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DIARY IN THE EAST.

NAZARETH, TIBERIAS.

One of my first afternoons in Nazareth was employed in riding to the top of the hill behind the town. A most extensive view is there obtained, one of the finest in all Palestine. Hermon a, appears as the most prominent object, again too associated with Tabor. Hermon was already beginning to lose some of its snowy covering under the hot sun, but even in the height of summer it retains a good deal of snow on some parts of its crest. The hills of Northern Galilee bore shut out all view of Lebanon, but are themselves very picturesque. To the west, Carmel looks very fine, its bold promontory bathing its feet in the Mediterranean. The long stretch of sand round the Bay of Acre was also visible. The plain of Esdraton, bounded by the hills of Samaria, are seen to the south. It is a most fair scene. The hills are much more clothed with both wood and verdure than in southern Palestine, only immediately around Nazareth a good deal of the white limestone crosses through, and causes a glare and dust which, in hot weather, are very unpleasant. But even these hills were dotted with fig trees, now in the bright green of their new foliage, and there were also many hawthorns in full blossom, and scenting the air with their fragrance. On our way back to the house we passed one of the precipitous cliffs above the town, supposed by some to be the place where the inhabitants of Nazareth endeavored to "cast Jesus down headlong" from the "brow of the hill whereon their city was built." There are several places above the town, any of which quite would answer this description. The spot which the monks have fixed on as the "Mount of Precipitation," is quite absurd. It is nearly two miles from the present Nazareth, and there are no remains to lead to the supposition that the town ever stood there. But if it not a place consecrated by any especial sacred memories, it is a spot worth visiting for its own sake, and I enjoyed an afternoon with picnic dinner and tea there very much. The valley (from which Nazareth slopes up) gradually narrows into a little rough gorge between two precipitous hills, one of them the Mount of Precipitation of the monks. The bottom of the gorge must be the bed of a torrent in the rainy season, but when I was there it was quite dry, — that we were obliged to take a jar of water with us on a donkey, that we might make tea. Scrambling about over the rough stones we came to a point where we could see that the gorge ends in a steep declivity by which the hills break down to the plain of Esdraton, of which we now had a view. The prospect across to the hills south and south-east was very pretty, framed in as it was by the steep banks of the glen in which we were. Flowers of all kinds were very plentiful on the banks, as well as several pretty ferns, one of which I never saw either before or since.

A little cave, to which we climbed up, afforded a pleasant shade and coolness during the afternoon heat. We did not return to Nazareth till evening.

On the three Sabbaths which I spent in Nazareth, I attended at the pretty little church, built by the Church of England Missionary Society. As it is intended for the natives, the service was in Arabic. The sermon (also in Arabic) was preached either by the European ordained missionary or by a native, who after long acting as a catechist, has lately been ordained. There are several native catechists at Nazareth and other villages in Galilee, all under the supervision of the missionary, Mr. Zoller, who is himself a German.

All of these men seem to work well, and one was spoken of as a very eloquent preacher. There was a very good attendance at the Arabic services. On two of my Sundays in Nazareth, Mr. W. had also an English service, and there was a good attendance of travellers, besides the missionary families, and any natives who understood English. There are Protestant boys' schools at Nazareth, and a girl's school too, supported by that useful society for Female Education in the East. The English ladies who teach the girl's school also have eight native girls living with them, and receiving a thoroughly Christian training.

Mr. Zoller has also several native lads under his charge, receiving a superior education to those in the ordinary school, in hopes that they may at some future time be useful as catechists or schoolmasters.

Dr. Vartan, in whose house I was so kindly received and hospitably entertained, is a Medical Missionary, connected with the Edinburgh Medical Missionary Society. He has labored for a number of years in Nazareth, and has gained the confidence of all the natives by his skill and kindness. He has a dispensary to which natives come four or five days a week, and when

they are thus gathered, seeking the healing of their bodily diseases, he takes the opportunity of addressing them on the subject of the far worse disease of sin under which they labor, and endeavors to lead them to Him who alone can heal both soul and body. His audience is often of a very motley kind. People come to him from long distances. I do not suppose there is any other educated medical man nearer than Beyrout. Dr. Vartan sometimes makes tours through the country, visiting the villages prescribing and preaching; but he cannot well be long absent from Nazareth, where he has both the dispensary and hospital to superintend. He had any qualified assistant to leave behind, much good might be done by these itinerating tours, for the whole land lies open to him; but the society has never yet been sufficiently well provided with funds to strengthen their mission at Nazareth in this way. When I was there the funds were so very low that Dr. Vartan had the sore grief of being obliged to refuse to take patients into the hospital, even though there were empty beds there.

One poor man who had come all the way from the other side of Jordan had thus to be rejected. All Dr. V. could do for him was to give him advice and medicine, and tell him to return again in a month, if able. The hospital entails many difficulties, even when funds are more plentiful. It is most difficult to get a suitable woman as nurse. Moslem girls will not go out to service at all, the native Christians too seem to look on it as very degrading, and if they do go are so untidy and indolent in their ways that they are very trying to the patience of a European lady. The German colonies at Jaffa and Caipha do occasionally provide a few good servants, but they are so highly prized that they are hard to get for moderate wages. Besides all his other work Dr. Vartan had taken a few native lads to train, hoping to be able to impart enough of medical knowledge to them to fit them for hospital assistants, and dispensers, even if they did not become thoroughly trained medical men. Even a very small amount of medical knowledge would be of great value where doctors are so scarce.

Whoever we reached Nazareth the W. and I began planning a trip to Tiberias. We prevailed on Mrs. V. to join our party, and on April 14th set off about 7 a.m. The hot weather was now fairly on us, with a Sirocco wind to make it more trying. I believe I suffered fully as little from any of the party, especially the first day, when I had not begun to suffer from want of sleep. To guard against the parching effect of the hot wind, B. and I muffled our faces in thin soft white muslin, only leaving our eyes and forehead exposed, which were protected by the brim of the hat. We looked very funny figures. Our hats were of course covered with white wrappings that hung down behind to protect the back of the head and neck, these being the parts most liable to be effected by sun-stroke. Our white umbrellas were also in constant requisition. Mrs. V. did not like muddling her face up, and in consequence had her lips sore with breakings out—like what frost causes—for many days after her return home. We had four men with us, two mounted and two on foot, partly as escort and partly to take care of our horses.

Mr. W. and I each rode the same horse which brought us from Jerusalem, but poor B. was not so well off. Her good little pony had been neglected on the way to Nazareth, and was suffering from a sore back, so she had a hired pony instead. I dare say it might have been a good enough creature under good care, but I believe the fact was that, barley being very dear, its owner gave it none, and a horse needs something more than grass when it has to carry a rider seven hours in the day. It was a great change for B. to have to ride a creature that needed constant urging, and added greatly to her fatigue.

Mr. V. was very comfortably mounted. We rode out of the valley of Nazareth, crossing the hill on the east side, keeping further south than the direct road to Tiberias, as we were to take Tabor on our way. We passed a good deal of cultivation at first, and the abundance and variety of wild flowers was something amazing. The two men who were on foot were continually being called on to bring us some particularly lovely blossom that it really was quite impossible to pass without gathering. Some were quite new to me, though often bearing a resemblance to some familiar flower of the garden at home. As we got down to the slopes of the Galilean hills facing Mount Tabor, the country became quite park like, being dotted over with trees singly or in small clumps. Many of these were evergreen oaks, or terebinths. A ride of a little more than an hour and a half brought us to the foot of Tabor. There is a good wide easy track to the summit. Indeed it is one of the best roads I saw in Palestine, and the ride up the hills was very charming. As we ascended higher and higher by zigzags, the views changed, and extended. Sometimes we were looking out south-east towards little Hermon, and the plain of Esdraton, with the long line of the inland part of Carmel bounding the plain to the east. Thus we had before us the whole scene of the victory of Israel, under Deborah and Barak, over Sisera and his hosts.

Leaving her distant home near Bethel under the inspiration of God, Deborah issued the call to Barak, "Go, and draw toward Mount Tabor, and take with thee 10,000 men of the children of Naphtali, and of the children of Zabulon." Coming over these hills of Naphtali which we see to the north, Barak drew his men to Tabor, this natural strong hold of the land Sisera hearing of it gathered his mighty host with their chariots or iron chariots, on the plain under Carmel, near the

Kishon. There, at the command of God by Deborah, Barak and his 10,000 men went forth to meet them. It seemed a foolish step for him that to give up the advantage of a position where the iron chariots would have been useless; to go to the plain where their strength would tell most. But it was God's command, and like all his commands it bore with it the certainty of blessing to those who obeyed, and the Lord discomfited Sisera and all his chariots, and all his host, before Barak.

(To be Continued.)

Collier's History.

Editor BRITISH AMERICAN PRESBYTERIAN.
Sir,—It is reported that the Council of Public Instruction appointed Archbishop Lynch and Mr. Goldwin Smith to revise Dr. Collier's History of the British Empire. It is supposed that the object of this revision is to remove therefrom all statements that are unfavorable to the Church of Rome. Perhaps it is not generally known to the public, that Dr. Collier has already made considerable changes in it in the same direction. I have lately met with the edition of 1862, and, on comparing it with the edition now in use in our schools, I have found that the alterations are considerable, and all in favor of Romanism. At whose instance Collier revised his book in this direction we can only conjecture, but that the public may see how far Rome has been already favored, I place the altered passages in opposite columns as they stand in both editions—

OLD EDITION. "John Wickliffe, who, in the latter years of Edward III. began to attack the corruptions of the Romish Church." "Ghent he died in peace; but the wrath of Rome was being kindled to burn against his dissent."

Page 143. "The invention of printing—it formed a mighty instrument in spreading the Reformation." "The Pope abolished printing or printing will abolish the Pope." "A complete change took place in book-making."

Page 145. "The Tudor period we shall see the conversion of the literature and Protestantism of England in their splendid dawn."

Page 146. "The Tudor period we shall see the conversion of the literature and Protestantism of England in their splendid dawn."

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