

tian in Palestine," from drawings taken on the spots themselves.

A short time before Dr. Keith's visit to Palestine, an infidel Frenchman had arrived in the country, whose object it was to see with his own eyes the barrenness of the land, and thus to disprove, as he thought, by ocular inspection, the Scripture accounts of its ancient fertility. "He went; but entering the mountains, the extreme barrenness of which formed the matter of his argument, the grand idea was dissipated at the sight, and the poor book, blighted in the conception, which, if it had been brought forth, was to have convinced the world, formed but the remembrance of an idle dream. The talker's mouth was closed, and the mute traveller returned, literally silenced at the sight."\*

### Illustrations of Scripture.

#### NO. II.

Lev. xix. 27. Jer. ix. 26: xxv. 21—23.

The practice of cutting off the hair from the forehead, temples, and behind the ears, to which the prophet Jeremiah refers, and on which the prohibition in Leviticus is based, appears to have been very common among the Canaanitish and neighboring tribes, from time immemorial.

The pictorial representations of Egypt, so admirably faithful in the delineation of national features and peculiarities, frequently represent this singular custom. In the scenes described on the palace-temple of Karak, which record the triumphs of Sethos (B.C. 1610) over the "Shepherds" or Canaanites, a tribe is represented with the beard, mustachios, and eye-brows shaven, and having the hair removed around each ear. On the tomb of the same monarch discovered by Belzoni, the same custom is delineated in connexion with a more northerly race, living in the

neighbourhood of Lebanon. Similar representations occur on the temple walls of Medinet Abou, and Ipsambul, which record the triumphs of Remesses. They evidently refer to the same people.

Among other enemies with whom these same kings had to contend, were some who shaved the forehead half-way to the crown, on a line from ear to ear. These were evidently a frontier people, and therefore lived at the south of Palestine. Others again are found in the representations of the same wars, who shaved the back of the head.

The constant recurrence of these peculiarities proves that they were ever regarded by the imitative Egyptians as national and distinctive.

The justly celebrated Herodotus (iii. 8) mentions the same custom as being common among the Arabians when he lived. The Greek Scholiast, on Lev. xix., says, that the Saracens at his time followed the same peculiarity. Now has it entirely fallen into desuetude at the present day.

That this custom was associated with the practice of idolatry is more than probable. Indeed, Herodotus expressly asserts that this was the case. Hence the ground for the language in Leviticus.

### Biblical Botany.

In this study but little has been accomplished until within a comparatively recent period. Treatises on the subject have indeed long been known, but they, it must be confessed, are more distinguished by critical scholarship, and that often ill-directed, than by scientific investigation. Even the celebrated work of Celsius, himself a skilful botanist, valuable though it confessedly is, is chiefly distinguished for its classical and oriental learning.

The researches of Schubert, Russegger, Royle, and other eminent na-

\* "Land of Israel," p. 432.