

THE INSTRUCTOR.

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TRAVELS.

GREECE.

ILLUSTRATIONS OF SCRIPTURE.

I met with a scriptural illustration in *Ægina*, says Mr Hartley, which interested me. Having had my attention directed to the words, "The sheep hear his voice, and he calleth his own sheep by name," (John x 3.) I asked my man if it was usual in Greece to give names to sheep. He informed me that it was; and that the sheep obeyed the shepherd, when he called them by their names. On the morning of March 4th, 1828, I had an opportunity of ascertaining the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so; and it instantly left its pasturage, and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before witnessed in any other animal. It is also true of the sheep of this country, that "a stranger will they not follow, but will flee from him; for they know not the voice of strangers." The shepherd told me that many of his sheep are still wild, that they had not yet learned their names; but that, by teaching, they would soon learn them. The others, which knew their names, he called tame. How natural an application to the state of the human race does this description of the sheep admit of! The good Shepherd laid down his life for the sheep; but many of them are still wild; they know not his voice. Others have learned to obey his call, and to follow him; and we rejoice to think, that even to many of those not yet in his fold the words are applicable—"Them also I must bring, and they shall hear my voice—there shall be one fold, and one shepherd."

It may not be unworthy of remark, that I have seen in *Ægina*, and other parts of Greece,

that kind of ox-goad, which is described by Maundrell, as illustrative of the instrument with which Shamgar killed six hundred men. (Judges iii. 31) It is often eight or nine feet in length—and is furnished at one end with a goad, and at the other with a large weapon-like piece of iron, which is used for cleaning the ploughshare. It was, no doubt, this latter part of the instrument which Shamgar used as a battle axe, and thus killed so many of his enemies.

In the Morea my attention was directed to the practice of grafting the olive trees, to which St. Paul alludes. (Rom xi. 17, 20, 23, 24.) I was shown a few wild olives; but by far the greater number were such as have been grafted. A friend informed me, that it is the universal practice in Greece to graft from a good tree, upon a wild olive. I also noticed the manner in which the vine is cut, or purged. (John xv. 2.) Only two or three of the principal sprouts are permitted to grow up from the root—the rest are cut off, and this practice is often called by the Greeks cleaning.

In England, where the roads are so excellent, we do not easily perceive the force and just application of the scriptural images derived from "a stone of stumbling, and a rock of offence," (Isaiah viii. 14, and similar passages,) but in the east, where the roads are, for the most part, nothing more than an accustomed track, the constant danger and impediment arising to travellers from stones and rocks fully explain the allusion.

Passing under the olive trees, I have frequently noticed how easily the accident which befel Absalom might actually occur. It is necessary to be continually on one's guard against the branches of trees—and when the hair is worn in large locks flowing down the back, as was the case with a young man of the party to which I belonged. April 7th, 1828,