

care for you." "Be quiet," "Begone!" (a word which may be accompanied by a significant motion with one's stick), etc. And now we are making for the shore, the boatmen pulling with a will. They are grandly made fellows for the most part; and the chant which accompanies the beat of their oars is very striking. As they reach the wall of rock, "one of the dirtiest bits of reef in the world," their efforts and their screams are redoubled. They know they have only a very narrow passage to bring their boat through, and that if they do not make a good shot before the narrowness prevents their rowing, that then—well, they hardly know what then. But travellers may have the greatest confidence in their skill. And now we have passed the bar and are in smooth water.

If it were not for the babel which proceeds from the noisy crowd on the landing place, a tumult which almost forbids quiet thought, the first step on the Holy Land would be a most solemn event. As it is, we try to shut out the disturbing element, and we raise our hats as we realise that now we are really in *His* country, the piece of the earth which He chose to associate with the greater part of His Sacred Book, and especially to associate with His own wonderful earthly life. We are on the shore. This is Yafa, as it is called now, or Jaffa, or, in Bible language, Joppa. Joppa! What a crowd of Scripture memories! It was to this port that the floats bearing King Hiram's present of cedar and pine wood from Mount Lebanon for the Temple came. And when the second Temple was being built under Zerubbabel, similar materials were brought hither by per-

mission of Cyrus. It was here that Jonah, having found a ship on the point of sailing for Tarshish, paid his fare and went on board, foolishly fleeing, as he tried to persuade himself, from the presence of his omniscient Maker. It was here that St. Peter saw his "vision of tolerance." It was here that Dorcas exercised her unostentatious charity which has connected her name with many a scheme for lessening the privations of the poor.

"Jaffa" is said to be derived from "*Yäfo*" ("beauty"). The person who gave it the name must certainly have done so from the outside of the place, not the inside, or certainly he would have awarded another designation—unless, of course, matters have greatly changed. The view from the ship as the coast is approached is certainly one of great beauty. The houses, rising in terraces, and with a pleasant variety of form, present an attractive appearance.

"Oldest of cities, linked with sacred truth And classic fable from thy earliest dawn, By name, *The Beautiful!*"

The classic fable is, of course, the story of Perseus and Andromeda. For a long time the place was shown on the rocks of the harbour where Andromeda was bound before she was released by Perseus. Sir John Maundeville, the traveller of the fourteenth century, gives another explanation of the name: "The town is called Jaffa because one of the sons of Noah, named Japhet, founded it, and now it is called Joppa; and you shall understand that it is one of the oldest towns of the world, for it was founded before Noah's flood." The authority for this last statement is Pliny.

(To be continued.)

