

## KURN SARTABEH.

## A MOUNTAIN NEAR JERICHO.

"If, in the vast plain of Jericho, you raise your eyes northward, you will see the horizon partly closed in the distance by a long chain of blue hills, above which rises a conical peak known as Kurn Sartabeh. This peak, which is seen from a great distance, and which appears to command all the low ground at its feet, stands like a bastion of the western chain."

"Signals of fire, serving to announce the new moon, were made from the Mount of Olives to Sartabeh, from Sartabeh to Gerufna, from Gerufna to Khoran, from Khoran to Beth Baltin."—*Talmud*.

Joshua v. 13-15. "And Joshua was at Jericho, and he lifted up his eyes and looked, and behold there stood a man before him with his sword drawn in his hand; and Joshua went towards him and said to him 'Art thou for us or for our adversaries?' and he said, 'Nay, but as captain of the host (SARSABA) of the Lord, and now I am coming towards thee.' And Joshua fell on his face to the earth, and did worship, and saith unto him, 'What saith my Lord to his servant?' And the captain of the Lord's host said to Joshua, 'Loose thy shoe from off thy foot, for the place whereon thou standest is holy,' and Joshua did so."

The Hebrew word Sarsaba signifies *chief of the army*, and is rendered in the Septuagint by a corresponding word. This etymological coincidence appears to indicate an intimate relation between the vision and the mountain.

The Almighty has seen fit to connect his manifestations of himself with mountains from age to age, and it is remarkable that Joshua, in the instance above cited, should have been addressed by him in terms so similar to those addressed to Moses on Mount Horeb. Ex. iii. 5. Jerusalem, the *future* seat of government for the world, is spoken of by Daniel (chap. ix. 16), as "thy holy mountain," and by Zechariah (chap. viii. 3), "*the mountain of the Lord of hosts*, is a sacred mountain." When the same prophet foretells "the gathering of all nations against Jerusalem to battle, and the going forth of the Lord (Jesus) to fight against those nations," he adds "and his feet shall stand in that day *on the Mount of Olives*, which is before Jerusalem on the east," etc.—From *M. Clermont-Ganneau's Letters from Jerusalem*.

Ex. i. 22. 'This was Satan's power; by means of death, he sought to frustrate the purpose of God. It has ever been thus, as witness the case of Abel, in Gen. iv., that of Joseph, in Gen. xxxvii., of the 'seed royal,' in 2 Chron. xxii., the act of Herod, in Matt. ii., and the death of Christ, in Matt. xxvii.'

'The man whom God will pre-eminently use, must be endowed with such qualifications as can alone be found in the deep and hallowed retirement of the Lord's presence; such were Moses at Horeb, Elijah at Cherith, Ezekiel at Chebar, Paul in Arabia, and John in Patmos. The time John spent in private was nearly ten times as long as that he spent in public.'