

and shook beneath the mighty tread of marching millions, and downed all else in the dead and angry strife. The mind was racked with fearful foreboding—the eye lost the power of distinguishing objects. The hour of final retribution seemed now to be at hand. Hope and fear, anxiety and despair, alternately took possession of the soul, when one tremendous stunning crash, preceded by a blinding blaze, hurled its destructive bolt from heaven to earth. A dizzy sensation, a hissing sound, and all was a blank—the light of the eye was dimmed—animation was gone, and the stillness of the grave was there.

When consciousness returned, all was at peace again. The heavens were clothed in their mildest robe—the moon came forth like a bride from her chamber, blushing and beautiful—the stars put forth their twinkling lights, as one by one they stole from beneath a vapoury cloud—the air again was balmy and fragrant—a hush like the deep silence of the Sabbath morn rested upon surrounding nature. Nothing now remained to remind one of the recent storm, save the scattered limbs of an aged oak that lately reared its towering head beside the garden gate. The increased murmur of the little brook, as it danced along in mirthful music in the rear of the cottage, or the rain-drop as it fell from the overladen leaf, or glistened among the folds of the tender flower.—Again Jehovah came nearer, and spoke more gently, yet more distinctly to man.

The present serenity very forcibly brought to mind the scene of the prophet as he stood "upon the mount before the Lord—and behold the Lord passed by, and a great strong wind rent the mountains, and brake in pieces the rocks before the Lord—but the Lord was not in the wind; and after the wind an earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice. And behold it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering of the cave."

Reader, if you cannot hear the Lord in the tempest, the earthquake, or the fire, listen to the gentle breathings of that "still small voice," as in the stillness of thine own soul it whispers, "today if you hear his voice harden not your hearts."

Philadelphia, Jan. 1, 1842.

THE TRAVELLER.

From the N. Y. Methodist Quarterly Review.

DR. ROBINSON'S INTERESTING VISIT TO SINAI.

DR. ROBINSON and his companions took the upper road to Sinai in order to visit the mysterious monuments of Surabit el-Khadim. These are found mostly within the compass of a small enclosure, and consist of about fifteen upright stones like tombstones and several fallen ones, all covered with Egyptian hieroglyphics. There are also the remains of a small temple, and at the eastern end of the enclosure is a subterranean chamber, excavated in the solid rock, resembling an Egyptian sepulchre. This spot was first visited by Niebuhr in 1761, and since that time many travellers have stopped here on their way to Sinai. The question arises, For what object were these temples and memorial stones reared in the midst of solitude and silence? But this point is wrapped in a darkness which modern science has not yet been able to unveil. An ingenious hypothesis has been suggested by Lord Prudhoe, viz. that this was a sacred place of pilgrimage to the ancient Egyptians, just as the mountain near Mecca is to the Mohammedans at the present day; and that when Moses demanded permission for the Israelites to go three days' journey in the desert to sacrifice unto the Lord, it appears to have excited no surprise among the Egyptians, as though it was something to which they themselves were accustomed.

The researches of Dr. Robinson around Sinai are peculiarly interesting. The topography of this region has been but little known, and the

identity of Scriptural sites has all been founded upon monkish tradition. It has fixed the spot from whence the law was given, and although some former travellers have dissented from it, yet they have offered nothing satisfactory in its stead. But Dr. Robinson, in approaching Sinai by an unusual rout, came upon a plain sufficiently large for the assembling of the people to receive the law.—All the circumstances agree with the Scriptural narrative, and no other place in the region, which is adapted for this purpose, has been discovered. This plain, then, was the spot where the congregation of Israel were gathered together, and the mountain impending over it, the present Horeb, was the scene of the awful phenomena in which the law was given. Former travellers have touched upon these points so confusedly that it has been the general opinion of scholars that no open space existed among these mountains.—Hence, our travellers were greatly astonished when they discovered the plain we have just alluded to. Dr. Robinson remarks,—

"We too were surprised as well as gratified to find here, in these dark granite cliffs, this plain spread out before the mountain: and I know not when I have felt a thrill of stronger emotion than when in first crossing the plain, the dark precipices of Horeb rising in solemn grandeur before us, we became aware of the entire adaptedness of the scene to the purpose for which it was chosen by the great Hebrew legislator. Moses, doubtless, during the forty years in which he kept the flocks of Jethro, had often wandered over these mountains, and was well acquainted with their valleys and deep recesses, like the Arabs of the present day. At any rate, he knew and had visited the spot to which he was to conduct his people—this *adytum* in the midst of the great circular granite region, with only a single feasible entrance: a secret holy place shut out from the world amid lone and desolate mountains."—Vol. i, p. 176.

Our travellers afterward ascended the mountain which overhangs this plain. The ascent is laborious; but to quote again the language of our author:—

"The extreme difficulty and even danger of the ascent was well rewarded by the prospect that now opened before us. The whole plain er-Rahah lay spread out beneath our feet with the adjacent Wadys and mountains. Our conviction was strengthened that here, or on some one of the adjacent cliffs, was the spot where the Lord "descended in fire" and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mountain brow, where alone the lightnings and thick clouds would be visible, and the thunders and the voice of the trumpet be heard, when the Lord "came down in the sight of all the people upon mount Sinai." We gave ourselves up to the impressions of the awful scene; and read with a feeling that will never be forgotten the sublime account of the transaction, and the commandments, there promulgated in the original words as recorded by the great Hebrew legislator."—*Ibid.*, pp. 157, 158.

They also ascended Jebel Musa, which for more than fifteen centuries has been considered as the spot whence the law was given to the assembled people; but with how little truth we have already seen. Dr. Robinson thus describes his feelings on reaching the summit:—

"My first and predominant feelings was that of disappointment. Although from our examination of the plain er-Rahah, and its correspondence to the Scriptural narrative, we had arrived at the general conviction that the people of Israel must have been collected on it to receive the law, yet we had cherished a lingering hope or feeling that there might be after all some foundation for the long series of monkish tradition which, at least for 15 centuries, has pointed out the summit on which we stood as the spot where the ten commandments were so awfully proclaimed. But Scriptural narrative and monkish tradition are very different things; and while the former has a distinctness and definiteness which through all our journeyings rendered the Bible our best guide-book, we found the latter not less usually and almost regularly to be but a baseless fabric. In the present instance there is not the slightest reason to suppose that Moses had any thing to do with the summit which now bears his name. It is three miles distant from the plain where the Israelites must have stood; and is hidden from it by the intervening peaks of modern Horeb. No part of the plain is visible from the summit, nor are the bottoms of

the adjacent valleys; nor is any spot to be seen around it where the people could have been assembled."—*Ib.*, p. 154.

FAREWELL TO JERUSALEM.

If my feelings were strangely excited on first entering the holy city, they were hardly less so on leaving for the last time. As we had formerly approached repeating continually the salutation of the Psalmist—"Peace be within thy walls, and prosperity within thy palaces!" so now we could not but add—"For our brethren and companions' sake we will now say, peace be within thee!" Her palaces, indeed, are long since levelled to the ground, and the haughty Moslem now for ages treads her glory in the dust. Yet, as we waited and looked again from this high ground upon the city and surrounding objects, I could not but exclaim,—"Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King." One long last look, and then, turning away, I bade those hills farewell forever.—*Dr. Robinson*, vol. III., p. 75.

RELIGIOUS LITERATURE.

GOD THE SON.

WHERE shall I begin to wonder at thee, O thou divine and eternal Peacemaker, the Saviour of men, the Anointed of God, Mediator between God and man; in whom there is nothing which doth not exceed not only the conception but the very wonder of angels, who saw thee in thy humiliation with silence, and adore thee in thy glory with perpetual praises and rejoicings. Thou wast forever of thyself as God; of the Father as Son, the eternal Son of an eternal Father; not later in being, not less in dignity, not other in substance; begotten without diminution of Him that begot thee, while he communicated that wholly to thee which he retained wholly in himself, because both were infinite; without inequality of nature, without division of essence: when being in this estate, thine infinite love and mercy caused thee, O Saviour, to empty thyself of thy glory, that thou mightest put on our shame and misery.—Wherefore not ceasing to be God as thou wert, thou beganst to be what thou wert not, man; to the end that thou mightest be a perfect Mediator between God and man, which wert both in one person—God, that thou mightest satisfy; man, that thou mightest suffer;—that since man had sinned, and God was offended, thou which wert God and man might satisfy God for man. None but thyself which art the eternal Word, can express the depth of this mystery, that God should be clothed with flesh, come down to men, and become man, that man might be exalted to the highest heavens, and that our nature might be taken into fellowship of the Deity; that he to whom all powers in heaven bowed, and thought it their honour to be serviceable, should come down to be a servant to his slaves, a ransom for his enemies; together with our nature taking up our very infirmities, our shame, our torments, and bearing our sins without sin; that thou, whom the heavens were too strait to contain, shouldst lay thyself in an obscure cot; thou, which wert attended of angels, shouldst be derided of men, rejected of thy own, persecuted by tyrants, tempted with devils, betrayed of thy servant, crucified among thieves, and, which was worse than all these in thine own apprehension, for a time forsaken of thy Father; that thou, whom our sins had pierced, shouldst for our sins both sweat drops of blood in the garden, and pour out streams of blood upon the cross.—*Bishop Hall*.

THE WRECK.

A NOBLE vessel lay stranded on the beach, the sea sweeping over her decks, and her helpless crew and passengers clinging to the rigging, and directing their imploring eyes to the shore for help. The storm raged, and ever and anon, a strong wave beating upon the shattered wreck, loosed the grasp of some unfortunate mortal, whose strength at length had failed, and sunk him beneath the waters to rise no more. A crowd appeared on the shore, and while many gazed with idle curiosity on the harrowing scene, a few seemed busy in preparation to afford relief to the suffering. They had, however, but a single small boat, and not enough of necessary courage and humanity, to man it. Sad was the scene! how hopeless the prospect of the shipwrecked?

Can our sympathies be touched by such a picture? Then let us contemplate a still sadder re-