

soon be utterly impaired or destroyed.—*Carne's Letters from the East*, p. 77.

Psalm cxxix. 6—8.

This evening the season broke. Thunder and lightning and rain came from the west. The romantic valley of Deir el Kamr, and the high ranges of Lebanon, were clothed with mantles of thick mist; and the whole prospect became dreary and cheerless.

In the morning of this day—not an hour too soon—the master of the house had lain in a stock of earth; which was carried up, and spread evenly on the roof of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard and flat: not, as in Malta, of a composition,\* which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of flowing water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of rude soil, so that the rain may not penetrate: but, upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes as useless and bad—*Let them be as the grass upon the house-tops, which withereth afore it groweth up*, (Ps. cxxix. 6.) In reference to the conclusion of that Psalm, I may add, that nothing could better express the contemptuous neglect which David there describes as falling on the wicked—*Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord*.

This is, indeed, the land of good-wishes and overflowing compliments. Every passer-by has his "*Alla ybâ-*

*rukek*"—"God bless you!" Conversation is sometimes among strangers made up of a very large proportion of these phrases: for example—"Good morning." Answer, "May your day be enriched!"—"By seeing you." "You have enlightened the house by your presence."—"Are you happy?" "Happy; and you also?"—"Happy." "You are comfortable, I am comfortable;" meaning, "I am comfortable, if you are." These sentences are often repeated; and, after any pause, it is usual to turn to your neighbour, and resume these courtesies many times. In Egypt, the Christian Salutation is "*Salamât*:" among Mahomedans, everywhere, it is "*Salâm*;" but this is not allowed among Christians. In the Southern half of Palestine, I subsequently found the ordinary salutation, between persons on the road, to be, "*Owâfy*;" literally, "Good luck:" to which the person saluted replies, "*Alla yâfik*;" that is, "May God give you good luck!"—*Jowett's Christian Researches*.

Isaiah lii. 2, 10.

The use of Oriental dress, which I now wear, brings to the mind various Scriptural Illustrations, of which I will only mention two.

The figure in Isaiah lii. 10. *The Lord hath made bare his holy arm*, is most lively: for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that, in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment—so effectual, *that all the ends of the world shall see the Salvation of God*.

The other point illustrated occurs in the second verse of the same chap-

\* In Beirut, and many other places, the flat roof consists of a hard cement, although not so good as that which is used in Malta.