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## Contributors and Correspondents.

[For the Presbyterian.]

### DIARY IN THE EAST.

A TRIP TO BAALBEK.

After a day's rest at Zahleh I was ready for proceeding to Baalbek. On consulting with the school teachers, and Mrs. Wood the missionary's wife, I found that it was possible for one of the teachers to be spared for two days' holiday, so she went with me on a donkey, and was a very great help to me, besides enjoying the trip immensely, for she had never seen Baalbek. We carried some cooked provisions with us so that instead of going to the wretched and dear inn we went straight to the little boy's school and asked the native teacher to get us a room. He at once insisted on giving us his, and sleeping in the little school room himself, and was most kind in being our guide to the ruins, etc., after school hours. He is a nice good man, who, besides his school, conducts a religious service every Sunday, and of his little congregation has hopes that a few are real converts, not only to Protestantism, but to the love and service of Christ. This school master was the one solitary instance I met of a native of Syria declining money when offered. He knew well that having his room had saved me a very long bill at the hotel, yet I had very great difficulty in persuading him to take a little present. I knew he was soon to be married, so I was the more anxious to give him a little present.

We left Zahleh for Baalbek at five a.m. It was quite late enough, for it was very hot before noon when we reached Baalbek. Mrs. Martha's donkey could not be induced to go at a rapid rate, though she did all she could in the ordinary native way of persuasion. These consist in eccentric motions of the arms and legs, accompanied by a kind of guttural grunts which I never could manage to imitate. I tried it once or twice without any other result than making my throat feel as if I had swallowed a nutmeg grater, so I came to the conclusion that a stronger mucous membrane must be needful for those who practice Arabic sounds.

At first our road along the level Bukaa was well marked, for the French Diligence Company of Beyrout had begun a fine road towards Baalbek, and we kept on their line of works. To our left the Lebanon range rise up at first in gentle slopes, over which the higher mountain tops looked down on us. Occasionally we crossed the beds of little mountain torrents, some still containing water, others nearly dry. We passed several villages.

One called Kerak Nuh boasts of possessing the tomb of Noah! If it were possible to believe in it, it certainly would be worthy of visit, for the tomb is seventy yards long! Sceptical people have thought it looks like a piece of an old aqueduct.

After we passed the road makers we had a good deal of puzzling over the various tracks that cross the plain, and did go rather out of our way which was foolish, as we had not gone far from Zahleh before the splendid columns of one of the temples of Baalbek were already in sight.

We were very glad at last to dismount, and I am afraid I was thought very unamiable, for after our room had been swept out, and the usual thin mattresses laid on the floor, I retired for a rest, shutting the wooden shutters of the windows in the very faces of some of the natives who had proposed to have the amusement of watching my proceedings. I found out afterwards that they had more than an ordinary interest in me. They had been petitioning the Syrian schools to send them a teacher for their girls, and when I arrived travelling in so different a manner from most Europeans, and taking up my quarters at the boy's school, they at once concluded that I was the school-mistress really arrived.

One woman actually brought her girl to put her to school with me at once. Since then, I am glad to say, the school-mistress bride has set up a girl's school, which is very successful, and to which many Moslem girls have been sent. After a rest and some dinner Mrs. Martha and I spent some hours in wandering about these splendid ruins which have so often been described by able pens than mine, that it would be folly for me to attempt any description. One thing about them I had not been prepared for, and that was the rich vegetation and many trees by the side of the little stream which half surrounds the temples.

It was very pleasant to have a companion like Mrs. Martha who thoroughly enjoyed prying into every nook of these wonderful ruins, creeping into underground passages, climbing broken staircases, and in the thickness of the masonry walls, and rambling along high walls where a false step would have been destruction. She had an energy I did not at all expect in a Syrian, and confirmed me in the idea that the natives of Lebanon are very dif-

ferent from those of Palestine proper. Her dress was half European, half Eastern. She wore over her head the white scarf much used in Beyrout, a cotton gown and the strange wide trousers tied round the ancles that are so voluminous that they give quite a waddling gait. Those she found unbearable in her scrambling and climbing toasts, so proceeded to divest herself of them in a quiet corner.

When Michael the school-master joined us, we proceeded to the market of Baalbek. I wanted to buy some Sabva. This is a kind of sour thick milk much used in Palestine, and which I found most refreshing in the hot weather. I thought it quenched thirst better than anything else. It was easy to get, but what to put it in was the difficulty. Michael's supply of crockery was limited to one bowl and a few of the tiny coffee cups in use in the East, which are of the size usual for doll's tea services with us. So I asked him to buy me a bowl and a cup and saucer of the European size, and such a hunt there was before the latter could be found. He ransacked all the booths of the wretched little market, but at last came back triumphant with a nice gilt-edged breakfast cup and saucer. It was dear, of course, but I was glad to take it and leave it with him, after enjoying a few good cups of tea in it. I found my European tea much admired, even in Baalbek, and eggs which are generally plentiful, made a good substitute for the milk which was not to be had. The fruit season had begun in the Lebanon, and both at Zahleh and Baalbek a large basin full of splendid apricots was to be had for a few pence. All that district seems famous for apricots; dried ones from Damascus were used cooked all the winter through in Jerusalem.

We found our quarters in the school much freer from insects than any other native house I had ever been in, and had a good night's rest. In the morning the schoolmaster took us to the pretty fountain a little distance from Baalbek, from which the stream flows that runs through the village. The large trees by its side, and the beautiful turf were quite delicious. Damascus was the only other place where I had seen anything like it since I left England. We again spent many hours exploring the ruins, ending by going in the evening with Michael to the quarry about half a mile from the ruins, and at the very foot of the lower hills of the Antilebanon range—for Baalbek is on the east side of the plain between the two Lebanons.

Much as I had heard and read of the size of the stones in the tower part of the structure under the temples at Baalbek, of which one still remains lying in the quarry, their immensity was far beyond anything I had conceived. It is quite a different thing to read that a stone is about seventy feet long and fourteen high, or even to see such a stone in a wall, from what it is to see the same stone lying on the ground so that one can walk round it and up it and along it. The huge mass is so far buried in the ground that it is easy to mount on it and walk along its sloping top, and thus get quite a new idea of its size. How the three stones of equal size that are built into the wall beneath the temples were ever removed from the quarry, and placed where they now are is a marvel that no one seems able to solve. They are so nicely fitted together that Michael thought he had fairly puzzled me when he asked me to point out their line of junction, which indeed is not easy to discover.

Some suppose that these under structures date from Solomon's days, and may have been built by him. They are worthy of him.

June 12th we started about three a.m., for our return to Zahleh. The first faint gleam of dawn was just appearing in the horizon as we rode out of the village, and the lonely crescent moon was low in the deep blue heavens. We gave many a look back at the grand pillars which look so stately amid the ruins. The fresh coolness of the morning air was delightful. We took a more direct route than on going to Baalbek, passing large flocks of sheep feeding on the miles of uncultivated plain. In another part we came on a band of men and women engaged in gathering their barley harvest. I could not call it reaping, for they were literally pulling it up with their hands without any reaping instrument. The crop was poor and stunted, it had not had the latter rain, so had dried up under the hot sun before it was half grown. I suppose such a failure of crop might be avoided by using the streams that cross the Bukaa in irrigation, but at present they seem allowed to wander at will, and sometimes form swamps which are very troublesome to travellers.

We got to Zahleh in time for me to have a long rest before my next day's journey to Beyrout. I was quite sorry to leave Zahleh. Every one seemed to have vied with another in showing me kindness. I was only very sorry that my ignorance of Arabic cut me off from much intercourse with the native Bible women who came to see me, and seemed anxious to gain my sympathy for their work in which they seemed thoroughly in earnest. Besides reading I had new arrangements to make for my next day's journey. My guide had blistered his foot on the ten hours walk from Beyrout, and did not tell me what a state it was in till we reached Baalbek. I did not like to ask him to walk back with me in such condition, so had to hire a donkey for him to ride, and the owner of the donkey had to go with it.

After all the man walked a good part of the way. Some of these natives really seem to feel riding more fatiguing than walking, and I had some fellow feeling

with him, for I found that my horse that was so pleasant in going up-hill, or in cantering over level ground, had the most painfully bumping pace in going down hill, so that I felt as if I should be knocked to pieces before I got down the long descent of Lebanon.

I never met with anything the least like it in a horse. Perhaps a good rider would have found some way of improving the pace.

13th June I was up and off by half-past two a.m., and got away without rousing the teachers. I bade them good-bye at night, though they begged me to call them, but that I would not do as I had made them leave everything ready for an early breakfast, and my trusty little alarm clock did me its usual good service of rousing me at the time I wished. It was still quite dark as I went cautiously down the steep hill, and it was not till I had got a good distance from the school that I saw a white object lurking about game dog-fashion near the road. I then thought that our stray dog had again joined company with us. But it was not so, it was the Zahleh school watch-dog which thus chose to follow me to Beyrout. It was an English pointer, which had been left in the Lebanon by Captain Burton, the celebrated traveller, when he left his consularship at Damascus.

When I reached Zahleh it greeted me with such violent demonstrations of friendship, that it nearly knocked me down, and in consequence, the only notice I had taken of it was trying to keep it from jumping on me, so I could only suppose that my British tongue had attracted the poor animal and made it thus follow me. It amused me on the way by its fondness for cold baths. Any tank of water that it could get at it was into in a moment. Whether it improved the water for drinking I feel doubtful.

At last, June 18th, the day came when I must bid farewell to Syria. It was a sorrowful day, for though I was going home, I was leaving a land which must always seem almost more than home to those who love the Bible. Every step on its soil had but confirmed my firm conviction of the minute truth of every part of the divine word, and had given a vivid reality to its histories which, while it is something quite apart and different from saving faith, is yet an excellent handmaid to it. And while there is much of sadness in seeing the Lord's land thus trodden down and desolate, the very desolation gives hope for, if we may say of the threatenings of God what Joshua did of his promises, "all are come to pass, not one thing hath failed thereof," then we may look on to the day when the many promises yet unfulfilled shall come to pass also. What a day it will be when the "receiving" again of Israel shall be even to the Gentiles "life from the dead," when "the fulness of the Gentiles shall be come in, and so all Israel shall be saved," when "the spirit of grace and of supplication" shall be poured "upon the house of David, and upon the inhabitants of Jerusalem," and the "fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness," shall no more be despised by them, but they shall mourn when they look on him whom they have pierced, and when the land that now keeps its desolate Sabbaths shall again "yield her increase," and be a "delightful land," when the blessing of the God of Israel is upon it.

### THE VULGATE.—No. III.

CONNECTIONS.—In the article of "The Vulgate No. II," several misprints are found. The lines here referred to are, each time, to be counted from the respective paragraph in which a correction is made. In the first paragraph, sixth line from below, read *correction instead of connection*; in the second paragraph, twelfth line from above, read *manuscripts instead of versions*; also in the thirteenth line from below; in the eleventh line from below, read *version instead of text*; in the fifth paragraph, nineteenth line from above, read *the three instead of three*; in the eleventh line from below, read *John Cassianus instead of Tert. Cassianus*; in ninth line, read *Martin Mercator instead of Magnus Mercator*; in eighth line, read *Britannia Britannicus* instead of *Britannia*. There are two or three more mistakes I did not call attention to.

Corrections of the Latin version (from 400 A.D., to the time of printing).—Before going over to the third period of the history of the so-called Vulgate, I must complete the second, by adding the history of the several corrections, which took place during the time above mentioned. Strange it may appear; alas! it is true, that already in the sixth century, a revision and correction of the Latin version became imperative—owing to the rapid corruption in copying, and to the assumption of uncalled-for correctors and improvers of the said version. This difficult and responsible task was undertaken (in 550 to 566 A.D.) by M. A. Cassiodorus. He seems to have had for his guidance a copy of Jerome's version, and the works of Origen. Again, at the end of the eighth century, Charlemagne did not only find it necessary to issue a decree for the correction of the said version throughout his monarchy, but even to order the learned Alcuin (Albin), Beda's pupil to undertake this task. According to some, the great monarch himself joined in the work, at least with regard to the gospel. By a royal decree the said version was introduced into the churches of the empire. But he and his successors did not remain true to his precept, and education and learning fell into a state of prostration. Consequently, not to know how to read and write, became not only a common thing among the laity, but was

monks and the lower clergy! I could fill several columns by stating repeated corrections which took place during the said period. Let it suffice to state that the single order of the Dominicans had two different corrections within sixteen years (from 1210 to 1250), that such corrections were numerous, that they greatly differed from one another, and that Roger Bacon, (d. 1284,) full of wrath over the multitude of corrections, calls them straightway "corruptions" of the Bible.

The Vulgate, from the time of printing.—With the invention of printing (about 1486 A.D.), the state of the Latin version became still worse; the corrupt copies were only the more multiplied by these means, without control and correction. To have, however, some idea of this, we must transfer ourselves into that age. Printing, when first invented, was, like every thing newly discovered,—imperfect. The government had not yet learned to control the press, which was as yet more of a private nature, and only carried on on a small scale; and publishers had not yet learned to distinguish between a poor, incorrect copy of a book, and a better one.

If a copy of any book that happened to fall into the hands of a printer, was supposed to sell largely, it was uncritically approved of, and printed at once, leaving out sometimes the date and place of publication, and the publisher's name, the editor's real name was also exchanged for a fictitious one. But which book could promise a larger sale than the Latin Bible, since the said language was familiar even to the middle classes of that time throughout Western Europe. Consequently, the Vulgate was published in almost all quarters of Europe, without taking first pains to purify the text from its corruption, and the world became flooded with and overburdened by these versions, of which even two editions were not alike. Of the second half of the fifteenth century alone, bibliography had recorded ninety-seven different editions of the whole Scriptures, (single parts not included). Of these eighteen are without date and place of printing, and sixteen more without the place. Publishers and editors have, of course, preferred not to give their real names, as printed matters are easier read than written ones, the blunders and corruptions were more grossly noticeable; the revivalists (humorists) of the classical languages ridiculed, besides the corruptions, the barbarous Latin in the Latin versions. The great necessity of restoring a correct Latin version was, therefore, now felt more than ever. Not, however, by the churches as such (taken in a Romish sense) was this felt: she, her prelates and cardinals, her monks and priests (with few exceptions), did not even stir. Being themselves deeply sunk into profligacy, ignorance, a low conception of morals, and in some cases, into vices which the lips do not dare to utter, nor the pen to write—they had no sense nor time for the restoration of a correct Latin version. All they did, in reference to improving the Latin version, was sometimes that they persecuted those who would dare to do the work. As there were always some men who would do it, if not prevented,—the Church of Christ, and learning had never died out as such, even not in the "dark ages." But even these private enterprises do not make their appearance in the fifteenth century, and the proper place to mention them, if at all, would be the sixteenth century.

The sixteenth century.—In the first quarter of this memorable century, we find, in connection with the improvement of the Vulgate, and independent from the influence of the Reformation, the names of Cardinal Ximenes, Adv. Garcellii, Alb. Castelladus, Reuchlin, and Erasmus; most of these have been partly persecuted by the Romish advocates of ignorance; we know the more to fully appreciate their zeal and efforts of doing good, in spite of persecution. As by the influence of the Reformation, the improvement of the Latin version took a decided turn, it will first be our duty to infer from the amount of work spent on the Vulgate before the movement of the Reformation, what we could reasonably hope and expect in reference to the Vulgate, if the said Reformation had not taken place. This is easily done: all the Church of Rome has decreed or done since the beginning of Protestantism, was chiefly to oppose the influence of Protestantism. Before the existence of the Reformation, however, the Church as such, had not only done nothing to improve the Latin version, but had even partly discouraged and partly persecuted private enterprise; we see then, that even at the best we had not much to hope from these quarters.

The Council of Trent.—In the fifteenth century already, the Church had two admissions in reference to correcting the Latin version, namely:—the art of printing, and the revival of linguistic knowledge in general, and especially that of Greek and Latin. Both these agencies together, were a mighty and loud admonition to the representatives of the Church to correct the Latin version; an admonition thus, powerful enough to arouse a lazy sleeper; alas, the Church did not even stir! But now, in the sixteenth century, a mighty

host—the Reformation—was invading the territory of the Church, sweeping every thing before him; his chief armor, however, was the Bible. This enemy soon arose the "seven sleepers" of Rome, who were now devising means to repel defeat, and if possible, extirpate the invading host who was only as much the enemy of Rome, as he was the enemy of corruption. The means Rome fixed upon were the Council of Trent; in the opinion of Charles V. (who alone censured the Pope to convocate the said council), this council was to consult on a reformation of "head and members" of the Church. In the opinion of the Pope, the Cardinals and Bishops, however, the object of the council was to devise preventive measures against the reformation intended by the Pope, and the Protestants, and first of all, to disavow the later of their chief armour—the Bible. Though, with several interruptions, the said council was continued until A.D. 1563, we find that already, in its fourth session (in April of 1546), it passed the "decree concerning the edition and use of the sacred books." From this very fact, we can safely infer what an important item this must have been to the said council, namely,—by virtue of this decree, to at once disarm the Protestants of their chief armor, the argument of the Bible, as it is to be found in its original tongue. Since we must not forget that the regulation of the Scriptures in this manner, was not only an unheard-of innovation, which no council had ever dared,—but that, properly speaking, the regulation of the Scriptures, did even not lie within the duties of the council, not at least, so as to become one of the very first items. Since the council was convoked for the purpose of devising means for reforming the Church in its "head and members," and not in its Scriptures; in its "head and members," i.e., the Pope, Cardinals and Prelates, Priests and Monks, had sunk into moral degradation and religious ignorance, and the people have learnt from them; all needed therefore a reformation very badly; why did the council then not first attend to their proper business, and begin with the "head"—the pope—instead of the Scriptures? We mention only three points of the said decree. 1. It is important to know that it concedes that there were several editions of the Latin version in circulation; for, it says: "out of all Latin editions (or omnibus latinis editionibus) 2ndly. That it tells a direct lie when it says of the Vulgate "the same . . . edition which is approved of in the very Church by the long use of so many centuries;" (ipsa . . . editio, quae longo tot seculorum usu in ipsa ecclesia probata est). We would only ask the advocates of the Vulgate as such to explain on the one hand to which of the several editions of the Latin version, the said decree refers; when it styles it Vulgate, and claims that it had been used in the Church for many centuries? since from what we have historically stated in the two preceding articles, and at the beginning of this, it is plain that more than one edition has always been circulated in the Church all along from the second to the sixteenth century, and that now enjoyed universal preference. The fathers of the council felt themselves the difficulty of pointing out, which of the circulating Latin versions they really meant in their decree; and succeeded but poorly in evading the difficulty, i.e., "to cut the knot" if unable to solve it honestly. 3rdly. To evade the just mentioned difficulty, the fathers of the council inserted in the said decree the clause that the Vulgate in question "is to be printed most correctly" (quam emendatissime imprimatur), in other words they confessed themselves that the very same Vulgate for which they claim that it was used in the Church for many centuries was not extant at present, but must be refabricated in some future day. Is this not curious? Is it not strange that the book which had been in the Church for "so many centuries," should at once be out of use, or should have disappeared for awhile so that it could not be pointed out? Again, though the Vulgate was, as indicated in the decree itself, a work to be made in the future, and therefore uncertain how it may turn out, the council already sanctioned it, to the exclusion of all other versions? Some may be led to think that the fathers of the council, though not full of the Holy Ghost still full of shrewdness, had unnecessarily committed themselves into this trap; in truth, however, they did so only, in order to escape from a worse one, for what else could they do to reach their object?—to sanction one of the circulating versions—this would have been far more difficult; this would have met with immediate opposition from a number of members of the council, and would have had all the world against them. They therefore preferred a way which was or seemed to be less difficult, i.e., to put the matter off into the uncertain future, and to pacify the voices of opposition by private promises that the future correction of the version will be thorough. Of course they did not mean to keep their promise. Before dismissing this article we must yet mention two points; first, that the said decree tacitly ignored a reference to the original text of the Bible, and was satisfied with a mere patchery, though the version was intended for a church whose members numbered hundreds of millions; secondly, that in the very council there were men who opposed the passing of the said decree, and insisted upon that a new version should be made, entirely on the basis of original Scriptures. Alas! these men were in a great minority on one hand, and on the other they were no Lutherans, nor Knoxes; they seemed to fear men more than God. In the next article it remains only to give the history of the so called Sistine and Clementine editions of the Vulgate.