

can now be dispatched, with more chance of safety over all the Mohammedan precincts if they are written in the language of America and Great Britain. The foreign conversation in Cairo and Constantinople, when heard on the street or in the hotels, is not now in French, but in English.

But it is more likely that the prophecy means that there will be an influx of ideas and intelligence, and notions, and customs, and views, into Egypt from Canaan and Palestine. This, indeed, has had many remarkable fulfilments. There were vast numbers of Jews that went over bodily into the Delta when Alexandria was founded. More lately than this in the history came Onias with his followers, who erected a temple at Heliopolis, ruins of which have just now been found at Tell el Yehudiyeh, near Karatir, on the Nile. Then there were immigrations of Christians into Egypt only a little while after the crucifixion of our Lord and the dispersion of the disciples. Mark the Evangelist came over to establish a flourishing church in Alexandria, and died there as a martyr to the faith. Thus this land has always been receiving since help and strength, religion and literature, from Palestine; and if it be the language of Canaan that is meant, the symbol becomes exquisite; for in these later years the mother-tongue of Christians is the language of a whole world of intelligence and spirituality. Only with the Christian faith arrives the civilization which can regenerate a great people.

It will be well now, if we desire to become acquainted with some of the peculiarities of the Orient produced by the direct attack of an Occidental civilization upon its old traditions and customs, to seek a line of illustrations the most conspicuous and commonplace, such as an ordinary tourist may meet. We must begin with a rapid and picturesque view of the land under this more favorable aspect. With all its desolation Egypt has this hope, although it is nowhere recognized in Egypt itself; namely, that the whole country will ere long be civilized from the European and Asiatic centers of life and light, and ultimately, in God's own good time, will be converted to Christianity and to God.

Modern conveniences of travel are the very consummation and even the incarnation of incongruity in the lands of the Bible. The whistle of a locomotive, while one is pensively looking at the uncouth hieroglyphics on the shaft of Cleopatra's Needle, is simply an astonishment. It does not hurry you into the cars; it suggests nothing beyond a piteous bewilderment. You cannot get your mind back into its former grooves. Two worlds and two ages are vying to occupy the same intellectual space. And there are more than seven thousand miles, and more than four thousand years, between them. When one looks across the low Plain of Esdraelon, in order to trace the track over which Elijah must have run before Ahab's chariot from Mount Carmel to Jezreel, and finds his vision tangled and obstructed by the wires and poles of an