

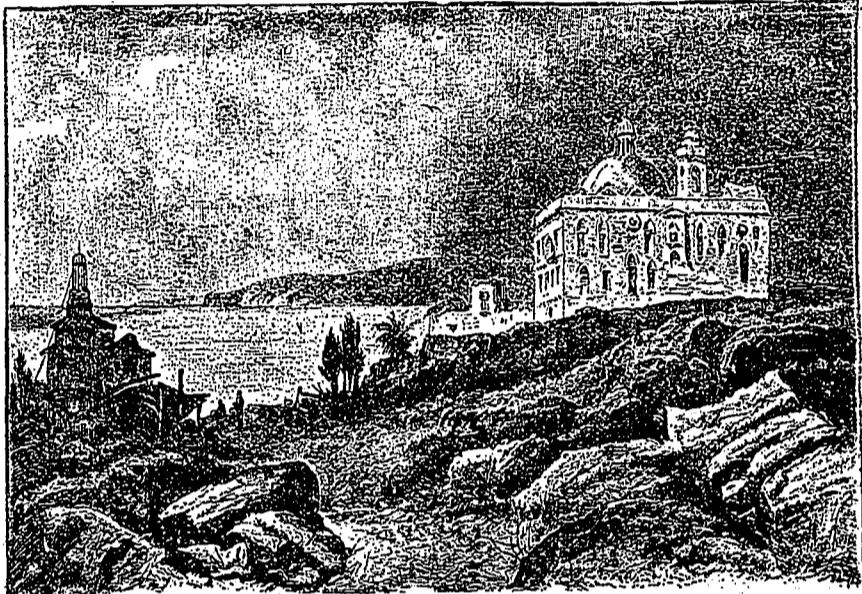
NORTHERN MESSENGER

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MONASTERY ON MOUNT CARMEL.

CARMEL.

The coast of Palestine is generally low, and monotonous. It is relieved at a point fifteen miles from Caesarea by the fine headland of Mt. Carmel. This bold promontory runs northwest into the sea, and is indeed a beautiful object in the landscape. Compared with Alpine or Pyrenean scenery its height is insignificant. But as it soars abruptly from the plain in the east and with a curved ridge runs to its slope above the sea, it is impossible not to be struck by its appearance. The lighthouse, and the Monastery of the Carmelites, which stands near it, are dazzling white in the sunshine and add the human feature to a spot sufficiently desolate, while they relieve the dull hues of the rugged west.

To the ancient Hebrew Carmel was a proverb of sublimity in mountain grandeur and woodland beauty. "The Forest of his Carmel" and "the excellency of Carmel" are familiar expressions in Holy Writ. But the axe has wasted the forest to provide fuel for the silk factories of Lebanon, and at its highest point it is only 1,750 feet above the sea, while the light-house and monastery are but 500 feet from high water. The background of Carmel is, however, magnificent; the hills of Lebanon rise tier upon tier, and the valley which lies to the east of the slope is filled with forest trees of various sorts.

This valley is the famous plain of Esdraelon, which is confessedly the battle field of the Holy Land. The two hills of Tabor and Gilboa, which meet our gaze as we look from Carmel toward the Jordan valley, are most interesting for their historical associations. Down the slope of Tabor the army of Barak rushed upon the army of chariots led by Sisera, and pushed the invaders into the raging torrent of the Kishon. The pitchers and lamps of Gideon's little band met the myriad host of the Bedouins in "the day of Midian," just at the foot of Gilboa. More tragic is the connection of "the mountains of Gil-

boa" with the death of Saul and Jonathan in their battle with the Philistines from the south. Shalmanezzer at a later period crossed the plain of Esdraelon on his way to wipe out the kingdom of Israel. In the battle with Pharaoh, good King Josiah perished at the foot of Carmel in the time of Jeremiah. Within this area the last stand was made by the Crusaders, and the result of the conflict practically banished them from Syria. Finally Napoleon vanquished the Turks in the very battle field of Barak, between Tabor and the river Kishon.

In our second illustration we see what the traveller constantly sees, Carmelite monks descending the steep and winding road which leads to their monastery. This monastery is supposed by them to be built on the very spot where the incident so sublimely described in Holy Scripture took place, and fire came down from heaven at the hour of evening sacrifice to wring from the people their confession of faith: "The Lord he is the God; the Lord he is the God." The monks are, however, mistaken, as the event doubtless took place some 1,200 feet higher up the mountain, at a place sixteen miles further inland. This monastery is loved by travellers as a bright and cheerful hospice, and was built fifty years ago by the efforts of a Carmelite monk, and dedicated to the use of his order. The old monastery had been utterly demolished by the Turks.

The view towards Cyprus is interesting on many points. The ancient dwellers in that island were, like those who possessed the northern coast of Syria, Phœnicians. The first western land discovered by the sea-faring Tyrians and Sidonians was the island, which they taught to worship Astarte, although the name soon became changed into the Greek Aphrodite. The excavations of Di Cesnola, and the researches of Rawlinson show to us that Cyprus and Phœnicia had an art, a literature

and a religion almost identical.—*Churchman.*

YOUTHFUL PREACHERS.

There seems to have been hardly any great general reformation in the church that has not been led by young men. When a man is young, he thinks to reform the world; but when he gets older, he is quite satisfied if he is able to reform himself.

The deepest reformation that the church or state has ever seen was started by a bold and fearless young man who nailed his ninety-five theses, the first bugle-note of the Reformation, on the door at Wittenberg when he was in his thirty-fourth year. Philip Melancthon entered the University of Heidelberg at twelve, and received his bachelor's degree when but little over fourteen, and at twenty-one was a college professor. The great Erasmus, who studied by moonlight because he was too poor to buy artificial light, and thus became the

foremost scholar of his day, wrote of Melancthon at twenty-one, "Christ designs this youth to excel us all; he will totally eclipse Erasmus." John Calvin, according to Scaliger, was the most learned man in all Europe when but twenty-two years old. When he was twenty-five Calvin wrote his immortal "Institutes."

Richard Watson, the eminent Arminian theologian and scholar, entered the ministry when but sixteen, but he did not write out his system until he was much older than was Calvin when he wrote his.

Robert Hall, the most eloquent of preachers, "in whose writings the English language is seen in perfection," was ordained at the age of sixteen; and Pascal, a rare and noble character, whom Catholics and Protestants love to claim, wrote a great work at the same age, and died at thirty-nine. Thomas Chalmers, the leader of the Free Church of Scotland, who used to preach to his boy playmates when but a child, entered St. Andrew's University



DESCENDING MOUNT CARMEL.

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