

happiness of the entire household depends to a great extent on the way in which the home is regulated and appointed, is it not important that every lady should gain that knowledge which will enable her to manage a house well—manage it in such a way that the greatest amount of happiness possible be insured to its inmates? A woman with an education such as we describe, with a mind capable of understanding life in its grander and nobler aspects; a woman whose taste is refined and cultivated—who can understand and appreciate things above the commonplace of every-day life—who is a companion pleasing and intelligent, and who still with all this neglects no household duty; such a woman we say exerts an influence which cannot be easily estimated. If the education we describe will make such women, may it not with truth be called the *ideal education for the Canadian girl of this nineteenth century?*

In this article we have not portrayed an impossible character, a creature whose charms and graces none but a seraph or a superior intelligence could hope to attain. Our standard is high, else it would not be worthy of the name; that it is not too high is proved from the fact that there are in Canada at the present moment many girls such as we describe. May the number of such increase!

EMILY A. CRAWFORD.

SCIENCE AND THE EXODUS.

BY PRINCIPAL DAWSON, MCGILL COLLEGE, MONTREAL.

II.—REPHIDIM AND SINAI.

We left the Hebrew host toiling upward from the maritime plain of the Gulf of Suez, along the Wady Feiran, and approaching the defile where Amalek had mustered all his wild desert rangers to oppose their farther progress; and may now more particularly mark the circumstances which preceded the contest of Rephidim. The lower part of the Wady Feiran is dry and desert, but its upper part above the entrance of the lateral valley of Wady Aleyat is comparatively well watered and verdant, and was no doubt very valuable to the native tribes. At the commencement of this fertile portion there is a strong position, flanked by hills and affording good means of retreat in case of defeat. The defenders of such a position would also have the advantage of water and pasturage, while their assailants must march for three days through an arid waste. On the one hand the Amalekites were here defending the frontier of the habitable country under favorable circumstances. On the other the Israelites, after the dreary march through the wilderness of Sin and the lower stretches of Feiran, would hope when they reached the upper part of the valley, to enjoy comparative ease and plenty. How bitter then would be their disappointment, when arriving faint and thirsty, they found the pass occupied by their enemies, ready to bar their entrance, and so situated that defeat or retreat would be equally fatal to their assailants. There was no way of flanking the position of the enemy. They must conquer, or return to perish in the thirsty desert through which they had been marching. Accordingly the biblical narrative informs us that on reaching this place, where they had no doubt expected to find rest and water, the Israelites "chode with Moses," and gave way to the utmost alarm and irritation. It was here that the rock was smitten to give water to the people, and surely there never was greater need of a miraculous intervention. Refreshed and strengthened, a chosen band under Joshua attacked the position of the Amalekites, and after a protracted fight extending throughout the day, and apparently after several repulses, succeeding in storming the position and putting them to flight. Moses watched the fight from a neighboring hill, and prayed to God for the success of Israel; and when the battle was decided he raised an altar to Jehovah, calling it Jehovah Nissi (The Lord my banner), and he is said to have written a memorial of it in "the book"—that book of records which we now have in Exodus and Numbers. The explorers identify a hill, Jebel et Tahneh as the "Gibeah" on which Moses must have stood to witness the fight, and not far below the field of battle is one of those rocks which the Arab traditions indicate as the smitten rock from which the water flowed.

It is worthy of note that before reaching Rephidim the Israelites would have passed over the outcrop of the cretaceous limestone and of the underlying sandstone, now known to be of carboniferous age, and would have entered on the much older gneiss and slate underlying the sandy and gravelly bed of the wady, and flanked on either hand by the high granitic or syenitic masses of Serbâl and Banât, the whole constituting a wild and alpine scenery altogether strange to the greater part of the people, and fitted to impress them with awe and terror. On the other hand, the walking is now good, and generally over a clean granitic gravel, the deeper colors of the old rocks are less glaring in the sunlight, and there are many high cliffs giving the "shadow of a great rock in a weary land." The scenery of this first of the battles of the Lord's host is so vividly sketched by Captain Palmer that it would be wrong not to quote a part of his description.

"The road now lies wholly among the older rocks, whose sombre lines and varied outlines afford a pleasant change and relief to the eye after the glare and sameness of chalk, and the somewhat overrich coloring of the sandstone cliffs. The ranges, especially on the left, here take fanciful forms and rise in long serrated ridges now and then surmounted by graceful cones." (He then describes the banded appearance of the higher hills, caused by dark red, purple and olive green dykes of dolerite and diorite traversing the dull brownish gneissic rocks of the hills.) "From a point almost a mile further on, the character of the route gradually changes and the scenery increases in grandeur at every mile. We are now entering the intricate labyrinths of the Sinai mountains, approaching the huge clusters of which Mount Serbâl forms the crowning feature; the hills draw closely in on either hand, the wady becomes more and more winding the higher you advance, and its bed ere long contracts to but half or even less of its former width. High banks of alluvial deposits cut through by the passage of torrents guard the mouths of tributary valleys; chalk debris disappears and gives place to boulders of gneiss and granite; shade is now abundant, the air cool and bracing, and the spirits of the scorched traveller, half depressed it may be by the fatigue and exposure of his march, now rise to buoyancy and even to enthusiasm." (Here occurs Hery el Khattatin, according to Bedouin tradition the scene of the miracle of water in Rephidim, where is a large block of fallen granite covered with pebbles placed there by the Bedouins in commemoration of the event. In

this neighbourhood are also many of the Sinaitic inscriptions, which however the explorers do not believe to be of great antiquity). Above this place the scenery of the pass becomes so wild and grand as almost to overwhelm the mind; here and there stupendous cliffs rise perpendicularly above the path, elsewhere the slopes are covered with immense slides of disintegrated rocks, and the devastating effects of winter torrents are plainly seen in the main valley and its tributary gorges. The rocks from the hill tops to the valley's level are to all appearance absolutely bare. At the mouth of Wady Umfûs the traveller halts to enjoy a glance of Jebel el Banât, a towering ridge of red granite of matchless depth of colour, and the yet more magnificent view of Jebel Serbâl now near at hand. A mile further on we come to the little oasis of El Hesweh—palms, water and Bedouin dwellings—a bright spot of living green in the midst of stern desolation and just where a wide rugged valley, "Wady Aleyat descending from the Eastern slopes of Serbâl comes in from the South-east, we get our first view of the great palm-grove of Wady Feiran, a rich mass of dark green foliage winding through the hills."

It was in front of this Eden of the Sinai desert, that the Amalekites are supposed to have posted themselves, and we may imagine the discouragement of the people when they found the sword of the desert ranger excluding them from this paradise and threatening to drive them back into the wilderness, and the earnestness of Moses in his prayer that success might be granted to the arms of Joshua.

The battle of Rephidim opened to the Israelites a comparatively fertile and watered country leading to the great plain before Sinai. Farther, it enabled them to open communication with the Midianites dwelling on the East side of the peninsula, on the gulf of Akabah, and who were friendly to Moses and his people. Accordingly we find that immediately after the battle, Jethro, the priest-chief, was able to meet Moses and to bring to him his wife and sons, who for safety had remained in Midian. This brings up some interesting questions respecting the Midianites of the Sinaitic peninsula and their relations to the Hebrews, for which, however, reference must be made to the work itself.

The whole route traversed, with the localities of water, may be reviewed as follows:—

Suez to Ain Mousa,	8 miles,	good water.
" Ain Hawarah,	56 "	saline water.
" Wady Gharandal,	63 "	water.
" Wady Useit,	69 "	water.
" Wady Shebakah,	84 "	some water by the way.
Shebakah to Sufsafeh, the		
" Mount of the Law,"	82 "	abundant water near Sufsafeh.
Total from Suez to Sufsafeh or Sinai, 168 miles.		

The actual position of Mount Sinai has been a subject of keen controversy, which may be reduced to two questions: 1st. Was Mount Sinai in the peninsula of that name or elsewhere? 2nd. Which of the mountains of the peninsula was the Mount of the Law?

As to the first of these questions, the claims of the peninsula are supported by an overwhelming mass of tradition and of authority, ancient and modern; and though Dr. Beke has adduced very plausible reasons in favour of a position east of the Gulf of Akabah, our explorers show conclusive geographical evidence against this view. They think, however, that his suggestion that some portion of the forty years' wandering took place in the great Arabian desert, merits consideration, and that this extensive desert region deserves careful exploration in this connection.

(To be continued.)

A MODERN SYMPOSIUM.

THE SOUL AND FUTURE LIFE.

(Continued.)

To that more solid certainty I am obliged to confess, sorrowfully and with bitter disappointment, that I can contribute nothing—nothing, I mean, that resembles evidence, that can properly be called argument, or that I can hope will be received as even the barest confirmation. Alas! can the wisest and most sanguine of us all bring anything beyond our own personal sentiments to swell the common hope? We have aspirations to multiply, but who has any *knowledge* to enrich our store? I have of course read most of the pleadings in favour of the ordinary doctrine of the Future State; naturally also, in common with all graver natures, I have meditated yet more; but these pleadings, for the most part, sound to anxious ears little else than the passionate outcries of souls that cannot endure to part with hopes on which they have been nurtured and which are intertwined with their tenderest affections. Logical reasons to *compel* conviction, I have met with none—even for the interlocutors in this actual Symposium. Yet few can have sought for such more yearningly. I may say I share in the anticipations of believers; but I share them as aspirations, sometimes approaching almost to a faith, occasionally and for a few moments perhaps rising into something like a trust, but never able to settle into the consistency of a definite and enduring creed. I do not know how far even this incomplete state of mind may not be merely the residuum of early upbringing and habitual associations. But I must be true to my darkness as courageously as to my light. I cannot rest in comfort on arguments that to my spirit have no cogency, nor can I pretend to respect or be content with reasons which carry no penetrating conviction along with them. I will not make buttresses do the work or assume the posture of foundations. I will not cry 'Peace, peace, when there is no peace.' I have said elsewhere and at various epochs of life why the ordinary 'proofs' confidently put forward and gorgeously arrayed 'have no help in them'; while, nevertheless, the pictures which imagination depicts are so inexpressibly alluring. The more I think and question the more do doubts and difficulties crowd around my horizon and cloud over my sky. Thus it is that I am unable to bring aid or sustenance to minds as troubled as my own, and perhaps less willing to admit that the great enigma is, and must remain, insoluble. Of two things, however, I feel satisfied—that the negative doctrine is no more susceptible of proof than the affirmative, and that our opinion, be it only honest, can have no influence whatever on the issue, nor upon its bearing on ourselves.