows—generally understood to be the long deep valley which opens upon the south-east corner of the Dead Sea, the extreme limit of Moab, from which they are running into Edom.

Verse 8. All around, the land is filled with lamentation. This wailing is heard in Eglaim and at Beer-elim. The first of these places is said by Jerome to have been near the mouth of the Jordan. Beer-elim, the well of the mighty ones, is the same that the nobles and princes dug with their staves. (Num. xxi. 18.) If these localities are correctly given, they are equivalent to the general expression, the whole length of the land is filled with their wailings.

Verse 9. The waters of Dimon are supposed to be the same as those by which the Moabites were deceived in their rebellion against Jehoram. (2 Kings iii. 20, 22.) These waters are not now, as then, red in *appearance*, but in reality—red with blood, the blood of their slain.

Sela, chapter xvi. 1, is the same as Petra, already described.

Sibmah, verse 8, famous for its vines, was not more than half a mile from Heshbon. Passing down a deep defile, south-west from Ramoth-Gilead, one soon arrives at extensive ruins and foundations which indicate the site of a large ancient city. Near by this is a fine fountain of water. This is supposed to be the sea of Jazer of Jeremiah xlvi. 32; and these ruins the remains of Jazer, to which the luxuriant vines of Sibmah and of Moab extended quite beyond that country, and some distance above the northern point of the Dead Sea.

Ethiopia (Isa. xviii. 1) is Upper Egypt, the region of ancient Thebes and modern Abyssinia.

Noph, called also Moph, whose princes have become infatuated (Isa. xix. 13), was the Memphis of ancient geographers and historians. It was a large and flourishing city in the time of the patriarchs.

It was situated on the west side of the Nile, a short distance above Cairo, and near the pyramids. These pyramids, and the immense depositories of the dead in these regions, are only a vast necropolis of this renowned city. Even its immense and magnificent ruins, which Arabian writers of the twelfth and thirteenth centuries describe,

have almost entirely disappeared. Once a city of fifteen or twenty miles in circumference, it has now nothing to mark it out but a few mounds, a colossal statue of Rameses the Great, a small figure of red granite greatly mutilated, and a few foundations.

Zoan was situated on an eastern branch of the Nile, on the Delta, a few miles from the sea, and was one of the oldest cities in Egypt, having been built seven years after Hebron. (Num. xiii. 22.) "The field of Zoan," the fine alluvial plain around the city, described as the scene of God's marvellous works in the time of Moses (Psa. lxxviii. 12, 43), is now a barren waste; but the city is supposed by many to have been the residence of Pharaoh. The ground is overspread with extensive ruins, remains of temples, fragments of walls, columns, and fallen obelisks, which still attest the grandeur of this ancient city of the Pharaohs. "A fire has been set in Zoan" (Ezek. xxx. 14), and few now visit this scene of hopeless desolation.

In Isaiah xxi. 2, Elam and Media are called to go up and besiege Babylon. Elam is an extensive province east of the Euphrates, having Media on the north, and the Persian Gulf on the south. It designates, in this place, the Persian empire. The prophet there summons the Medes and Persians to the conquests of Babylon, which commission they fulfilled some 200 years afterwards.

Dumah (verse 11) is Edom. The caravans of Dedanim are from some region south of Edom, who in passing through Edom are constrained, in consequence of the disturbed state of the country, to lodge in the thickets of Arabia, for the sake of concealment and security.

Tema (verse 14), another Arabian tribe, bring water and supply bread to the fugitives from the wasted country.

Kedar, the second son of Ishmael (Gen. xxv. 13), in verse 16, 17, represents either a tribe in Arabia, or the whole country collectively.

Kir (Isa. xxii. 6) is a province of Media west of the Caspian Sea, and represent the Medes, as Elam does the Persians, both of whom are preparing themselves for battle against Jerusalem.

Chittim (Isa. xxiii. 1) is the island of Cyprus, originally settled by colonies from Phœnicia, and lying within sight of the coast. The ships of Tarshish, on touching at this island, receive intelligence of the fall of Tyre.

Sihor (verse 3) is the river Nile, by whose commerce Tyre was enriched.

The land of Sinim (Isa. xlix. 12) is now supposed to be *China*. Even from this distant country shall converts be gathered to the Lord.

HEZEKIAH, KING OF JUDAH.

We now return to the history of Hezekiah, who was king over Judah when the kingdom of Israel was destroyed. Eight years after this event, B. C. 713, Judah was invaded by Sennacherib, who in order to cut off Hezekiah from any relief from the kings of Egypt,

laid siege to Lachish and Libnah, in the south of Judah. Here, after the taunting insult of Rabshakeh, and the prayer of Hezekiah, the Assyrian army was miraculously overthrown by the judgment of God, in the death of 185,000 men in one night. (2 Kings xviii., xix.; 2 Chron. xxix.—xxxii; Isa. xxxvi. xxxvii.)

MANASSEH AND AMON.

After the death of Hezekiah, the long and wicked reign of Manasseh, and the short reign of Amon, succeeded, from 697 to 640 B. C. These kings left little to be noted respecting themselves but their sins. Manasseh, however, repented of his wickedness; and, after returning from his captivity in Babylon, sought to make amends for his idolatries. He fortified the city by a wall on the west side, and built up a wall of defence around Ophel, a high ridge of land which extended from the south side of Mount Moriah along the valley of Jehoshaphat, and east of Mount Zion to the pool of Siloam. (2 Kings xxi.; 2 Chron. xxxiii.)

JOSIAH.

It is refreshing to turn to the pious king, Josiah, who in early childhood inherited the throne of his father; and, during a reign of thirty-one years, religiously sought to exterminate idolatry and restore the worship and service of the God of his fathers.

In the history of his reign nothing occurs worthy of historical notice but the circumstance of his death.

The king of Egypt landed a powerful army at Acre, with the intention of marching through the country against the king of Babylon. Josiah, though assured of the friendly intentions of the Egyptian monarch, felt himself required, by his allegiance to the king of Babylon, to resist the progress of the army of Egypt, and was mortally wounded in battle at Megiddo. (2 Kings xxii., xxiii.; 2 Chron. xxiv., xxv.)

JEHOIAKIM AND THE CAPTIVITY.

From this period the kingdom of Judah hastened rapidly to ruin. Jehoiakim, the unworthy son and successor of Josiah, was one of the worst kings that reigned in Jerusalem. He was indebted for his crown to the Egyptian king, who dethroned the brother of Jehoiakim at Riblah, and laid the country under contribution.

In the fourth year of his reign, Jehoiakim became tributary to the king of Babylon, when many were carried away captive to Babylon, among whom were Daniel and his companions, 606 B. C.

Jehoiakim, however, revolted; and while closely besieged, died. The Chaldeans, on gaining possession of the city dragged the dead body of the perjured king and remorseless tyrant around the city before the walls. and left it unburied; thus fulfilling the prediction

of Jeremiah, that he should be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem. (Jer. xxii. 19; xxxvi. 30; 2 Kings xxiv. 1—6; 2 Chron. xxxvi. 5, 6.)

The Chaldeans now left the city in ruins, and carried away the money of the royal treasury, and the golden utensils of the temple which Solomon had provided. The whole court, 7,000 soldiers, 1,000 artificers, and 2,000 nobles and men of wealth, who with their wives, children, and servants, probably amounted to 40,000 souls, were led into captivity to the river Chebar, in Mesopotamia. Among these captives was the prophet Ezekiel. (2 Kings xxiv. 8—18; 2 Chron. xxxvi. 9, 10; Jer. lii. 28; Comp. Isa. xxxix. 3—8.)

DESTRUCTION OF JERUSALEM BY THE CHALDEANS.

Jerusalem is ruined. (Isaiah iii. 8.) Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste. (Isaiah lxiv. 10, 11.)

Then will I cause to cease from . . . the streets of Jerusalem, the voice of mirth and the voice of gladness; the voice of the bridegroom and the voice of the bride. (Jer. vii. 34.)

And I will make this city desolate and an hissing; every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof. (Jer. xix. 8.)

All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call the perfection of beauty, the joy of the whole earth? (Lamentations ii. 15.)

Zion (shall be) ploughed as a field, and Jerusalem shall become heaps. (Micah iii. 12.)

The seventy years of the captivity are reckoned as beginning with the *first* conquest of Nebuchadnezzar, B. C. 606, when Daniel and his companions were carried to Babylon. The second conquest completed the overthrow of Jerusalem. Still a considerable number of the lower class of people remained in the land, over whom Zedekiah, an unworthy son of Josiah, reigned as king under Nebuchadnezzar.

Notwithstanding all the remonstrances of Jeremiah, these remnants of the captivity continued to entertain confident expectations of delivering themselves from the power of the Babylonians. This deliverance Zedekiah, in the ninth year of his reign, rashly attempted to accomplish. This revolt brought against the city the army of the Babylonians, who laid it under a close siege, which, by famine, soon compelled the inhabitants to surrender. The Babylonians now broke down the fortifications, set fire to the city, and palace of the kings, and "burned with fire the temple, that holy and beautiful house of the Jews, and laid waste all their pleasant things." (2 Kings xxv. 8—21; 2 Chron. xxxvi. 17—21; Jer. lii. 12, *seq.*)

This destruction of Jerusalem, according to the computation which we have followed, falls on the three hundred and ninety-first year of

the revolt of the ten tribes, and the eighteenth of the captivity. In round numbers it is sufficient for the general reader to remember the following data: the captivity began B. C. 606, almost 400 years after the revolt, and from 100 to 150 years after the captivity of the ten tribes. The temple was destroyed in the eighteenth year of the captivity, and 419 years from its dedication.

Zedekiah was pursued and taken on the plains of Jericho, and carried to Riblah, in the land of Hamath, where Jehoahaz had been put in bands some years before by Pharaoh Necho. (2 Kings xxiii 33.) Here Zedekiah's sons were put to death in his presence, then his own eyes were put out, and he was led thence to Babylon in chains. Thus was fulfilled the prophecy of Ezekiel, that he should go into that splendid city and not see it. (Ezek. xvii. 13—15; xii 13; Jer. xxvii. 3—10; 2 Kings xxv. 1—7; 2 Chron. xxxvi 17—21.)

Riblah, still known by the same name, lies between the two mountains near the main source of the Orontes, already described. The Babylonians and other eastern armies, in their incursions into Palestine, were accustomed to advance and return through this pass between the mountains. (Num. xxxiv. 11; 2 Kings xxiii. 33; xxv. 20; Jer. xxxix. 5; lli. 10.) Near this place is a remarkable monument, which Mr. Thompson notices as follows:—

“It is built of large hewn stones, is twenty-five feet square at the base, rises seventy or eighty feet, and is terminated by a pyramid. The four sides are covered with figures of various animals, intermingled with bows, arrows, spears, and other implements of the chase, in *alto relievo*, beautifully executed and as large as life.

“This monument is in full view of Riblah, which lies on the river below. Can it have been the work of Nebuchadnezzar, when he was encamped here, and designed to commemorate his conquests? Or is it a great hunting trophy, erected by some one of the chase-loving Seleucidæ? I can meet with no description of this wonderful monument in any book of travels. The style of architecture will not contradict the first supposition.”

CHAPTER XVIII.

LAND OF THE CAPTIVITY.

CHEBAR is a large river of Mesopotamia, which discharges its waters into the Euphrates, 200 miles or more above Babylon, at Carchemish, where Nebuchadnezzar conquered Necho, the king of Egypt. The country where the Jewish exiles were colonized, was at this time a frontier province of Babylon.

PERSIS.

I. *Persis*, or *Persia*, called in Scripture *Paras*, and by the Arabic and Persian writers *Fars* or *Faristan*, is used in two significations; first as applying to *Persia Proper*, or the country originally inhabited by the Persians; and, secondly, as denoting the *Persian Empire*.

II. *Persis*, or *Persia Proper*, was bounded on the north by *Media* and *Parthia*, on the east by *Carmaniâ*, on the west by *Susiana*, and on the south-west and south by the *Persian Gulf*.

The country included within these limits is as large as modern France.

The southern part, near the coast, is a sandy plain, almost uninhabitable on account of the heat and the pestilential winds which blow from the desert of *Carmania*; but at some distance from the coast the ground rises, and the interior of the country is intersected by numerous mountain ranges. This part of Persia was the original seat of the conquerors of Asia, where they were inured to hardship and privation.

III. The principal rivers were,—1. The *Araxes*, rising in the mountains of *Parætaceni*, flowing by *Persepolis*, where it receives the *Medus*, coming from *Media*, and emptying into a salt lake, now the Lake of *Bakhtegan*, to the south-east of the city just mentioned. The *Araxes* is now the *Bend-emir*; and the *Medus* the *Farwar* or *Schamior*. 2. The *Cyrus*, flowing by *Pasargadæ*, and now probably the *Khor*.

INHABITANTS, HISTORY, ETC.

I. The Persians, on account of the variety of their soil, were partly nomades, partly agriculturists.

Herodotus enumerates four nomadic or herdsmen castes, three agricultural, and three warrior castes. These last were called the

Pasargadæ, *Maraphii*, and *Maspii*. Of these, the *Pasargadæ* were the noblest, to the chief class of which, called the *Achæmenidæ*, the royal family of Persia belonged.

II. Herodotus says that the Persians were originally called *Artœi*, which word probably contains the same root as *Arii*, the original name of the Medes, and *Arya*, the word by which the followers of the Brahmanic religion are designed in Sanscrit. The same root occurs in *Aria* and *Ariana*, from the latter of which the modern Persian name *Iran* seems to be derived.

III. At the earliest period of which any trace is preserved, Persis appears to have formed merely a province of the great Assyrian empire.

On the disruption of this empire it fell under the power of the Medes. The Median yoke was broken by Cyrus, who laid the foundation of the great Persian empire, which his successors gradually enlarged, until it embraced the larger portion of Asia, together with Thrace and Macedonia in Europe, and, in Africa, Egypt and the neighbouring country of Libya. This empire was overthrown by Alexander, on whose death Persis fell to the lot of the *Seleucidæ*. It was wrested from them subsequently by the Parthians, and from these last it afterward passed into the hands of the *Sassanidæ*, or new Persian dynasty.

PLACES IN PERSIS.

1. *Pasargadæ*:—a very ancient city, and the royal residence previous to the founding of Persepolis. It is said to have been built by Cyrus after his victory over Astyages the Mede, which he gained near this place.

The kings of Persia, according to Plutarch, were consecrated here by the Magi, and here also was the tomb of Cyrus. The position of *Pasargadæ* has been a subject of much dispute. Many modern writers, following Morier and Sir R. K. Porter, have been disposed to place it in what is now the plain of *Murghab*, about fifty miles north-east of Persepolis. Lassen, however, thinks that we ought to look for it to the south-east of Persepolis, in the neighbourhood of *Darabgherd*, or *Farsa*. 2. *Persëpölis*, the capital of Persia, situate in an extensive plain near the junction of the Araxes and Medus. The Greek writers speak of its citadel, surrounded by a triple wall, and containing within its enclosure the royal treasury, palace, and the tombs of the kings. The palace was burned by Alexander in a fit of intoxication, and the city was plundered by the Macedonian soldiery. Persepolis was not, however, laid in ruins on this occasion, as some have supposed, but it is mentioned by subsequent writers as still existing; and even in a later age, under the sway of Mohammedan princes, this city, with its name changed to *Istakhar*, was their usual place of residence. Oriental historians say that the Persian

name for Persepolis was likewise *Istakhar* or *Estakhar*. The ruins of Persepolis, or rather a part of them are now called *Tchil-Minqar*, that is, "the forty (or many) pillars," and are described in Sir R. K. Porter's Travels. 3. *Gabæ*, another royal residence, near Pasargadæ. 4. *Aspadana*, probably the modern *Ispahan*.

JUDAH DURING THE CAPTIVITY.

The people were carried away into captivity, and the country drained of its inhabitants by successive removals—the first under Jehoiakim, 606 B. C.; the second, seven years later, 599 B. C., at the end of Jehoiakim's reign; the third, at the sacking of Jerusalem and burning of the temple, in the eleventh year of the reign of Zedekiah, B. C. 588. Soon after this, upon the murder of Gedeliah (2 Kings xxv. 25, 26), many fled into Egypt, to escape the vengeance of the Chaldees. Four years after this, the few that remained were taken away by Nebuchadnezzar, and the land was entirely bereaved of its inhabitants.

In the mean time other colonists were not introduced, as they had been in Samaria when Israel went into captivity. (2 Kings xxv. 22—26; Jer. xl.—xliii.) The Idumeans settled in some parts of the country, and wandering tribes roamed over it; but the land, for the most part, remained uninhabited, and ready for the reception of the Hebrews, who were once more to occupy the country to which they were now exiled. All this had been predicted ages before by Moses, and succeeding prophets had given more circumstantial predictions of the same events. (Deut. xxviii. 36, 49.)

CHAPTER XIX.

THE LATER PROPHETS AND THE RESTORATION.

B. C. 606—400.

THE geography of the prophets Jeremiah, Ezekiel, and Daniel, next claims our attention. These prophets all lived in the time of the Babylonish captivity. Jeremiah remained in Judea with the remnant of his people, over whom Gedaliah was made governor; and, after the assassination of this prince, accompanied the fugitives to Egypt. Daniel was carried to Babylon with the first company of captives, and Ezekiel with the second.

Jeremiah was a native of Anathoth, four miles north of Jerusalem. He began his prophecies in the thirteenth year of Josiah, 628 B. C., and continued his prophetic office more than forty years. He witnessed the destruction of the holy city and the burning of the temple; after which he retired with the last remnant of his people into Egypt, from which he dates several of his prophecies. The Jewish tradition respecting him is, that he spent the remainder of his life in Egypt, and suffered a violent death at Tahpanhes; but there is no certain information respecting either the time, place, or manner of his death.

In chapter ii. 18, when reproving Judah for seeking "like a silly dove," the protection of Egypt, from which they had suffered so much, he refers to the river Nile under the name of the waters of Sihor. Noph and Tahpanhes, which had severely treated them (verse 16), are cities to which they vainly flee for refuge. See chapters xliii. 7; xlv. 1.

Tophet (Jer. vii. 31), was a place in the valley of the sons of Hinnom, below Jerusalem, and a little south-east of the city, in which the Canaanites, and afterwards the Israelites, offered their children to Moloch. Josiah defiled this place to prevent the use of it for such abominations.

A perpetual fire is supposed to have been kept there to consume the refuse materials gathered from the city, the bodies of such animals as died, and other decaying substances; hence, under the name of Gehenna, it became a fit emblem of hell. Tophet and Gehenna are frequently mentioned in the Scriptures, with various references to the abominations perpetrated there.

Jer. xxv. The prophet is directed to take the wine-cup of Divine

wrath and cause all the people to drink it. Judah, Egypt, and the *mingled people*, the various tribes in and about Egypt.

With Tyre and Sidon, mention is also made of the Isles beyond the Sea, by which commentators understand the islands of the Mediterranean, particularly Cyprus.

Dedan, Tema, and Buz, are regarded by Ritter (*Erdkunde*, xiii. 385, 386) as provinces in the Desert of Arabia, east of Mount Seir or Edom, and near the land of Uz.

Zimri (verse 25) is supposed by Ritter to be a province of Arabia Felix, in or near the road over Yemen, south-east of Mecca. (*Erdkunde*, xii. 280.)

Sheshach (verse 26) is the same as Babylon. (*Jer.* li. 41.)

In his prophecy against Egypt (chap. xliii.), Jeremiah specifies two cities as particularly subjects of Divine displeasure, Tahpanhes and Beth-shemesh. The first of these was a large city on the eastern or Pelusiac arm of the Nile, sixteen miles from Pelusium. Here a colony of the Jews settled, who fled into Egypt after the murder of Gedaliah. It is several times mentioned by the prophets (*Jer.* ii. 16; xlv. 1; xlvi. 14; *Ezek.* xxx. 18), and is known in profane history under the name of Daphne.

Beth-shemesh, known as On, the city of the priest whose daughter Joseph married (*Gen.* xli. 45), and by the Septuagint identical with Aven of Ezekiel (*Ezek.* xxx. 17), is the ancient Heliopolis, "City of the Sun," of Herodotus. It is seven or eight miles north-north-east from Cairo.

It was famous for the temple of the Sun, and many other magnificent structures, all of which have crumbled down to indiscriminate heaps of ruins, and are covered with the sands of the desert, which have encroached upon the city and buried it in the grave. One lone obelisk towers aloft in solitary grandeur, as a sepulchral monument of the city which for thousands of years has lain entombed at its base.

This venerable monument is covered with hieroglyphics, which record the name of Osirtasen the First, who is regarded by the learned as that Pharaoh to whom Joseph interpreted his dream, and who so kindly honoured him, and hospitably entertained the venerable patriarch Jacob and his family.

The traveller, therefore, here gazes upon the same lofty spire which more than three thousand years ago may have first caught the eye of that ancient patriarch, while yet far away out in the desert, and which greeted his approach to the city of the Pharaohs.

This obelisk, a single shaft, is sixty-two feet in height, and six feet square at the base, which rests on a pedestal ten feet square and two thick, and this again lies upon a second pedestal nineteen feet square, but its depth has not been ascertained. If this lower pedestal

is a solid cube, the entire height of the pillar must have been more than eighty feet.

Near this obelisk is an ancient sycamore tree, beneath which tradition relates that the holy family of Joseph and Mary reclined when they went down into Egypt.

In his rebuke of the Jews who dwelt in the several cities of Egypt, the prophet (xliv: 1) begins his survey with Migdol, on the eastern border of the country; then turns westward to Tahpanhes, then south up the Nile, to Noph, or Memphis, in central Egypt, and ends with the country of Pathros or Thebais, further up the Nile, in Upper Egypt.

CITY OF NÖ.

In announcing the judgments which were to be executed on Egypt, the prophet instances the "multitude of Nö" as subjects of Divine punishment. This is the magnificent city of Thebes, in Upper Egypt, five hundred miles above Cairo, at once the most ancient, and most vast and stupendous in its ruins, of all the desolate cities of antiquity. Thousands have visited these ruins, and volumes have been written in description of them; but no power of the pen or pencil can give any adequate conception of their matchless grandeur.

All that was imposing in the structures even of Babylon and Nineveh, sinks into insignificance in comparison with them; and yet Thebes was in ruins before either of these cities flourished. "Art thou better than populous Nö?" says Nahum, when delivering the burden of Nineveh, more than 700 B. C. "She was carried away; she went into captivity; her young children also were dashed in pieces at the top of all her streets; and they cast lots for her honourable men, and all her great men were bound in chains." (Nahum iii. 8, 10.) Homer describes Thebes as—

The world's great empress on the Egyptian plains;
That spreads her conquests o'er a thousand states,
And pours her heroes through a hundred gates.

We must dismiss this subject by referring the reader to the descriptions of Drs. Robinson, Olin, and Durbin, and of Mr. Stephens.

In his prophecy against Moab (chap. xlviii.), the prophet particularizes several towns, the most of which have either occurred before, or are now unknown. "Kiriathaim and Misgal are confounded and dismayed." The former, celebrated for its connection with the earliest warlike expedition on record (Comp. Gen. xiv. 5, with verse 9), belonged to the tribe of Reuben, at the head of the Larka, east of the northern extremity of the Dead Sea, and a mile or two west of Medeba. Misgal has not been recovered.

Dibon and Aroer, formerly cities of Ammon, now belong to Moab. In verses 21, 22, the prophet, according to Hitzig, mentions only

such places as lay on the plains of Medeba, south of Heshbon. (Comp. Josh. xiii. 16.) What was true of these was equally applicable to all the others.

Bozrah, Winer supposes, may be some town in this vicinity, and not that further north, which is generally known by this name. Several of these towns are no more known, and some have been already noted. Beth-meon is found two miles south-east of Heshbon.

Sibmah and Jazer (verse 32) have been noticed in the parallel passage of Isaiah xvi. 8. The *sea* of Jazer may mean the *waters* or the *river* of Jazer. So also No is said to have her ramparts upon the *sea*, *i. e.*, the river, and her wall running out from the *sea*, that is, from the river Nile. (Nahum iii. 8.) The same expression is still, in Egypt, a familiar appellation of the Nile.

In the prophecy against Ammon, Ai (Jer. xlix. 3; Comp. Ezek. xxv. 1—11) is some unknown town, not to be confounded with Ai north of Jerusalem.

Bozrah in this place is the last inhabited town in the south of the Hauran. This is nearly on a parallel with the mountains of Gilboa, and sixty miles east of Jordan.

It is now inhabited only by a few families of Fellahs; but was once a walled town of great strength, and the capital of a Roman province of Arabia. The ruins are five or six miles in circumference, and consist of dilapidated walls, private dwellings, of which the roofs have fallen in, of two churches, a magnificent mosque, a temple still more splendid, a triumphal arch, and a Saracenic castle.

There is also an immense cistern, almost entire, 190 feet long, 153 feet wide, and 20 feet deep. "I have sworn by myself, saith the Lord, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes," of which mention is made in the parallel passage of Ezek. xxv. 9.

Kedar and Hazor (xlix. 28—34) are, in this connection, not cities, but wandering tribes of the Arabian desert, between Moab and Ammon, and the Euphrates.

BABYLON.

The prophecy of Jeremiah closes with a prediction of the destruction of Babylon, which nothing in the whole range of profane literature can equal for sublimity and beauty. (Jer. l.; li. 1—58.) Babylon stood on a perfect plain, and was an exact square of not less than fifty miles in circumference. The Euphrates ran through the midst of it. The walls were more than 87 feet thick, and 300 feet high; they were surrounded by a deep ditch, and pierced by 100 gates, all of solid brass. These streets, intersecting at right angles, divided the city into 676 equal squares. The parts of the city were united by a bridge over the Euphrates.

The most wondrous structures were the temple of Belus and the

palace of Nebuchadnezzar. The outer walls of the latter embraced six miles. The ruins of Babylon are very extensive, grand, gloomy, and desolate beyond description.

Who at this time, when Jeremiah and other prophets wrote, would have predicted the fall of Babylon the Great, the glory of kingdoms, the beauty of the Chaldees' excellency, the queen of nations? But its destruction is complete and entire. It has become "heaps, a dwelling-place for dragons, an astonishment and a hissing." It has been "swept away with the besom of destruction." It was captured by Cyrus B. C. 539, in the forty-ninth year after the destruction of Jerusalem, and the sixty-ninth of the captivity.

EZEKIEL.

Ezekiel was one of the exiles on the river Chebar. His prophetic office was exercised from the fifth to the twenty-seventh year of the captivity. This period falls entirely within that of Jeremiah, who began to prophecy thirty-four years before Ezekiel, and continued the office six or seven years after him.

The prophecy of Ezekiel against Tyre (chap. xxvii.) has been already considered. Syene (chap. xxix. 10) occurs in his prophecy against Egypt. This town was the southern limit of Egypt, at the cataracts of the Nile. Here, according to Strabo, was a certain well, into which the sun shone perpedicularly once a year, at the winter solstice, proving that it was exactly under the tropic. The truth of the statement may, however, well be doubted.

What is rendered the *town* of Syene is itself Migdol, in the north-east of Egypt, north of Suez; and the meaning of the passage is—that God is against the whole land in its extreme length from north to south, from Migdol to Syene, even unto the border of Ethiopia. So in the next chapter, verse 6, the pride of her power shall come down, from Migdol to Syene.

In the verse preceding, the remote provinces, from which Egypt drew recruits for her armies, Ethiopia, Lydia, and Libya, are included in her overthrow.

Chub, another people included in the sentence, has given the learned much trouble. It has been supposed to be Libya, Mauritania, Nubia, a city on the Mareotis, and a port in Ethiopia. Havernich understands Chub to be the same as Kufa, a people of peculiar costume, who are often seen on Egyptian sculpture, and "who appear to have inhabited a part of Asia, considerably north of the latitude of Palestine." These, whoever they may have been, and their confederates, are included in the curse.

Sin (verse 16) was Pelusium, on the eastern branch of the Nile, twenty miles from the sea. It was once a place of great importance, and strongly fortified, as the eastern frontier of Egypt, though situated

in the midst of swamps and morasses. It was near this place that Pompey met his death by order of Ptolemy, whose protection he sought.

Aven (verse 17) is On, Heliopolis. Pibesheth is Bubastis, near the commencement of the ancient canal from the Nile to the Red Sea, at Suez. There was a yearly festive pilgrimage to a temple in this city, the remains of which are scarcely identified amidst the extensive and indiscriminate ruins of the place.

Gog and Magog (xxxviii. 2) are generally understood to represent the vast hordes of Northern Asia, known to the ancients under the general name of Scythians.

DANIEL.

This wonderful man and prophet was among the first captives to Babylon, and lived to a very great age, a courtier at that city until its capture; and afterwards at Shushan, the winter residence of the kings of the Medes and Persians. The incidents of his book extend through a period of about seventy years.

The land of Shinar, to which he was carried (Daniel i. 2), was Babylonia, the country of Babylon. Babylonia is an extensive plain, unbroken by a single hill. This is the plain of Dura, on which Nebuchadnezzar set up his golden image. (Daniel iii. 2.)

Shushan, the residence of Daniel under the Persian kings, was 100 or 200 miles E.S.E. of Babylon, in latitude $31^{\circ} 36'$ and east longitude $48^{\circ} 26'$, by the river Ulai. It was a place of immense wealth, and adorned with all the appliances of oriental luxury and voluptuousness; palaces, courts, and parks of vast extent, all of which have sunk down to an indiscriminate and extensive range of ruins. One mound is a mile in circumference, and another nearly two. Under the latter is a small dome-like building, called the tomb of Daniel, where a solitary dervise resides, impressed with the peculiar sanctity of the place.

“The site of this once noble metropolis of the ancient princes of Elam, is now a mere wilderness, given up to beasts of prey, no human being disputing their right, excepting the poor dervise who keeps watch over the tomb of the prophet. The friend to whom I am indebted for the outlines I subjoin, passed the night under the same protection, listening to the screams of hyænas, and the roaring of lions, wandering around its solitary walls.

“The venerable recluse showed him several blocks of stone curiously sculptured, and of evident antiquity, two of which he sketched hastily, and allowing me to copy, also described them to me.”*

* Sir R. Ker Porter.

EZRA—RETURN OF THE FIRST CARAVAN.

This interesting portion of Jewish history is concisely and clearly stated by Jahn. It is an historical survey of the book of Ezra:—

“Cyrus, in the first year of his reign (B. C. 536, seventy of the captivity, fifty-two after the destruction of Jerusalem and the temple), proclaimed throughout his empire, by a herald and by a written order, that all the people of the God of Heaven, without exception, had liberty to return to Judea, and rebuild the temple at Jerusalem. This general permission, therefore, extended to the Israelites in Assyria, Halah, Gozan, and Media, as well as to the Jews at Chebar and Babylon.

“As Cyrus announced in his edict that Jehovah the God of Heaven had given him all the kingdoms of the earth, and charged him to build a temple at Jerusalem, this proclamation was not merely a permission, but rather an invitation to all the Hebrews to return and rebuild the temple. He accordingly delivered to the returning exiles 5,400 sacred vessels of gold and silver, which Nebuchadnezzar had carried from Jerusalem to Babylon, prescribed the size of the temple, and directed that the expense of its erection should be defrayed from the royal treasury; all which particulars were verified by a written edict found fifteen years after in the archives at Ecbatana. (Ezra i. ; vi. 2, 5.)

“Thus were the mountains laid low and the valleys filled up for the return of the Hebrews to Palestine; that is, all obstacles were removed. Zerubbabel, grandson of the King Jehoiachim, and Jeshua, a grandson of the high-priest Jozadak, and ten of the principal elders, prepared themselves for the journey. To these were joined 42,360 people, whose servants amounted to 7,337, so that the whole number was nearly 50,000. (Ezra ii. 2, 64, 65; comp. Neh. vii. 71.)

“Those who were to return assembled at an appointed place, according to the usual mode of collecting a caravan, and furnished themselves with provisions and other things necessary for the journey. Their camels, horses, and beasts of burden amounted to 8,136. Zerubbabel, the director of the caravan, received the sacred utensils which had been restored, and the donations towards the building of the temple made by those who remained behind.

“Encumbered as they were with baggage and small children, they were obliged to travel slowly, and their journey took up four months. (Ezra vii. 9.) Accordingly, the caravan could not have arrived in Judea before the close of the first year of Cyrus. Thus the Jews returned precisely at the termination of the seventieth year of the

captivity, the fifty-second year after the destruction of the temple.”*

SECOND CARAVAN.

From various circumstances it appears very probable that both the Artaxerxes of Ezra, who is mentioned next after Darius Hystaspes, and the Ahasuerus of Esther, are names of Xerxes I. We can easily account for it that this king who in the seventh year of his reign had made Mordecai the Jew his prime minister, and Esther the Jewess his queen, should give to Ezra the Jew a commission conferring such full powers as we find that Ezra possessed. (Ezra vi., vii., viii. 31; Esther ii.; Dan. ix. 1.)

“The Hebrew colony in Judea seems never to have been in a very flourishing condition. The administration of justice was particularly defective, and neither civil nor religious institutions were firmly established. Accordingly, the king gave permission anew for all Hebrews to emigrate to Judea. This was, in fact, renewing the invitation to the Jews to return to their native land. The priest Ezra, a celebrated scribe, was appointed governor, with a commission to appoint judges, superior and inferior, to rectify abuses, to enforce the observance of the law, and to punish the refractory with fines, imprisonment, banishment, or death, according to the aggravation of their offences.

“He had also permission to make a collection for the temple among the Hebrews who chose to remain in the land of their exile; and the king and his counsellors not only contributed generously towards the same object, but the managers of the royal revenues west of the Euphrates were ordered to supply Ezra with all he should require, of silver to 100 talents, wheat to 100 cors, wine and oil to 100 baths of each, and salt without limitation, that the sacrifices might be legally and regularly offered, that the wrath of the God of Heaven should not be against the realm of the king and of his sons.

“Also all who were employed in the services of the temple, even the common labourers (Nethinims), were exempted from tribute, and thus placed on an equality with the Medes and Persians. This was done to influence the priests and Levites to settle at Jerusalem, for as yet but very few of them had returned. (Ezra vii.; viii. 15—20.) From the whole of the letter it is manifest that the God of the Hebrews was held in high veneration at the Persian court ever after the time of Cyrus.

“Although exemption from tribute was secured to the Levites who

* Jahn, chap. vii., pp. 70, 71.

would emigrate to Judea, yet none of this tribe were found in the caravan which assembled in Babylonia, on the banks of the unknown river Ahava, and it was with difficulty that Ezra induced two families of priests to accompany him.

“The caravan consisted of sixteen houses, which, including women and children, probably amounted to 6,000 persons. After a journey of three months and a half the new colony arrived at Jerusalem, deposited in the temple the donations they had received for it, and Ezra delivered his credentials to the royal officers of that district. (Ezra viii.)”*

BOOK OF ESTHER.

This book belongs to this period of Jewish history. Ahasuerus was Xerxes, a vain, weak monarch, famous for his disastrous expedition against Greece, and his voluptuousness and cruelty.

The prophets Haggai and Zechariah were contemporary with Ezra, and laboured to encourage the people to build the temple. Haggai began his prophecy on the first day of the sixth month, three months after the seventieth anniversary of the destruction of the temple; thus there was a second fulfilment of the prophecy of seventy years. Zechariah entered upon his prophetic office in September following, and the temple was completed February 16, B. C. 513.

NEHEMIAH.

In the year B. C. 444, Nehemiah, a Jewish cup-bearer in the palace at Shusham, received intelligence of the fate of his people in Judea, so unfavourable that it deeply affected his spirits. His depression led the king to inquire the cause of his grief, to which he replied, “Why should not my countenance be sad when the city, the place of my fathers’ sepulchres, lieth waste, and the gates thereof are consumed with fire?”

The result was that he received a royal commission to go as governor of Judea and fortify Jerusalem. This commission he fulfilled with incredible energy and despatch; and, in the face of insult, discouragement, and opposition of every kind, carried up the wall of the city, and established its defences. He annulled the mixed marriages of the people, reformed abuses, restored the order of their religion and the regular administration of justice. After an efficient and successful administration he returned, at the end of twelve years, to the palace of Shushan, where he is supposed to have resided

* Jahn, chap. vii., pp. 64, 55.

twenty-four years. During this time the colony of Jerusalem fell again into such a disordered state that he was constrained to return and effect a thorough reform, both in the religion and government of the state. It was during this deplorable condition of the people, about the time of the second reformation of Nehemiah, that the prophet Malachi arose, B. C. 418, the last of those inspired reprovers of the sins of men until the coming of John the Baptist, that forerunner of the Lord, of stern and awful sanctity, sent to prepare the way for his coming by the preaching of repentance.

There is here a chasm of 400 years in the sacred history, until the coming of Christ and commencement of the Christian era.



PLAN OF JERUSALEM
Scale of Israel

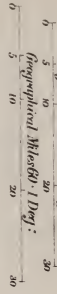
PALESTINE

at the commencement of the Christian Era.

Illustrating

THE GOSPELS, ACTS OF THE APOSTLES

English Miles 0 to 30
French Miles 0 to 30
Geographical Miles 0 to 30



CHAPTER XX.

PALESTINE UNDER THE DOMINION OF THE ROMANS, IN THE TIME OF OUR SAVIOUR.

Illustrating the New Testament.

Luke iii. 1.

PALESTINE, during the period of the New Testament history, was under the dominion of the Romans. It was then divided into five provinces, viz. :—

GALILEE, SAMARIA, and JUDEA, on the west of the river Jordan.

PEREA, comprising the country *beyond*, or on the east of the Jordan.

IDUMEA, which embraced the extreme southern part of the land and a small part of Arabia.

Galilee, the most northern division, was divided into *Upper*, or Northern Galilee, and *Lower*, or Southern Galilee. The former was called "Galilee of the Nations," or Gentiles (Matt. iv. 15), partly from its vicinity to Syria and the cities of Tyre and Sidon, and partly from the mixed character of its inhabitants. Lower Galilee comprised the fruitful and densely populated plain of Esdraelon, which is about fifty miles in length by twenty in breadth, stretching between the sea and the lake Tiberias.

This province contained the original portions of Asher, Naphtali, Zebulun, and Issachar.—(*Vide* Kitto's Palestine, page 354.) It was more than any other province honoured by the presence of our Saviour. Here his miraculous birth was promised by the angel. (Luke i. 26, &c.) Hither Joseph and Mary returned with him when a child, out of Egypt. Here he lived with his reputed father, and Mary his mother, till he began to be about thirty years of age. (Matt. ii. 22; Luke ii. 39, 51.) Hither he returned after his baptism and temptation. (Luke iv. 14.) And here was his dwelling-place after he entered on his public ministry (Matt. iv. 13), whence he was called a Galilean—and lastly, here our Lord appeared on more occasions than one to his Apostles after his resurrection. (John xx. 1—14.) Most of his Apostles were of this country, whence they are styled by the angels "men of Galilee." (Acts i. 11.)

Samaria, so called from the capital of the kingdom of Israel, included the country originally possessed by the tribes of Ephraim

and West Manasseh, and lay between Galilee on the north, and Judea on the south; thus to reach Galilee from Judea, a traveller "must needs go through Samaria." (John iv. 3, 4.)

The inhabitants comprised a mixed population, descended chiefly from Assyrian colonists, and such of the ten tribes as were suffered to remain. Between the Samaritans and the Jews there existed a deadly hatred (John iv. 9); the former refused to receive Christ, "because his face was as though he would go to Jerusalem" (Luke ix. 53); and the Pharisees blasphemously reproached him, "Thou art a Samaritan, and hast a devil." (John viii. 48.) This hatred, which our Lord rebuked both by precept, parable, and example, originated from the erection of the temple on Mount Gerizim, where the Samaritans held *that men ought to worship*. (John iv. 20.)

Judea comprehended the original possessions of the tribes of Benjamin, Judah, Simeon, and Dan; the whole territory was often denominated the South Country, because it lay southwards of Samaria.

Judea was the scene of our Lord's birth, death, burial, and resurrection, and was highly favoured by his preaching and miracles. It was here he was unjustly condemned by Pilate the Roman Governor, and laid down his life without the gates of Jerusalem as a sacrifice for the sins of his people. The rejection and crucifixion of Christ by the inhabitants of Judea, filled up the measure of their iniquity, and brought upon them the ruin of both their "place and nation." (John xi. 48.)

Perea.—This name was used sometimes to denote the whole region beyond the Jordan, sometimes only a particular district of that region. In the former sense it comprised the districts of *Trachonitis*, *Ituræa*, *Gaulanitis*, *Auranitis*, *Batanea*, and *Perea Proper*, as well as the greater part of *Decapolis*, a term signifying ten cities. These cities were not near each other, but were detached and scattered throughout an extensive region.

Idumea, or *Edom*, included a country on the south and south-east of Palestine.

Such was Palestine in the days of our Lord—a land maintaining a large population—abounding in cities, and fruitful in resources. But "the glory of all lands" is now desolate and oppressed. The Romans came upon her, despoiled her, and laid her waste by famine and the sword. The land is now trodden only by the swarthy children of the desert, and the small remnant of the stock of Abraham groans beneath the iron yoke of the followers of Mahommed.

GOVERNMENT OF THE PROVINCES.

At the birth of our Lord and Saviour, Herod the Great ruled over all the land of Palestine, from Dan to Beersheba, together with the whole of *Perea*, east of Jordan. Two years after the coming of

Christ, Herod died, leaving the government of the country to different members of his family.

To Archelaus, what was properly regarded as his kingdom, Iudæa, Judea, and Samaria; to Herod Antipas his son, Galilee and Perea; and to Philip, the northern part of Perea, and the country east of Jordan, and extending northward to the region of Damascus.

The relative value of these territories may be estimated by the revenues derived from them. The territory of Archelaus yielded six hundred talents; that of Antipas, two hundred; and that of Philip, one hundred.

ROMAN POWER.

About the time of Christ's first visit to Jerusalem, Archelaus was banished to Gaul, and his territory reduced to the form of a Roman province, governed by Roman procurators. This change threw into the rough hands of strangers those powers which he had previously exercised.

The power of the Sanhedrim had been nearly destroyed by Herod the Great; the power of life and death was now taken away, and the Jews, though left in the enjoyment of their religion and their own forms of government to a considerable degree, felt severely the power of Roman bondage.

Severe exactions were made upon them of tribute, which was paid directly to their masters, the Romans; by whom also government was exercised and justice administered.

The procurator resided at Cæsarea, and quartered his troops upon the town at his pleasure. A cohort was stationed at Jerusalem, in the tower of Antonia, so as to command the temple, and quell any popular tumult.

Such was the nature of government at the time of the public ministry and death of our Lord. This government was administered by Pontius Pilate, the Roman procurator, a weak, cruel, and avaricious man, who, notwithstanding his cruelty and his vices, bore ample testimony to the innocence of the accused whom the Jews brought before him for condemnation, and reluctantly gave his consent to the execution of that just man. Vainly seeking "some sweet aspersion to wash away the stain" of that innocent blood on his soul, "He took water and washed his hands, saying, I am innocent of the blood of this just man: see ye to it." But if he considered himself innocent of the crime, not so did an offended God. He noted it down in his book of remembrance, and it is remarkable that Pilate was soon after deposed at the instigation of the very people for whom he had sacrificed his conscience; a just retribution for his iniquity. Nor did he suffer alone; when Pilate had endeavoured to excuse himself from the guilt of shedding innocent blood, the people exclaimed, "His blood be on us, and on our chil-

dren." And so it came to pass: their imprecation was accomplished in the destruction of Jerusalem, and still remains in force, in their scattered and desolate condition, as wanderers among all nations, despised, and void of power.

CHRONOLOGICAL DATA.

The public ministry of our Lord is generally supposed to have continued three years and a half. In perusing the memoirs of his life in the Evangelists, the reader will be directed to the several portions of the Evangelists, in the order observed by Dr. Robinson in his Harmony of the Gospels.

The gospel of John appears to be supplemental to the other three, and to observe almost uniformly the chronological order of the events narrated. Mark, in this respect, compares very well with John, while Matthew and Luke, in their narrations, regard less the order of events.

The date of these Gospels, according to our chronologists, is as follows: Matthew, A. D. 56; Luke, 58; Mark, 58-61; John 61. This last date is in accordance with early tradition. Others suppose that John wrote many years later in Patmos; but at what time during a period of forty years, from A. D. 60 to 100, cannot be determined by internal or scriptural evidence.

CHAPTER XXI.

I. EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME: *About thirteen and a half years.*

1. Preface to Luke's Gospel. (Luke i. 1—4.)

2. Angel appears to Zacharias at Jerusalem. (Luke i. 5—25.)

Zacharias was one of the ordinary priests. These, when instituted by David, were divided into twenty-four classes. (1 Chron. xxiv. 3—19; 2 Chron. viii. 14.) These classes served each one week, and were relieved every Sabbath. Their stated duty, in which Zacharias was at this time engaged, was to burn daily incense on the altar of incense, in the first or outer sanctuary.

3. An angel appears to Mary at Nazareth. (Luke i. 26—38.)

Nazareth, the residence of Joseph and Mary, where Jesus passed thirty years of his life, is about seventy miles north of Jerusalem, six or seven west-north-west of Mount Tabor, and fifteen from the Sea of Tiberias, a little south of the parallel of its southern extremity. It is just north of the plain of Esdraelon, at the head of a narrow valley which runs up from the plain. Here it lies ensconced in a lovely little dell or basin, and surrounded on all sides by hills, according to Schubert, eight hundred feet in height.

It contains about three thousand inhabitants, the most of whom are nominal Christians. The hills rise high and steep above the town, and from the summit opens a most noble prospect of the surrounding country of hill and dale and mountain and plain, more lovely in prospect, and more rich in sacred associations, than any other section of the Holy Land.

Dr. Wilson well sketches the surrounding scenery from this eminence:—

“To the north-west of us, overlooking a part of the country considerably wooded, we had the bay of Akka and Haifa, with the clear blue expanse of the Mediterranean, or Great Sea of the Hebrews, spreading itself in the distance beyond. South of this, and striking to the south-east, we had the whole ridge of Carmel before us, which, though stripped of much of the glory of its olden forests, still presents striking memorials of that ‘excellency’ for which it was so distinguished.

“To the south and south-west of us, somewhat circular in its form,

is seen here, bounded by the picturesque mountains of Samaria, the 'great plain,' the battle-field of the country both in ancient and modern times, and probably the real or typical site of the battle of Armageddon.

"To the east and south-east of us, we had the little Hermon, which, though bald on its crown, has considerable vegetation on its shoulders; Mount Tabor, standing apart in its own nobility, and like Nature's own pyramid, not commemorative of death, but instinct with life, and clothed with luxuriant verdure to its very summits; and the deep valley of the Jordan and the Sea of Tiberias, with the equable hills and mountains of Bashan and Golan on its eastern side.

"To the north, beyond the plain of El-Battauf, we had the hills and mountains forming the continuation of the Lebanon; and to the north-east, those forming the termination of the Anti-Lebanon, with Jebel Esh-Sheikh, the true Hermon, the chief of all the mountains of the land, moistened with the copious dews which descend from his hoary locks. Many villages, including a considerable number mentioned in Scripture, were distinctly visible.

"Besides Jezreel, Jenin, Taanuk, Megiddo, and others, to which I have already alluded when passing over the great plain, we had before us—beginning with Safariyah, the Sepphoris of Jewish history, called also Dio-Cæsarea, lying immediately beyond the rather bare hills of Nazareth, and turning to the right—Kana El-Jalil, or Cana of Galilee, which was privileged to witness the beginning of our Lord's miracles; Safed, the famous sanctuary of Rabbinism, and supposed to be the 'city set upon a hill,' immediately before the attention of our Saviour and his disciples during the delivery of the sermon on the mount; Endor, the residence of the witch who is noticed in the history of Saul; Nein, or Nain, where the widow resided whose son was raised to life by our Lord. The associations of the scene were numerous and hallowed, independently of those immediately connected with Nazareth below.

"There is a good deal of soil on this hill of Nazareth; and doubtless it is to a considerable extent capable of culture. It is covered in many of its patches with a species of erica, called bilad, which is found on all the hills of the country. With this are mixed a good many herbaceous and flowering plants, among which we noticed some of great beauty.

"We continued some two or three hours on the top of this hill, where we conducted Divine service, remembering the condescension and grace of that Saviour who must have often ascended it to survey the works of his Father, and to behold the land over which were scattered the lost sheep of the house of Israel, whom he sought to save."*

* Dr. Wilson, vol. ii. 94, 95.

The sacred associations and solemn musings awakened by the scene before us are happily expressed by Dr. Robinson:—

“Seating myself in the shade of the Wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now, just as they once met his.

“He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills; and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain, where the din of battles so oft had rolled, and the garments of the warrior been dyed in blood; and he looked out too upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth, which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land, where it first sprung up.”*

“It seemed to me, also, as I ascended the last hills which separated me from Nazareth, that I was going to contemplate, on the spot, the mysterious origin of that vast and fertile religion which, for these two thousand years, has made its road from the heights of the mountains of Galilee through the universe, and watered so many human generations with its pure and living waters! There is its source! there, in the hollow of the rocks on which I tread: this hill, the summit of which I am attaining, has borne on its sides the salvation, the life, the light, the hope of the world.

“It was there, beneath that small portion of blue sky, at the bottom of that narrow and sombre valley, under the shade of that little hill whose old rocks seem yet split with the joyful trembling they felt in giving birth to and bearing the infant Word, or trembling with the pain they felt in burying that Word when crucified: it was there, lay that sacred and fateful spot which God had chosen from all eternity to launch upon the earth his truth, his justice, and his incarnate love, made manifest in an infant God.

“As I made these reflections, my head bent, and my brain filled with a thousand thoughts still more weighty. I perceived at my feet, at the bottom of a valley hollowed out like a basin or a small

* Researches, vol. iii. 190, 191.

lake, the white and gracefully-grouped houses of Nazareth on the two sides and at the extremity of this basin.

“God alone knows what passed at that moment in my heart; but by a spontaneous, and as it were an involuntary movement, I found myself on my knees, at the feet of my horse, upon one of the blue and dusty paths of the precipice we were descending. I remained, I supposed, several minutes in silent contemplation, wherein all the thoughts of my life as a sceptic or a Christian, rushed upon my mind with such confusion, that it was impossible to class them; these words alone escaped my lips: *And the Word was made flesh, and dwelt amongst us.* I pronounced them with the sublime, profound, and grateful sentiment they are calculated to inspire: the place indeed suggests them so naturally, that I was struck, on arriving in the evening at the sanctuary of the Latin church, to find them engraven in letters of gold, on the marble table of the subterranean altar in the house of Mary and Joseph.”*

4. Mary visits Elizabeth.—JUTTAH. (Luke i. 39-56.)

Judah (Luke i. 39) is supposed to be Juttah, a city of the mountains of Judah, five miles south of Hebron.

This visit of Mary to Elizabeth, therefore, required her to make a journey of near a hundred miles, almost the whole length of the land, from north to south.

5. Birth of John the Baptist.—JUTTAH. (Luke i. 57-80.)

6. An angel appears to Joseph.—NAZARETH. (Matt. i. 18-25.)

7. Birth of Jesus at Bethlehem, five miles south of Jerusalem. (Luke ii. 1-7.)

The present date of the Nativity, which was established in the sixth century, is generally admitted to be four or five years too late; so that instead of living in the year 1853, of the Christian era, we are actually in the year 1857 or 1858.

It is known that the death of Herod soon followed the birth of Christ. But Josephus has recorded an eclipse of the moon as occurring on the night of Herod's death. Now, astronomers have shown that no such eclipse could have occurred at the time, according to the present date of the Christian era, and that it must have been on the night between the 12th and 13th of March, *four years before* the time assigned to the Nativity. But the birth of Christ preceded the death of Herod, and must therefore have transpired at least four years before the date of the Christian era. Many other considerations enter into the discussion of this question, which are too recondite to be detailed in this place.

8. An angel appears to the shepherds near Bethlehem. (Luke ii. 8-20.)

9. The circumcision of Jesus, and his presentation in the temple.—BETHLEHEM, JERUSALEM. (Luke ii. 21-38.)

10. The Magi.—JERUSALEM, BETHLEHEM. (Matt. ii. 1-12.)

But who were these Magi? Whence came they? and what was the star by which they were guided? They were Chaldean Magi, from the region of Babylon and the Euphrates. They were the learned men of their country, and sustained there, in some degree, the same relation as the chief priests and scribes among the Jews.

The conviction had long been spread throughout the East as well as in Palestine, that, about the time of our era, a great and victorious prince, or Messiah, would appear among the Jews. His coming was supposed, from Numbers xxiv. 17, to have some connection *with the appearance of a star*. Some such phenomenon evidently excited the attention of these wise men, and influenced them to enter upon this long pilgrimage, in search of the expected king of the Jews.

It is, perhaps, the common opinion that some supernatural or meteoric appearance guided them, like the pillar of a cloud, to the Israelites. But the notion has been entertained that the star may have been none other than a remarkable conjunction of the planets Jupiter and Saturn. If this be true, it will relieve the passage of many difficulties; and confirm, by another astronomical fact, the correction of our chronology, which has already been mentioned. The explanation, as given below, has engaged the attention of many of the greatest minds, and is at least worthy of a special consideration.

Professor Encke has shown, by calculation, that these planets came into conjunction May 29, B. C. 7, and were visible in the east before sunset. On October 1, they came a second time into conjunction; and December 5, again, the third time; and in each instance so near as to appear to the unaided eye as united in one body.

The third conjunction occurred precisely *two years* before the date assigned above to the Nativity. Herod, on learning from the Magi the date of the appearing star, ordered the children two years and under to be slain. This consideration also dates the Nativity back four years.

It is not a little curious also, that "the Chinese astronomical tables inform us that a new star appeared at a time which would correspond with the *fourth year before* the birth of Christ, according to our usual mode of computation."

Now, if the Magi, on the first conjunction, were induced to leave their country in search of the mysterious child, the expected king, they must have enjoyed the guidance of these stars. On their arrival at Jerusalem the stars were again united, so as to confirm their belief; and, by their position in the southern sky, directed them to Bethlehem, to which their attention must have been strongly turned by the same prophecies to which the chief priests and scribes referred in their reply to Herod.

Daniel and Nehemiah had been many years courtiers in the palace at Shushan, where also a Hebrew maid had been queen; to say nothing of Shadrach, Meshach, and Abednego. Many Jews remained

in the land of their captivity. So that these learned Magi may well be supposed to have become acquainted with the writings of the prophets.

11. The flight into Egypt. Herod's cruelty. The return.—BETHLEHEM, NAZARETH. (Matt. ii. 13-23; Luke ii. 39, 40.)
12. At twelve years of age Jesus goes to the Passover.—JERUSALEM. (Luke ii. 41-52.)
13. The Genealogies. (Matt. i. 1-17; Luke iii. 23-38.)

II. ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME: *About one year.*

14. The ministry of John the Baptist.—THE DESERT OF THE JORDAN. (Matt. iii. 1-12; Mark i. 1-8; Luke iii. 1-18.)

Herod, Archelaus, and Antipas, each continued in the provinces which they had inherited from their father, Herod the Great. Abilene is a small province, above Damascus, on the eastern slope of Anti-Libanus. But little is known of Lysanias, who was tetrarch of this province.

The wilderness where John the Baptist preached was the wild mountainous country between Jerusalem and the Dead Sea, and extending down the western shore of this sea. This wilderness was not entirely destitute of the means of subsistence. The food of the Baptist was such as this desert affords, locusts and wild honey from the rocks. Josephus informs us that he himself lived in the same manner for three years, with his teacher Banus, "and had no other food than what grew of its own accord."

15. Baptism of Jesus.—THE JORDAN. (Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21-23.)
16. The temptation.—DESERT OF JUDEA. (Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13.)

The desolate region east of Jerusalem, overlooking the valley of the Jordan, is assumed to be this wilderness, into which our Lord retired after his baptism. It is nearly the same as that in which John began his ministry, but perhaps a few miles further north. It is remarkable that the great events of his life were made by him *occasions of special prayer*. For such devotional purpose he seems to have withdrawn into these desert regions.

The high mountain, which tradition assigns as the place of his temptation, is Quarantania, about three miles north of the road to Jericho. It is fifteen hundred or two thousand feet high, and "distinguished for its sere and desolate aspect, even in this gloomy region of savage and dreary sights. Its highest summit is crowned with a chapel, still occasionally resorted to by the more devout pilgrims, while the eastern face, which overhangs the plain, and commands a noble view of the Arabian mountains, is much occupied with grottoes and cells, the favourite abodes of pious anchorites."

17. Preface to John's Gospel. (John i. 1-18.)

18. Testimony of John the Baptist to Jesus.—BETHABARA BEYOND JORDAN. (John i. 19-34.)

Bethabara is supposed by Lücke to be Beth-bara, on the Jordan, to which Gideon summoned the Israelites to take the waters before the Midianites. (Judges vii. 24.) Jerome relates that many believers in his day, desirous of baptism, resorted there, and were baptized in the living stream.

19. Jesus gains disciples.—THE JORDAN. GALILEE? (John i. 35-51.)

20. The marriage at Cana of Galilee. (John ii. 1-12.)

Dr. Robinson supposes the *third day* to refer back to John i. 44. The two preceding days were sufficient for the journey to Cana, a distance, perhaps, of fifty miles. Cana of Galilee, as has been shown by Dr. Robinson, is not the Cana of most travellers, seen at the distance, five miles north-east of Nazareth, but Kana el-Jelil, about seven miles north of Nazareth, also in full view from the heights above this place. Cana is now a ruined, neglected place, but little known. "War, bloody, relentless war, has swept over the little Cana of Galilee; fire and sword have laid waste and destroyed the peaceful village in which Christ met the rejoicing wedding-party."

III. OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME: *One year.*

21. At the Passover Jesus drives the traders out of the temple.—JERUSALEM. (John ii. 13-25.)

22. Our Lord's discourse with Nicodemus.—JERUSALEM. (John iii. 1-21.)

23. Jesus remains in Judea and baptizes. Further testimony of John the Baptist. (John iii. 22-36.)

24. Jesus departs into Galilee after John's imprisonment. (Matt. iv. 12; xiv. 3-5; Mark i. 14; vi. 17-20; Luke iv. 14; iii. 19, 20; John iv. 1-3.)

The journey between Jerusalem and Galilee was usually made in three days; for which there were three different routes.

1. One from Nazareth, by way of Endor and Nain, to Scythopolis or Beth-shean; thence across the Jordan, and down the east side of the river, through Perea, to a point opposite Jericho, and thence to Jerusalem.

2. Proceeding obliquely across the plain of Esdraelon, from Nazareth to the coast below Mount Carmel, the traveller pursued his course along the coast by Cæsarea, Antipatris, and Diospolis or Lydda, to Jerusalem.

3. A more direct route was through the country to Shechem, and thence to Jerusalem. This middle route, which, in the present instance, our Lord pursued, was several miles shorter than either of the others.

Jesus had already spent about eight months in Judea since the

Passover, and was now returning, in November or December, to Galilee.

25. Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him.—SHECHEM OR NEAPOLIS. (John iv. 4-42.)

It was apparently about the middle of the second day's journey, and at the distance of thirty-five miles from Jerusalem, where our Lord held this interview with the woman of Samaria, at Jacob's Well.

This was in the second year of John's public ministry, which may have continued a year and six months previous to his imprisonment. Suppose Jesus to have been born October 1, and both John and Jesus to have entered on their public ministry at thirty years of age. The ministry of Jesus began six months before the first Passover; and eight months after this he is on his way to Galilee, in consequence of John's imprisonment; but John's ministry began some months before that of Jesus. It must, therefore, have continued at least a year and a half.

26. Jesus teaches publicly in Galilee. (John iv. 43-45; Matt. iv. 17; Mark i. 14, 15; Luke iv. 14, 15.)

27. Jesus is again at Cana, where he heals the son of a nobleman lying ill at Capernaum.—CANA OF GALILEE. (John iv. 46-54.)

Capernaum was on the north-west shore of Gennesaret, twenty miles north-east from Cana. The nobleman appears to have been some member of the family of the king. The fame of Jesus had reached the court of Herod, though Jesus had, at this time, wrought but one miracle in Galilee.

28. Jesus at Nazareth; he is there rejected; and fixes his abode at Capernaum. (Luke iv. 16-31; Matt. iv. 13-16.)

The hills south-west of Nazareth break off into a perpendicular precipice of forty or fifty feet; and here, doubtless, is the brow of the hill to which his fellow citizens led him, that they might cast him down. Tradition assigns for this incident another place, which it is needless to describe.

Capernaum becomes now the residence of Jesus. "Thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day." So completely has this prediction been fulfilled upon this doomed city, that the very site of it is unknown.

North of Tiberias, and about midway along the coast, the hills retire in a kind of arch, and form a small triangular plain, four miles in length, and two in breadth at the widest part, of great beauty and fertility. This is the ancient land of Gennesaret (Mark vi. 53), in which Dr. Robinson supposes the lost city to have been located.

This plain, Josephus describes as one of surpassing loveliness and

fertility, and modern travellers concur in attesting the truth of the representation.—See pp. 116, 117.)

Just at the foot of the western hills is the fountain Capernaum, of pure, limpid water, enclosed in a circular wall of mason-work, nearly a hundred feet in diameter. From the fountain flows a large stream, to fertilize the plain. Here, however, no traces of a town are found, but near another fountain, not far from the shore, there is a small heap of indiscriminate rubbish, which, it is supposed, may mark the site of Capernaum.

Dr. Wilson dissents from the opinion of Dr. Robinson respecting the locality of Capernaum; and, perhaps with greater probability, supposes it to have been at the head of the lake, about five miles west of the Jordan, where extensive ruins are found.

29. The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes. — NEAR CAPERNAUM. (Luke v. 1-11; Matt. iv. 18-22; Mark i. 16-20.)
30. Healing of a demoniac in the synagogue. — CAPERNAUM. (Mark i. 21-28; Luke iv. 31-37.)
31. The healing of Peter's wife's mother, and many others.—CAPERNAUM. (Matt. viii. 14-17; Mark i. 29-34; Luke iv. 38-41.)
32. Jesus with his disciples goes from Capernaum throughout Galilee. (Mark i. 35-39; Luke iv. 42-44; Matt. iv. 23-25.)

From Matthew we learn that the fame of Jesus had already spread through the whole country, Syria, Galilee, Jerusalem, Judea, Perea, and Decapolis. The last mentioned appears to have been not a distinct country or territory, but a confederation of ten cities, south and south-east of the Sea of Galilee, chiefly inhabited by foreigners. Scythopolis was on the west side of Jordan; the others, upon the east, among which were Gadara, Hippo, Pella, and Gerasa. They seem not to have been under the government of Herod, but subject to a jurisdiction peculiar to themselves, like the free cities in the German states. They afforded, accordingly, a refuge from the persecution of Herod.

33. The healing of a leper.—GALILEE. (Matt. viii. 2-4; Mark i. 40-45; Luke v. 12-16.)
34. The healing of a paralytic.—CAPERNAUM. (Mark ii. 1-12; Luke v. 17-26; Matt. ix. 2-8.)
35. The call of Matthew.—CAPERNAUM. (Matt. ix. 9; Mark ii. 13, 14; Luke v. 27, 28.)

IV.—OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME: *One year.*

36. The pool of Bethesda; the healing of the infirm man, and our Lord's subsequent discourse.—JERUSALEM. (John v. 1-47.)
37. The disciples pluck ears of grain on the Sabbath.—ON THE WAY TO GALILEE. (Matt. xii. 1-8; Mark ii. 23-28; Luke vi. 1-5.)

38. The healing of the withered hand on the Sabbath.—GALILEE. (Matt. xii. 9-14; Mark iii. 1-6; Luke vi. 6-11.)
39. Jesus arrives at the Sea of Tiberias, and is followed by multitudes.—LAKE OF GALILEE. (Matt. xii. 15-21; Mark iii. 7-12.)
40. Jesus withdraws to the mountain and chooses the Twelve; the multitudes follow him.—NEAR CAPERNAUM. (Mark iii. 13-19; Luke vi. 12-19; Matt. x. 2-4.)
41. The Sermon on the Mount.—NEAR CAPERNAUM. (Matt. v. 1; viii. 1; Luke vi. 20-49.)
42. The healing of the centurion's servant.—CAPERNAUM. (Matt. viii. 5-13; Luke vii. 1-10.)
43. The raising of the widow's son.—NAIN. (Luke vii. 11-17.)
- Nain, the scene of this touching incident, is now a small settlement at the foot of Little Hermon, about three miles south-by-west from Tabor, and in full view from the hills of Nazareth. From Capernaum the distance must be twenty or twenty-five miles.
44. John the Baptist in prison sends disciples to Jesus.—GALILEE: CAPERNAUM. (Matt. xi. 2-19; Luke vii. 18-35.)
- If, as is generally supposed, John was imprisoned in the castle of Machærus, east of the Dead Sea, his disciples must have made a journey of fifty miles to Jesus in Galilee.
45. Reflections of Jesus on appealing to his mighty works.—CAPERNAUM? (Matt. xi. 20-30.)
46. While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner.—CAPERNAUM? (Luke vii. 36-50.)
47. Jesus, with the Twelve, makes a second circuit in Galilee. (Luke viii. 1-3.)
48. The healing of a demoniac. The Scribes and Pharisees blaspheme.—GALILEE. (Mark iii. 19-30; Matt. xii. 22-37; Luke xi. 14, 15, 17-23.)
49. The Scribes and Pharisees seek a sign. Our Lord's reflections.—GALILEE. (Matt. xii. 38-45; Luke xi. 16, 24-36.)
50. The true disciples of Christ his nearest relatives.—GALILEE. (Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21.)
51. At a Pharisee's table, Jesus denounces woes against the Pharisees and others.—GALILEE. (Luke xi. 37-54.)
52. Jesus discourses to his disciples and the multitude.—GALILEE. (Luke xii. 1-59.)
53. The slaughter of certain Galileans. Parable of the barren fig tree.—GALILEE. (Luke xiii. 1-9.)
54. Parable of the sower.—LAKE OF GALILEE: NEAR CAPERNAUM? (Matt. xiii. 1-23; Mark iv. 1-25; Luke viii. 4-18.)
55. Parable of the tares. Other parables.—NEAR CAPERNAUM? (Matt. xiii. 24-53; Mark iv. 26-34.)
56. Jesus directs to cross the lake. Incidents. The tempest stilled.—LAKE OF GALILEE. (Matt. viii. 18-27; Mark iv. 35-41; Luke viii. 22-25; ix. 57-62.)

SEA OF GALILEE, OR TIBERIAS.

The Sea of Tiberias, the scene of so many incidents connected with our Lord's ministry, has already been mentioned in pp. 115, 116, 117.

Tiberias is the only town on the lake. This city, renowned in history, and built by Herod, is now mostly in ruins, and inhabited by some two thousand Greek Christians and Jews. Dr. Olin describes it as the most wretched of all the towns he ever beheld.

The scenery of the lake has not the stern and awful features of the Dead Sea, but is more rich in hallowed associations, and more attractive in the softened beauties of the landscape. The view of it from the western heights breaks upon the approaching traveller with singular power.

“We were upon the brow of what must appear to the spectator at its base a lofty mountain, which bounds the deep basin of the Sea of Galilee, and forms the last step in the descent from the very elevated plain over which we had journeyed during the long day.

“The sun had just set behind us in a blaze of red light, which filled the western sky for many degrees above the horizon, and was slightly reflected from the smooth, glassy surface of the beautiful lake, whose opposite shore was visible for many miles on the right and left, rising abruptly out of the water into an immense and continuous bulwark, several hundred feet in height, grand and massive, but softened by graceful undulations, and covered with a carpet of luxuriant vegetation, from the summit quite down to the water’s edge.

“Beyond the lake stretched out a vast, and, to our eyes, a boundless region, filled up with a countless number of beautiful rounded hills, all clad in verdure, which, at this moment, were invested with a peculiar richness of colouring. In the remote distance, though full in our view, the snowy top of Mount Hermon was still glittering and basking in the beams of the sun, while a chaste, cool drapery of white, fleecy clouds, hung around its base.

“The green, graceful form of Mount Tabor rose behind us, while over the broad and well-cultivated plain, the numerous fields of wheat, now of a dark, luxuriant green, contrasted very strongly and strangely with intervening tracts of red, freshly-ploughed ground. Independent of sacred associations, this was altogether a scene of rare and unique beauty—nay, splendid magnificence.”*

The picturesque beauties of this charming scenery frequently attracted the admiring gaze of this traveller as he reluctantly retired on his way to Safet:—

“The sea is almost continually in sight, and the different elevations and ever-shifting points of view from which it was seen, gave to this lovely expanse of water reposing in its deep bed, lustrous and glittering in the sunbeams like molten silver, an endless variety of interesting forms and aspects.

“I thought some of these views the most exquisitely beautiful of any I had ever enjoyed of this deeply interesting region, but per-

* Dr. Olin, vol. ii. 388, 389.

haps it was because they were parting views of a region so honoured and hallowed by the presence and ministry of the adorable Saviour. My eye rested upon the 'Sea of Galilee,' the 'coast of Magdala,' and the 'land of Gennesaret:' upon the site of Chorazin, Bethsaida, and Capernaum—"the cities where most of his mighty works were done." It 'passed over to the other side,' and traced in various directions across the shining lake the probable track of 'the little ships' in which he 'went about doing good,' and that along which he came to his disciples, 'walking on the sea,' and where 'He rebuked the winds and the sea, and there was a great calm.' Surely no region on earth but Jerusalem and its environs alone is richer in affecting associations; and I felt now as I did upon bidding adieu to the holy city—saddened and quite overpowered with the thought that I should commune with these endeared scenes no more."*

57. The two demoniacs of Gadara.—S. E. COAST OF THE LAKE OF GALILEE. (Matt. viii. 28-34; ix. 1; Mark v. 1-21; Luke viii. 26-40.)

The ruins of Gadara are recognized on a hill some five miles south of the lake, and nearly the same distance east of Jordan. The remains are extensive, but greatly decayed. Not a building is standing; and only the portals of the eastern gate remain entire. Some traces of the streets are discernible by the lines of rubbish, and two large theatres.

The acclivities of the hill on every side are very steep; and are occupied by many tombs cut in the limestone rocks. Some of these tombs are large and highly wrought. These tombs are said to be still inhabited, as they were by outcast and frantic demoniacs in the time of our Saviour.

"The accounts given of the habitation of the demoniac from whom the legion of devils was cast out, have struck us very forcibly, while we ourselves were wandering among rugged mountains, and surrounded by tombs still used as dwellings by individuals and whole families.

"A finer subject for the masterly expression of the passions of madness in all their violence, contrasted with the serenity of virtue and benevolence in him who went about doing good, could hardly be chosen for the pencil of an artist. A faithful delineation of the wild and rugged majesty of the mountain scenery here on the one hand, contrasted with the still calm of the waters of the lake on the other, would give an additional charm to the picture."

One of the ancient tombs, at the time of the visit of Mr. Buckingham, from whom the above extract is taken, was occupied as a carpenter's shop. A perfect sarcophagus remained within, which was used by the family as a provision chest.

* Dr. Olin, vol. ii. 407, 408.

58. Levi's feast.—CAPERNAUM. (Matt. ix. 10-17; Mark ii. 15-22; Luke v. 29-39.)
59. The raising of Jairus's daughter. The woman with a bloody flux.—CAPERNAUM. (Matt. ix. 18-26; Mark v. 22-43; Luke viii. 41-56.)
60. Two blind men healed, and a dumb spirit cast out.—CAPERNAUM?—(Matt. ix. 27-34.)
61. Jesus again at Nazareth, and again rejected. (Matt. xiii. 54-58; Mark vi. 1-6.)
62. A third circuit in Galilee. The Twelve instructed and sent forth.—GALILEE. (Matt. ix. 35-38; x. 1, 5-42; xi. 1; Mark vi. 6-13; Luke ix. 1-6.)
63. Herod holds Jesus to be John the Baptist, whom he had just before beheaded.—GALILEE? PEREA. (Matt. xiv. 1, 2, 6-12; Mark vi. 14-16, 21-29; Luke ix. 7-9.)

John had been imprisoned some time before the second Passover of our Lord's ministry: it was now near the third Passover: so that he had lain in prison more than a year, in the castle of Machærus. Josephus relates the circumstances of John's imprisonment and death, but only says that Machærus was on the confines of Perea and Arabia.

64. The Twelve return, and Jesus retires with them across the lake. Five thousand are fed.—CAPERNAUM. N. E. COAST OF THE LAKE OF GALILEE. (Mark vi. 30-44; Luke ix. 10-17; Matt. xiv. 13-21; John vi. 1-14.)

Near the northern extremity of the lake there were two towns of the name of Bethsaida; one in the neighbourhood of Capernaum and Chorazin, on the west side of the lake; the other, on the eastern shore. The former, the city of Andrew and Peter, involved in the doom of Chorazin and Capernaum, is irrecoverably lost; the latter, mentioned Luke ix. 19, near which Jesus fed the five thousand, was enlarged by Philip the tetrarch. The ruins of it are just beyond a small plain of surpassing fertility, at a distance of a little more than an hour beyond the Jordan where it enters into the lake.

65. Jesus walks upon the water.—LAKE OF GALILEE. GENNESARET. (Matt. xiv. 22-36; Mark vi. 45-56; John vi. 15-21.)
66. Our Lord's discourse to the multitude in the synagogue at Capernaum. Many disciples turn back. Peter's profession of faith.—CAPERNAUM. (John vi. 22-71; vii. 1.)

V. FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME: *Six months.*

67. Our Lord justifies his disciples for eating with unwashen hands. Pharisaic traditions.—CAPERNAUM. (Matt. xv. 1-20; Mark vii. 1-23.)
68. The daughter of a Syro-Phœnician woman is healed.—REGION OF TYRE AND ZIDON. (Matt. xv. 21-28; Mark vii. 24-30.)
- Zidon is the most ancient of all the cities of Phœnicia. (Gen. x. 19; xlix. 13; Comp. Hom. Il. vi. 289; xxiii. 743.) It is

about twenty miles north of Tyre, and, at present, larger and better built than its ancient rival. It stands upon a small promontory, and as seen from the north has quite an imposing appearance, as if standing in the sea. Its harbour is now poor, and its commerce small, but it still contains five or six thousand inhabitants. It has beautiful orchards and gardens; and its environs are everywhere covered with a luxuriant vegetation.

The celebrated plain of Phœnice begins at some distance below Tyre, and extends a few miles above Zidon. It is a narrow plain between the shore and the eastern hills, one or two miles in width.

Sarepta (Luke iv. 26) is between Tyre and Zidon, on a high hill a little distance from the coast; but the ancient town was probably by the sea-side.

From Capernaum to Tyre is a journey of thirty-five or forty miles. The whole tour through the coasts of Tyre and Zidon would require a circuit perhaps of a hundred miles. These cities and the Decapolis were without the jurisdiction of Herod—to escape from which, at this time, may have been the object of making this tour.

69. A deaf and dumb man healed; also many others. Four thousand are fed.—THE DECAPOLIS. (Matt. xv. 29–38; Mark vii. 31–37; viii. 1–9.)

70. The Pharisees and Sadducees again require a sign. [See 49.]—NEAR MAGDALA. (Matt. xv. 39; xvi. 1–4; Mark viii. 10–12.)

Magdala, the native place of Mary Magdalene, was on the coast about four miles above Tiberias, and at the southern extremity of the fertile plain of Gennesaret. By Mark (viii. 10) it is called Dalmanutha. Its modern name is Mejdal. Dr. Olin describes it as a miserable-looking village of thirty or forty huts:—

“We stopped to make some inquiries of the pale, sickly-looking inhabitants, who resembled the people of Jericho in their aspect and bearing. This region has, in some respects, a striking resemblance to that near the mouth of the Jordan. The thorn of Jericho, which I have so fully described, reappears upon this plain. A few scattering palm-trees adorn the dreary precincts of Tiberias, while the stagnant atmosphere and oppressive heat prevailing in this deep valley, are probably the chief causes here, as well as at Jericho, of the sickness of the climate.

“This poor village, however, possesses a special historical interest. The people of whom we inquired its name, called it Mejdal; and it is evident from the name, as well as from its position here, that this is the Magdala of the New Testament, and the Migdal of the Old. (Josh. xix. 38; Matt. xv. 39.) At the northern extremity of this village is a large quadrangular edifice, now in a ruinous state. It may have been a khan.”*

* Dr. Olin, vol. ii. 403.

71. At Magdala Jesus again takes ship and crosses over to the north-east corner of the coast. (Matt. xvi. 4-12; Mark viii. 13-21.)
72. Here, at Bethsaida, he heals a blind man. (Mark viii. 22-26.)
73. From thence he journeys north to the region of Cæsarea Philippi. On their way, Peter again professes his faith in Christ. [See 66.] (Matt. xvi. 13-20; Mark viii. 27-30; Luke ix. 18-21.)

The course to Cæsarea Philippi is along the eastern bank of the Jordan, some ten miles, then up the east shore of the Lake Huleh (the Waters of Merom), five miles or more, and thence along the great marsh, ten or twelve miles further north. Cæsarea Philippi is at the head of one of the principal branches of the Jordan. We cannot better introduce this place to the notice of the reader than in the graphic description of the Rev. Mr. Thompson. The modern name of the city is Banias, known as Paneas or Panias.

"The city is securely embosomed among mountains, which stand around it on the north-west, north, east, and south. The platform, or terrace, upon which it is built, may be elevated about one hundred feet above the extensive plain of which we have already spoken. That part of the city which was within the ancient walls, lay directly *south* of the fountain. The stream formed a deep channel along the northern and western walls; and a part of the water was formerly carried into the ditch, which protected the eastern wall, and fell into the deep ravine of the mountain torrent, Wady el-Kid, on the margin of which the southern wall was constructed.

"Thus the city was surrounded by water, and defended on all sides by natural ravines, except on the east, which was secured by a wide and deep fosse. The walls were very thick and solid, and were strengthened by eight castles or towers; and before the introduction of artillery, Banias must have been almost impregnable. The shape of the city is an irregular quadrangle, longest from east to west, and widest at the eastern end. The whole area is small, not being much more than a mile in circumference.

"The suburbs appear to have been far more extensive than the city itself. The plain towards the north-west, west, and south-west, is covered with columns, capitals, and foundations, bearing indubitable testimony to the ancient size and magnificence of Banias."*

"Eusebius relates that the woman who was cured of an issue of blood was a native of this place. Her supposed house was still pointed out in the fourth century, when he visited the city."

74. In this region our Lord foretells his own death and resurrection, and the trials of his followers. (Matt. xvi. 21-28; Mark viii. 31-38; ix. 1; Luke ix. 22-27.)
75. Next follows the transfiguration of our Lord, and his subsequent discourse with his disciples. (Matt. xvii. 1-13; Mark ix. 2-13; Luke ix. 28-36.)

* Bib. Sacra, 1846, pp. 187, 188.

This "high mountain," it is supposed, was some lofty eminence of Mount Hermon, above Banias.

76. The next day, on descending from the mount, Jesus heals a dumb demoniac. (Matt. xvii. 14-21; Mark ix. 14-29; Luke ix. 37-43.)
77. Jesus now returns into Galilee, and again foretells his death, and resurrection. (Matt. xvii. 22, 23; Mark ix. 30-32; Luke ix. 43-45.)
78. At Capernaum he miraculously provides tribute-money. (Matt. xvii. 24-27.)
79. Here the disciples contend who shall be greatest in the kingdom of heaven; and are exhorted to humility, forbearance, and brotherly love. (Matt. xviii. 1-35; Mark ix. 33-50; Luke ix. 46-50.)
80. The Seventy are instructed and sent out; probably down the valley of the Jordan, and through the populous regions of the country beyond Jordan, where our Lord soon followed them, and preached. This was the conclusion of his public ministry, before going up to Jerusalem for the last time. (Luke x. 1-16.)
81. Jesus now takes his final departure from Galilee, and goes up to Jerusalem. On his way he is inhospitably rejected by the Samaritans. (John vii. 2-10.)
82. Heals ten lepers in the country of Samaria. (Luke xvii. 11-19.)

VI. THE FESTIVAL OF THE TABERNACLES, AND THE SUBSEQUENT EVENTS UNTIL OUR LORD'S ARRIVAL AT BETHANY. SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME: *Six months, less six days.*

83. The feast of Tabernacles was held in October, six months after the Passover. Jesus had now been absent a year and a half from Jerusalem. On this occasion he probably teaches in Jerusalem. (John vii. 11-53.)
84. Dismisses the woman taken in adultery. (John viii. 2-11.)
85. Teaches and reproves the unbelieving Jews, and escapes out of their hands. (John viii. 12-59.)
86. Soon after leaving the city occurred his conversation with a certain lawyer, in connexion with which he gave the parable of the good Samaritan. (Luke x. 25-37.)
87. On his way he is entertained in Bethany, at the house of Martha and Mary. (Luke x. 38-42.)

Bethany is now a poor village of about twenty families, on the south-eastern declivity of the Mount of Olives, in a little valley, and about two miles from Jerusalem.

88. The disciples are again taught how to pray. (Luke xi. 1-13.)
89. The Seventy return.—JERUSALEM? (Luke x. 17-24.)
90. A man born blind is healed on the Sabbath. Our Lord's subsequent discourses.—JERUSALEM. (John ix. 1-41; x. 1-21.)
91. In the month of December, Jesus again returns to Jerusalem to the feast of Dedication, where his instructions give offence to the Jews, and he again retires from the city to Bethabara beyond Jordan. (John x. 22-42.)
92. After remaining here probably a few weeks, he is recalled to Bethany by the sickness of Lazarus. (John xi. 1-46.)
93. From Bethany, in consequence of the designs of the Sanhedrim against him, our Lord withdraws to a city called EPHRAIM, near the wilderness. (John xi. 47-54.)

We are indebted to Dr. Robinson for the probable recovery of this place, which he identifies with the modern Taiyibeh, and the ancient Ephron and Ophrah of Benjamin. (Josh. xviii. 23 ; 1 Sam. xiii. 17 ; 2 Chron. xiii. 19.) It is on a high hill, fifteen or twenty miles north of Jerusalem, and a short distance north of the rock Rimmon, to which the remnant of the slaughtered tribe of Benjamin fled for defence (Judges xx. 47), and a little north-east of Bethel.

On the highest point of the hill is an ancient tower, which affords a wide prospect of the wilderness along the valley of the Jordan, of the Dead Sea, and of the mountains beyond.

The village is on the slope of a hill, and contains a population of about three hundred Christians of the Greek church.

“Even to this day the hardy and industrious mountaineers have much intercourse with the valley, and till the rich fields and reap the harvests of Jericho. It was therefore quite natural and easy for our Lord from this point to cross the valley and the Jordan, and then turn his course towards Jericho and Jerusalem ; while at the same time he exercised his ministry among the cities and villages along the valley and in the eastern region.”—*Townsend's Harmony*, p. 187.

94. Our Lord is accordingly next on the coast of Judea, by the further side of Jordan, where he heals an infirm woman on the Sabbath. (Matt. xix. 1, 2 ; Mark x. 1 ; Luke xiii. 10-21.)
95. Passes through the villages teaching and journeying towards Jerusalem. (Luke xiii. 22-35.)
96. In his course he dines with a chief Pharisee on the Sabbath. (Luke xiv. 1-24.)
97. Instructs the multitude what is required of true disciples. (Luke xiv. 25-35.)
98. The parables of the Lost Sheep and of the Prodigal Son follow in this place. (Luke xv. 1-32.)
99. Parable of the Unjust Steward.—PEREA. (Luke xvi. 1-13.)
100. The Pharisees reproved. Parable of the Rich Man and Lazarus.—PEREA. (Luke xvi. 14-31.)
101. Jesus inculcates forbearance, faith, humility.—PEREA. (Luke xvii. 1-10.)
102. Christ's coming will be sudden.—PEREA. (Luke xvii. 20-37.)
103. The Importunate Widow. The Pharisee and Publican.—(Luke xviii. 1-14.)
104. Precepts respecting divorce.—PEREA. (Matt. xix. 3-12 ; Mark x. 2-12.)
105. Little children received and blessed.—PEREA. (Matt. xix. 13-15 ; Mark x. 13-16 ; Luke xviii. 15-17.)
106. The rich young man. Parable of the Labourers in the Vineyard.—PEREA. (Matt. xix. 16-30 ; xx. 1-16 ; Mark x. 17-31 ; Luke xviii. 18-30.)
107. A third time Jesus now foretells his death and resurrection.—PEREA. [See 74, 77.] Matt. xx. 17-19 ; Mark x. 32-34 ; Luke xviii. 31-34.)
108. The ambitious request of James and John.—PEREA. (Matt. xx. 20-28 ; Mark x. 35-45.)
109. Our next notice of Jesus is at Jericho, whither he has gone on his last return to Jerusalem. Near Jericho he heals two blind men. (Matt. xx. 29-34 ; Mark x. 46-52 ; Luke xviii. 35-43 ; xix. 1.)

110. Is hospitably entertained by Zaccheus, on which occasion he delivers the parable of the Pounds. (Luke xix. 2-28.)
111. From Jericho he passes to Bethany, on the first day of the week before the Passover—the 10th day of the month Nisan, April. (John xi. 55-57; xii. 1, 9-11.)

VII. OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME: *Four days.*

112. On the next day after his arrival at Bethany, Monday the 11th, he makes his public entry into Jerusalem, and returns at night to Bethany. (John xii. 12-19; Matt. xxi. 1-11, 14-17; Mark xi. 1-11; Luke xix. 29-44.)
113. Tuesday, the 12th, Jesus goes to Jerusalem. On his way seeks fruit in vain of the barren fig-tree. Cleanses the temple, and again returns to Bethany. (Matt. xxi. 12, 13, 18, 19; Mark xi. 12-19; Luke xix. 45-48; xxi. 37, 38.)
114. Wednesday, 13th, Jesus again returns to Jerusalem. On the way the fig-tree is observed to be already withered. (Matt. xxi. 20-22; Mark xi. 20-26.)
115. In the city the chief priests and scribes question his authority. After this he utters the parable of the Two Sons. (Matt. xxi. 23-32; Mark xi. 27-33; Luke xx. 1-8.)
116. The parable of the Wicked Husbandman. (Matt. xxi. 33-46; Mark xii. 1-12; Luke xx. 9-19.)
117. The parable of the Marriage of the King's Son. (Matt. xxii. 1-14.)
118. The Pharisees propose to him the insidious question respecting tribute. (Matt. xxii. 15-22; Mark xii. 13-17; Luke xx. 20-26.)
119. The Sadducees also propose an insidious question respecting the resurrection. (Matt. xxii. 23-33; Mark xii. 18-27; Luke xx. 27-40.)
120. A lawyer questions him respecting the great commandment. (Matt. xxii. 34-40; Mark xii. 28-34.)
121. Jesus questions the Pharisees respecting Christ. (Matt. xxii. 41-46; Mark xii. 35-37; Luke xx. 41-44.)
122. Warns his disciples against the Scribes and Pharisees. (Mark xii. 38, 39; Luke xx. 45, 46; Matt. xxiii. 1-12.)
123. Pronounces woes against the Scribes and Pharisees, and utters his lamentation over Jerusalem. (Matt. xxiii. 13-39; Mark xii. 40; Luke xx. 47.)
124. The widow's mite. (Mark xii. 41-44; Luke xxi. 1-4.)
125. Certain Greeks desire to see Jesus; a voice from heaven proclaims him the Son of God. (John xii. 20-36.)
126. Reflections of John upon the unbelief of the Jews, who introduces Jesus as speaking. (John xii. 37-50.)

Our Lord now takes his final leave of the Temple, and at the same time foretells its future destruction. On the Mount of Olives, while on the way to Bethany, four of his disciples, expecting in the Messiah an exalted temporal prince, who should restore and extend the kingdom of the Jews, inquire of Jesus when these things should be? and what the sign of his coming, and of the end of the world? This inquiry leads him to speak at length of his coming, of the destruction

of Jerusalem, and of the final judgment. This discourse, we shall divide into the following sections and heads. Our Lord and his disciples still remain on the Mount of Olives, having the whole city in full view before them.

127. Destruction of the Temple, and persecution of the disciples. (Matt. xxiv. 3-14; Mark xiii. 1-13; Luke xxi. 5-19.)
128. Sign of his coming to destroy Jerusalem and put an end to the Jewish state and dispensation. (Matt. xxiv. 15-42; Mark xiii. 14-37; Luke xxi. 20-36.)
129. Final coming at the day of judgment. Duty of watchfulness. Parables of the Ten Virgins and of the Five Talents. (Matt. xxiv. 43-51; xxv. 1-30.)
130. Scenes of the judgment day. (Matt. xxv. 31-46.)
131. When at supper at Bethany, on the evening of this eventful day, Judas, filled with sudden resentment at the rebuke of Jesus, goes out to concert with the chief priests to betray him. (Matt. xxvi. 1-16; Mark xiv. 1-11; Luke xxii. 1-6; John xii. 2-8.)
132. Thursday, 14th. While at Bethany, Jesus sends two of his disciples into the city to make preparations for the Passover. (Matt. xxvi. 17-19; Mark xiv. 12-16; Luke xxii. 7-13.)

VIII. THE FOURTH PASSOVER; OUR LORD'S PASSION, AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME: *Two days.*

133. Thursday evening, Jesus returns to Jerusalem to keep the Passover with his disciples, when the disciples fall into an ambitious strife for pre-eminence. (Matt. xxvi. 20; Mark xiv. 17; Luke xxii. 14-18, 24-30.)
134. Jesus washes the disciples' feet. (John xiii. 1-20.)
135. Jesus points out the traitor, and Judas withdraws. (Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-25.)
136. Jesus foretells the fall of Peter, and the dispersion of the Twelve. (John xiii. 36-38; Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 31-38.)
137. Institutes the Lord's Supper at the close of the Passover. (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-25.)
138. Comforts his disciples, and promises the Holy Spirit. (John xiv. 1-31.)
139. Declares himself the true vine, and assures his disciples that they shall be hated by the world. (John xv. 1-27.)
140. Forewarns them of persecution, and promises again the Holy Spirit. Prayer in the name of Christ. (John xvi. 1-33.)
141. Christ offers his final prayer with his disciples. (John xvii. 1-26.)
142. After the supper, Jesus retires at a late hour of the night from the city towards the Mount of Olives, and beyond the brook Cedron, or Kidron, just at the foot of the mount; he enters into the garden of Gethsemane, where he sinks to earth in a mysterious agony. (Matt. xxvi. 30, 36-40; Mark xiv. 26, 32-42; Luke xxii. 39-46; John xviii. 1.)

The scene of this agony is forcibly sketched by Lamartine :—

“At the gate of St. Stephen [on the east side of the city] the path is turned out of its line by the terraces on which formerly stood the temple of Solomon, and where now stands the Mosque of Omar; and a broad steep bank descends suddenly to the left, towards the bridge which crosses the Cedron, and leads to Gethsemane and the Garden of Olives.

“A low wall of stones, without cement, surrounds this field, and eight olive-trees, standing at about twenty or thirty paces distance from each other, nearly cover it with their shade. These olive-trees are amongst the largest of their species I have ever seen: tradition makes their age mount to the era of the incarnate God, who is said to have chosen them to conceal His divine agonies. Their appearance might, if necessary, confirm the tradition which hallows them; their immense roots, as the growth of ages has lifted up the earth and stones which covered them, and rising many feet above the surface of the soil, offer to the pilgrim natural benches upon which he may kneel, or sit down to collect the holy thoughts which descend from their silent heads. A trunk, knotted, channelled, hollowed, as with the deep wrinkles of age, rises like a large pillar over these groups of roots; and, as if overwhelmed and bowed down by the weight of its days, it inclines to the right or left, leaving in a pendant position its large, interlaced, but once horizontal branches, which the axe has a hundred times shortened to restore their youth.

“I admired the divine predestination of this spot for the most mournful scene of the Saviour’s passion. It was a deep and narrow valley: enclosed on the north by dark and barren heights, which contained the sepulchres of kings; shaded on the west by the heavy and gigantic walls of a city of iniquities; covered at the east by the summit of the Mount of Olives, and crossed by a torrent which rolled its bitter and yellow waves over the broken rocks of the Valley of Jehosaphat. At some paces’ distance a black and bare rock detaches itself like a promontory from the base of the mountain, and, suspended over Cedron and the valley, bears several old tombs of kings and patriarchs, formed in gigantic and singular architecture, and strikes like the bridge of death over the valley of lamentations.

“At that period, no doubt, the sloping sides of the Mount of Olives, now nearly bare, were watered by brooks from the pools, and by the still running stream of Cedron. Gardens of pomegranates, oranges, and olives, covered with a thicker shade the Valley of Gethsemane, which delves like a sanctuary of grief into the narrowest and darkest depths of the Valley of Jehosaphat. The man despised and rejected, the man of sorrows, might here hide himself like a criminal amongst the roots of trees and the rocks of the torrent, under the triple shadow of the city, the mountain, and the night; he might hear from hence the secret steps of his mother and his disciples as

they passed by, seeking her son and their master; the confused noise, the stupid acclamations of the city rising around him to rejoice in having vanquished truth and expelled justice; and the moans of Cedron rolling its waters under his feet, soon destined to behold its city overthrown, and its sources broken up in the ruin of a blind and guilty nation. Could Christ have chosen a more suitable spot for his tears? could he water with the sweat of his blood a soil more furrowed by miseries, more saturated by griefs, more impregnated with lamentations?"*

143. A tumultuous rabble, led by Judas the traitor, rush in to arrest Jesus, who calmly advances to meet them, and is betrayed with a kiss. (John xviii. 2-12; Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53.)
144. Jesus is led immediately to the house of Caiaphas, who examines him while the Sanhedrim assemble. He is now in the inner court, or quadrangle, around which the house is built. There is a fire in the open court of the quadrangle, near which Peter is standing when he first denies his Lord. He retreats to the passage, or gateway, leading to the street, where he again denies his Lord; and, an hour after, denies him the third time; still within the court, and probably near the place of the first denial. (Matt. xxvi. 57, 58, 69-75; Mark xiv. 53, 54, 66-72; Luke xxii. 54-62; John xviii. 13-18, 25-27.)
145. Previous to the last denial of Peter, the Sanhedrim have assembled, while it is yet night, on the morning of Friday the 15th, and the trial proceeds; during which our Lord declares himself the Christ, and is condemned and mocked. (John xviii. 19-24; Luke xxii. 63-71; Matt. xxvi. 59-68; Mark xiv. 55-65.)
146. The Sanhedrim lead Jesus away to Pilate. Morning of Friday. (Matt. xxvii. 1, 2, 11-14; Mark xv. 1-5; Luke xxiii. 1-5; John xviii. 28-38.)
147. Pilate sends Jesus to Herod. (Luke xxiii. 6-12.)
148. Pilate seeks to release Jesus. The Jews demand Barabbas. (Luke xxiii. 13-25; Matt. xxvii. 15-26; Mark xv. 6-15; John xviii. 39, 40.)
149. Pilate delivers up Jesus to death, who is scourged and mocked. (Matt. xxvii. 26-30; Mark xv. 15-19; John xix. 1-3.)
150. He again seeks to release Jesus. (John xix. 4-16.)
151. As soon as Judas sees that his Master is delivered to death, he is seized with remorse, and hangs himself. He had hoped, perhaps, to enjoy the reward of his treachery without incurring the guilt of his Master's blood. (Matt. xxvii. 3-10.)
152. Jesus is led away, about nine o'clock in the morning, to be crucified. On his way to Calvary, Jesus bears the cross to which he is to be nailed; but, exhausted by the sufferings to which he has been subjected, he sinks beneath the burden, and a stranger from Cyrene, a city on the coast of Africa, opposite Crete, is compelled to bear the cross. (Matt. xxvii. 31-34; Mark xv. 20-23; John xix. 16, 17; Luke xxiii. 26-33.)
153. The Crucifixion; from nine o'clock A.M. to three P.M. (Matt. xxvii. 35-38; Mark xv. 24-28; Luke xxiii. 33, 34, 38; John xix. 18-34.)

* Lamartine, vol. 1. 263-265.

Calvary, the place of crucifixion, will probably never be identified. All the research which has been employed on this locality, has done little else than substitute some plausible conjecture for the uncertain traditions of the church.

154. Jesus on the cross is mocked by the Jews. He commends his mother to John. (Matt. xxvii. 39-44; Mark xv. 29-32.)
155. Darkness prevails over the land from twelve o'clock to three p.m., when our Saviour expires. (Matt. xxvii. 45-50; Mark xv. 33-37; Luke xxiii. 44-46; John xix. 28-30.)
156. At this great event the veil of the temple is rent, the earth quakes, many graves are opened, and the Roman centurion, in attendance to witness these scenes, exclaims, "Truly this was the Son of God." (Matt. xxvii. 51-56; Mark xv. 38-41; Luke xxiii. 45, 47-49.)
157. It was a custom of the Jews that the bodies of such as were publicly executed should be taken down before sunset. The body of Jesus is accordingly delivered by request to Joseph of Arimathea, who takes care to have it embalmed and laid in a new sepulchre near by. Mary Magdalene, and other women, who had stood by the cross during the sufferings of their Lord, are also attendants at his burial. (John xix. 31-42; Matt. xxvii. 57-61; Mark xv. 42-47; Luke xxiii. 50-56.)

Arimathea has generally been supposed to be the modern town of Ramleh, near Lydda. This supposition is refuted by Dr. Robinson, but defended by Von Raumer.

158. The next day, Saturday, 16th, the Sabbath of the Jews, a watch is set, and other precautions taken, to prevent imposition. (Matt. xxvii. 62-66.)

IX. OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME: *Forty days.*

This difficult portion of the gospel history has been carefully harmonized by Dr. Robinson. The order of events will be best presented in his own words:—

"The resurrection took place at or before early dawn on the first day of the week: when there was an earthquake, and an angel descended and rolled away the stone from the sepulchre and sat upon it; so that the keepers became as dead men from terror. At early dawn, the same morning, the women who had attended on Jesus, viz., Mary Magdalene, Mary the mother of James, Joanna, Salome, and others, went out with spices to the sepulchre in order further to embalm the Lord's body. They inquire among themselves, who should remove for them the stone which closed the sepulchre. On their arrival they find the stone already rolled away. The Lord had risen. The women, knowing nothing of all that had taken place, were amazed; they enter the tomb, and find not the body of the Lord, and are greatly perplexed. At this time, Mary Magdalene,

impressed with the idea that the body had been stolen away, leaves the sepulchre and the other women, and runs to the city to tell Peter and John.

“The other women remain still in the tomb; and immediately two angels appear, who announce unto them that Jesus is risen from the dead, and give them a charge in his name for the Apostles. They go out quickly from the sepulchre, and proceed in haste to the city to make this known to the disciples. On the way Jesus meets them, permits them to embrace his feet, and renews the same charge to the Apostles. The women relate these things to the disciples; but their words seem to them as idle tales, and they believe them not.

“Meantime Peter and John had run to the sepulchre, and entering in had found it empty. But the orderly arrangement of the grave-clothes, and of the napkin, convinced John that the body had not been removed either by violence or by friends; and the germ of a belief sprung up in his mind that the Lord had risen. The two returned to the city. Mary Magdalene, who had again followed them to the sepulchre, remained standing and weeping before it; and looking in she saw two angels sitting. Turning round she sees Jesus; who gives to her also a solemn charge for his disciples.

“The further sequence of events, consisting chiefly of our Lord’s appearances, presents comparatively few difficulties. The various manifestations which the Saviour made of himself to his disciples and others, as recorded by the Evangelists and Paul, may accordingly be arranged and enumerated as follows:—

1. To the women returning from the sepulchre. Reported only by Matthew. See 162.
2. To Mary Magdalene, at the sepulchre. By John and Mark. 164.
3. To Peter, perhaps early in the afternoon. By Luke and Paul. 166.
4. To the two disciples going to Emmaus, towards evening. By Luke and Mark. 166.
5. To the Apostles (except Thomas), assembled at evening. By Mark, Luke, John, and Paul. 167.

N.B. These five appearances all took place at or near Jerusalem, upon the first day of the week, the same day on which the Lord arose.

6. To the Apostles, Thomas being present, eight days afterwards at Jerusalem. Only by John. 168.
7. To seven of the Apostles on the shore of the Lake of Tiberias. Only by John. 169.
8. To the eleven Apostles and to five hundred other Brethren, on a mountain in Galilee. By Matthew and Paul. 170.
9. To James, probably at Jerusalem. Only by Paul. 171.

10. To the eleven at Jerusalem, immediately before the ascension. By Luke, in Acts, and by Paul. 171.
Then follows the ascension. 172.*
159. The resurrection, on the first day of the week, the Christian Sabbath, 17th. (Mark xvi. 1; Matt. xxviii. 2-4.)
160. Visit of the women to the sepulchre. Mary Magdalene returns. (Matt. xxviii. 1; Mark xvi. 2-4; Luke xxiv. 1-3; John xx. 1, 2.)
161. Vision of the angels in the sepulchre. (Mark. xvi. 5-7; Luke xxiv. 4-8; Matt. xxviii. 5-7.)
162. The women return to the city. Jesus meets them. (Matt. xxviii. 8-10; Mark xvi. 8; Luke xxiv. 9-11.)
163. Peter and John run to the sepulchre. (John xx. 3-10; Luke xxiv. 12.)
164. Our Lord is seen by Mary Magdalene at the sepulchre. (John xx. 11-18; Mark xvi. 9-11.)
165. Report of the watch. (Matt. xxviii. 11-15.)
166. Our Lord is seen of Peter. Then by two disciples on the way to Emmaus. (1 Cor. xv. 5; Luke xxiv. 13-35; Mark xvi. 12, 13.)

The position of Emmaus was early lost, and has never been recovered. We only know that it was seven or eight miles from Jerusalem.

167. On the evening of the Christian Sabbath, Jesus, while at supper in Jerusalem, presents himself to the disciples, with the exception of Thomas. (Mark xvi. 14-18; Luke xxiv. 36-49; John xx. 19-23.)
168. One week from this time Jesus again presents himself to the Apostles in Jerusalem, while Thomas also is present. (John xx. 24-29.)
169. The Apostles now return to Galilee, where Jesus had before assured them that he would meet them after his resurrection. (Matt. xxvi. 32; Mark xiv. 29.) Here he first discovers himself to seven of them at the Sea of Tiberias. (Matt. xxviii. 16; John xxi. 1-24.)
170. Jesus meets the Apostles and about five hundred brethren on a mountain in Galilee. (Matt. xxviii. 16-20; 1 Cor. xv. 6.)

The final interview of our Lord with his disciples at the appointed place, a mountain in Galilee, to us unknown, is appropriately introduced to our notice by the following remarks of the author of the Harmony:—

“The set time had now come; and the eleven disciples went away into the mountain, ‘where Jesus had appointed them.’ It would seem probable, that this time and place had been appointed by our Lord for a solemn and more public interview, not only with the eleven whom he had already met more than once, but with all his disciples in Galilee; and that therefore it was on this same occasion, when, according to St. Paul, ‘he was seen of above five hundred brethren at once.’

“I, therefore, with many leading commentators, do not hesitate to regard the interviews thus described by Matthew (xxviii. 16-20)

* Townsend's Harmony, pp. 210, 211.

and St. Paul (1 Cor. xv. 5—8) as identical. It was a great and solemn occasion. Our Lord had directed, that the eleven and all his disciples in Galilee should thus be convened upon the mountain. It was the closing scene of his ministry in Galilee. Here his life had been spent. Here most of his mighty works had been done and his discourses delivered. Here his followers were as yet most numerous. He therefore here takes leave on earth of those among whom he had lived and laboured longest; and repeats to all his disciples in public the solemn charge, which he had already given in private to the Apostles: 'Go ye therefore and teach all nations;—and lo, I am with you always, even unto the end of the world.' It was doubtless the Lord's last interview with his disciples in that region; his last great act in Galilee."*

171. After this public interview with his disciples and followers, Jesus again appears to James at Jerusalem, and then to all the Apostles. The language seems indeed to imply that there were repeated interviews and communications of which we have no specific record. (1 Cor. xv. 7; Acts i. 3-8.)

172. Ascension of Christ. (Luke xxiv. 50-53; Mark xvi. 19, 20; Acts i. 9-12.)

In connection with this discourse, or soon after it, our Lord, with the Apostles, goes out to Bethany, on the eastern slope of the Mount of Olives, where he lifts up his hands and blesses them; and, while he blesses them, he is parted from them, and carried up into heaven, a cloud receiving him out of their sight.

Amazing scene! His humiliation ended, finished now the work that was given him to do, he returns, triumphant over death and the grave, to his throne on high. Myriads of attending angels announce, at the gates of heaven, the approach of the returning Conqueror, their Lord and King. "Lift up your heads, oh ye gates; and be ye lifted up, ye everlasting doors, and the King of Glory shall come in." And myriads more of the heavenly hosts in celestial harmony hail his coming. "Who is this King of Glory? the Lord strong and mighty; the Lord mighty in battle. The Lord of Hosts, he is the King of Glory!"

Who can conceive the emotions of the Apostles as they gaze in mute astonishment at this amazing scene! In vain they look steadfastly up towards heaven. The heaven of heavens has received their Lord and Master unto the right hand of God. But two of the heavenly host appear, saying: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "And they returned to Jerusalem with great joy, and were continually in the Temple, praising and blessing God. Amen!"

* Townsend's Harmony, pp. 214, 215.

CHAPTER XXII.

ASIA MINOR, GRÆCIA, EPIRUS, MACEDONIA, THRACIA, ILLYRICUM, ITALIA.

I. ASIA MINOR is a peninsula bounded on the north by the *Pontus Euxinus*; on the north-west by the *Thracian Bosphorus*, the *Propontis*, and the *Hellespont*; on the west by the *Ægean Sea*; on the south by the *Mediterranean*; on the south-east by *Syria*, from which it is separated by the range of Mount *Amanus*; and on the east by *Armenia*, from which it is separated by the rivers *Euphrates* and *Acampsis*.

II. The interior of this peninsula forms a westerly continuation of the Armenian highlands, separated from the coast on the north by the range of Mount *Taurus*, and on the south by that of *Anti-Taurus*, and broken toward the west into chains of lower mountains, such as *Tmolus*, *Sipylus*, *Ida*, and *Olympus*. The highest point is Mount *Argæus*, now *Arjish Daggh*, on the Upper *Halys*, the point from which the rivers run in different directions into the *Euxine* and *Mediterranean Seas* and the *Euphrates*.

III. Asia Minor contained twelve provinces, namely, three on the southern coast, *Cilicia*, *Pamphylia*, *Lycia*; three on the western coast, *Caria*, *Lydia*, *Mysia*; three on the northern coast, *Bithynia*, *Paphlagonia*, *Pontus*; and three in the interior, *Phrygia*, *Pisidia*, and *Cappadocia*. Under *Phrygia* was comprehended *Galatia*; and under *Cappadocia*, *Lycaonia* and *Isauria*. This order will be observed in describing them, and we will then give an account of the islands along the southern and western coasts.

IV. The name *Asia Minor* was not employed by the Roman writers in the classical period. It occurs first in *Orosius*, who flourished about the beginning of the fifth century of our era. The Greeks and Romans had no special designation before this time for the Asiatic peninsula, for the name *Asia cis Taurum* only referred to the western half, as did also *Pliny's Asia Propria*. The Roman province of *Asia*, or *Asia Proconsularis*, comprised *Mysia*, *Lydia*, *Caria*, and *Phrygia*, with the exception of *Lycaonia*.

GRÆCIA.

I. This country was called *Græcia* by the Romans, whence the name has descended to us. The *Græci*, however, were only one of the ancient tribe of *Epirus*, according to *Aristotle*, and never be-

came of any historical importance, though their name must at some period have been extensively spread on the western coast, since the inhabitants of Italy appear to have known the country first under this name.

II. In the Greek authors, the country we are now considering is called *Hellas* (Ἑλλάς), though it must be remarked that the name *Hellas* had a more extensive signification than we attach to it, and was used in general to denote the country of the Hellenes, wherever they might happen to be settled; and in this way the Grecian colonies in Asia Minor, in Africa, in Italy, and in Sicily, formed as essential parts of *Hellas* as Attica, Arcadia, or Bœotia.

III. Greece, in the sense in which we here consider it, excluding, namely, Macedonia and Epirus, as non-Hellenic states, was bounded on the north by *Macedonia*; on the north-west by *Epirus*; on the west by the *Ionium Mare*, or *Ionian Sea*; on the east by the *Ægæum Mare*, or *Ægæan Sea*; and on the south by the *Mare Mediterraneum*, or *Mediterranean*, of which the two other seas are merely parts.

IV. The main divisions of Greece were two in number, namely, *Græcia Propria* and *Peloponnesus*. By *Græcia Propria*, called, otherwise *Middle Greece*, and also *Northern Greece*, was meant all the country lying without the *Isthmus of Corinth*; and by the *Peloponnesus*, otherwise called *Southern Greece*, was meant all the country lying within, or on the lower side of the same isthmus, and forming one large peninsula.

V. *Græcia Propria* was subdivided into the following countries: 1. *Thessālia*. 2. *Acar-nānia*. 3. *Ætōlia*. 4. *Locris*. 5. *Dōris*. 6. *Phōcis*. 7. *Bæōtia*. 8. *Megāris*. 9. *Attica*.

VI. *Peloponnesus* was subdivided into the following: 1. *Corinthia*. 2. *Sicyōnia*. 3. *Achaia*. 4. *Elis*. 5. *Arcādia*. 6. *Argōlis*. 7. *Messenia*. 8. *Lācōnia*.

EPIRUS.

I. *Epirus* (Ἠπειρος), or "mainland," was a name given at a very early period to that north-western portion of Greece which is situate between the chain of Pindus and the Ionian Gulf, and between the Ceraunian mountains and the river Achelōus.

II. This name was given to the country in question to distinguish it, probably, from the large, populous, and wealthy island of *Corcyra*, which lay opposite to the coast. As it appears, however, that in very ancient times Acarnania was also included in the term, the name in that case, might have been used in opposition to all the islands lying along the coast.

III. *Epirus*, in the latter sense of the name, was bounded on the east by *Thessaly*, from which it was separated by the range of Mount

Pindus; on the west by the *Ionian Sea*; on the north by *Illyricum* and *Macedonia*; and on the south by *Acarmania*.

MACEDONIA.

I. *Macedonia Proper* was bounded on the north by *Mæsia*, from which it was separated by the ranges *Orbelus* and *Scõmius*; on the east by *Thrace*, from which it was separated, down to the time of Philip and Alexander, by the river *Strymon*, and from this period by the *Nestus*; on the west by *Illyricum* and *Epirus*, from which it was separated by the chains of *Scardus* and *Pindus*; and on the south by *Thessaly*, from which it was separated by the *Cambunian* mountains.

II. In the time of Herodotus, the name of *Macedonia* comprehended only the country to the south and west of the *Lydias*. How far inland he conceived that it extended does not appear from his narrative.

III. The boundaries of what was afterwards the *Roman province of Macedonia* are very difficult to determine. According to the epitomizer of Strabo, it was bounded by the *Hadriatic* on the west, by the mountain ranges of *Scardus*, *Orbelus*, *Rhodope*, and *Hæmus* on the north, by the *Via Egnatia* on the south, while on the east it extended as far as *Cypsëla* and the mouth of the *Hebrus*.

IV. But this statement, with respect to the southern boundary of the province of Macedonia, cannot be correct, since we know that this province was bounded on the south by that of *Achaia*, and it does not appear that the province of *Achaia* extended farther north than the south of *Thessaly*.

V. Macedonia now forms part of *Turkey in Europe*, under the name of *Makedonia*, or *Filiba Vilajeti*.

THRACIA.

I. *Thracia* (*Θράκη*) was in ancient times the name of the country bounded on the north by the chain of Mount *Hæmus*, on the south by *Ægean* and *Propontis*, on the east by the *Euxine*, and on the west by the river *Strymon*, and the chain of mountains forming the continuation of Mount *Rhodöpe*.

II. The *Thracians* were divided into many separate and independent tribes; but the name of *Thracians* (*Θράκες*) seems to have been applied to them collectively in very early times. *Thrace*, according to *Stephanus Byzantius*, was originally called *Perce* (*Πέρκη*).

ILLYRICUM.

I. The name of *Illyrians* appears to have been common to the numerous tribes which were anciently in possession of the countries situated to the west of *Macedonia*, and which extended along the

coast of the Adriatic, from the confines of Istria and Italy, to the borders of Epirus.

II. Still farther north, and more inland, we find them occupying the great valley of the *Savus* and *Dravus*, which were only terminated by the junction of those streams with the *Danube*. This large tract of country, under the Roman emperors, constituted the provinces of Illyricum and Pannonia.

III. Illyricum may be considered as divided into *Illyria Barbara*, or *Romana*, and *Illyria Græca*. The former comprised the country lying between the river *Arsia*, now *Arsa*; the *Savus*, now *Save*, and its tributary the *Drinus*, now *Drina*; the *Adriatic*, and the *Drilo*, now *Drino Bianco*, together with the islands along the shore. It was divided into *Iapydia*, *Liburnia*, and *Dalmatia*. The country called *Illyria Græca*, added to Macedonia by Philip, the father of Alexander, extended from the *Drilo* to the *Aöus*, now the *Vojussa*.

ITALIA.

I. The origin of the name *Italia* is uncertain. Some of the ancient writers derived the term from *Italus*, a monarch, or chieftain, of the *Ænetri*; while others made the word have reference to the numerous and fine oxen which the country produced, and accordingly deduced the name from the Greek *ἰταλος*, or its corresponding Latin term *vitulus*. Niebuhr, however, with great plausibility, maintains that *Italia* means nothing more than the country of the *Itali*, and is identical with *Vitalia*, the *Itali* having been also originally called *Vitali*.

II. Other names for Italy were *Hesperia*, *Ausonia*, *Saturnia*, and *Ænotria*. The first of these was originally given to it by the Greeks, and was subsequently adopted by the Latin poets, and means "the western land," having reference to the position of Italy as being to the west of Greece. The names *Ausonia* and *Saturnia* originated with the Latin poets, and the former means "the land of the Ausones," an ancient people of the country; the latter, "the land of Saturn," in allusion to the legend of Saturn's having taken up his dwelling-place in Italy when driven from the skies. The term *Ænotria*, or the "land of the *Ænetri*," is of Greek origin, and was applied by that nation merely to the peninsula forming the south-western part of Italy, where dwelt the *Ænetri*, an ancient race. The Roman poets, however, extended the appellation to the whole of Italy.

III. The name *Italia* was originally only a partial denomination, and was given at first to that southern extremity of the boot which lay below the *Sinus Scyllaceus*, or *Scylleticus*, now *Gulf of Squillace*, and the *Sinus Terinæus*, or *Lameticus*, now *Gulf of St. Euphemia*.

IV. It was afterwards extended to all the country south of the

river *Laius*, in the west, which empties into the *Laius Sinus*, and the city of *Metapontum*, in the east, on the coast of the *Sinus Tarentinus*; Tarentum itself being still as yet beyond the limits of Italy, and belonging to *Iapygia*. At a still later period, when the Greek colonies in the south of the peninsula formed an alliance among themselves for the purpose of mutual protection against Dionysius of Syracuse on the one hand, and the Lucanians and Bruttians on the other, the name *Italia* comprehended the whole country south of a line drawn from *Posidonia*, or *Paestum*, to *Tarentum*.

V. After the war with Pyrrhus, B. C. 278, when the Romans had become masters of the whole of southern Italy, the name *Italia* comprised the southern and middle parts of the peninsula up to the river *Tiber*, including also a part of *Picenum*. Again, about the time of Polybius, the name was used in a still wider sense, embracing the whole country to the south of the *Rubicon*, on the upper coast, and the *Macra* on the lower. And finally, in the reign of Augustus, the name *Italia* was extended to the foot of the Alps.

VI. Previously to this last-mentioned and final extension of the name, the country between the Alps and the river *Rubicon* and *Macra* had been called *Gallia Cisalpina*, or Gaul, on this (the Roman) side of the Alps, to distinguish it from *Gallia Transalpina*, or Gaul beyond the Alps. So, again, when Italy extended up to the *Rubicon* and *Macra*, it was commonly regarded as being subdivided into two portions, namely, *Italia Propria* and *Magna Græci*; the boundaries between the two being the river *Silarus*, now *Sele*, on the lower coast, flowing into the *Sinus Pæstanus*, and the *Frento*, now *Fortore*, on the upper, near the southern confines of the territory of the *Frentani*.

VII. Hence arose the common division of the peninsula into three great portions, namely, *Gallia Cisalpina* in the north, *Italia Propria* in the centre, and *Magna Græci* in the south.

VIII. The boundaries of Italy in the reign of Augustus may be given as follows: on the north, the *Alps*; on the south, the *Mare Ionium*, or *Ionian Sea*; on the north-east, the *Mare Superum*, or *Hadriaticum*, now the *Adriatic Sea*; and on the south-west, the *Mare Inferum*, or *Tyrrhenum*, now the *Sea of Italy*.

IX. The extreme limit of Italy to the north-west was formed in the reign of Augustus by the *Alpes Maritimæ*, or *Maritime Alps*, and the river *Varus*, now *Var*, which empties into the *Sinus Ligusticus*, or *Gulf of Genoa*. The limit to the north-east, in the time of that same emperor, was at first *Tergeste*, now *Trieste*; but when the province of *Histria* was included by Augustus within the limits of Italy, the north-eastern limit was removed to the little river *Arsia*, now the *Arsa*.

X. We are informed by Pliny that, after Augustus had extended the frontiers of Italy to the *Maritime Alps* and the river *Arsia*, he

divided that country into eleven regions: 1. *Campania*, including also *Latium*. 2. *Apulia*, to which was annexed part of *Samnium*. 3. *Lucania* and *Bruttium*. 4. *Samnium*, together with the country of *Sabines*, *Marsi*, *Æqui*, &c. 5. *Picenum*. 6. *Umbria*. 7. *Etruria*. 8. *Flaminia*, extending from the Apennines, to the *Padus*, or *Po*. 9. *Liguria*. 10. *Venētia*, containing *Histria* and the country of the *Carni*. 11. *Transpādana*, comprehending what remained between Venetia and the Alps. This division, however, is too seldom noticed to be of much utility. The following distribution has been adopted by most geographical writers, and will be found much more convenient, namely: 1. *Liguria*. 2. *Gallia Cisalpina*. 3. *Venētia*, including the *Carni* and *Histria*. 4. *Etruria*. 5. *Umbria* and *Picenum*. 6. *The Sabīni*, *Æqui*, *Marsi*, *Peligni*, *Vestīni*, *Marrūcīni*. 7. *Roma*. 8. *Latium*. 9. *Campānia*. 10. *Samnium* and the *Frentāni*. 11. *Apulia*, including *Dauria* and *Messāpia*, or *Iapygia*. 12. *Lucania*. 13. *Bruttium*.

CHAPTER XXIII.

ACTS OF THE APOSTLES.

ON the day of Pentecost, a mixed multitude from many nations were filled with amazement at hearing the Apostles speak in their several native languages: Parthians, Medes, Elamites, Mesopotamians, inhabitants of Asia Minor, of Crete, of Egypt, and Arabia. (Acts ii. 9—11.)

The enumeration begins with the most eastern, the Parthians, east of Media, the Medes, south of the Caspian Sea, and east of the Euphrates; the Elamites, south of Media; the Mesopotamians, between the Tigris and Euphrates.

Cappadocia and Pontus are north-eastern provinces of Asia Minor; the latter, on the south-east coast of the Black Sea; the former, south-east of Pontus. By Asia, Winer and De Wette understand the western part of Asia Minor, including Mysia, Lydia, and Caria. East of these were Phrygia and Pamphylia.

Crete, south of the Grecian Archipelago, is a large island, a hundred and sixty miles in length, and varying in width from six to thirty-five miles. The other countries have been the subject of consideration in other portions of Scripture history.

It is an interesting fact that the first Christian church out of Jerusalem was planted by Philip in the idolatrous city of Samaria, within one year after our Lord's passion. (Acts viii.) After this he expounds the Scriptures to the Ethiopian eunuch, in the country of the Philistines. Azotus is Ashdod of the Old Testament.

CÆSAREA.

This city is about thirty-five miles north of Joppa, and fifty-five from Jerusalem. It was built by Herod the Great, at immense expense. To form a harbour he constructed an extensive mole, or breakwater, sufficient to protect a fleet against the storms which rage on this inhospitable coast. It was built of large blocks of stone, brought from a great distance, and sunk to the depth of a hundred and twenty feet. To this stupendous work he added a temple, a theatre and amphitheatre, together with many splendid buildings, and made it his own residence and the capital of Judea. After him it became the residence of the Roman governors.

Its present state, and the historical recollections associated with it,



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in connection with the history of the Apostle Paul, are clearly exhibited by Dr. Wilson:—

“The ruins are very extensive, lying along the shore to the north, where there are some remains of aqueducts. The wall of a fort, surrounded by a moat, still remains in tolerably good order. This Irby and Mangles suppose to be of Saracenic architecture. The ruins within it consist of foundations, arches, pillars, and great quantities of building material; but there is nothing distinctive about them. Various columns and masses of stone are seen lying in the sea close to the shore.

“The only considerable pile of building standing is at the southern part of the fort, where travellers enter the gate to get a supply of water for themselves and cattle. At this place we observed only a solitary human being: and there are now not more than one or two families of herdsmen occasionally to be found at the Roman capital of Judea. Were either the Grecian Strato, who first marked the place by his tower, or Herod the Great, who built the city in a style of the greatest magnificence, and formed the breakwater necessary for constituting it a port, to raise his head, he would be astonished at the doings of the ruthless hand of man, and the still more potent hand of Time, the great destroyer.

“It is mentioned in the New Testament in connection with circumstances and events of great interest. Philip preached in all the cities intermediate between Ashdod and Cæsarea.* (Acts viii. 40.) The Apostle Paul was brought down to it from Jerusalem, on his way to Tarsus, when the brethren were inducing him to escape from the violence of the Grecians, who had been irritated by his reasonings. (Acts ix. 30.) It was the residence of Cornelius the centurion, the first Gentile convert. (Acts x. 1, &c.; xi. 11.) It witnessed the judgment of God inflicted on Herod Agrippa, when—probably in the magnificent amphitheatre erected by his father†—he was smitten by the angel of God, when glittering in the gorgeous display of his royal apparel, and rejoicing in the idolatrous plaudits of the maddened multitude. (Acts xii. 19—23.)

“St. Paul concluded at it his voyage from Ephesus, and there saluted the church. (Acts xviii. 22.) This apostle made it a landing-place on a similar occasion, when he took up his abode for a time with Philip the Evangelist. (Acts xxi. 8, 16.) He was sent to it by Claudius Lysias to appear before Felix, in whose presence he uttered the noble speech which made that governor tremble. (Acts xxiii. 24; xxiv.) Here he was imprisoned for two long years, till he was called forth to plead his cause before Festus and Agrippa.

* A distance along the coast of fifty miles or more.

† Grandfather? Herod Agrippa was a grandson of Herod the Great, and son of Aristobulus, who was cruelly put to death by his father.

(Acts xxv. 26.) From Cæsarea he sailed to imperial Rome, to finish, at that centre of influence and of power, his wondrous testimony to the cause of Christ. (Acts xxvii. 1.)”*

MARTYRDOM OF STEPHEN.

There is much difficulty in settling the chronology of the first few chapters of the history of the Acts of the Apostles. Some chronologists assign the date of Stephen’s martyrdom (Acts vii.) to the latter part of the first year after our Lord’s ascension; others, to the third or fourth year. The conversion of St. Paul they suppose to have occurred only a few months later.

CONVERSION OF SAUL.

Damascus was a hundred and fifty miles from Jerusalem; but some of the early converts, perhaps some of the first fruits on the day of Pentecost, may have preached Christ at Damascus, and gathered a church there.

It appears that Saul, after his conversion, retired for three years into some part of Arabia, east or south-east from Damascus. It was after this term of time, which Luke passes over in silence, that he was assisted to make his escape from Damascus, and conducted to Cæsarea.

From thence he returned to his own native city, Tarsus in Cilicia. Here we lose sight of this remarkable man, the future Apostle of the Gentiles, for ten or twelve years. (Acts ix.)

CILICIA.

Cilicia lies directly west of the north-east angle of the Mediterranean Sea. It has fertile plains, but is surrounded by high mountains, through which there are only narrow passes. Tarsus was a large and populous city, distinguished for its schools and learned men, in which it ranked with Athens and Alexandria. It was therefore “no mean city.” The distance from Cæsarea to Tarsus may be about three hundred miles.

Lydda (Acts ix. 32, 35) is the ancient Lud. Saron is the fertile and beautiful plain of Sharon.

The period of St. Paul’s residence in Cilicia was one of tranquillity and prosperity to the church. The disciples that had been dispersed at the persecution of Stephen, went everywhere preaching the doctrines of Christ; and when the historian again introduces St. Paul to our notice, A. D. 43, he informs us that they had already travelled to Phœnice, Antioch, and Cyprus.

* Dr. Wilson, vol. i. pp. 250–252.

THE ISLAND OF CYPRUS.

Cyprus is a large, beautiful, and fertile island, a hundred and forty miles in length and fifty in width, which, however, varies greatly in different places. It is capable of sustaining a large population; but has at present comparatively few inhabitants.

PHŒNICIA.

Phœnice, or Phœnicia, as before described, lies on the western declivity of Lebanon, and the coast of the Mediterranean, extending from near Mount Carmel, below Tyre, northward beyond Zidon and Beirut. It comprises about two degrees of latitude.

CITY OF ANTIOCH.

Antioch is near the northern extremity of Syria, above Phœnicia, and three hundred miles north of Jerusalem. It was a large and populous city, containing a hundred and fifty or two hundred thousand inhabitants. It was divided into four townships, each enclosed by a separate wall, and the four by a common wall.

Its suburb, Daphne, celebrated for its grove and its fountains, its asylum and temple, was a vast forest "of laurels and cypresses, which reached as far as a circumference of ten miles, and formed, in the most sultry summers, an impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air."

Antioch was celebrated for its refinements in the arts, and the cultivation of literature and philosophy. Cicero describes it as distinguished for its learned men, and the cultivation of the fine arts.* It was the birthplace of Chrysostom, and the scene of his labours until his transfer to Constantinople. To this luxurious, dissolute, and idolatrous city, St. Paul, by request of Barnabas, directed his attention, and made it for many years the centre of his missionary operations.

Few cities have survived greater vicissitudes of war, pestilence, and earthquakes, than Antioch. No less than two hundred and fifty thousand are said to have been destroyed in the sixth century by an earthquake; the city being at the time thronged by multitudes who had gathered there to a festival.

On the south-west side of the town is a precipitous mountain ridge, on which a considerable portion of the old Roman wall of Antioch is still standing, from thirty to fifty feet in height, and fifteen in thickness. At short intervals four hundred high square towers are built up in it, each containing a staircase and two or three

* *Loco nobili et celebri quondam urbe et copiosa, atque eruditiosi hominibus liberalissimisque studiis affluente.*

chambers, probably for the use of the soldiers on duty. At the east end of the western hill are the remains of a fortress, with its turrets, vaults, and cisterns. Its present population may be fifteen or twenty thousand.

FIRST MISSIONARY TOUR OF ST. PAUL.

After the lapse of ten or twelve years, St. Paul appears in history at Antioch, whither he had come by personal invitation of Barnabas, A. D. 43. (Acts xi. 25.)

Their visit to Jerusalem, the martyrdom of James, the imprisonment and enlargement of Peter, and the death of Herod Agrippa (Acts ii. 27—30 ; xii.), are referred to the following year, A. D. 44.

The same year St. Paul and Barnabas go out on their first mission, accompanied by John and Mark. (Acts. xiii., xiv.) Seleucia, from whence they set sail, is the port of Antioch, at the mouth of the Orontes.

Directing their course to Cyprus, the native place of Barnabas, they land at Salamis, on the eastern coast of the island, and travel through the length of it to Paphos, on the western coast, where occurred the incidents related of Sergius Paulus and Elymas the sorcerer.

From thence St. Paul proceeds north-west to Perga, in Pamphylia, a province which joins Cilicia on the west.

Without lingering here, he proceeds north into the interior to Antioch in Pisidia, a distance of eighty or ninety miles. Here are still found the remains of several churches and temples, besides a theatre, and a magnificent aqueduct, of which twenty-one arches still remain in a perfect state. Here the Apostle met with great success among the proselyte Gentiles, but was expelled from the city by the Jews.

We next find him at Iconium, seventy-five or eighty miles east-by-south from Antioch, and about a hundred and twenty miles in the interior from the coast of the Mediterranean. It is now a walled town, inhabited by Moslems, and situated at the foot of Taurus, in a fertile plain ; rich in valuable productions, particularly in apricots, wine, cotton, flax, and grain. It carries on a considerable trade with Smyrna, by means of caravans.

Driven from this place, after having preached for some time with great success, Paul and Barnabas flee to Lystra and Derbe. The former is supposed to have been thirty or forty miles south of Iconium, and the latter fifteen or twenty miles east of Lystra (Acts xiv. 19, 20) ; but the sites of these towns have not been recovered.

“ Nothing can more strongly show the little progress that has hitherto been made in a knowledge of the ancient geography of Asia Minor, than that of the cities which the journey of St. Paul has made so interesting to us. The site of only one, Iconium, is yet certainly

known." Timothy was a native of Lystra (Acts xvi. 12; 2 Tim. iii. 11), and Gaius, the friend and fellow-traveller of St. Paul, was a native of Derbe. (Acts xx. 4.)

The Apostle now retraces his tour through Lystra, Iconium, Antioch, and Perga; and from thence goes to Attalia, about twenty miles west of Perga. The river Caractes falls with a great noise into the sea at this place. The town is composed of three parts, extending from the shore to the heights above. It is surrounded by a fertile district; but the heat is so insupportable in summer that most of the inhabitants remove during that season to the neighbouring mountains. At this place the Apostle, after having travelled by land and sea twelve or fourteen hundred miles, embarked for Antioch in Syria, at which place he arrived after an absence perhaps of a year and a half. Autumn? A. D. 45.

SECOND MISSIONARY TOUR.

After some time spent with the church at Antioch, St. Paul and Barnabas proposed to visit again the churches which they had established at their first mission. The interval which had elapsed since their first mission is estimated, by different chronologists, at from two to four years.

During this time they had together visited the church at Jerusalem, in consequence of the dissensions which sprang up at the church in Antioch, respecting the circumcision of Gentile converts. (Acts xv.) Our chronologist (*Ordo Sæclorum*, p. 126) assigns the council at Jerusalem to the end of A. D. 47, or beginning of A. D. 48; and the departure of St. Paul on this second missionary tour to the spring following.

After the unhappy and unworthy dissension between St. Paul and his early friend and faithful associate (Acts xv. 36—41), he took with him Silas, who had come with them from Jerusalem as a delegate to the church at Antioch, and with this fellow-labourer proceeded on his way, journeying by land around the north-east coast of the Mediterranean through his native country, Cilicia, to Derbe and Lystra, where Timothy joins him.

After visiting his former churches, he directs his course into Phrygia, a large and populous province in the central part of Asia Minor, extending north and west from Iconium.

North of Phrygia lies Galatia, into which Paul also extends his labours; and here, according to Neander, he enjoyed that remarkable rapture, accompanied with the "thorn in the flesh," to which he refers in his Second Epistle to the Corinthians, xii. 1—10.

At Galatia, new fields of labour opened to the Apostle, on the right hand and on the left. But he was diverted by the Spirit of God from going, on the one hand, either south into Proconsular Asia,

the province of which we have already spoken; or, on the other, north into Bithynia, towards the shores of the Black Sea.

Passing, therefore, by a circuitous course, around Mysia, lying west of Phrygia, and visiting, apparently, the cities of Philadelphia, Sardis, and Thyatira, the Apostle came to Troas, fifteen or twenty miles south of ancient Troy.

The town itself was situated on an eminence opposite the island of Tenedos. The ruins of the place are now concealed in a thick wood of oak, with which the country abounds. The soil of this region is excellent, but it is poorly cultivated; and only a few miserable villages are thinly scattered over it.

At Troas the Apostle met with Luke, the physician, author of this history of the Acts of the Apostles, and future companion of St. Paul in his travels.

Here, warned by a vision, the Apostle set sail for Macedonia, on the opposite side of the Ægean Sea. He first touched at Samothrace, a small island in the northern part of the Ægean Sea, distinguished by a high mountain, described in the *Missionary Herald* for 1836, p. 246. There is now but a single village upon the island.

From thence, by a north-westerly course, he sailed to Neapolis, and passed down the coast a short distance to Philippi. This city occupies a fertile plain between two ridges of mountains. The Acropolis is upon a mount standing out into the plain from the north-east. The city seems to have extended from the base of it for some distance to the south and south-west. The remains of the fortress upon the top consist of three ruined towers, and considerable portions of walls of stone, brick, and very hard mortar. The plain below exhibits nothing but ruins—heaps of stone and rubbish, overgrown with thorns and briars; but nothing is seen of the innumerable busts and statues, and thousands of columns, and vast masses of classic ruins, of which earlier travellers speak.

Ruins of private dwellings are still visible; also something of a semicircular shape, probably a forum or market-place, perhaps the one where St. Paul and Silas received their undeserved stripes.

There is particularly worthy of notice an ancient palace, the architecture of which is grand, and the materials costly. The pilasters, chapters, &c., are of the finest white marble; and the walls were formerly encased in the same stone. The marble blocks are gradually knocked down by the Turks and wrought into their silly grave-stones. Many of the ruins of the town are said to be covered at present with stagnant water.*

In this city of ancient Thrace, St. Paul encountered various vicissitudes of his missionary life. The conversion of Lydia, the silencing

* See *Miss. Herald* for 1834, from which this account is taken.

of the sorceress, the uproar in the city, the scourging of St. Paul and Silas, their imprisonment, the miraculous opening of the prison doors, and the conversion and baptism of the jailer (Acts xvi. 9—40), are detailed by the historian. But the result was the establishment of a church, remarkable, above all others founded by the Apostle, for purity of doctrine and fidelity to Christ. To this church he addressed one of his epistles.

From Philippi to Thessalonica, the Apostle passed down the coast through Amphipolis and Apollonia. The former, especially, was at this time a large commercial city. Both are now in ruins. They are about thirty miles apart, and at equal distances between Philippi and Thessalonica.

Thessalonica is on the coast, near a hundred miles from Philippi, and perhaps four hundred from Constantinople. At that time it was rich and populous, and is still a city of sixty or seventy thousand inhabitants. It stands on the steep declivity of a hill, and presents an imposing appearance, which is not sustained by a nearer examination.

St. Paul and Silas continued here three or four weeks, preaching not merely in a synagogue of the Jews on the Sabbath, but teaching daily from house to house. (1 Thess. ii. 9—11.) The result of this ministry was the conversion of many devout Greeks and honourable women, until a persecution arose from the Jews which endangered the lives of St. Paul and Silas. They were secretly conducted out of the city, and passed on along the coast to the south, fifty miles or more, to Berea.

The Apostle commends the Jews of this place for their candour and ingenuousness above that of the Jews of Thessalonica, because they daily searched the Scriptures to test the truth of his doctrine. But persecution, raised by some Jews who followed him from Thessalonica, compelled him soon to withdraw from the place. Leaving Silas and Timothy behind (Acts xvii. 10—16), he proceeded to Athens.

ST. PAUL AT ATHENS.

The Apostle, surrounded by statues and altars and temples, could not resist the impulse of his spirit to declare the doctrine of the living God; and without waiting for the arrival of Silas and Timothy, proceeded not only to preach in the synagogue, but to hold daily conversations in the market-places with the crowd of idlers who gathered there to hear and discuss the current news of the day. By the groups whom he gathered here he was led to the renowned Areopagus, where he addressed them standing in the midst of Mars-Hill, a few rods west of the noble Acropolis of Athens.

This Acropolis is a high, rocky, and precipitous rampart, which rises immediately out of the plain of the city, on the summit of which

were crowded together those noble structures, which have ever been admired as the most perfect models of Athenian taste and skill. Here, before the lofty Parthenon, surrounded by these proud temples, and standing almost in the very footprints of the great Athenian orator, he delivered, before the renowned sages of Athens, that discourse which stands unrivalled as an example of Christian oratory. (Acts xvii. 16—34.)

The customary place for public assemblies and popular harangues was the Pnyx on the Acropolis, at a short distance east of Mars-Hill.

The Pnyx was an extensive terrace cut out of the rocks in the shape of a semicircle, the arch of which is a terrace wall of huge polygonal rocks. The whole forms an amphitheatre so gigantic, that it can be compared to nothing but the fabled walls which tradition ascribes to the Cyclops themselves.

This remarkable place was the assembly hall of the Athenians in the most glorious times of the republic. It was the central point of all Greece, where were delivered those masterpieces of eloquence which have delighted all succeeding ages. The semicircle contained an area of more than twelve thousand square yards, a space sufficient to accommodate the whole civic population of Athens, eight or ten thousand citizens.

The chord of the semicircle which we have described was a bare wall of rock. An immense rectangular block projected in front of it, hewn away from the wall. Two staircases of stone led up from the platform below to this place.

This was the celebrated rostrum from which the thunders of the eloquence of Demosthenes sounded out to the assembled Athenians in front. Connected as this spot is with the richest classic associations, it is at present one of the most sublime on earth; and, in the time of the great orator, with the sky of Attica above, the monuments of Athenian wealth and art on every side, and the sea of Attica glistening in the distance, it presented the noblest materials for the inspiration of eloquence.

Mars-Hill, situated at a short distance west of the Acropolis, is another place of great interest to most classic as well as Christian pilgrims. A roughly-hewn staircase of sixteen steps, leading up the hill on the north-eastern slope, presents the way of ascent. A bench in the form of an immense triclinium is excavated out of the rock; and the holes are still seen, in which were fastened ancient arm-chairs, several of which have been preserved in the cathedral church and in the house of the archbishop.

In the legislation of Solon, in the sixth century before the Christian era, this court exerted a most beneficial influence on the government of the state. Pericles deprived it of its weight in the decisions of the stormy democracy; but through the brightest ages of the commonwealth, the energy and high moral influence of this venera-

ble tribunal were almost unlimited. Such was the renowned assembly before whom the Apostle set forth in a masterly manner the doctrine of the great God our Saviour, instead of the unknown god whom they ignorantly worshipped.

Such was St. Paul's anxiety for his new converts in Macedonia, that he consented to remain alone at Athens, that Silas might minister to the Bereans, and Timothy to the Thessalonians. From Athens, the Apostle proceeded alone to Corinth, where he continued from one and a half to two years.

Corinth, distinguished also for the cultivation of the fine arts and of philosophy, was a large commercial city on the isthmus which unites the ancient Peloponnesus, the modern Morea, with the mainland. It had convenient harbours on either side, and commanded a large share of trade between Italy and Asia Minor. It was therefore a favourable point for communicating with other places.

The Apostle was greatly assisted in this place by his acquaintance with the converted Jew, Aquila, and his wife Priscilla, of Pontus in Asia Minor. During his residence here he was again joined by Silas and Timothy; and wrote, at different times, his First and Second Epistles to the Thessalonians, A. D. 49, 50.

From Corinth, St. Paul hastened back to Palestine, merely stopping at Ephesus for a short time, where he left Aquila and his wife, who had sailed with him from Cenchræa, the eastern port of Corinth.

Ephesus subsequently became the theatre of St. Paul's labours, and the seat of Christianity in Asia Minor. It is now in utter ruins, but its site is recognized on a plain at the head of a bay near the island of Samos, perhaps fifty or sixty miles south of Smyrna.

The proud temple of Diana, one of the wonders of the world, the building of which occupied two hundred and twenty years, has crumbled down to dust, and left no traces even of its position. A few detached fragments of masonry, some broken columns and capitals, slight remains of an ancient dilapidated circus and theatre, in gloomy desolation, mark the situation of this proud city, hallowed as the chosen residence of the Apostle Paul, of Timothy, and of John the beloved disciple.

With the hope of removing the prejudices of the Jews and of Jewish converts, and to prevent an outbreak between them and the Gentile converts, St. Paul, after an absence of three years, A. D. 48—51, resolved to return to Palestine. On this return he visited Jerusalem and performed a vow, by presenting an offering publicly in the temple, after the manner of the Jews. (Acts xviii.)

From Jerusalem he hastened to Antioch, where he met with Barnabas and other friends and former associates in publishing the Gospel. Here he was also joined by Peter; and the Apostles of the

Jews united in Christian fellowship with the Apostles of the Gentiles, as fellow-labourers in a common cause.

“But this beautiful unanimity was disturbed by some Judaizing zealots, who came from Jerusalem, probably with an evil design, since what they had heard of the free publication of the gospel among the heathen was offensive to their contracted feelings. For a considerable time the pharisaically-minded Jewish Christians appeared to have been silenced by the apostolic decisions, but they could not be induced to give up an opposition so closely allied with a mode of thinking exclusively Jewish, against a completely free and independent gospel.

“The constant enlargement of St. Paul’s sphere of labour among the heathen, of which they became more fully aware by his journeys to Jerusalem and Antioch, excited afresh their suspicion and jealousy. Though they professed to be delegates sent by James from Jerusalem, it by no means follows that they were justified in so doing; for before this time such Judaizers had falsely assumed a similar character. These persons were disposed not to acknowledge the uncircumcised Gentile Christians who observed no part of the Mosaic ceremonial law, as genuine Christian brethren, as brethren in the faith, endowed with privileges equal to their own in the kingdom of Messiah. As they looked upon them as still unclean, they refused to eat with them.

“The same Peter who had at first asserted so emphatically the equal rights of the Gentile Christians, and afterwards at the last apostolic convention had so strenuously defended them—now allowed himself to be carried away by a regard to his countrymen, and for the moment was faithless to his principles. We here recognise the old nature of Peter, which, though conquered by the Spirit of the Gospel, was still active, and on some occasions regained the ascendancy. The same Peter who, after he had borne the most impressive testimony to the Redeemer, at the sight of danger for an instant denied him.

“The example of an apostle whose character stood so high, influenced other Christians of Jewish descent, so that even Barnabas withdrew from holding intercourse with Gentile Christians. St. Paul, who condemned what was evil, without respect of persons, called it an act of hypocrisy. He alone remained faithful to his principles, and in the presence of all administered a severe reprimand to Peter, and laid open the inconsistency of his conduct. (Gal. ii.)

“If we fix this controversy of St. Paul and St. Peter—which, as the following history shows, produced no permanent separation between them—exactly at this period, it will throw much light on the connection of events. Till now the pacification concluded at Jerusalem between the Jewish and Gentile Christians had been main-

tained inviolate. Till now Paul had to contend only with Jewish opponents, not with Judaizers in the churches of Gentile Christians; but now the opposition between the Jewish and Gentile Christians, which the apostolic resolutions had repressed, again made its appearance.

“As in this capital of Gentile Christianity, which formed the central point of Christian missions, this controversy first arose, so exactly in the same spot it broke forth afresh, notwithstanding the measures taken by the Apostles to settle it; and having once been renewed, it spread itself through all the churches where there was a mixture of Jews and Gentiles. Here St. Paul had first to combat that party whose agents afterwards persecuted him in every scene of his labours.”*

THIRD MISSIONARY TOUR.

After remaining in Jerusalem a short time, the Apostle returned to Ephesus, following the course of his former tour through Cilicia to Derbe, Lystra, and Iconium, then proceeding north to Galatia; and from thence through Phrygia to his place of destination, where he is supposed to have arrived in the beginning of the year 51. (Acts xviii. 23.)

Soon after taking up his residence at Ephesus, St. Paul, in the opinion of Bleek, approved by Neander, Schott, and Credner, made a second visit to Corinth, of which the historian has left no record. The incidents recorded in the nineteenth chapter of Acts are indeed referable to this period of time; but the history of these eventful years of his life is wholly unknown, except so far as is inferred from his epistles. From Ephesus he wrote his Epistle to the Galatians, and the First to the Corinthians.

“At the time of his writing this epistle to Corinth, he had formed an extensive plan for his future labours. As during his stay of several years in Achaia and at Ephesus, he had laid a sufficient foundation for the extension of the Christian church among the nations who used the Greek language, he now wished to transfer his ministry to the West; and as it was his fundamental principle to make those regions the scene of his activity where no one had laboured before him, he wished on that account to visit Rome, the metropolis of the world, where a church had long since been established, in his way to Spain (Rom. xv. 24, 28), and then to commence the publication of the gospel at the extremity of Western Europe.

“But, before putting this plan into execution, he wished to obtain a munificent collection in the churches of the Gentile Christians for their poor believing brethren at Jerusalem, and to bring the amount himself to Jerusalem, accompanied by some members of the

* Neander, vol. i. pp. 245—249.

churches. Already, some time before he despatched this epistle to the Corinthians, he had sent Timothy and some others to Macedonia and Achaia to forward this collection, and to counterwork the disturbing influences in the Corinthian church. (1 Cor. iv. 17.)

“He hoped to receive through him an account of the impression which his epistle had made. But he found himself deceived in his expectations, for Timothy was probably prevented from travelling as far as Corinth, and came back to Ephesus without bringing the information which the Apostle expected. The Apostle, animated by a tender paternal anxiety for the church, became uneasy respecting the effect produced by his epistle; he, therefore, sent Titus to Corinth, for the purpose of obtaining information, and that he might personally operate on the church in accordance with the impression made by the Epistle.”*

After leaving Ephesus, St. Paul seems to have laboured for some time at Troas, while awaiting in vain the return of Titus from Corinth. He then set sail again for Macedonia, where he had gratifying evidence that the churches which had been planted there were advancing in the Christian life. The remainder of the summer and autumn he spent in Macedonia, and the winter A. D. 54—5, in Greece, principally at Corinth (Acts xx. 42), where he wrote his Epistle to the Romans.

In the spring of A. D. 55, or, according to Neander, A. D. 58, or 59, he again returns by land to Philippi, where he takes ship and arrives at Troas, now for the third time, and at the Jewish Passover—the days of unleavened bread. (Acts xx. 6.) He travelled on foot to Assos, a distance of more than a day’s journey south of Troas, where he joined his party and sailed to Mitylene, on the island of Lesbos, opposite Assos, from which it is separated by a narrow strait. Another day’s sail brought them to Chios, now Scio, not far from Smyrna, south-east of the bay. This island is memorable in modern times for the atrocious butchery of the inhabitants by the Turks in 1822.

The next day he touched at the island of Samos, and passed on to Trogillum, on the mainland opposite. The day following he landed at Miletus, about thirty miles south of Ephesus, and withdrawn a little from the coast, on a stream of water. Here he had an affectionate farewell interview with the elders of Ephesus, under the full consciousness that they would see his face no more. (Acts xx.)

Miletus was the capital of the province of Ionia, and a place of considerable importance. There was, for several centuries, a Christian church in the city, but the place is now deserted and in ruins.

Rhodes, at which he touched on his voyage, is an island lying off the south-west coast of Asia Minor; celebrated, from the remotest

* Neander, vol. i. pp. 309–311.

antiquity, as the seat of commerce, navigation, literature, and the arts. The climate is delightful, and the soil fertile; the scenery highly picturesque, and the air perfumed with the richest fragrance; and yet, by the devastations of war and the rapacity of the Turks, the inhabitants are reduced to extreme poverty. It is famous in ancient story for its huge Colossus, a hundred and twenty-six feet in height.

Patara is a small port on the coast, a day's sail east of Rhodes. From this place they direct their course to Tyre, passing Cyprus on the left.

After remaining with the Christian converts in Tyre one week, the Apostle proceeded on his way to Ptolemais, where also he found Christians, with whom he tarried one day. This city is the modern Acre, Accho, or Akka. It is thirty miles below Tyre, and eight north of Mount Carmel. This town, the key of Syria, is more strongly fortified than any other in the country. The appearance of its defences is still formidable, notwithstanding all the vicissitudes of war which it has survived.

It stands on an angular promontory jutting into the sea. The walls are in many places double; and those on the landside are protected by strong outworks of mounds with facings of stone. The walls are remarkably strong.

Age after age it has flourished and fallen into decay, with the alternations of peace and war. It was the stronghold of the Crusaders; and was besieged by Bonaparte. In 1332 it sustained a siege of six months against Ibrahim Pacha, during which thirty-five thousand shells were thrown into it. Again in 1840 it was bombarded by the English fleet; and was reduced by the explosion of the powder magazine, by which two thousand soldiers were hurried into eternity without a moment's warning. It is said that the art of making glass was first discovered in this place in the following manner:—

“Some Sidonians, on their return from a trading-voyage to Egypt, where they had taken some nitre on board for ballast, once landed under the walls of Accho, and encamped near the mouth of the river Belus. In order to cook their food, one of the crew gathered some of the saline plants that grew on the banks of the river, and made a fire with them; another brought from the vessel a large piece of nitre, and put it in the fire to support the kettle. The nitre soon began to melt, and mingling with the sand and salt, formed a clear, transparent substance. They examined into the matter, and found that the nitre, by coming in contact with the sand, caused it to melt, and thus they discovered the composition of what we call glass. The fine silicious sand of the Belus is very well adapted to the manufacture of this article, and many ship-loads of it are annually exported for the use of the Venetian glass factories.”*

* Biblical Geography, pp. 20, 21.

From Ptolemais to Cæsarea was but a short voyage, and from thence, contrary to all remonstrances of his friends, he pressed on, bound in spirit, not knowing what might befall him in this his last visit to Jerusalem.

The Apostle was about to bring to a close his ministry in the East. The charitable collection which he had made, and which he was bound to deliver in person, constitute an epoch in his life and in the development of the church, which will be best explained in the words of Neander:—

“A year had passed since he had with great zeal set this collection on foot among the churches of Gentile Christians in Asia and Europe, and it was of importance to him that it should be very productive. He had already written to the Corinthian church (1 Cor. xvi. 4), that if this collection equalled his wishes, he would convey it himself to Jerusalem. It was certainly not merely his intention to assist the poor of the church at Jerusalem in their temporal necessities; he had an object still more important for the development of the church, to effect a radical cure of the breach between the Jewish and the Gentile Christians, and to seal for perpetuity the unity of the church.

“As the immediate power of love can effect more to heal the schism of souls, than all formal conferences in favour of union, so the manner in which the Gentile churches evinced their love and gratitude to the mother-church, would accomplish what had not yet been attained by all attempts at union.

“Paul wished, since he was accompanied to Jerusalem by the messengers of these churches, who practically contradicted the charges disseminated against him by his Jewish and Judaizing adversaries, that the proofs of the sympathizing and self-sacrificing love of the Gentile Christians should serve as evidence to the Jewish Christians, who had imbibed prejudices against them, of what could be effected by the preaching of the gospel independently of the law of Moses; so that they would be obliged to acknowledge the operation of God’s Spirit among these, whom they had always been indisposed to receive as brethren in the faith. St. Paul himself plainly indicates this to have been his chief object in this collection and journey. (2 Cor. ix. 12—15.)*

“The next day after his arrival at Jerusalem, St. Paul with his companions visited James the brother of the Lord, at whose house the presbyters of the church were assembled. They listened with great interest to his account of the effects of the Gospel among the Gentiles. But James called his attention to the fact, that a great number of Jews who believed on Jesus as the Messiah, and were yet zealous and strict observers of the Mosaic law, were prejudiced against

* Neander, vol. i. pp. 343, 344.

him; for those Judaizers, who everywhere sought to injure Paul's ministry, had circulated in Jerusalem the charge against him, that, not content with releasing the believing Gentiles from the observance of the Mosaic law, he had required of the Jews who lived among them not to circumcise their children, and not to observe the law.

"This charge, so brought forward, was certainly false; for St. Paul combated the outward observance of Judaism only so far as the justification and sanctification of men were made to depend upon it.

"As by this accusation the conduct of St. Paul would be presented in a false light, and since he was far from being such an enemy to Judaism as his adversaries wished him to appear, he declared himself to be ready, as James proposed, to refute that charge by an overt act, by taking part in the Jewish cultus in a mode which was highly esteemed by pious Jews. He joined himself to four members of the church, who had undertaken a Nazarite's vow for seven days. He submitted to the same restraints, and intimated to the priests that he would be answerable for the expense of the offerings that were to be presented on the accomplishment of the purification. But though he might have satisfied by this means the minds of the better disposed among the Jewish Christians, the inveterate zealots among the Jews were not at all conciliated. On the contrary, they were only more incensed, that the man who, as they said, had everywhere taught the Gentiles to blaspheme the people of God, the Law and the Temple, had ventured to take a part in the Jewish cultus. They had seen a Gentile Christian, Trophimus, in company with him, and hence the fanatics concluded he had taken a Gentile with him into the temple and defiled it. A violent tumult instantly arose, and St. Paul was rescued from the enraged multitude only by means of the Roman tribune, who hastened to the spot with a band of soldiers from the *Arx Antonia*, situated over against the temple, the quarters of the Roman garrison."*

The remaining incidents of this visit are detailed in Acts xxiii. Antipatris, to which he was conducted by a strong military escort on his way to Cæsarea, was a town built by Herod the Great, on the plain of Sharon, some distance from the coast, fifteen miles north of Lydda or Ramleh, twenty-six south-by-east from Cæsarea, and near forty north-north-west from Jerusalem.

The ruins of an ancient Roman road still conduct the curious traveller securely along the route over which the Apostle was guarded by a Roman escort from Jerusalem to Antipatris. This road was undoubtedly the principal line of travel and transportation between the city and the coast of the Mediterranean.

After lingering two years in confinement at Cæsarea, he was per-

* Neander, vol. i. pp. 352-359.

mitted to proceed on his way to Rome, to prosecute his appeal before the governor.

Chronologists greatly differ in regard to the date of this journey to Rome, as also in relation to all his journeyings. His voyage to Rome is referred by different computations to A. D. 56, 59, 61, 62, and 63.

How extensive the travels, how vast the results of the missionary labours of this great Apostle in the East! Within a few years he had traversed the countries of Arabia, Palestine, Syria, and most of the provinces of Asia Minor, Macedonia, Achaia, and Corinth; together with the island of Cyprus, preaching everywhere the gospel of the grace of God, testifying both to Jew and Gentile, repentance and faith in Christ, and establishing churches, over all of which he had watched with more than parental tenderness.

ST. PAUL'S VOYAGE TO ROME.

In going to Rome, the usual way was to embark for some port in Asia Minor, and there take passage for Italy, because it was not easy to find a ship that might sail from Cæsarea direct for Rome. (Comp. Acts xxvii., xxviii.) The centurion who had St. Paul in charge, accordingly embarked at Zidon on board a ship from Adramyttium, a small port opposite the isle of Lesbos; and sailing north of Cyprus, coasted along by Cilicia and Pamphylia, and touched at Myra, in Lycia, west of Perga and Attalia, and east of Patara.

Here they changed ship, and continued slowly advancing along the coast against baffling winds until they arrived at Cnidus, a small town on the south-western promontory of Asia Minor. They then changed their course, and sailed around the south shore of Crete. Salmone is a promontory forming the eastern extremity of the island. Fair Havens is a roadstead, or insecure harbour, near the middle of the southern coast.

The season was now far advanced, as is indicated by the fact that the fast of the propitiation, the great day of the atonement, which occurred in the month Tisri, October 10, was already passed. (Acts xxvii. 9; Comp. Lev. xvi. 1—34; Num. xxix. 1—11.)

Phenice, which they vainly attempted to reach, lay on the same coast, further west. Claudia, near which the ship became unmanageable after having been struck by a fearful tempest, is a very small island at the south-western extremity of Crete.

After passing this, they were driven for many days at the mercy of wind and wave in the Adriatic Sea, that portion of the Mediterranean between Greece, Italy, and the coast of Africa, until they were finally wrecked on the island of Malta, called then Melita.

“The name of St. Paul’s Bay has been given to the place where the shipwreck is supposed to have taken place. This, the sacred historian says, was at ‘a certain creek with a shore,’ *i. e.* a seemingly

practicable shore, on which they purposed, if possible, to strand the vessel, as their only apparent chance to escape being broken on the rocks. In attempting this, the ship seems to have struck and gone to pieces on the rocky headland at the entrance of the creek. This agrees very well with St. Paul's Bay, more so than with any other creek of the island. This bay is a deep inlet on the north side of the island, being the last indentation of the coast but one from the western extremity of the island. It is about two miles deep, by one mile broad. The harbour which it forms is very unsafe at some distance from the shore, although there is good anchorage in the middle 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 (Salamone), and a still smaller islet (Salamonetta), the currents and shoals around which are particularly dangerous in stormy weather. It is usually supposed that the vessel struck at this point.

"The island of Malta lies in the Mediterranean, about sixty miles south from Cape Passaro, in Sicily. It is sixty miles in circumference, twenty in length, and twelve in breadth. Near it, on the west, is a smaller island, called Gozo, about thirty miles in circumference. Malta has no mountains or high hills, and makes no figure from the sea. It is naturally a barren rock, but has been made in parts abundantly fertile by the industry and toil of man."*

After lingering here three months, they sailed to Syracuse, a large, wealthy, and beautiful city on the east coast of Sicily. It is said to have contained a million of inhabitants, and still has a population of two hundred and forty thousand. The cathedral of the city, it is said, was a temple of Minerva twenty-five hundred years ago.

Rhegium, where they next landed, is in the extreme south of Italy, opposite Messina. Between these places is the strait of the fabulous Scylla and Charybdis. A favourable south wind the next day carried them through this strait to Puteoli, four miles north of Naples, and sixty south of Rome; where the Apostle found Christian brethren, with whom he tarried seven days.

The fame of the Apostle's approach had reached the brethren also at Rome, who came out forty-three miles to meet him, at Appii Forum. Others, again, met him at the Three Taverns, eight or ten miles nearer Rome. At the affectionate salutation of these brethren, his spirits were greatly refreshed. He thanked God and took courage.

Appii Forum derived its name from a noble Roman, who undertook to build a solid road through the Pontine marshes. Three Taverns is the name of a town, which took its name from the *tabernæ*,

* Kitto's Cyclopædia, vol. ii. p. 324.

shops for the sale of refreshments, rather than inns for the entertainment of travellers. The badness of the water at Appii Forum, of which Horace complains (Sat. i. 5, 7), may have been a reason for the establishing of this place for rest and refreshment. The ruins of this place still exist under the same name.

The report of Festus and Agrippa, confirmed as it must have been by the centurion who had conducted St. Paul to Rome, appears to have made a favourable impression respecting him. He was accordingly treated with more indulgence than the other prisoners. He was allowed to have a private dwelling, to enjoy the free intercourse of his friends, and to correspond with those that were absent. Only a single soldier attended him as guard, to whom, according to the military custom of holding one under arrest, he was fastened by a chain on the arm.

Three days after his arrival he began his benevolent labours, with the Jews first: and continued for two full years, while detained as a prisoner, to receive all who came to him, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts xxviii. 17, 31.)

During this confinement at Rome, Paul wrote his Epistles to Philemon, to the Philippians, to the Hebrews, and to the church at Colosse.

This town was near a hundred and fifty miles east of Ephesus in Phrygia, and not far from Laodicea. It is mentioned by Xenophon, in his Anabasis, as a large and flourishing city. It was afterwards destroyed by an earthquake, but was again rebuilt, and is still known as a small village called Khomas.

A high mountain rises immediately behind the village, in which there is an immense perpendicular chasm, from which issues a wide mountain torrent. On the left side of the chasm, upon the summit of the rock, and on the plain below, a few traces of the ancient town are observable.

Here our history of the labours of St. Paul abruptly terminates; but it is generally admitted that he was released from confinement, and continued for a few years his missionary labours. Neander supposes him to have visited the churches which he had formerly planted in Greece, Macedonia, Thrace, and Asia Minor; and to have preached the gospel also in Crete. During this time he wrote his Epistle to Titus, and the First to Timothy.

After this he went into Western Europe, in fulfilment of the purpose he had cherished so long; and then, probably in Spain, was soon arrested and brought back a prisoner to Rome.

Now, in full prospect of death, he writes his Second Epistle to Timothy. In this final address, he exhibits, in a most endearing light, his elevated composure, his forgetfulness of himself his tender

parental care of his disciples, his concern for the cause in which he had so long and so faithfully laboured, and his assured confidence of its final triumph. The aged Apostle, after a pilgrimage of sixty years or more, worn down with ceaseless toil, and ready for his departure, pants for the repose of heaven. And, according to his desire, so it is granted to him. Heaven is already let down into his soul. Its triumph is begun. The crown of glory which is just settling on his head, sheds its divine radiance on the victor's brow and fires his eye, while he exclaims: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give unto me."

And now, in the heights of heaven, highest in honour among them who have turned many to righteousness, his gladdened spirit still shouts, "Oh, the height, the length, the depth, and the breadth of the love of Christ, which passeth knowledge!" "By the grace of God I am what I am."

"Blessed are the dead that die in the Lord. Yea, saith the Spirit, for they rest from their labours, and their works do follow them."

THE DESTRUCTION OF JERUSALEM BY TITUS.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. (Matthew xxiii. 37.)

. . . . Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles are fulfilled. (Luke xxi. 24.)

How memorable are the associations which rise to the mind of the Christian at the very name of Jerusalem! Within its walls, David, the psalmist, the sweet singer of Israel, composed the songs still sung in every Christian land. There Solomon built and dedicated that first temple, within whose Holy Place the Most High condescended to manifest his presence. There Isaiah, Jeremiah, Ezekiel, and nearly all the prophets and mighty men of Old Testament history dwelt, triumphed, or suffered. There, at length, in the fulness of time, the angel of God appeared to the high priest Zecharias, and announced to him that he should have a son, who should be the forerunner of our Great High Priest, the long-expected Messiah. Within its temple the Holy Child first manifested his divine wisdom disputing with the doctors. Within its streets his most mighty acts were performed; and in an upper chamber there that solemn sacramental rite was instituted, which Christians of every succeeding age have practised in obedience to his commandment, and in remembrance of his dying love: and, finally, Jerusalem is the city over which

Jesus wept, as he exclaimed, "O Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

But not less distinguished in her overthrow than in all other respects is the glorious but doomed city of Zion; in that her destruction was the time and prefigurement of the final close of our world's being, when these elements shall melt with fervent heat. "In patience possess your souls," said Christ, addressing his disciples, and forewarning them of the approaching fulfilment of ancient prophecy; "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

All that is here foretold of the Jewish capital literally came to pass, and all that was forewarned of its people is still being accomplished. The time of the Gentiles is not yet fulfilled, and Mount Zion, once "beautiful for situation, the joy of the whole earth," is still trodden down of the Gentiles, after nearly eighteen hundred years have passed over its fallen palaces and walls, whose stones are still dear to the outcast Hebrew.

Immortalized by revolutions more various and destructive than have occurred in any other city of the world, Jerusalem claims a sad pre-eminence in suffering, as once she did in glory. Seventeen times has it been sacked and partially destroyed. It has been the field of the most brilliant exploits of the Jewish, Roman, and Saracen armies, and has been moistened by the blood of our ancestors during the romantic ages of the Crusades.

During the reign of Nero, the Jews having revolted, the city was invested by Titus, and having desperately sustained the most remarkable siege in history, from the 14th of April, to the 2nd of

September, in the year A. D. 71, it was taken, and, together with the temple, plundered and burnt. The Jews, after having courageously defended the third and second walls, fell back upon the fortress Antonia which commanded the temple. Torn into factions among themselves, they fought madly against each other, whilst the Romans burned and laid waste the outer and lower cities of Bezetha and Acra; but Titus, after great labour, having brought the war-engines to bear upon this fortress, the Jews were ultimately driven back upon the temple itself. The principal tower having fallen, the northern portico of the temple was left defenceless. Titus, commanding in person, was anxious to save it, but, on the seventh day after the Romans had taken possession of Antonia, the outer portico having caught fire, the temple itself, together with the magnificent porticos by which it was surrounded, was totally destroyed.

Being the Feast of the Passover, the city was crowded with people, and Josephus, who was present, relates that six hundred thousand perished of famine, one million by the sword, and ninety-seven thousand were sent away prisoners. The young, with the women, were sold for slaves, and thirty might be bought for a piece of silver.

Dr. Keith, in pointing out the exact fulfilment of every tittle of ancient prophecy in this awful overthrow, after referring to the horrors of the famished wretches within the walls—too horrible to read—thus depicts this final scene:—"Sixty thousand Roman soldiers unremittingly besieged them; they encompassed Jerusalem with a wall, and hemmed them in on every side; they brought down their high and fenced walls to the ground; they slaughtered the slaughterers, they spared not the people; they burned the temple in defiance of the commands, the threats, and the resistance of their general. With *it* the last hope of all the Jews was extinguished. They raised, at the sight, an universal but an expiring cry of sorrow and despair. Ten thousand were there slain, and six thousand victims were enveloped in its blaze. The whole city, full of the famished dying, and of the murdered dead, presented no picture but that of despair, no scene but of horror. The aqueducts and the city sewers were crowded as the last refuge of the hopeless. Two thousand were found dead there, and many were dragged from thence and slain. The Roman soldiers put all indiscriminately to death, and ceased not till they became faint and weary, and overpowered with the work of destruction. But they only sheathed the sword to light the torch. They set fire to the city in various places. The flames spread everywhere, and were checked but for a moment by the red streamlets in every street. Jerusalem became heaps, and the mountain of the house as the high places of the forest. Within the circuit of a few miles, in the space of five months,—foes and famine, pillage and pestilence, within,—a triple wall around, and besieged every moment from without—eleven hundred thousand human beings perished, though

the tale of each of them was a tragedy. Was there ever so concentrated a mass of misery? Could any prophecy be more faithfully and awfully fulfilled? The prospect of his own crucifixion, when Jesus was on his way to Calvary, was not more clearly before him, and seemed to affect him less, than the fate of Jerusalem. How full of tenderness, and fraught with truth, was the sympathetic response of the condoling sufferer to the wailings and lamentations of the women who followed him, when he turned unto them and beheld the city, which some of them might yet see wrapt in flames and drenched in blood, and said, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For, behold, the days are coming, in which they will say, blessed are the barren, and the wombs that never bare, and the paps which never gave suck.'"

Babylon, Nineveh, and the mighty cities of Assyria, are all buried under their heaps, but Jerusalem lives on, reserved for other and brighter days. She too, it may be, holds buried treasures that shall yet be disinterred, to add new evidence to all that has been already yielded, though Titus commanded the whole city and temple to be razed from the foundation. The soldiers were not then disobedient to their general. Avarice combined with duty and with resentment: the altar, the temple, the walls, and the city, were overthrown from the base, in search of the treasures which the Jews, beset on every hand by plunderers, had concealed during the siege. Three towers and the remnant of a wall alone stood, the monument and memorial of Jerusalem; and the city was afterwards ploughed over by Terentius Rufus.

The Roman ploughshare tore up the very foundations of the temple, leaving no longer one stone upon another, and the triumphal arch of Titus, erected at Rome in commemoration of the destruction of Jerusalem, still stands in evidence of the captured spoils of the last temple, wherein the desire of all nations had appeared, making the glory of the latter house greater than the former. Sculptured on this memorial of the triumph of Titus, are still seen the Roman soldiers, bearing on their shoulders the seven-branched candlestick, and the holy vessels of the temple.

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously. (Isaiah xxiv. 23.)

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city . . . shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion. (Isaiah lii. 1, 2.)

Rejoice ye with Jerusalem . . . all ye that love her; rejoice for joy with her, all ye that mourn for her . . . that ye may . . . be delighted with the abundance of her glory. For . . . I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. (Isaiah lxvi. 10, 11, &c.)

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the law from Jerusalem. (Micah iv. 2.)

Thus saith the Lord, I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts. (Zechariah i. 16.)

I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called, A city of truth; and the mountain of the Lord of hosts, the holy mountain. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age. And the streets of the city shall be full of boys and girls playing in the streets thereof . . . Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem . . . yea, many people and strong nations shall come to seek the Lord of Hosts, in Jerusalem; and to pray before the Lord. (Zechariah viii. 3, &c.)

PATMOS, AND THE SEVEN CHURCHES OF ASIA MINOR.

Patmos is a short distance south of Samos, not far from the coast below Ephesus. It is nothing but one continued rock, very irregular, mountainous, and extremely barren. It is about twelve miles in length, six in breadth, and twenty-eight in circumference. Its coast is high, and consists of a collection of capes, with excellent bays and harbours. The one in use is a deep gulf on the north-east side of the island, sheltered by high mountains on every side but one, which is protected by a projecting cape.

The town is situated on a high mountain, rising immediately from the sea. The view of the island from the highest points is very singular. One looks down upon nothing but mountains and lofty promontories jutting out into the sea, and separated by deep bays.

On account of its stern and desolate character, the island was used, under the Roman emperors, as a place of banishment; which accounts for the exile of John thither "for the testimony of Jesus." He was here favoured with those visions which are recorded in the Apocalypse, and to which the place owes its scriptural interest. The external aspect of the island, as viewed from the sea, and the associations connected with it, are forcibly expressed by the Scottish Delegation:—

"We saw the peaks of its two prominent hills, but our course did not lie very near it. Still it was intensely interesting to get even a glance of that memorable spot where the beloved disciple saw the visions of God; the spot, too, where the Saviour was seen, and his voice heard for the last time, until he comes again. John's eye often rested on the mountains and the islands among which we were passing, and on the shores and waves of this great sea, and often, after the vision was passed, these natural features of the place of his exile would refresh his spirit, recalling to his mind how he stood on the

sand of the sea, and how he had seen that every island fled away, and the mountains were not found."

EPHESUS.

Gibbon has sketched, with his usual spirit, the fall of this church and the present condition of the seven churches of Asia. "In the loss of Ephesus, A. D. 1311, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelations. The desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller.

"The circus, and the three stately theatres of Laodicea, are now peopled with wolves and foxes. Sardis is reduced to a miserable village. The God of Mahomet is invoked in the mosques of Thyatira and Pergamos; and the populousness of Smyrna is supported by the foreign trade of Franks and Armenians.

"Philadelphia alone has been preserved. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant citizens defended their religion and freedom above fourscore years, and, at length, capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins."*

SMYRNA.

Smyrna is about forty-eight miles north of Ephesus, at the head of a deep bay, forming an excellent harbour, which has from time immemorial given it great commercial importance. It stands at the foot of a range of mountains, which enclose it on three sides. It has survived the catastrophes of war, pestilence, and earthquakes, and is still one of the largest cities of Asia Minor, containing a population of a hundred and twenty or a hundred and thirty thousand.

On one of the highest summits of the neighbouring heights is an old dilapidated castle, but the traces of the ancient city are almost entirely effaced. Polycarp, the disciple of John, is supposed to have been the "angel" of this church of Smyrna, to whom the Apocalyptic message was sent. Here he suffered martyrdom not long after. When required to revile Christ, the venerable martyr exclaimed: "Eighty and six years have I served him, and he has never done me evil: How then can I revile my Lord and my Saviour?"

PERGAMOS.

Pergamos is sixty-four miles north of Smyrna. It is situated eighteen or twenty miles from the sea, on the north bank of the Cæcus, at the base and on the declivity of three high and steep mountains, which flank the city on three sides. The middle summit is

* Roman Empire.

the highest, and is crowned by an ancient and desolate castle. The town has a population of ten or twelve thousand.

“The eastern part of the town now lies waste. The other part is almost entirely inhabited by Turks, there being only a few poor Greek Christians, who have a church. About two centuries and a half before the Christian era, Pergamos became the residence of the celebrated kings of the family of Attalus, and a seat of literature and the arts. King Eumenes, the second of the name, greatly beautified the town, and increased the library of Pergamos so considerably that the number of volumes amounted to two hundred thousand. As the Papyrus shrub had not yet begun to be exported from Egypt, sheep and goats’ skins, cleaned and prepared for the purpose, were used as manuscripts; and, as the art of preparing them was brought to perfection at Pergamos, they, from that circumstance, obtained the name of *Pergamena*, or parchment. The library remained in Pergamos after the kingdom of the Attali had lost its independence, until Antony removed it to Egypt, and presented it to Queen Cleopatra. ‘I know thy works, and where thou dwellest, even where Satan’s seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.’ (Rev. ii. 13.)”*

THYATIRA.

Thyatira is between forty and fifty miles south-east from Pergamos, and twenty-seven from Sardis. It is still a considerable town, ill-built and dirty, but containing several thousand inhabitants; and celebrated, as in former times, for the art of dyeing. It carries on an active trade with Smyrna in scarlet cloth. Lydia, a seller of purple, converted by the Apostle Paul at Philippi (Acts xvi. 14, 15, 40), was a native of this place.

The Christian traveller who visits this place in search of the ancient city, is requited only with disappointment and vain regrets. He finds nothing that he can identify with the Apocalyptic church. The “works, and charity, and service, and faith and patience,” of this faithful church have no longer any memorial on earth but the commendation contained in the epistle to the angel of the church in Thyatira.

SARDIS.

“Sardis (Rev. iii. 4), now called Sart, lies in the incomparably beautiful valley of the Pactolus, at the foot of the lofty Tmolus. It was once the capital of the kingdom of Croesus, celebrated for his wealth. He was conquered by Cyrus. The ruins of the city, buried

* Biblical Cabinet, pp. 14–16.

for the most part under the sand, bear witness that the Lord 'has come as a thief' upon this community. The black tents of the wandering Turcomans are scattered through the valley; the whistle of the camel-driver now resounds in the palace of Croesus, and the song of the lonely thrush is heard from the walls of the old Christian church. Schubert found there only two Christian millers, in 1836, who spoke nothing but Turkish."*

A countless number of sepulchral hillocks beyond the Hermus, where sleep the dead of three thousand years, heighten the desolateness of the spot which the multitudes lying there once made busy by their living presence and pursuits. The summit of the Tmolus is bare, rocky, and snow-clad; a little lower its heights are covered with wood, and at the base there are high ridges of earth, and rocks with deep ravines. On one of these eminences, the sides of which are almost perpendicular, stood the ancient castle of the governors of Lydia. A concealed, narrow, and steep passage, conducts to the walls, near to which probably is the place where the Persians appeared before the town.

The following graphic description of the scenery of the place by moonlight is given by a recent traveller:—

"Beside me were the cliffs of the Acropolis, which, centuries before, the hardy Median scaled, while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Croesus: within its walls were once congregated the wisest of mankind, Thales, Cleobulus, and Solon. It was here that the wretched father mourned alone the mangled corpse of his beloved Atys; it was here that the same humiliated monarch wept at the feet of the Persian boy, who wrung from him his kingdom. Far in the distance were the gigantic *tumuli* of the Lydian monarchs, Candaules, Halyattes, and Gyges; and around them were spread those very plains, once trodden by the countless hosts of Xerxes when hurrying on to find a sepulchre at Marathon.

"There were more varied and more vivid remembrances associated with the sight of Sardis, than could possibly be attached to any other spot of earth; but all were mingled with a feeling of disgust at the littleness of human glory; all—all had passed away! There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings; while the feeling of desolation was doubly heightened by the calm sweet sky above me, which, in its unfading brightness, shone as purely now as when it beamed upon the golden dreams of Croesus."†

* Biblical Geography, p. 340.

† Emerson, cited in Stuart's Apocalypse, vol. ii. 44.

PHILADELPHIA.

Philadelphia was about twenty-five miles south-east from Sardis. It still exists as a Turkish town, covering a considerable extent of ground, running up the slopes of an irregular hill with four flat summits.

“The country, as viewed from these hills, is extremely magnificent—gardens and vineyards lying at the back and sides of the town, and before it one of the most extensive and beautiful plains of Asia. The town itself, although spacious, is miserably built and kept, the dwellings being remarkably mean, and the streets exceedingly filthy. Across the summits of the hill behind the town, and the small valleys between them, runs the town-wall, strengthened by circular and square towers, and forming also an extensive and long quadrangle in the plain below.

“There are few ruins, but in one part there are still found four strong marble pillars, which supported the dome of a church. The dome itself has fallen down, but its remains may be observed, and it is seen that the arch was of brick. On the sides of the pillars are inscriptions, and some architectural ornaments in the form of the figures of saints. One solitary pillar of high antiquity has been often noticed, as reminding beholders of the remarkable words in the Apocalyptic message to the Philadelphian church: ‘Him that overcometh will I make a pillar in the temple of my God: and he shall go no more out.’ ”*

LAODICEA.

Laodicea lay south-east of Philadelphia, about forty miles east of Ephesus, in the south-west part of Phrygia, and near Colosse and Hierapolis. The ruins of the ancient town are situated on the flat summit of the lowest elevation of the mountain, which terminates steeply towards the valley of the Lycus. Many sepulchral monuments and imposing ruins attest the ancient grandeur of the place. It is celebrated for a hot spring with remarkable petrifying qualities. Here was a Christian church under the care of Epaphras (Coloss. iv. 12, 13), and here, according to Eusebius, the Apostle Philip was crucified. It was once a large city, as the ruins yet extant sufficiently attest.

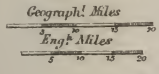
“The whole rising ground on which the city stood is one vast tumulus of ruins, abandoned entirely to the owl and the fox. This city was so situated, as to become the battle-ground of contending parties in Asia Minor, first under the Romans, and then under the Turks. It has doubtless suffered also from earthquakes. For centuries, we know not how many, it has been a perfect mass of ruins.

* Kitto's Cyclopædia, vol. ii. 518.

. . . . The name of Christianity is forgotten, and the only sounds that disturb the silence of its desertion, are the tones of the Muezzin, whose voice from the distant village proclaims the ascendancy of Mohammed. Laodicea is even more solitary than Ephesus; for the latter has the prospect of the rolling sea, or of a whitening sail, to enliven its decay: while the former sits in widowed loneliness, its walls are grass-grown, its temples desolate, its very name has perished. We preferred hastening on, to a further delay in that melancholy spot, where everything whispered desolation, and where the very wind that swept impetuously through the valley, sounded like the fiendish laugh of Time exulting over the destruction of man and his proudest monuments.' '*

* Emerson, cited in Stuart's Apocalypse, vol. ii. 45.

Medieval PALESTINE in the time of The Crusaders



Note
 The sites of the principal battles and sieges which occurred in the Holyland during the period of the Crusades are indicated by the following sign & with the date annexed thereto as Hattin & 1187.

35 Long^e East of Greenwich

36

CHAPTER XXIV.

THE CRUSADES.

UNDER this name are designated the religious wars carried on for two centuries between the Christians and Mohammedans, at a time when diplomatic negotiations were unknown, and the sword decided all matters in dispute between one nation and another. The cause was ultimately lost by the Christians, who sacrificed in the struggle the lives of several millions of their brethren, though their claim was originally a reasonable one. In the beginning the Christians demanded only a free pilgrimage to the Holy Sepulchre; but afterwards the contest was for the possession of Jerusalem. The Crusades, however, were by no means wars of conquest or of royal caprice; man fought against man for some higher, yet mistaken, principle. Hence their struggle offers something more honourable than the generality of wars, and deserves particular attention on account of its influence upon the civilization of Europe.

As long as the caliphs of Bagdad, and after them the Fatemides of Egypt, possessed Palestine, the Christians were not checked in the exercise of the religious practice of visiting the Holy Sepulchre, which was in harmony with the opinions of that age; the caliph Harun-al Rashid had even the keys of the Holy Sepulchre forwarded to Charlemagne as a present. But when the Turks had effected the conquest of Palestine, the hospitality of the Arabs gave way to the brutality of the new possessors; the Christians were subjected to so many vexations, that the whole of Europe re-echoed with the complaints of the pilgrims, who, instead of returning to their homes loaded with holy relics, brought back only wonderful tales of their insults and sufferings.

In consequence of this, Pope Sylvester II. (who died in 1003) began to preach a Crusade against the Seljuk Turks for the conquest of the Holy Sepulchre. Sixty years afterwards, when only 2,000 pilgrims had returned to Germany out of 7,000, who had been sent to Palestine by their bishops, and the possession of Jerusalem had fallen into the hands of the Turkish chief, Ortok, this untoward event filled Europe with consternation, and a desire to revenge the wrongs of the pilgrims. A single spark only was wanting to inflame the whole of the western empire to a contest with the sword for that privilege which Harun-al-Rashid had acknowledged. Thirty years,

(333)

however, elapsed before Pope Urban II. decreed the first Crusade. First at the Council of Piacenza (March, 1095), afterwards at that of Clermont in Auvergne (November, 1095), supported by the ambassador of the emperor of Constantinople and numerous powerful lords, he proclaimed the sacred war, and appointed the 15th of August, 1096, the day of Assumption, for the departure of the army. The minds of the Christian warriors had been previously excited by the preaching of Peter of Amiens (the Hermit), and by the loud complaints of the patriarch of Jerusalem, who, provided with letters of credit from the Pope, travelled through Europe, and filled all classes of society with enthusiasm for this holy warfare. Those who determined to set out for the Holy Land wore on their breast the figure of a red cross, and hence the name of Crusaders.

First Crusade.—The departure of the army having been deferred for a year, Peter of Amiens, Walter Habenichts, Count Emiko of Leiningen, and the priest Gottschalk, impatient of delay, and prompted by religious fanaticism, set out with an immense multitude, which is stated at 80,000 or 100,000 men, besides women and children, and a crowd of followers. This army, after having ill-treated and robbed the Jews in their own country, was reduced to one-third of its number in Hungary; the remainder was cut to pieces at Nicæa, in Asia Minor.

The East was now threatened with a national migration from the West. The bulk of the army was twice as numerous as that of their forerunners. It was headed by the noblest knights of those times — Godefroy of Bouillon, duke of Lower Lorraine; Baldwin his brother, Hugo the Great, brother of the king of France; Robert, duke of Normandy, son of William the Conqueror; Raymond of St. Gilles, duke of Toulouse; and Bohemond, prince of Tarentum. The general indulgence proclaimed at Clermont, the feudal system which led the vassals to join in the sentiments of their sovereigns, combined with the religious fanaticism of the many and the interested views of the few, created this formidable army. The Pope had the address to dispose the heads of the Crusaders to acknowledge him formally as the sovereign of all the lands which they intended to conquer. The results of this expedition were of great importance. After crossing the sea into Asia, the Crusaders took possession of Nicæa, in Asia Minor, and Laodicæa and Antiochia in Syria. Bohemond obtained the principality of Antiochia, Baldwin that of Edessa. New Christian principalities arose in Tripolis, Sidon, Tyre, and other places. In the mean time Jerusalem was no longer in the possession of the Turks. The caliph Mostaali had taken it from the successors of Ortok (1096), and had again united it to Egypt, making a rival caliphate. The Crusaders, however, did not allow themselves to be stopped by this change of circumstances in their victorious march; they advanced with 60,000 men, the relics of their army,

against Jerusalem, besieged the town, took it (1099, June 7, July 15), and preserved it, together with all their conquests, in the great battle of Ascalon, against the caliph of Egypt and the Seljuk chieftains. It is said that the number of slain in the conquered town amounted to 70,000. The Jews were burnt in their synagogues.

Consequences of the First Crusade. Kingdom of Jerusalem.—Godefroy of Bouillon was elected king of Jerusalem, a new state, with a considerable territory. The constitution of this new kingdom was regulated by a statute called 'Les Assises de Jerusalem.' Godefroy died one year after his accession to the throne; his brother Baldwin was his successor, who was followed by Baldwin II. (1118), Fulk (1131), Baldwin III. (1148), Almerich (1162), Baldwin IV. (1173), Baldwin V. (1186), who was followed by Guido of Lusignano, who reigned till 1187, when Saladin put an end to the Christian kingdom. These kings of Jerusalem were compelled to fight with a force of only about 12,000 regular troops against the power of two mighty enemies, the Turks and the Fatemide caliph of Egypt.

Crusaders' Religious Military Orders.—The first Crusade brought two military religious orders into existence,—the Knights of Jerusalem, instituted by Baldwin I., and the Knights Templars, established by the joint efforts of Hugo de Payens, Godefroy of St. Adhemar, and seven other knights. The German Knights of the Cross are of later origin.

Second Crusade.—Though the Franks had extended their possessions from the mountains of Armenia to the very boundaries of Egypt, their strength was too feeble to prevent (under the government of Baldwin III., A. D. 1144) the Atabek of Mosul from taking Edessa. The Atabeks were governors of the dynasty of the Seljuks. One of the Atabeks, named Emad-eddin Zenghi, from Mosul, having made himself independent, transmitted the kingdom to his son, Nureddin the Great, who fixed his residence in Aleppo, and became an object of terror both to the Christians and to the Fatemides. In the mean time the kingdom of Egypt had passed into the hands of Selaheddin (Saladin the Great), an event which took place under the following circumstances:—In order to settle a contention about the succession, Nureddin sent a Kurd, named Shirkah, into Egypt. The peacemaker usurped the government for himself, and bequeathed it to his brother Ayub's son, who, after the death of the last of these Fatemides, seated himself on the throne of these rival caliphs, and conquered Egypt, nominally for the caliph of Bagdad. This son of Ayub was called Saladin: and the dynasty of which he became the founder is in history known by the name of the Ayubides. After Nureddin's death, Saladin conquered almost all Asia Minor, in addition to Tripolis and Tunis, and destroyed the Christian kingdom of Jerusalem.

After the conquest of Edessa, Bernard of Clairvaux took upon himself the office of Peter the Hermit, and preached a second Crusade; in consequence of which, two of the greatest Christian chiefs, the German emperor Conrad III., and Louis VII., king of France, were induced to take the cross (1147). For this undertaking Western Europe armed 140,000 knights and near a million of foot soldiers, and yet in spite of their mighty superiority, the expedition failed. The changes which had taken place in the East had raised up a new enemy against the Crusaders in the emperors of Constantinople, who were less afraid of the peaceful government of the Turks in Asia Minor and Egypt, than of the depredation and ravage which the passage of a disorderly army, such as that of the Crusaders, would cause to their possessions. Hence the artifice and treachery of the Emperor Manuel Comnenus prepared the way for the destruction of the Christian armies. The German emperor, misled by treacherous scouts, lost in the defiles of Taurus the bravest of his soldiers; the relics of his army were almost destroyed at the siege of the fortress of Iconium. The troops of the French were also defeated by the Sultan of Room, and annihilated before Damascus, a town which the Christians had in vain attempted to take by storm. The relics of the two armies united in one body (1149). Thus the expedition of the Crusaders in the East was a complete failure. The only successful result of this undertaking was the retaking of Lisbon from the Moors, which was effected by the Christian navy.

Situation of the East after the Second Crusade.—Baldwin III., however, did not give up his plans in despair. His army was increased at intervals by small bodies of Crusaders, who came to his assistance from Europe. Nureddin the Great felt more than once the power of the Christian warriors. Yet all these advantages were frustrated by the discord of the Crusaders, fomented by the rivalry of the Templars and the Knights of Jerusalem. Baldwin was succeeded by Almeric, called also Amauri, who was followed by Baldwin IV., who died likewise soon after the battle of Ramla. After his death Guido of Lusignano was completely defeated at the battle of Tiberias; he was taken prisoner, together with the grand master of the Templars and many noble knights (1187). Saladin took possession of all the important places in Palestine, together with Jerusalem and its environs, and put an end to the Christian kingdom of Jerusalem, which had existed a century. But Saladin showed himself a generous conqueror; he granted to the Christians the possession of the Sepulchre of Christ, and allowed the prisoners to return home. The patriarch Heraclius, the clergy, the knights, and many soldiers returned to their homes, or withdrew to the few towns which the Christians still possessed on the coast of Palestine.

Third Crusade.—Bishop William of Tyre brought this bad news to Rome, which it is said caused the premature death of Pope Urban

IV. The youth of Europe were again summoned to appear under the banner of the cross, not to defend the right of visiting the Holy Sepulchre, for Saladin had already granted this privilege to the Christians; but the lives of the bravest knights of Europe were to be thrown away on the insane project of again conquering the kingdom of Jerusalem. Europe obeyed the summons. The German emperor, Frederick Barbarossa; Philip Augustus, king of France; and Richard Cœur de Lion, king of England, and several German princes, enlisted themselves as Crusaders. The Italians appeared in arms under the bishops of Ravenna and Pisa. The knights templars and those of Jerusalem, who were scattered about Europe, collected themselves again in strong bodies, and sailed for the Holy Land. Fifty vessels left the harbours of Denmark and Friesland, and thirty-seven those of Flanders, for Palestine. The expenses of the war were supplied by a tithe, called Saladin's tithe, which the pope ordered all Christians, including even the clergy, to pay. The emperor, Frederick I., a man of ability and experience, had found means to compel the emperor of Constantiople to favour the undertaking: he was also engaged in negotiations with the sultan of Iconium, who, however, betrayed him. By these means, and with a force of 600,000 armed men, this expedition might have succeeded; but the Crusaders did not carry on their military operations in one body. Several troops of Italian, Greek, and German adventurers, who advanced before the great army to place themselves under Conrad of Montferrat, lord of Tyre, and Guido of Lusignano, made an unsuccessful attempt to take Ptolemaïs (St. Jean d'Acre). Frederick I. met with a premature death by bathing in the waters of the river Cydnus, 1190. His son, Frederick of Swabia, who died soon after, put himself at the head of the relics of the imperial army, but was not able to give a favourable turn to the siege of Acre. At length Philip Augustus and Richard Cœur de Lion appeared on the battle-field. Richard had already taken and sold to Guido of Lusignano the island of Cyprus. The kings joined their armies before Ptolemaïs, and their united forces at last succeeded in taking this single fortress, after three years' siege and nine battles.

In consequence of these long and sanguinary struggles the Christian army was so reduced, that the kings, despairing of success, thought of returning to Europe. Philip Augustus left Palestine soon after the capture of Ptolemaïs. Richard Cœur de Lion followed him after a short struggle with Saladin, with whom he made truce, and left him in possession of Jerusalem (1192). In the mean time Philip Augustus had made an inroad into Richard's dominions of Normandy. The mild, benevolent, and generous Saladin the Great died 1195, in Damascus, in his fifty-seventh year. During this Crusade there arose a new military order, called the German Cross Knights, whose first grand-master was Henry Walpode.

Situation of the East after the Third Crusade.—Conrad of Tyre had married the sister of Baldwin II., and thus acquired a claim upon the throne of Jerusalem. Guido of Lusignano, however, had already assumed this title. Conrad died by the hands of assassins. His widow afterwards married Guido's brother, and the two brothers assumed the name of kings of Jerusalem. One of them, named Almeric, died likewise; and the imaginary crown of Jerusalem was the inheritance of John of Brienne, the husband of the daughter of Conrad, king of Tyre. (1210).

Fourth Crusade.—Isaac Angelos, the emperor of Greece, was robbed of his throne, and deprived of his eyes by his own brother (1194). His son Alexius fled to Venice to ask for assistance (1203). In the mean time the enthusiast Fulk of Neuilly and Pope Innocent III. had prepared for a new Crusade, which was headed by several Italian and French noblemen, such as Thiebald of Champagne, Count Boniface of Montferrat, Count Baldwin of Flanders, and Simon of Montfort. The doge of Venice, Arrigo Dandolo, induced the Crusaders to take the town of Zara in Dalmatia for the republic of Venice. The Crusaders, probably at the instigation of Dandolo, instead of waging war against the infidels, took an active part in the affairs of Greece, conquered Constantinople, and, after having elevated to the throne or deposed several emperors, at length put the imperial crown upon the head of Baldwin of Flanders, giving him the fourth part of the empire, and dividing the rest among themselves.

This behaviour drew upon them the popish interdict, which, however, was of no long duration. Pope Innocent absolved them. Thus the chiefs of the Franks ruled for about fifty years over the Empire of the East, around which arose three new Greek principalities, Nicæa, Trebizond, and the despotat of Ætolia. This Crusade was a complete failure.

After the insignificant Crusade of Andrew, king of Hungary (1217), John, king of Jerusalem, led his army against Egypt (a plan which was certainly calculated to assure the conquest of the Holy Land), and took Damietta. The sultan, Melek Kamel, fearing the consequences of a war, proposed peace and an exchange of Jerusalem for Damietta. The proud conqueror refused the offer, and proceeded without caution along the Nile towards Cairo. The sultan ordered the dikes of the Nile to be removed. The waters destroyed a large portion of the Christian army, freed Damietta, and secured cessation from war for eight years, and the retreat of the relics of the Crusaders (1221).

Frederick II. of Hohenstauffen, the greatest of the German emperors, who excelled his contemporaries in wisdom, generosity, and manners, the husband of Yolanta, the daughter of John of Jerusalem, had pledged himself at his coronation (1215) to a Crusade. The affairs of the state, however, retarded for twelve years the fulfilment

of his promises. At length, yielding to the pressing invitations of Pope Gregory IX, he sailed from Brindisi for Palestine; but after a few days' voyage, sickness compelled him to return to Otranto. This drew upon him the anger of the pontiff, who laid him under an interdict. Perhaps this was but a plausible pretext for humiliating the hated house of Hohenstauffen. Though under the pope's edict, the emperor again appeared the next year in arms in the Holy Land, which gave the pope an opportunity of allowing his enemies to invade the emperor's Italian dominions. Even John of Jerusalem was faithless and audacious enough to occupy by force the kingdom of Naples.

The sultan, Melek Kamel, set no great value upon the possession of Jerusalem, and was willing to exchange it for an alliance with Frederick against his enemy, the sultan of Damascus. Frederick, pressed by his Italian affairs, profited by the good intentions of the sultan, and obtained from him the possession of the capital of Palestine. After putting upon his head the crown, he marched homewards with his army, and his approach to the Vatican was enough to determine the pope to take away the interdict.

Situation of the East after the Fifth Crusade.—The Kho-warzmshah Turks, pressed by the Mongols, who soon after put an end to the caliphate, rushed into the Holy Land, and defeated, near Gaza, the whole of the Christian forces (1244). Jerusalem, together with Palestine, became a possession of the sultan of Egypt, as a member of their alliance.

Sixth Crusade.—Louis IX., king of France, called St. Louis, undertook, in the year 1249, a new Crusade. He followed the plan adopted by John of Jerusalem, and conducted his army against Egypt.

This land, however, seems to have offered few advantages to the Christian conquerors. Louis, after having easily obtained possession of Damietta, marched along the Nile towards Cairo; but, chiefly through the imprudence of his brother d'Artois, he lost the battle of Mansura, and with it the bulk of his army. D'Artois and many of the bravest knights were slain; hunger and sickness compelled the remainder to retreat. Before they were able to reach Damietta, they saw themselves overtaken and surrounded by the sultan, who made the king prisoner, together with the relics of his army. A truce was agreed on, in which the Christians were compelled to give up Damietta, and to pay a ransom of 800,000 Byzantine guilders. The Mamluks, a guard composed of Turkoman youth, who had gradually increased in power, dissatisfied with the generosity of the sultan towards the Christians, murdered him, and placed Ibek, their commander, upon the throne of the caliphs of Egypt.

Had Louis possessed fewer personal qualifications and less courage,

he would never have obtained his liberty; yet these barbarians allowed him to depart: and there are some historians who pretend that if Louis had acted with more cunning he could even have obtained from the Mamluks the object of his undertaking.

Though Louis, upon his return to France, found his kingdom in a disordered state, on account of the misery and waste caused by the revolutionary movements of bands of a fanatic peasantry, called Pastorells, he could not give up the idea of reconquering Jerusalem, and a few years after his return he prepared a new Crusade. This Crusade, however, did not extend beyond Tunis, where Louis expected to make converts of the princes. This undertaking failed likewise; and Louis found his grave on the shores of Africa (1270).

Seventh Crusade.—England was the pioneer of the seventh and last Crusade. While Louis was still in Tunis, Edward, the grandchild of Richard Cœur de Lion, prepared a new Crusade. After the death of Louis he appeared before Tunis; but soon left Africa for Palestine, to fight against the Saracens. Not being able to accomplish his plans he returned home, and was the last among the Christian princes who dreamed of conquering the Holy Land.

Situation of the East after the last Crusade.—A few towns situated on or near the coast, Antioch, Ptolemaïs, and Tripolis, were still in possession of the Christians, and were chiefly defended by the Templars and other military orders. The dispute about the kingdom of Jerusalem still continued between the descendants of the Baldwins. At length Ptolemaïs fell (1291); the other towns were either abandoned or taken; the knights fled to Europe, and the whole of Palestine and Syria again became a possession of the sultans of Egypt, and obeyed the laws of Mohammed. In short, the labour of two centuries was lost; and we may regard this epoch as a kind of Oriental restoration.

Crusades in the Western Empire.—We have already observed how Emiko of Leinengen and the priest Gottschalk had persecuted the Jews in the Rhenish provinces in their expedition towards the East. This was called a Crusade against the Jews. The banner of the cross was likewise displayed in the wars against the Moors in Spain, against the heathens in Prussia and Lithuania, against the Waldenses and Albigenses in France, against all kinds of heretics, even against the house of Hohenstauffen when placed under the popish interdict; which wars, unjust in their principle, were rendered by fanaticism still more terrible in their consequences.

Object of the Eastern Crusade.—The object of the first Crusade was to obtain possession of the Holy Sepulchre for the Christians in Europe: and, secondly, to protect the Christians in the East against the persecutions of the Turks. The first object might, perhaps, have been obtained by treaties; the second, however, could not be

secured as long as the Turks possessed Palestine: and hence the conquest of this country became the principal object of the Crusaders. This conquest might have been in favour of the lawful lords of Palestine, the caliphs; but the Franks, misled by fanaticism, preferred to take for themselves that which by right belonged to others, and by a just retribution lost the fruits of two hundred years' struggle. On the other hand, if they had been guided by moderation, they might have easily obtained from the Caliph Mastaali the possession of Jerusalem by treaties.

The object of the second Crusade was from the very beginning inconsiderate. The possession of Jerusalem was not in danger; nothing had happened to cause a war except the taking of Edessa.

The third Crusade was undertaken with the view of reconquering the Holy Land. This war may appear just to those who think that the acquisition by the sword and the possession of a few years make a good title; or even to those who, misled by diplomatic sophistry, fancy that crowns and men may be inherited like goods and chattels. The Crusade of Count Baldwin was an infamous intrigue and mystification of the Doge Arrigo Dandolo. The Crusade of the king of Jerusalem was an idle attempt to change his imaginary crown into a real one by taking the town of Egypt. Neither of these expeditions deserves the name of Crusade, a name that might be given with more propriety to the fourth Crusade, undertaken by Andrew, king of Hungary.

The hatred of the pope against the house of Hohenstauffen was the cause of the fifth Crusade. In spite of the impure motives of this war, however, the emperor, by his prudent conduct, succeeded in obtaining the possession of Jerusalem without the sacrifice of time or blood.

The sixth and seventh Crusades were undertaken with the object of regaining possession of Palestine, which had been lost in the battle of Gaza. The chief reason why so many powerful expeditions turned out signal failures may be sought in the rivalry of the knights of the same country, and the jealousy of their respective kings; hence there was no unity of action, no discipline, no commander-in-chief, and their numerous armies were scattered and defeated like sheep without a shepherd.

Consequences of the Crusades.—Though the Crusades sacrificed the lives of several millions of Christians, among whom were many women and children, and though they were one of the causes which contributed to give the popes such an overwhelming power in Europe—although they were instrumental in bringing about the religious wars or persecutions which afflicted Europe, and also in weakening the power of the eastern princes, and rendering them unable to withstand the attacks of the Mongols—it cannot be denied that the Crusades were accompanied by many beneficial effects.

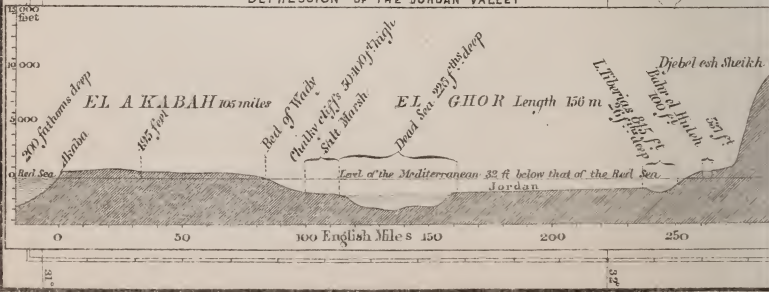
Such, for instance, were the increased activity of political life in Europe, the union of different nations in a common object, the consequent dissipation of international strifes and prejudices, and a tendency to a more humane reciprocal intercourse; the acquisition of scientific knowledge, improvement in manners and habits, the breaking up of the feudal system by the sale of estates to the merchants in exchange for the money required by the nobles for their military accoutrements and provisions; the increased wealth of the mercantile towns in Italy, which led to the revival of the fine arts and the sciences in that country, and finally, the diffusion of more liberal modes of thinking in matters of government and religion, occasioned by the intercourse of the western and eastern nations.

Before the Crusades the heavy clouds of religious fanaticism hung over Europe, and mankind bore quietly the chains imposed upon their minds by the authority of the priesthood. But the knight and the soldier who returned from the Crusades, after having a thousand times experienced the generosity and hospitality of the Musselmans, brought home the singular tale, that in those remote countries there existed a race of men noble-minded and kind, though professing a creed different from that of their invaders.

Blind submission to the authority of the priesthood was exchanged for meditation and independent reflection.

The Inquisition, which was instituted about this time, proves that there were men who were deemed fit subjects for an inquisition, that is, heretics and philosophers. One or two centuries after the Crusades, Europe was filled with religious sceptics, as far as regarded the infallibility of the church, some of whom even dared to be religious reformers, such as Huss, Wickliffe, and others. At length Luther appeared, who, by his theses and his translation of the Bible, shook the very pillars of the Vatican.*

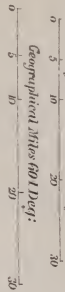
* Abridged from the 'Penny Cyclopædia.'



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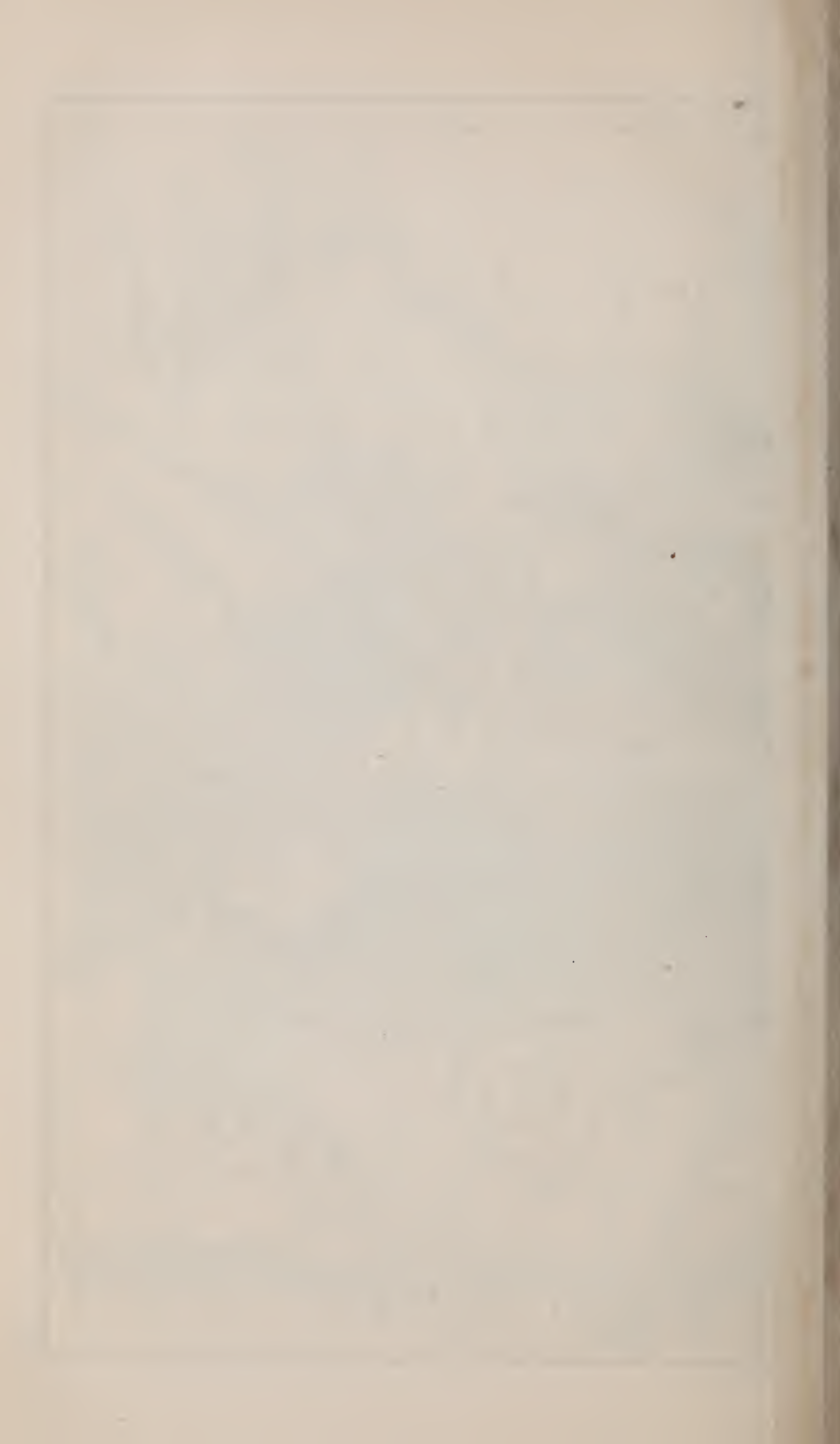


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CHAPTER XXV.

CLIMATE AND NATURAL PRODUCTIONS OF SYRIA.

Climate.—Syria, though situated within the temperate zone, exhibits all the climates of the globe. The lower part of the Ghor, which is more than 1,000 feet below the sea-level, and is enclosed by high mountains, probably has a mean annual temperature not lower than that of the equator; whilst the most elevated parts, Mount Libanus and of the Jebel es Sheikh, are covered with snow all the year round. But no regular meteorological observations have been made in any part of Syria. The country is subject to very violent earthquakes. In 1837 the southern districts were laid waste by a very violent earthquake, by which several towns were destroyed. At other times the northern districts have suffered. In the country surrounding the Dead Sea there are many traces of volcanic action. Hot springs occur in numerous places; and in others there are depressions which have the appearance of craters.

Productions.—Wheat and barley are the principal kinds of grain which are cultivated, except in those parts which have too arid a soil, where dhurra is almost exclusively grown. Three kinds of dhurra are grown, dhurra gaydi, dhurra sayfeh, and dhurra dimiri. Spelt is much cultivated in the southern district; but very little oats, and no rye. Schubert, however, found wheat, barley, and rye growing wild in the plain of Ibn Omer; and hence he concludes that rye must formerly have been an object of cultivation in these parts. Rice is only cultivated on the banks of the Bahr el Hould and in the Wady Seissaboun. The most common pulse, peas, lentiles, the Egyptian bean, the gishrungayga, and the gilban. Of other vegetables, three kinds of hibiscus are grown; also artichokes, melons, especially water-melons, cucumbers, and pumpkins. Potatoes are only cultivated in some valleys of Mount Libanus, and capscium in the southern districts. The cultivation of cotton is very general, especially in the northern provinces, where it is of good quality. Hemp is much cultivated in some parts; but flax only in a few places. Madder is grown in Central and Northern Syria; and indigo in the Ghor and on the eastern banks of the Dead Sea, but only to a small extent. The cultivation of sesamum and of castor-oil plant is much attended to: the oil of both is gene-

rally used for burning. Tobacco is grown in many places; and in some, especially along the sea north of Akka, it is of excellent quality, and furnishes a considerable article of export to Constantinople and other countries.

The cultivation of fruit-trees is much attended to. Some kinds cover large tracts, as the fig on the northern portion of the table-land of Judea, the olive along the coast of the Mediterranean and in the neighbourhood of Damascus, the mulberry-tree on the western declivity of Mount Libanus, and the pistachia-tree on the stony hills surrounding Aleppo. Vineyards are numerous in the more mountainous districts, and also on the table-land of Judea. The wine made on Mount Libanus is of excellent quality. Dried grapes and debs are considerable articles of internal commerce. Other fruits are almonds, apricots, peaches, pomegranates, oranges, lemons, apples, and pears. Dates are at present found in abundance only in the plain of Akka: at Jericho, the dates of which were formerly celebrated, only a few trees occur. The most remarkable trees, which are partly cultivated and partly grow wild, are the sycamore, the carob-tree, the Indian fig, the mulberry, and the pistachia-tree.

The forests on the mountains consist of cedars, firs, and pines. Those of the table-lands chiefly consist of several kinds of oak, which do not attain a large size. They produce, however, the best galls that are known. There are also the azerol, the walnut, the strawberry-tree, the laurel, terebinth, and juniper. Scammony and sumach are gathered in the forests of Mount Libanus as articles of export.

The domestic animals which Syria has in common with England are horses, cattle, asses, sheep, and goats. Few horses are kept by the agricultural population; but the wandering tribes, the Arabs, Turkmans, and Kurds, pay great attention to the breed of horses. The breeds of the Arabs and that of the Turkmans are different: that of the Kurds is a mixture of the two. The Arabian horses are noted for beauty and speed. The number of cattle is comparatively small, and, except in a few places, of small size. The asses and mules are of a large breed, and they serve as substitutes for horses in the transport of goods. Sheep and goats are very numerous. In many parts, especially in Northern Syria, that species is kept which has the large broad tail. There are camels and buffaloes. Two breeds of camels are distinguished. Those of the Turkmans, which pasture at the foot of the Almah Dagh, are larger, and generally carry a weight of 800 pounds; while the Arabian camels carry only 600 pounds. But the Arabian camels bear heat and thirst better than the Turkman camels, and are content with coarser food.

Beasts of prey are not numerous, with the exception of jackals, foxes, and hyænas, which are frequent in some parts of the desert mountains. There are bears on Mount Libanus and Anti-Libanus. Wolves are only found in the forests of Almah Dagh. Wild boars are very numerous in many parts. Deers are met with on the Almah Dagh and near Mount Tor; and in the desert parts are several kinds of antelopes. In the mountains of the Belka, the bouquetin of the Swiss and Tyrol Alps (*Capra ibex*) is said to be very numerous. Hares and porcupines abound; and the *Dipus jerboa* is common in the southern deserts. There are several varieties of eagles. Partridges and pigeons abound in many parts, especially on Mount Libanus. In the mountains east of the Southern Valley there are immense numbers of a bird called katta. Several kinds of fish and shell-fish are found in the Mediterranean, but not in large quantity; but a considerable fishery is carried on in an inland lake of the Ghab, where a fish, called black fish, is so abundant, that annually, between October and January, a great quantity is taken, cured, and sent to remote places. This fish is from five to eight feet long. Fish are also very abundant in the Bohaire. In the Mediterranean is the *Janthina fragilis*, or common purple shell-fish. The tortoise occurs frequently on the table-land of Judea, and turtles in the Barrada, or river of Damascus. None of the snakes are considered to be poisonous. Bees are very abundant on Mount Libanus, whence wax and honey are exported. The rearing of silk-worms is carried on to a great extent on the mountainous tracts near the coast; and silk constitutes the most important article of export from Syria. The locusts frequently lay waste the fields; the Arabs eat them, and salt them for food. There are no metals found in Syria except iron, which is worked in the district west of Beirout, where also coal has lately been discovered. Burekhardt found iron and quicksilver at the western base of Jebel es Sheikh. Salt is got from the lake, called El Sabkh, and also from the sea-water of the Mediterranean. In the Tyh Beni Israël, and at the southern extremity of the Dead Sea, there are mountains almost entirely composed of rock-salt. Bitumen, or asphaltum, is collected on the west shores of the Dead Sea, and constitutes an article of export.

Inhabitants.—The population of Syria consists of agricultural and nomadic tribes. Nearly all the "Fellahs," as the agricultural population of Syria is called, belong to one race, resembling in the structure of their body the Beduin Arabs, and speaking also the Arabic language. There is, indeed, as Burekhardt observes, a difference between the Fellahs and the Beduins, which is easily observed in the adults of both nations. The Arabs are generally of short stature, with a thin face, scanty beard, and brilliant black eyes; the Fellahs are taller and stouter, with a strong beard and a less pierce-

ing eye. But this difference seems chiefly to arise from their mode of life, for the youth of both nations, at the age of sixteen, have precisely the same appearance. The Fellahs, however, are divided, according to their religion, into Christians, Jews, and Turks. Under the last name all the Mohammedans are comprehended: the greater part of them are descendants of Arabs, true Turks being only found in Northern Syria, and few in number. The Jews are numerous in Southern Syria, west of the southern valley; but they are rarely found east of that valley, or in the other parts of the province. They are most numerous in the vicinity of the five holy cities, Jerusalem, Tabarieh, Safed, Nablous, and Khalil (Hebron). The Christians are found everywhere. Even in the Haouram the Christians constitute one-fourth of the agricultural population. They are either of the Greek church or Roman Catholics. The Maronites, who have joined the Greek Latin church, constitute a peculiar sect: they live exclusively on the western declivity of Mount Libanus, in the Kesrouan, and are a very industrious people. Among the Mohammedans is a sect called Metawelis, which is distinguished by fanaticism and intolerance; they are most numerous in the Bekaa and the Belad el Baalbec.

There are also three religious sects in Syria, which are neither Christians nor Mohammedans, the Druses, Anzeyrys or Nossairies, and the Ismanlies. The most powerful of them are the Druses, who, indeed, pay tribute to the Turkish pashas, but otherwise are independent, and their chief may be considered as the master of the whole of Mount Libanus, with the adjacent districts of the Bekaa. The Anzeyries, or Nossairies, inhabit the mountain region which has received its name from them, and which lies between the lower course of the Aazy and the Mediterranean. They are likewise an industrious people. The Ismanlies are few in number, and inhabit some villages in the mountains of the Anzeyry. They are considered to be a remnant of the Assassins and Ismaelites. Nothing is known of the religious tenets of these people.

If by the term Nomadic tribes we understand not only people who exclusively live on the produce of their herds and flocks, but also those who cultivate some small spots of ground, and yet principally derive their subsistence from their cattle, and consequently are obliged to change their abode, we may say that there is hardly any tract of considerable extent in Syria without nomadic people on it. This is the effect of the character of the country, in which two districts are generally found contiguous to one another, one of which affords pasture in winter and is barren in summer; while the other yields pasture in summer, and cannot be pastured with advantage in winter. This obliges those who have large herds or flocks to a continual change of abode. But this state of things is very destructive to agriculture, under a weak and distracted govern-

ment like the Turkish of the present day. Nomadic tribes are difficult to keep in order, and they soon inspire the peaceful husbandman with such a dread of their depredations, that he gladly pays them a tribute on condition of their not laying waste his fields and carrying off his cattle. Burckhardt observes that the tax which the agriculturists of the Haouran pay to the nomadic tribes dispersed among them is much heavier than all the taxes imposed by government and their own chiefs; and this is the reason why so fertile a country, which yields twenty-five fold, is nearly a desert. These hurtful effects are less felt in those parts where the nomadic portion of the inhabitants is not so great; but even on the table-land of Judea the peasants are generally tributary to the emirs of the nomadic Arabs. There is probably no part of Syria in which this state of things does not exist, except in the country of the Druses, and in the immediate neighbourhood of some great towns, such as Damascus Aleppo, and Hamah.

There appears to be at present only one tribe of Beduins in Syria who never cultivate the ground, but who live exclusively on the produce of their herds of camels, sheep, and goats. This is the Aenere, who wander about in the Syrian and Arabian deserts, from 28° to 36° N. lat., and pass the winter there, which lasts from the beginning of October to the end of April, when the rains cause grass and herbs to spring up in many parts of the deserts, on which their flocks feed; but they enter the limits of Syria at the beginning of May, and remain there till after September. At this time they approach the caravan road leading from Aleppo to Damascus, and the Hadji road leading from Damascus to Mecca. They come to these places for a twofold purpose,—water and pasture for the summer, and to exchange their cattle for corn as winter provision. If they are at peace with the pasha of Damascus, they encamp quietly among the villages near the springs or wells.

The other Arabian tribes generally cultivate some small part of the district in which they wander about with their herds, and which they consider as their property, obliging the cultivators to pay a heavy tax for permission to cultivate it, and for protection against the individuals belonging to their tribe.

The Turkmen and the Kurds are in almost exclusive possession of the elevated range of the Alma Dagh and the tracts at its base. The eastern districts of these mountains are occupied by the Kurds, and the western by the Turkmen. It is not possible to fix a boundary between them, as in many parts both nations have settled together. They descend from the mountains in winter, and spread over the plains even to a considerable distance south of Aleppo. Some small tribes of both nations, the Turkmen and Kurds, have even settled on the northern districts of Mount Libanus, where they are in contact with the Arabic tribes who pasture in the Bekaa.

The Turkmans are not different from the Turks, and they are the stock from which the Turks sprung. The most powerful tribes of the Turkmans still inhabit those parts where the Turkish empire was formed in the fourteenth century, the elevated table-lands of Anatolia. In the structure of their body, and in their language, there is very little difference between them, except what is the effect of a different mode of life and of a separation of four centuries. Burckhardt was struck with the elegance and regularity of the features of the women of the Turkmans: he considers their complexion as fair as that of European women. That tribe of Turkmans which is settled on the Alma Dagh and in its vicinity, is called Ryhanlu. It is not more than forty or fifty years since they applied to agriculture: in the level parts of their country they cultivate wheat, barley, and several kinds of pulse. The cultivation is not carried on by the Turkmans themselves, but by peasants or fellahs, who are either straggling Kurds, or the peasants who belong to some abandoned villages. The Turkmans remain with their herds in the Umk from the end of September to the middle of April, when they go to the mountains, and by degrees advance as far north as Al Bostan and Gurun, and the mountain-ranges in the vicinity of these places, which are more than 100 miles from the parts where they pass the winter. They have horses, camels, sheep and goats, and a few cattle. Their women are very industrious. They make tent-coverings of goats' hair, and woollen carpets, which are inferior only to those of Persian manufacture. They have also made great progress in the art of dyeing. Their colours are very beautiful, and they employ indigo and cochineal, which they purchase at Aleppo. The brilliant green which they give to the wool is much admired, and is produced from some herbs which are gathered in the mountains in summer:

The Kurds who inhabit Syria are evidently a tribe that emigrated long since from Kurdistan to the mountain-range which traverses Western Asia west of the lake of Van, between whence they have gradually spread to the Alma Dagh. At present they are almost exclusively in possession of the western portion of that range, from which they descend in summer to the plains east of Aleppo. There are also some Kurds in the northern districts of Mount Libanus, where however they do not seem to be permanently settled. Burckhardt observes that these Kurds bring annually into Syria from 20,000 to 30,000 sheep from the mountains of Kurdistan, as Syria does not produce a sufficient number of sheep for the consumption of the inhabitants. After visiting the large towns with their flocks, they take to Mount Libanus those which they have been unable to sell, in order to pasture them there until they find an opportunity of selling them in that mountainous district, where few sheep are kept by the Druses and Maronites. The Kurds, who

inhabit the Alma Dagh, cannot properly be called a nomadic nation, as most of them live in villages, are stationary, and occupied in agriculture and rearing of cattle; but there is still a considerable number of families that change their abode according to the seasons, in order to procure pasture for their cattle. The Kurds have a language of their own, which, according to Burckhardt, is a mixture of Persian, Armenian, and Turkish.

Syria is divided into five pashalicks, the largest of which is that of Damascus, which includes the greater part of the Holy Land. The principal towns with their population, are Damascus, 110,000; Aleppo, 65,000; Hamath; Jerusalem, 11,500; Tripoli; Beyrout, 12,000; Acre: Gaza.

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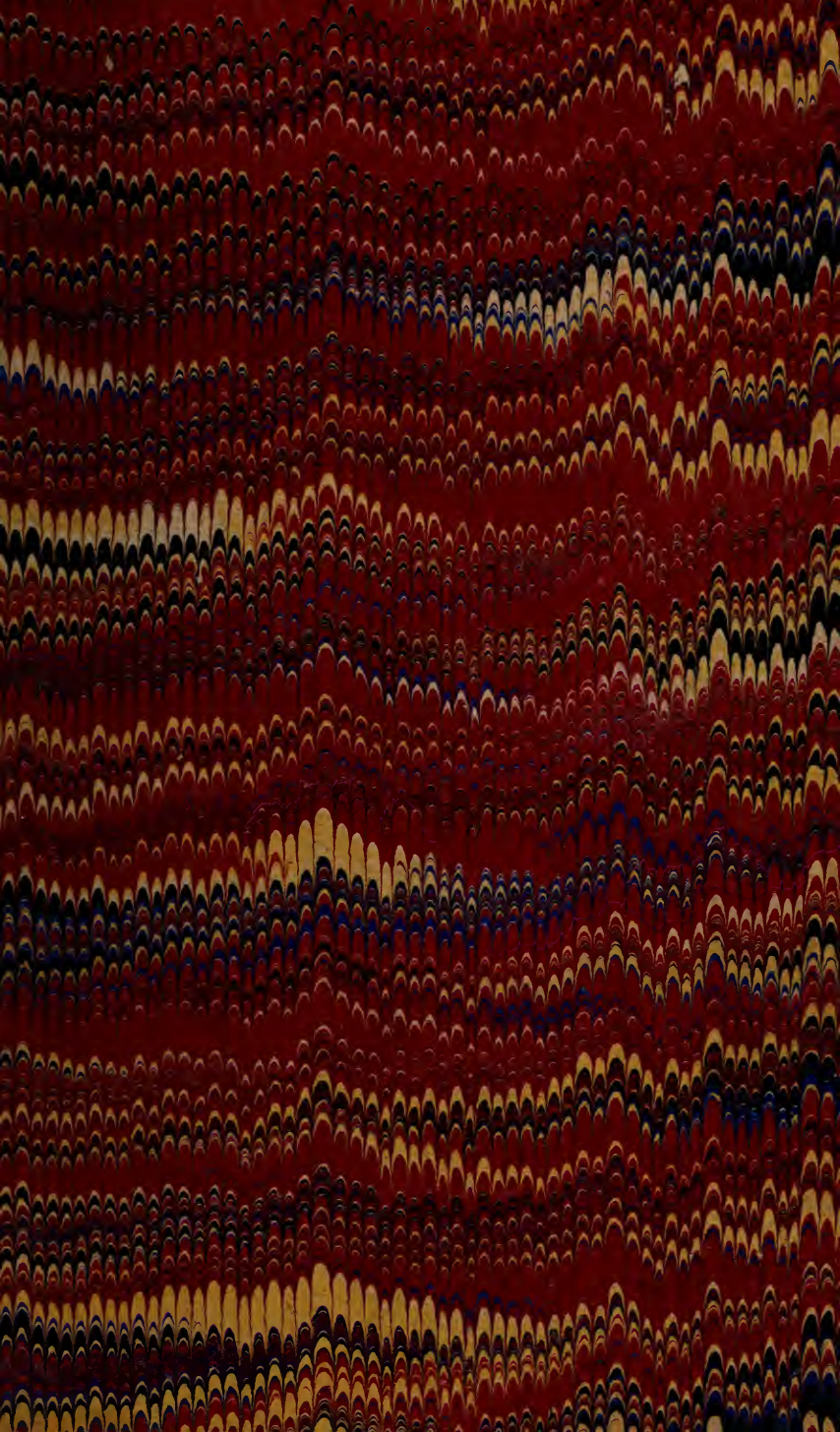
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