

been arranged with special reference to the day, and to the memory of that Passover which the sons of Israel still eat with girded loins and staff in hand. Appetites and expectations were therefore pleasantly excited as we sat down to our flower-decked table. The soup, excellent as usual, was hastily disposed of as a mere preliminary, and the entrées (for which our cook was famous) received scant attention. We were frankly reserving ourselves for the special feature.

And now "Mr. Cook" himself marched into the dining-tent in his most stately manner, bearing a huge platter containing a lamb roasted whole—the passover-lamb, dressed in true Eastern fashion with rice and savory herbs. "Mr. Cook's" brown face beamed with professional pride as he skilfully cut the choicest morsels and served us himself, while Assad and Hani, our usual waiters, looked on in respectful admiration. Perhaps the most ordinary dish would have gained a flavour under such circumstances, but it is an article of faith with our party that Epicurus himself never tasted such a lamb—such juicy, tender, "gamey" flesh, cooked to the utmost perfection of well-browned sweetness.

No wonder that the two following courses were mere matters of form; but no one could slight the concluding masterpiece. It was our cook's special pudding, a delicious combination of Damascus apricots, rice and cream. Then came Jaffa oranges, ripened to juicy sweetness in the long sunny days, and the warm nights full of soft sea mists; lastly, tiny cups of Turkish coffee, over which, as usual, we lingered, discussing the wonderful sights of the day, and the wonders to come to-morrow, for there were no blank days—every hour, indeed, being full of interest.

Outside, the Paschal moon is shining in a sky that glows like a sapphire, the little valley is full of silvery light which turns the white walls of the town to purest marble, and close about stand the hills, keeping forever their silent, solemn watch over our Lord's earthly home.

NOTE.—Mrs. Carman has said nothing in her admirable paper, so full of life and colour and incident, of Mount Tabor as the alleged site of the Transfiguration of our Lord, for the very good reason that that theory, long held, has been almost universally abandoned. As stated above, the summit of the mountain was covered with buildings and fortifications in the time of Christ. It being, however, the most conspicuous mountain in Galilee, early tradition claimed it as the scene of the Transfiguration and as also the mount of the Beatitudes. It, however, fails to fulfil the conditions required by both the one and the other. As early as the sixth century three churches were erected on Mount Tabor, in memory of the three tabernacles which St. Peter proposed to make. As we shall see later, the slopes of Mount Hermon much more fully fulfil the necessary conditions of the Transfiguration of our Lord.