

private dwelling. The khans on Mount Lebanon are very rude buildings, consisting of mere walls, roof, and earthen-floor; where the traveller spreads his mat or carpet, and lies down to repose, covered with a cloak or blanket wrapped around him over his usual garments. He also procures and prepares his own provisions.

The first of these lodging-houses that I met with on Mount Lebanon contained only two apartments; one for ourselves, the other for our horses. Of course, had there been any women in the different parties who bivouacked here, the cattle must have been turned out for their accommodation, or the apartment been divided between them, unless the men had chosen to sleep in the open air. Another of these inns, one of the largest on Lebanon, was principally composed of a square area of considerable dimensions. Its middle compartment was intended for cattle in rainy weather; and the sides, which were raised two or three feet higher, like a pavement, afforded space for a number of travellers to eat and repose. There appeared to be one or two small chambers, which were probably appropriated to females, in case of their being on a journey. As the weather was fine, our horses were sent into a field, and we had the sole occupancy of the room. My friend and I, wishing to be a little private, hung a blanket across the pavement, and thus formed a temporary partition.

Let us now consider these observations in connexion with the nativity. Though called the "city of David," Bethlehem was but a small town, and in comparatively humble circumstances. The public inn would, therefore, be better than those in the open country, but inferior to those of large cities. Joseph came thither with his wife, on the brink of her confinement, and found that there was no "room" or "place" suitable for them under such circumstances, in the usual "guest-chambers," these being already occupied by several travellers. In this emergency, the *stable*, or one of the *stalls*, (for the word has this meaning as well as that of "manger," or "crib;" see Luke xiii. 15,) was cleared out for Mary's use; and would, in all probability, be little inferior to the other chambers in point of accommodation. A hard earthen floor would be soon swept, a clean mat laid down, and, if necessary, a partition of curtains quickly made; thus affording a very tolerable lodging-room in a hot climate. We know that the weather was then fine and warm, from the fact of the shepherds feeding their flocks by night on the mountains—a practice never adopted in the rainy or wintry season.

Our Redeemer was not born in circumstances of abject poverty, as some would lead us to suppose. Joseph was an industrious mechanic, earning a decent competency; and most of our Lord's Apostles were selected from a similar class of persons. The reason assigned by Luke for Jesus being laid in a stable, is not the poverty of his parents, but a want of room or proper accommodation in the "guest-chamber." From the preceding remarks, we also learn how the shepherds would easily discover their infant Saviour. The Greek term, which we translate "a manger," was probably the well-known name of the public stables belonging to the khan, whither they immediately repaired, and found all things as narrated to them by the angel.

Some commentators suppose that Joseph was received into the house of a friend at Bethlehem, since acquaintances always entertain each other in eastern countries. But though he belonged to that town, yet he was domiciled in Galilee; and even if he had friends at Bethlehem, he would probably wish, under the peculiar circumstances of his marriage, to keep his wife as much as possible retired from their curiosity. That there were houses for the reception of travellers in Judea at that time, is evident from the parable of the good Samaritan, in the tenth chapter of Luke. And as the above account of a khan will explain the nature of the attention paid to the robbed and wounded Jew, we shall make one or two remarks on the conduct of

THE GOOD SAMARITAN.

Having bound up the traveller's wounds, he conveyed him to the nearest "inn, and took care of him" (Luke x. 34.) The latter expression, without doubt, means, that he nursed him during the night, and furnished him with a few necessa-

ry provisions for his immediate sustenance. "On the morrow when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." (Verse 35.) According to custom, there would be no rent to pay for lodging at the khan, save a small gratuity to the host, which he probably would not accept for any attention paid to his unfortunate guest. The "two pence," or two *denarii*, were an ample supply for present wants, since one *denarius*, equal to about seven pence halfpenny of our money, was a full day's pay for a labourer, and therefore enough for the wants of a family. This sum of money would do as much for the poor in Judea, as six shillings would do in an English village; taking into consideration their different habits of living. But as the Samaritan seems to have been well furnished with wine, oil, and other comforts, of which he would leave a portion for the stranger's use, his host would only require to procure a little milk, bread, and fruit—articles of the very cheapest description. The "two pence," or two *denarii*, would thus suffice for at least a week, by which period the good Samaritan hoped to return; but lest his coming should be delayed, he instructed the host, with whom he appears to have been acquainted, to furnish any needful supplies during the interim.

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JEWISH SECTS MENTIONED IN THE NEW TESTAMENT.

[CONCLUDED.]

THE HERODIANS.

THE HERODIANS were rather a political faction than a religious sect of the Jews; they derived their name from Herod the Great, King of Judæa, to whose family they were strongly attached. They were distinguished from the other Jewish sects, first, by their concurring in Herod's plan of subjecting himself and his people to the dominion of the Romans; and secondly, in complying with the latter in many of their heathen practices, such as erecting temples with images for idolatrous worship, raising statues, and instituting games in honour of Augustus; which symbolising with idolatry upon views of interest and worldly policy, is supposed to have been a part at least of the leaven of Herod, against which Jesus Christ cautioned his disciples, (Mark viii. 15;) consequently, they were directly opposed to the Pharisees, who, from a misinterpretation of Deut. xvii. 15, maintained that it was not lawful to submit to the Roman emperor, or to pay taxes to him. But Herod and his followers, understanding the text to exclude only a voluntary choice, and not a necessary submission where force had overpowered choice, held an opinion directly contrary, and insisted that, in this case, it was lawful both to submit to the Roman emperor, and also to pay taxes to him. How keen, then, must have been the malice of the Pharisees against Christ, when they united with their mortal enemies the Herodians, in proposing to him the ensnaring question, whether it was lawful to give tribute to Cæsar or not? (Matt. xvii. 16.) If our Redeemer had answered in the negative, the Herodians would have accused him to the Roman power as a seditious person; and if in the affirmative, the Pharisees were equally ready to accuse him to the people, and excite their indignation against him, as betraying the civil liberties and privileges of his country. It is further probable that the Herodians, in their doctrinal tenets, were chiefly of the sect of the Sadducees, who were the most indifferent to religion among the whole Jewish nation; since that which is by one Evangelist called the "leaven of Herod," (Mark viii. 15,) is by another termed, (Matt. xvi. 6,) the "leaven of the Sadducees."

THE GALILEANS.

THE Galileans were a sect that originated from the Pharisees, A.D. 12, when Archelaus was banished, Judæa reduced into a Roman province, and a census taken by Quirinius or Cyrenius, President of Syria, (to which province Judæa was attached.) On this occasion, Judas the Galilean, or Gaulonite, as he is called, exhorted the people to shake off this yoke, telling them, that tribute was due to God alone, and consequently ought not to be paid

to the Romans; and that religious liberty, and the authority of the divine laws, were to be defended by force of arms. In other respects, his doctrines appear to have been the same as those of the Pharisees. The tumults raised by these pernicious tenets were indeed suppressed, (Acts v. 37;) but his followers, who were called Galileans, continued secretly to propagate them, and to make proselytes, whom they required to be circumcised. As the same restless disposition and seditious principles continued to exist at the time when the Apostles Paul and Peter wrote their Epistles, they took occasion thence to inculcate upon Christians (who were at that time generally confounded with the Jews,) the necessity of obedience to civil authority, with singular ability, truth, and persuasion. (See Rom. xiii. 1 et seq. 1. Tim. ii. 1 et seq. 1. Peter ii. 13 et seq.)

THE ZEALOTS.

THE Zealots, so often mentioned in Jewish history, appear to have been the followers of this Judas. Lamy is of opinion that the JUST MEN whom the Pharisees and Herodians sent to entangle Jesus in his conversation, were members of this sect, (Matt. xxii. 15, 16. Mark xii. 13, 14. Luke xx. 20.) Simon the Canaanite, one of the Apostles of Jesus Christ, is called Zelotes, (Luke vi. 15,) and in Acts xvi. 20, and xxii. 3, we find that there were certain Christians at Jerusalem, who are denominated Zealots. But these merely insisted on the fulfilment of the Mosaic law, and by no means went so far as those persons, termed Zelotæ or Zealots, of whom we read in Josephus's history of the Jewish war.

THE SICARII.

THE Sicarii, noticed in Acts xxi. 38, were assassins, who derived their name from their using poniards bent like the Roman sicæ, which they concealed under their garments, and privately stabbed the objects of their malice. The Egyptian impostor, also mentioned by the sacred historian, is noticed by Josephus, who says that he was at the head of 30,000 men, though St. Luke notices only 4,000; but both accounts are reconciled by supposing that the impostor (who in the second year of Nero pretended to be a prophet,) led out 4,000 from Jerusalem, who were afterwards joined by others to the amount of 30,000, as related by Josephus. They were attacked and dispersed by the Roman procurator Felix.

BETHANY, now a miserable little village, consisting of a cluster of mud hovels, was a town of Judæa, where Lazarus dwelt, and where he was raised from the dead. It was situated on the retired and shady side of Mount Olivet, fifteen furlongs eastward of Jerusalem, on the way to Jericho. (John xi. 1.) Somewhere on this side of that mountainous tract, which reached within eight furlongs of Jerusalem, from which it was only a sabbath-day's journey, Mr. Jowett, with great probability, places the scene of the Ascension: "for it is said, (Luke xxiv. 50, 51,) that Jesus Christ led his disciples out as far as to Bethany, and then was parted from them, and carried up into heaven." The previous conversation, as related in the beginning of the Acts of the Apostles, (i. 6—9,) would probably occupy some time while walking toward Bethany; for we must not judge of the length of our Lord's discourses, by the brevity with which the Evangelists record them. Here the last sparks of earthly ambition were extinguished in the bosoms of the Apostles; and they were prepared to expect that purer fire which was ere long to burst forth upon the day of Pentecost. Here their Head was taken from them; and two of the ministering spirits of his train, becoming visible to their eyes, interrupted their mute astonishment, and dismissed them to their proper stations."

At present, the cultivation around Bethany is much neglected; though it is a pleasant romantic spot, abounding in trees and long grass.

BETHPHAGE, a tract of land and also a small village at the foot of the Mount of Olives, between Bethany and Jerusalem. It derived its name from the abundance of figs which grew there. This tract seems to have run along so near to Jerusalem, that the utmost street within the walls was called by that name.