

who would understand the dealings of God, the answer—the triumph—*ant* answer, will be, “By faith the walls of Jericho fell down, when they were compassed about seven days.”

*From a Sermon by the Rev. Henry Melville.*

### Narrative of the Dead Sea Expedition.

Lieut. Lynch says, that at the time the expedition entered the Dead sea, one of its members was skeptical as to the truth of the Biblical account respecting the cities of Plain, and another was a professed disbeliever; yet that both when the survey had closed, were convinced of the truth of the narrative in Genesis. The Sea, according to Lieut. Lynch, is divided into two parts, one of which averages thirteen feet in depth, and the other *thirteen hundred*. From the manner in which the torrents precipitate themselves down the overhanging mountains in this deeper part of the sea, as well as from other signs, the expedition arrived at the conclusion that here had once stood Sodom and Gommorrah, and that the entire plain had been sunk, by volcanic agencies. The whole volume, indeed is full of confirmation of the scriptural narrative. Many of the stories, heretofore told of the Dead Sea have been disproved however. Birds are seen to fly over its waters continually; but no fishes are mentioned as having been caught. The insalubriety of the atmosphere is corroborated as well as the density of the water, and the greasy sticky feeling it leaves. The entire valley of the Jordan, once so fertile, is now described as bare and desolate. The habits of the people all through Palestine, still retain the same general characteristic described in the New Testament; and

in reading descriptions of rural scenes in this book, similar ones recorded in the gospels, rise vividly before us.—*Philadelphia Evening Bulletin.*

### MOUNT OLIVET.

It is situated on the east of Jerusalem, from which it is separated only by the Valley of Jehoshaphat. It is usually said to have three summits; the middle, and apparently highest of which, directly opposite the city, has been falsely assumed, by a very early tradition, as the place of our Lord's ascension.—Toward the south it sinks down into a lower ridge, across which leads the usual road to Bethany. Toward the north, at the distance of about a mile, is another summit, nearly or quite as high as the middle one. With the exception of Calvary, no spot on earth is so historical and so rich in holy associations. The prospect from its summits is magnificent, embracing, besides the holy city and its environs, the whole region of savage, barren mountains, which is bounded on the east by the Dead Sea, the sea itself, and the valley of the Jordan, and the mountains of Arabia, which occupy the whole range of vision beyond. On one summit rises the Church of the Ascension, built in commemoration of that event. In all substantial features, the hill is just what it was in the time of Christ; time can have made few changes in its hard proportions. The terraces and gardens that formerly adorned it are gone; the gay dwellings that enlivened it have crumbled; and but a few olive-trees, scattered here and there, remain to show the propriety of the name of Olivet. But the precious memories that belong to the hill so often trodden by the Saviour of men will never be effaced.