

along the rough and tiresome road to the great goal of their religious life, and sustained through all their unspeakable hardships by a faith which, however dark and mistaken, was unquestionably sincere and strong.

At length we came in sight of the lake, away down below us in a far-off valley, and soon were descending by many a zig-zag towards its shores; embosomed in hills, and in a depression so deep that its surface is six hundred and fifty feet below that of the Mediterranean. The Sea of Galilee, apart from its sacred associations, has much natural beauty. From the table-land just above the final descent to the valley in which it lies, the traveller has a final and almost completely uninterrupted view of its whole extent, stretching immediately below him, with the town of Tiberias just beneath in the foreground, and the abrupt heights of the farther shore across the bright and sparkling waters. The double peak of the Horns of Hattin, the traditional scenes of Our Lord's Sermon on the Mount, rises abruptly a little distance to its left, and its remarkable contour makes it a very striking landmark. From its position it may well have been the scene of that wonderful discourse with which it is traditionally associated, and it is certainly the scene of that disastrous and decisive victory of Saladin over the Crusaders, which, in the month of July, 1187, broke their power in the Holy Land, and led to their ultimate expulsion from its shores.

Tiberias itself, with its ancient looking wall, is as one looks down on it a most picturesque and interesting sight, though as one gets nearer and finally enters it, he finds that, as elsewhere, in the East especially, " 'tis distance lends enchantment to the view." It is a tumble-down and dirty place, with a population of over three thousand; two-thirds of whom are Jews. Built in our Lord's life-time by Herod Antipas, it is never mentioned in the New Testament, except as giving its name to the lake. It was essentially a Roman city, and Our Lord's mission was to the lost sheep of the house of Israel, and for that reason, perhaps, He never seems to have entered it, while we read of Him as frequenting many of the other towns which then bordered the Sea of Galilee. Besides, at that time, and for years thereafter no Jew would enter it without being defiled, as it had been built on the site of an ancient graveyard; though after the destruction of Jerusalem it became the headquarters of Judaism, the seat of the Sanhedrim and of a great Rabbinical school, whence issued the *Mishna* and the *Misorah*, the principal Jewish traditional works. The Maimonides sleep in its cemetery, and, according to Jewish hope, the Messiah will one day rise from the lake, gather His