

truly is deep,—in 1838 it was 105 feet, and in the time of our Lord must have been deeper,—and there was nothing wherewith to draw. Hard by were Gerizim and Ebal, the mounts of blessing and cursing. By actual test our author found that, notwithstanding the cavils of infidels, the words of the law could be distinctly heard in the valley, as described in Deut. xxvii. and Joshua viii. 33-35. The story of Jotham (Judges ix. 7) was also corroborated. On the summit of Gerizim are the ruins of the ancient temple of the Samaritans, and here, alone in the world, the feast of the Passover is celebrated after the Mosaic ritual. The Samaritans, “the oldest and smallest sect in the world,” now number only 120 persons. In their synagogue at Nablous, the ancient Shechem or Sychar, is preserved the venerable MS. of the Pentateuch, claimed to have been written by “Abishua, the great-grandson of Aaron,” 3,500 years ago! It is probably of the seventh century.

The ruins of Samaria, the capital of the wicked Ahab, indicate a city of great splendour, probably the work of Herod the Great. At Dothan is shown Joseph’s Pit! Riding across the Plain of Esdraelon, the bloody field of so many battles, Jezreel is reached, the scene of Jezebel’s unhappy fate. Her tower and the field of Naboth are still pointed out.

The valley of Jezreel and the Mountains of Gilboa, coupled with two of the most important events in the history of the Jews—the victory of Gideon and the defeat and death of Saul—were duly visited, and Nain, the scene of one of Christ’s most striking miracles.

Somewhat to the west of the present route of our tourists, but visited by them in a former journey, the Wady Heshbon pours its flood into the Jordan. The waters of the stream, arrested by rocky obstructions, collect in deep dark pools, in which the fish love to hide, and reflect on their placid surface the surrounding landscape and the blue cloud-flecked sky overhead. Probably this feature of placid beauty is the key to the simile in the Song of Solomon: “Thine eyes are like the fish-pools in Heshbon.” Cant. vii. 4. Certainly the comparison is not inappropriate between the deep dark pool and the lustrous eyes of the woman of Moab sitting beside it, as shown in the engraving.

Our author vindicates the claims of Tabor as the Mount of Transfiguration, against those of Hermon, and, passing through