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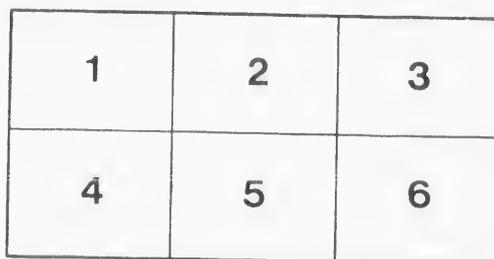
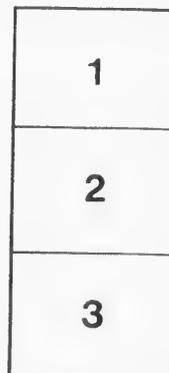
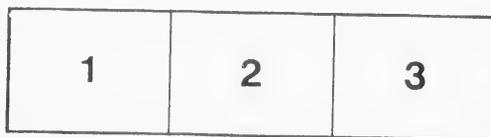
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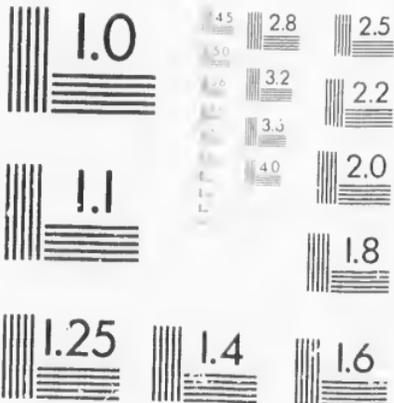
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Rays of Light

FROM

Bible Lands

Revealing the Truths of

SACRED STORY



W. C. Black

Springhill

May. 26<sup>th</sup> 1897

W. C.



Ruins of Nebuchadnezzar's Great City—Babylon.

Is. xiv. 23; xxv. 11, 17; Jer. li. 37, 43; Dan. iv. 30.

Ruins of Nebuchadnezzar's Great City—Babylon.

Is. xiv. 23; xxix. 17; Jer. li. 37, 38; Dan. iv. 30.

RAYSON OF LIGHT  
FROM  
BIBLE LANDS



EMBRACING HISTORICAL SKETCHES OF

**THE FIVE GREAT EMPIRES OF ANTIQUITY,**

Egypt, Nineveh, Babylon, Tyre and Persia,

Whose remarkable career and complete overthrow attest to the truths  
of Sacred Story,

BY REV. ROBERT WILSON, PH. D.,

*Author of "Judea and the Jews," "Britain Among the Nations," &c.*

ALSO, A GRAPHIC DESCRIPTION OF

**The Harvest Home in Palestine;**

Or, Israel's National Thanksgiving Festival and its Signification.

BY A. L. O. N. B.

TOGETHER WITH A CONNECTED RECORD OF

**Rev. Dr. Talmage's Tour to, through, and from  
the Holy Land.**

The whole forming a treasury of valuable information designed  
to assist the Bible reader to a better understanding  
of the Scriptures.

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ST. JOHN, N. B. :

R. A. H. MORROW, 59 GARDEN STREET.

1896.

*Entered according to Act of Parliament of Canada,  
in the year 1896,*

BY ROBERT A. H. MORROW,

*in the Office of the Minister of Agriculture, at Ottawa.*

## PUBLISHER'S PREFACE.

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The subjects dealt with in the following pages should prove interesting and profitable to the Bible reader. The history of Ancient Israel is so interwoven with that of the Great Nations of Antiquity, that, in order to understand much of the Old Testament narrative, a knowledge of the career of those nations is absolutely necessary. Besides that, scepticism is marshalling its forces, as never before, to assail the truths of God's Word, and any argument of FACT the Christian can advance to repel its audacious attacks should not be lacking.

Rev. Dr. Wilson, in his Historical Sketches of the Five Great Monarchies that were raised up in the providence of God to do a work—"a strange work"—and then sink into insignificance or oblivion, shows clearly that each, after fulfilling its mission to the letter, passed to its destiny in accordance with the Divine predictions declared by the holy Prophets—GREAT "BABYLON, the glory of kingdoms, the beauty of the Chaldeas' excellency," which Nebuchadnezzar built and beautified beyond conception, is "a perpetual desolation," a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.' NINEVEH, that great Metropolis of the Assyrian Empire, which "said in her heart, "I am and there is none besides me," has long since sunk "unto the nether parts of the earth," save a few of its stronghold "funeral piles," which still remain in various sections of a wide pasturage, as silent witnesses to the fact that "Neneveh was an exceeding great city," in which there was room for "much cattle," besides its vast human population. These mounds of departed greatness have also lately furnished marvellous disinterment of many of the long-lost memorials of the renowned city. THE ONCE FAT LAND OF EGYPT has become "desolate and waste," and its kingdom is "the basest of kingdoms," being "under tribute to the Turk, with an alien army in permanent occupation of the territory, and a foreign government dictating who shall be her ministers of state." THE STRONGHOLD OF TYRE, with

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its impregnable battlements of renown, has disappeared forever. Not a vestige of the "Queen City" is visible but a few "huge sea-beaten fragments of the old wall, and piles of granite and marble columns" scattered "along the shores of the peninsula," which are now used by fishermen as rocks on which to dry their nets. Well may the poet sing:

" Dim is her glory, gone her fame,  
Her boasted wealth is fled ;  
On her proud rock, alas ! her shame,  
The fisher's net is spread.  
The Tyrian harp has slumbered long,  
And Tyria's mirth is low ;  
The timbrel, dulcimer, and song  
Are hushed, or wake to woe."

THE VAST MEDO-PERSIAN EMPIRE, with its "hundred and twenty-seven provinces" extending from India unto Ethiopia, was trampled in the dust over twenty-two centuries ago by "the mighty he-goat that had been seen two hundred years before in Daniel's vision"; and its days having been numbered as an Empire, it passed under Grecian control, and thence to Roman, and now survives as one of the petty nations of our world.

These papers have been prepared with great care as to accuracy of statement. The author is well known as a pleasing and painstaking writer, and has given much time and study to the subjects under consideration. His aim in these sketches is, to establish beyond doubt, the truths of Divine Revelation, in regard to the fulfilment of prophetic announcements recorded in the sacred volume, as to the destruction of those idolatrous nations of old who trusted in horses and chariots instead of in the living God, although used by Jehovah as executioners to punish His own people for their flagrant violation of His Divine law.

The writer of Israel's National Thanksgiving Festival takes the reader in imagination away backward through the ages, twenty-five centuries, and across the seas to Palestine. After viewing the tribes, as they come up to Jerusalem from all parts of the land, the reader is taken to the Temple Mount, where he is made an eye-witness of the celebration of the Feast of Tabernacles in all its departments. Standing on a pinnacle of the Temple, he beholds the erection of

booths in all parts of the city and suburbs. The scenery of the surrounding landscape is also seen to advantage from this elevation. Descending at night-fall to the Temple Courts, he is enabled to see the inspection of the animals to be offered in sacrifice during the coming day. As dawn approaches, the lamb for the morning sacrifice is slain before his eyes. During its offering he sees the cloud of incense arising from the Golden Altar in the Holy Place, and the congregation of worshippers prostrate in silent adoration in the Outer Court. After this ceremony is over, thirteen bullocks, two rams and fourteen lambs, with their appropriate meat and drink offerings, are all laid on the Brazen Altar and offered in sacrifice to God, amid the joyous acclamations of the vast congregation. The willow-gathering, water-drawing, Temple illumination and midnight jubilation are all witnessed in order as the festivities proceed. The ceremonial signification of the feast in all its relations is considered, and sheds much light on many obscure portions of the Old and New Testament Scriptures.

The reader is also able to accompany Dr. Talmage in his "Holy Land Tour" from station to station, and see many strange things by the way. After viewing the ruins of departed greatness at Rome, a journey is taken through Greece and Egypt, arriving in due time at Joppa. Proceeding thence eastward, the Valley of Sharon is traversed, the Judean hills are scaled, and the "City of the Great King" is entered with thrilling heart as the sun sinks into the western horizon. A survey of the sacred places of Jerusalem is taken. Bethlehem is visited. Then a descent is made to Jericho and the Dead Sea. Next the Jordan is reached, and a young man is baptized in the sacred stream. On the return trip up to the Holy City, Bethany and the tomb of Lazarus are visited. A night's repose in Jerusalem, and the caravan move northward, encamping the first night at Bethel, where Jacob had the remarkable vision. Onward from thence, Shiloh, Shechem, Jezereel and Nazareth are all passed; the Mount of Beatitudes is crossed, and in a short time the camp is pitched on the shores of Galilee. Here a sail is taken on the bosom of the lake, and all the chief places in the vicinity are visited; after which the procession passes up through the region of Dan, and winds its way over Mount Hermon down to Damascus. A few days

are spent in this well watered city. A journey is then taken across the mountains of Lebanon to Bayrout, where the Mediterranean steamer is boarded for the homeward journey. On the return trip, Constantinople, Vienna, Paris, London, and the "Green Isle" are all visited, and the Brooklyn Armoury is reached, where the tourists are welcomed by ten thousand spectators, ninety days after Dr. Talmage's departure for the Holy Land.

In closing this Preface we will just state that Rev. Dr. Wilson is now engaged in the preparation of a work of some 300 or 400 pages, giving an account of the Ishmalites, Edomites, Midianites, and other descendants of the Father of the Faithful, under the suggestive title of "The Abrahamic Family."

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## INTRODUCTION.

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This is indeed an age of travel and adventure. The admirable arrangements made by the managers of tourist parties; the excellent facilities afforded by the steamship and the railway; the shortening of the sea voyage; the ease and comfort assured by modern agencies and appliances; and the very general desire to see more and more of the great outside world, are among the reasons why from year to year the number of travellers is constantly increasing. For wealth or for fame; for health or for recreation, to give or to receive what may be for the general good, lead representatives of all classes and conditions, to cross the ocean, visit the most distant countries, expose themselves to every species of hardship and discomfort, and incur the risk of life or limb. To the wild and dreary regions of perpetual ice and snow many have gone and are going, in hope of seeing how Nature attires herself around the mystic pole, and under what conditions she there carries on her work. And undeterred by the fate of many who have fallen before the biting breath of the great north land, or what may be the fate of many many more, the search will no doubt be continued until the mystery has been solved and Nature forced to disclose one of her most profound secrets.

But while Science seeks the North for the unravelling of mysteries, and Empire the West for extension of dominion, Religion turns her steps to the land of the rising sun for the proof of the divinity of her origin and the validity of her claims. Nor does she seek in vain. With the Sacred Volume in her hand she passes from place to place finding everywhere the evidence necessary to verify the correctness of her teachings, the genuineness of her historic statements, the truth of her predictions—all that is required to confirm the faith of her disciples, and to silence and cover with shame the caviller and the sceptic. Not only is this true of the Holy Land, to which attention will be called later on, but also of

the countries lying around or in its neighbourhood. With almost every nation and people of antiquity the inspired penman had to deal, and from facts and incidents in their history they were wont to draw wise and weighty lessons. All light and privilege were not monopolized by the Hebrews, nor were all the pious and the good found among them, from which we learn that then as now men were left without any excuse, and when punishment was inflicted and ruin came, it was for the non-improvement of opportunity.

This was true in every instance. Punishment fell not upon Egypt until signs and wonders of the most awe-inspiring character had been wrought therein. Jonah had been sent to Nineveh to lead its people back to God. And Daniel and his friends had taught the Babylonians both by precept and example the character and claims of the King of Kings. Punishment is therefore no arbitrary proceeding, but the necessary outcome of a certain course of conduct. And nowhere, perhaps, is this seen so clearly as when standing amid the ruins of the places described in the following pages, we are reminded that while He is too wise to err, and too good to be unkind, is long-suffering, and slow to anger, He can in no wise clear the guilty.

## THE LAND OF EGYPT.

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Egypt, the seat of the Pyramids and the home of the Pharaohs, is hoary with age, dates away beyond the days of Abraham, and has played an important part in the world's history. It occupies a prominent place in sacred story, and next to Palestine no country is so frequently referred to by Bible writers. In it the Hebrew patriarchs found a home when famine forced them from Canaan. With it is inseparably associated the inimitably sweet and touching story of Joseph and his brethren. By its people the children of Israel were cruelly oppressed. From it they were delivered in a most marvellous manner under the leadership of Moses the man of God—a deliverance suitably celebrated in the stirring song—

“Sound the loud timbrel o'er Egypt's dark sea,  
Jehovah has triumphed, his people are free.”

Solomon's queen was a daughter of one of the Pharaohs. The first pillaging of the Hebrew Temple was by an Egyptian ruler. Thither the Holy Family repaired to escape the murderous designs of Herod, who in slaughtering the children of Bethlehem hoped to include among them the infant Jesus. And among the many strangers that were present at the Pentecost and witnessed the marvellous manifestations of spiritual power on that never to be forgotten occasion, were some from this old historic land. Apart therefore from all other considerations these are sufficient to invest it with a charm and lend to it an importance altogether its own, and because of which Jew and Christian cannot but be intensely interested in its wondrous past and in its possible future.

### AGRICULTURAL RESOURCES.

Egypt is rich in agricultural resources, the soil yields abundantly, the products thereof are varied and valuable, and under a wise and beneficent government would exceed all calculation. To this the inspired penmen frequently

refer, while heathen writers are loud in praise of its great fertility. Wheat, barley, maize and durra are its principal grains; sugar cane, cotton, indigo and tobacco are largely cultivated, while fruits are grown in great variety. Timber trees are scarce, but the palm, acacia, sycamore, tamarack and others abound. The cause of its great productiveness is the annual overflowing of the Nile, which brings down from the higher and inland regions a rich deposit of mud, and without which that which is now a rich and beautiful garden would be a dreary and barren waste. For fifteen hundred miles the river runs on without a single tributary stream; falls into great lakes, rolls over rugged cataracts, and at last empties itself into the Mediterranean by two outlets. It would appear that in ancient times it entered the sea by seven mouths, but the debris borne from the interior has closed up five of these, leaving but the Rosetta and Damietta branches.

#### ANIMAL KINGDOM.

In the animal kingdom there is great variety, and the list of beasts, birds, reptiles and fishes is a long one. The most notable perhaps is the hippopotamus, believed to be the behemoth spoken of in the book of Job, a huge creature, almost as large as an elephant, and with a skin on the back and sides about two inches in thickness. There are also the giraffe, jackal, hyena, ichneumon, and the jerboa. The one humped camel was originally introduced by the Ptolemies for the transit of the Indian trade, and to these must be added the usual domestic quadrupeds. The principal birds are the pigeon, vulture, ibis and ostrich; of reptiles the most famous are the crocodile, monitor, lizard, tortoise, beetle, locust, and various kinds of serpents. Fish abound in great variety.

#### MINERALS.

Its mineral wealth is considerable, and consists of sandstone, limestone, porphyry, alabaster, granite, basalt, emerald, and during the last few years sulphur has been added to its other productions.

THE CITIES.

To the cities of this celebrated land we now direct attention. Twenty-two centuries ago, allured thither by what he had heard of its wealth and greatness, Alexander the Great planted his eagles on the banks of the Nile. Seeing how advantageously the mouth of that river was situated for commercial purposes, as it formed a connecting link between the East and the West, he determined to there build a city. Soon the sound of the axe, the saw, and the hammer were heard, where never human habitation had stood, and soon, as if by magic, on the low and level shore rose a city of broad streets, of beautiful temples, of imposing colonades and magnificent theatres. To it came the Greek philosopher, the Hebrew scribe and the heathen priest, and from it for centuries there went forth the teachers of art, science and philosophy. It is still a large and important city, and still bears the name given by its founder, Alexandria.

Cairo is the modern capital, is connected with Alexandria by rail, and is perhaps the most interesting of all its cities. It occupies about three square miles, and is surrounded by a low wall. The streets are narrow, dark and crooked, and in some places arched over. The bazaars, though gloomy, are well and richly supplied. The houses are generally built of variegated brick, with interlinings of wood; have flat roofs, and are usually two or three stories high. Its mosques and minarets are very beautiful, of prodigious height, and are built of alternate layers of red and white stone. The population consists of Turks, Arabs, Copts, Jews, Armenians, Syrians, Africans and Europeans, and foots up to nearly 400,000. About a mile beyond the walls are the tombs of the Caliphs, which are magnificent and imposing buildings, and are beautiful specimens of Arabian architecture. The public gardens, which consist of groves of orange, citron, palms and vines, are very fine. There is a university which is the seat of education for the East, in which are found students from all parts of the Mahometan world whose numbers run up into the thousands. In it are taught grammar, arithmetic, algebra, rhetoric and other branches, and lectures are delivered on logic, civil, criminal and moral law, and the exposition of the Koran. Besides the university there are other schools where grammar, writ-

ing and arithmetic are taught, and others devoted to and sciences, and engineering. The language spoken at Cairo is Arabic, which is said to be superior in pronunciation to that of Syria. The viceroy or Khedive resides here, as does also the representatives of other nations. Its name signifies the Victorious Capital.

Damietta, a town of Lower Egypt, is situated on one of the branches of the Nile, a few miles from the seaboard. It has now a population of about 40,000, and carries on a considerable business with the interior in rice, fish and other things. The cloth called "dimity" received its name from the name of the place, having been first manufactured here. It contains some handsome mosques and bazaars, but is irregularly built, and presents a rather unattractive appearance to the tourist. It was strongly fortified by the Saracens, and formed on that side the bulwark of Egypt against the Crusaders, by whom, however, it was captured more than once. Its commercial importance has suffered by the growth of Alexandria, as well as by the choking up of the mouth of the stream on which it stands, which was due partly by the sinking of loaded barges to prevent the Christian warriors gaining access to it, and partly by the debris borne thither by the annual rush of waters.

#### ANCIENT CITIES.

Of its ancient cities we can refer but to three—Heliopolis, Memphis and Thebes. The first, known also by the name of Baalbek, was once a magnificent city, full of palaces, fountains and beautiful monuments. It was a sacred city, famous for its temple and for its school of learning, and the place where Joseph, Moses, and the renowned Plato, were trained for future usefulness. Among its celebrated structures were the Temple of the Sun, a rectangular building, 290 feet by 160, with a roof supported by a peristyle of 54 Corinthian columns, 19 at each side and 20 at each end. The circumference of these columns was about 22 feet, and the length of the shaft 58; with pedestal, capital and entablature measuring about 85 feet in height. The approach to the temple was through two spacious courts, surrounded on all sides by porticoes and other buildings. Another was the Temple of Jupiter, very similar in form but smaller, being

only 227 feet in length by 117 in breadth. A third, a circular building, supported by six granite columns, was used in the middle ages as a Christian Church. Some of the stones used in these erections were of prodigious size, measuring 60 feet in length by 12 in breadth.

Ten miles from Cairo, on the western side of the Nile, is the site of the celebrated city of Memphis, referred to in Scripture by the name of Noph. It was the ancient capital of Lower Egypt, founded far back in the days of old, was in its day a great and powerful city, and was surrounded by a region of wonderful fertility and beauty. It is supposed to have been founded by Menes, the first of the line of native kings, and to have had, with its temples, palaces and spacious gardens, a circumference of nineteen miles. It is said to have been built on land reclaimed from the river, its course having been changed, a work which showed great engineering skill. The temples were built of solid stone, adorned with gateways, statues and obelisks. The Egyptian sovereigns took much pleasure in adorning it, and it continued in all its beauty till its conquest by the Arabians under the Caliph Omar. Its principal structures were the Temples of Apis, Isis, Proteus and Ptah, in the latter of which the sacred bull resided. These temples flourished in all their glory until the time of the Persian conquest. Of the Pyramids and the Necropolis we shall speak later. The city began to decline when another city was built in its vicinity. Owing to its strategic position it was eagerly sought for by the military chieftains of the times, and in consequence suffered greatly by a change of masters. Persian, Greek, Roman and Turk have held it in turn, and to-day, in accordance with many predictions of the prophets which foretold the miseries it was to suffer, "it is waste and without inhabitant."

Five hundred miles up the Nile is the site of the ancient Thebes, situated on a wide open plain. It was the capital of Upper Egypt, and in the days of the great Greek poet was large and populous, for he speaks of its vast treasures and its hundred gates from which men and chariots poured forth for fight. Its former grandeur may be gathered from the ruins of once magnificent erections with which the place abounds. Columns and colonnades, statues and obelisks, are met with on every hand, and the walls of temples and

tombs are rich with historical inscriptions and pictures. The Temple of Karnak is a glorious structure, its hall being one hundred and seventy feet long, and three hundred and twenty-nine broad, and is supported by one hundred and thirty-four columns, the loftiest of which rise seventy feet, and are thirty-six feet in circumference. These grand columns form an avenue in the midst of the court, and the others form transverse avenues. The Temple is a forest of columns, over which the eye of the tourist wanders with awe and admiration. In the court of another temple is a statue of red granite, and measures eleven feet at the base and twenty-two across the shoulders. It was brought from the quarries of Syene, but how it was done no one now can tell. On these ruins are sculptured the victories of their kings over foreigners, of the slaves and spoils they brought back from other lands. And the believer in the Holy Book reads with a profound interest how Shishak, one of their sovereigns, invaded Judea, captured the temple and carried away the sacred vessels, the silver and the gold, or as the Bible puts it, how he "came against Jerusalem and took away the treasures of the house of the Lord, and the treasures of the king's house, and the shields of gold which Solomon had made." The whole region is crowded with curiosities, strange and wonderful things are everywhere apparent, and what Egypt once was may be learned from these evidences of a skill, genius and enterprise that have long since passed away. Like its sister city of Memphis it was the subject of prophecy, and its ruin was plainly predicted. The same causes contributed to her fall, as in the former case, and to-day its only inhabitants are a few Arabs who obtain a precarious livelihood by showing travellers over the ruins or in rifling the tombs for antiquities.

#### THE PYRAMIDS.

Of the Pyramids we cannot speak particularly. The three principal ones are found a few miles from Cairo, the largest of which is known as the Great Pyramid. It is believed to be the oldest, the largest, and the vastest structure in the world. It stood in the days of Abraham. Upon it Joseph must have gazed with awe, and to Moses and the

children of Israel it doubtless must have suggested many an idea. It was 480 feet in height, and each of its four sides was one seventh of a mile at the base. It covers thirteen acres of ground and its estimated weight is 6,848,000 tons. The second Pyramid is considerably smaller, thirty feet of the top has been broken off, and its smooth stone casing carried away. These large structures of which there are thirty, are scattered over the desert for a distance of twenty miles, are built on true mechanical principles and show no sign of settling. They show that away in the far past when Greece and Italy were inhabited by men little higher in intelligence than our Indians, and Britain was unknown, the people that dwelt in this land of marvels understood the mechanical arts.

Various opinions have obtained as to the purpose for which they were intended, but the most general and probable one is, that they were for the tombs of kings. Whenever a man came to the throne he began to build what he called his "home." A rocky place was chosen, and a place cut for the stone coffin to rest in. The work went on while he lived, at his death he was lowered into the place thus prepared, the entrance was closed with heavy stone, and no trace of doorway or entrance left. The object was to keep the body safe until the resurrection of which they seem to have had some idea. Little did they dream of the changes that time has wrought in the world, and the idea that the bodies thus securely entombed could ever be disturbed was regarded unworthy a moment's thought. But they have been, and in the museums of modern days can be found the embalmed remains of kings and queens of these far off ages, furnishing food for the thoughtful or gratification for the curious.

#### THE CITY OF THE DEAD.

The Necropolis, or city of the dead, in classical literature applies only to a suburb of Alexandria, but in a more extended sense is applied to ancient cemeteries in general. These consisted of tombs constructed in the shape of houses and streets to resemble a city, or in some cases were chambers cut out of the rocks. The most remarkable one is situated near Thebes, and which must have contained at least 5,000 mummies. On the walls of these tombs are inscrip-

tions which describe the manners and customs of this strange people. In some of them is a large room where the friend and relatives of the dead ones meet once a year to pray for the repose of those whose mortal remains lie sleeping there. In the year 1881 there was found in a pit not far from Thebes, wooden cases which contained the mummied remains, among others, those of *Rameses the Great*, besides vases, statuettes, preserved food, and a few rolls of papyrus. Tombs were also made for monkeys, birds, crocodiles, and especially for the sacred bulls. One of these recently discovered, is a stone structure, with a central passage, and with some thirty recesses on each side, in which were found in massive stone chests the remains of these sacred animals. Another painful proof of the truth of Scripture that "the world by wisdom knew not God," and that without a divine revelation even intelligent men can so degrade themselves as to worship the brutes that perish.

#### THE SPHINX.

Near the Pyramids stands the Sphinx, which is a marvel of ancient art. It is shaped like a lion, with a human head, and wings from its sides, and is supposed to represent intelligence and force. About it there is an awful grandeur, and looking at this wonderful relic of a wonderful past the beholder is the subject of mingled emotions of admiration and awe. It is about one hundred and eighty feet long and over fifty high from the surface of the sand, and is hewn out of the solid rock. The Egyptian, Persian, Greek, Roman, Turk, Frenchman and Briton have each in turn stood before it, but calmly and silently it has looked down upon each from age to age the same. It is one of the few things that cannot be moved, and will probably remain unchanged to tell of a glory that is gone, and of a greatness that has passed away.

#### THE ANCIENT EGYPTIANS.

The ancient Egyptians were a peculiar people, and in their Manners and Customs were different from those of other lands. The great majority were servants. Labour was cheap. The land was well cultivated. Brick making was largely done by slaves taken in war. Shepherds were

abominated. Legal documents required the names of many witnesses. Records were kept of civil and mercantile transactions. Women were held in high repute. Children were taught to obey their parents. Education was under the control of the priesthood. Feasts were abundant. Games were indulged in. Rings were worn generally on the third finger of the left hand. Children had their dolls. Grace was said at table. Religious sentences were inscribed over their doors. Sacred festivals were devoutly attended. Hired mourners wept at funerals. Seventy days was the time allotted for mourning the death of the sovereign. The treasures of this people are in granite and not in books, so their literature amounts to very little. They excelled in architecture. Their mechanical skill was wonderful. Their fine linen has never been surpassed. Glass bottles of great beauty, and ornaments twisted like serpents have been found. They knew geometry, and with astronomy they were not unfamiliar. Dentistry was understood, and the art of embalming gave them excellent opportunities to study the human frame. The king was supreme. Judges administered the laws. Evidence was taken under oath. Death was the penalty for murder, and flogging and imprisonment for lesser crimes. Human life was secure, and people went unarmed. There was a standing army. And yet as already stated despite all this perhaps no people on the face of the earth indulged in idolatrous practices so degrading as did these old time Egyptians.

THE NATION'S ANTIQUITY.

In the historical books of the Bible we find many facts and incidents referred to which enable us to form a pretty correct idea as to the position occupied by the Egyptians among the nations of antiquity. Again and again they are made mention of in their contests with the Hebrews, Assyrians and Babylonians, and always as a strong and not always as a victorious people. But the same causes that brought about the ruin of other nations were at work among them, the unholy leaven was surely and steadily undermining the political fabric, and in due season the ruin came. To this the Hebrew prophets repeatedly allude, and in terms strong and terrible predict the dread disasters of the future. Jere-

miah says, "Noph shall be waste and desolate, without an inhabitant." "The daughter of Egypt shall be confounded: she shall be delivered into the hand of the people of the north." "O daughter of Egypt in vain shalt thou use many medicines, thou shalt not be cured." Ezekiel is still more definite in his denunciations of their wrong-doing, and in the ruinous results thereof: "The land of Egypt shall be desolate and waste." "I will make the land of Egypt utterly waste and desolate, from the Tower of Syene even unto the borders of Ethiopia." "I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste." "It shall be a base kingdom, the basest of kingdoms, neither shall it exalt itself any more above the nations; the pride of her power shall come down, from the tower of Syene shall they fall in it by the sword, and there shall be no more a prince of the land of Egypt." And Zechariah assures us that "The sceptre of Egypt shall depart away." Indeed, allusions to her ruin are found more or less specific in all the prophetic writings. And it is well to remember that when these prophecies were uttered Egypt was a great and powerful nation, and, looked at from a human standpoint, there was really nothing to lead to the belief that such a fate was in the remotest degree a probability.

#### THESE PROPHECIES.

These prophecies have been fulfilled to the very letter in the invasion and conquest of the country, and in the subjugation of its people to the sway of the stranger. Unintentionally the infidels Volney and Gibbon furnish the most conclusive evidence of this in the following striking terms: "Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length the race of Tartars distinguished by the name of Ottoman Turks. The Mamelukes, purchased as slaves, and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event their continuance is not less extraordinary. They are replaced by slaves brought from their original country. The

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system of oppression is methodical. Everything the travel-  
 ler sees or hears reminds him he is in the country of slavery  
 and oppression." "A more absurd and unjust constitution  
 cannot be devised than that which condemns the natives of  
 a country to perpetual servitude, under the arbitrary dom-  
 inion of strangers and slaves. Yet such has been the state  
 of Egypt for more than five hundred years. The most  
 illustrious sultans of the Baharite and Borgite dynasties were  
 themselves promoted from the Tartar and Circassian bands,  
 and the four and twenty beys, or military chiefs, have ever  
 been succeeded, not by their sons, but by their slaves."

#### NAPOLÉON THE FIRST.

Since the time of the writers above quoted many and im-  
 portant changes have taken place. In the closing years of  
 the last century Napoleon the First was determined to bring  
 it under French domination, and for a time success attended  
 his efforts, but as he had to deal not only with Turkey but  
 with Great Britain also, he was compelled to retire, and the  
 sovereignty of the Sultan was restored. With the weaken-  
 ing of Turkish power tributary states have had larger liberty,  
 and their rulers have exercised greater authority. The  
 Mamelukes have ceased to exist as a separate class, the  
 authority of the Sultan is little more than nominal, and more  
 than once the Egyptian rulers have aspired to complete in-  
 dependence. To-day British influence predominates, and  
 the trend of events and the current of public feeling point  
 to the probability of its becoming a part of our widespread  
 empire at no distant day.

The circumstances which have led up to and brought  
 about the present condition of things were in brief as fol-  
 lows : The Khedive Ismail was a man of push and enter-  
 prise, and laboured hard to raise his country from its low  
 and degraded position, and once more to give it a name  
 and a place among the nations. He inaugurated many use-  
 ful reforms, built railroads, introduced the culture of cotton,  
 and sought to Europeanize as much as possible the manners  
 and customs of the people. This involved heavy expendi-  
 tures, taxation was increased, and discontent and disaffec-  
 tion became general. This culminated in a revolution in  
 which Ismail was deposed, and his son called to the Khe-

dival throne. Unable to meet the financial obligations imposed upon him, he was compelled to borrow and float loans in London and Paris. For the security of the lenders a mortgage was given on the revenues of the country, and the collection of said revenues placed in the hands of a mixed commission of Egyptians, French and British. Such a Board could hardly be expected to give satisfaction in view of the various and conflicting interests to be cared for.

“DEATH TO FOREIGNERS.”

As the native collectors are proverbially dishonest, and appropriate all they dare to their own private purposes, there was but little left for the bondholders, and these demanded a change in the administration. This was done, and then the cry was raised that Egypt was being ruled for the benefit of the stranger. Interested parties dwelt on the enormity of this state of things, and the passions of the people were appealed to. Under these circumstances Arabi Pasha came to the front, raised the red flag of war, the authority of the Khedive was set at naught, and with the cry of “Death to the foreigners,” Britain and France were dared to do their worst. France held back and threw upon Britain the responsibility of pressing these claims and putting down the rebellion. What her object was in playing so ungracious and ungallant a part can only be accounted for on the supposition that the government led by Mr. Gladstone would not interfere, and thus give her an opportunity to take possession of the country and extend over it a French Protectorate. But the British people will not allow any nation to annex Egypt, control the Suez Canal and block her way to the East.

BATTLE OF TEL-EL-KEBIR.

The crisis came, the Khedive was powerless, the people sympathized with Arabi, a collision occurred, and the streets of Alexandria were reddened with European blood. Then followed the bombardment of the city by the British fleet, the battle of Tel-el-Kebir, the defeat, capture and transportation of Arabi to Ceylon, and the restoration of the Khe-

Egypt.

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### *The Land of Egypt.*

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dival authority Since then Britain has claimed the right  
to manage the affairs of the country, taking the ground that  
France forfeited her right by ignoring her responsibilities at  
the time above referred to. This has aroused much angry  
feeling in France, and has led the republican Frank to seek  
the sympathy of the autocratic Cossack. But of one thing  
all concerned may rest assured that neither France nor  
Russia will ever be permitted to possess this land as long as  
British interests would be imperilled thereby, and these in-  
terests can be protected by British power.

#### THE FUTURE.

What is in the future for this country time alone will tell.  
Whether it will become an independent nation, unhampered  
by foreign influence and enjoying all the rights and privi-  
leges of nationhood, or, as already intimated, enter the great  
sisterhood of States under British rule, we pretend not to  
say. Certain passages of the Book of God would seem to  
indicate that a blessed change is to take place in the char-  
acter of her people and institutions, that after her long night  
of ignorance and oppression, a day of intelligence and liberty  
is to dawn, and that instead of the Mosque and the Crescent  
will be the Church and the Cross. And it may be that, in  
the Providence of God, the circumstances above referred to  
may be the means of bringing about an issue that would  
afford unbounded pleasure not only to the Christian but to  
the lovers of progress the wide world over. To such an  
issue Horatius Bonar alludes in the following beautiful  
lines:

#### EGYPT DEAD.

Are thy Pyramids still smiling  
To the everlasting sun,  
Mighty Mizraim of the sand-waste.  
As they smiled in ages gone?

Is thy Sphinx still grandly gazing  
With those melancholy eyes.

*The Land of Egypt.*

Drinking in delicious moonlight  
From those silver-showering skies ?

Does thy gray Mukattam cliff-range  
Yet protect thy level shore ?  
Is that highway to the desert  
Still as lovely as of yore ?

\* \* \* \* \*

Are thy Pharaohs resting yonder,  
Filling each his fragrant shroud,  
With their own calm stars above them  
As of old, without a cloud ?

Do they still claim awful homage,  
Oldest peerage of the dead,  
In their shrivelled shrines unconscious  
Of the ages that have sped ?

\* \* \* \* \*

Mystic realm of magic story,  
Never-changing clime and stream,  
Shadowy fatherland of science,  
Home of fable and of dream.

\* \* \* \* \*

Buried dark beneath the ruins  
Of dead kingdoms thou has lain ;  
But thy day of honour dawneth,  
Thou shalt rise to youth again.

In His hour of infant exile,  
Once the Son of God in thee  
Found a refuge from the tyrant,  
Undemeath thy sheltering tree.

*Egypt.*

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*The Land of Egypt.*

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And for this thou art remembered :  
This great debt shall be repaid.  
In earth's age of promised glory  
Israel's God shall lift thy head.

The voice of seers hath spoken  
Words of glorious light and rest ;  
It has blst thee lonely Egypt ;  
And thou shalt—thou shalt be blest.



## THE GREAT BABYLON.

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Around few places referred to in Bible story does there gather such a weird and awesome interest as around this renowned metropolis. Founded by Nimrod, the great grandson of Noah, it soon rose to importance, and took rank among the most celebrated cities of the olden time. This was partly on account of the character of the region in which it was located, being one of the richest and most fertile in the world; and partly on account of the enterprising spirit of its inhabitants. The plain of Shinar, with which it was surrounded, was formed by the alluvial deposits of the Euphrates and the Tigris, and extended some four hundred miles along the course of the rivers, and averaged about one hundred miles in width. By a complicated system of canals and watercourses the amazing productiveness of the soil was greatly promoted, and the wants of a teeming population were thus cared for. The extraordinary fertility of the soil is made matter for special mention by various writers, it is said to be the only place in the world where wheat grows wild, and the returns that grain made to the sower were usually from two hundred to three hundred fold. The products of the soil met every need, and in the abundance and variety of the same there was little left to wish for.

### THE ENTERPRISING SPIRIT

of the people was first manifested in the resolve to build a tower of such dimensions as would at once establish their reputation for the doing of the great and the unusual, and win for themselves a name and a place in the temple of fame. In this there may have been nothing necessarily wrong, for their purpose may have included the establishment of a place of refuge if assailed, a rallying point on special occasions, or a general headquarters for the transaction of public business, but be this as it may, such a course was not in accordance with the Divine plans and purposes.

## BYLON.

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esolve to build a ce establish their the unusual, and in the temple of ing necessarily ed the establish- llying point on for the transac- y, such a jurse ns and purposes.

and the confusion of tongues and the dispersion abroad was the result. Our purpose, however, is not so much just now to enquire into their motives as to prove them to have been possessed of a spirit of daring and of enterprise, and without which little will be accomplished by either man or nation. The ruins of the huge structure place beyond doubt or question the magnitude of the undertaking, and especially in view of the limited knowledge and lack of appliances peculiar to primitive times. On the assumption that the Temple of Belus was the original structure, or one built upon the same foundation, it appears to have been oblong in form, and to have had a circumference of about a half a mile, and about one thousand feet high, or nearly three times the height of St. Paul's Cathedral, in London. The whole summit of the ruins have been converted into solid vitrified masses as if they had been subjected to the fiercest fires—a circumstance that lends countenance to the ancient tradition that the Tower of Babel was rent by fire from Heaven. This same enterprising spirit was manifested from age to age in their efforts to develop the resources of the country, to strengthen its defences, and to extend its sway of other peoples and tribes. The climax was reached when Nebuchadnezzar, the greatest and most powerful of the Chaldean kings, built cities, repaired temples, constructed quays, reservoirs, canals and aqueducts on a scale of surpassing magnificence and grandeur. But his efforts were especially devoted to the making of his capital, in size, strength, beauty and wealth, the Queen City of the world. This he could afford to do, for having swept the East with his conquering legions the vast treasures found in Nineveh, Jerusalem, Samaria, Egypt and elsewhere were transferred to Babylon and expended on its fortifications, its palaces and temples. The city was four square, sixty miles in circumference, and surrounded by a wall three hundred feet high, and about eighty wide, built of brick and bitumen. These walls were pierced by one hundred gates of brass, of immense size and strength, each of which was the termination of a street, which crossing each other at right angles divided the city into six hundred and twenty-six blocks of equal extent. But the greatest marvel of all were

## THE HANGING GARDENS.

built by this monarch to please his Median queen, who, wearied with the low level of Chaldea, longed for something to remind her of the wooded hills of her native land. At immense cost and labour these were constructed. Huge mounds of masonry were made, soil placed thereon, and full grown trees transplanted thereon, and these trees starting from an elevation of over three hundred feet above the level of the streets, had all the appearance of gardens hanging in the air. On the summit of this novel and astonishing structure was a reservoir, with an engine to draw water from the river, by which the whole was watered. From the shrubs and flowers that bloomed along its terraces was borne the most fragrant odours, from the trees that crowned its summit came the music of singing birds, while the whole was well calculated to fill the beholder with delight and wonder. To

## THE HISTORY

of this great city the attention of the reader is now directed. As already stated, it was founded about one hundred years after the Flood, by Nimrod, who is spoken of in Scripture as "a mighty hunter." Whatever else this may mean, it no doubt refers to his successful combats with wild beasts. Owing to the sparseness of the population a very natural dread of attack from these creatures would be felt, and any one courageous enough to fight them would be readily hailed as a leader. As David claimed that his killing the lion and the bear fitted him to grapple with Goliath, so his victories over animals led Nimrod to measure swords with men. Such a man in a primitive state of society is sure to gather around him others of similar habits and tastes; and out of this grew an army which soon made itself to be felt. Tribe after tribe was conquered and their territories annexed, and "the kingdom," of which "the beginning was Babel," soon became widely extended. In the year 1273 B. C. the Province of Assyria rose against and reduced the mother state to a condition of

## VASSALAGE.

which condition continued to exist until the year 625 B. C., when Nabopolassar, the Assyrian governor raised the standard of revolt, and, with the aid of the Medes, once more made Babylon an independent power. He was succeeded by his son Nebuchadnezzar, under whose vigorous and progressive policy the nation rose to the highest pinnacle of earthly greatness, and was expressively described as "the glory of kingdoms." This condition of affairs continued for eighty seven years, when this mighty empire became a thing of the past. Belshazzar, the grandson of the great Nebuchadnezzar, had inherited the glory, riches, power and splendour, but had not profited by the startling experiences of that remarkable man. Despite the frequent warnings of Heaven he gave loose reign to his evil passions, grew worse and worse as the days went by, and committed the crowning act of folly and impiety when he commanded the vessels of the Lord's house at Jerusalem, which Nebuchadnezzar had brought from thence, but had never dared to desecrate, to be brought to do honour to his idols at a drunken carousal. Then it was when decency and propriety had been thus grossly outraged that the fingers of an unearthly hand traced upon the palace walls in strange and unknown character the doom of king and kingdom.

The occasion of this feast appears to have been this. For some time immediately preceding the Province of Babylon had been invaded by the Medo-Persians, and the city itself had been besieged. But as the walls were deemed impregnable, the gates well guarded, and the granaries and storehouses provided with twenty years food supplies, no alarm had been felt. Suddenly, however, the invaders had seemingly withdrawn, and as nothing of them could be seen from the walls or towers it was readily assumed they had raised the siege and ended the war. The whole population united in the general rejoicing. The enemy was made the subject of scoff and jeer. The guards deserted their posts, and the gates in the palace walls and river front were left open, the flames of idolatrous sacrifice shot up from the altars of Belus. The hanging gardens were all ablaze with lamps and torches, and sounds of riot and revelry were heard on every hand.

But the enemy had not retired, and while the unconsci-

ous and reckless citizens were engaged in feasting and merriment the river was suddenly turned into the lake, the trench and the canals, and the invaders entered the city by the empty channel, passed through the open gates and took possession. Scarcely had the awful words of the old Hebrew prophet died away upon the ear when the cry was raised "The Persians are upon us," and in the confusion that ensued the last of the Chaldean kings was hurried into eternity.

After the conquest by the Medo-Persians it steadily declined, and every effort to regain its former position proved abortive. It ceased to be the seat of government and took rank among the tributary towns. Instead of receiving taxes it had to pay them, and these sometimes were most exorbitant. Its walls were lowered in order to weaken it in view of possible insurrections, and with the exception of Cyrus and Alexander the Great the object of its rulers seem to have been to humble it and to render it incapable of successful resistance. It was indeed the purpose of the latter to restore it to its ancient grandeur, and to make it the capital of a universal empire, but he was prevented from accomplishing that purpose, for he died in the height of his power and in the flower of his age. A variety of causes, too numerous to mention in this paper, contributed to her fall. Ravaged and spoiled for ages, and oppressed in turn by the Persian, the Greek, the Parthian, the Roman, the Saracen and the Turk, the golden city has long since ceased to exist, and nothing remains of it to-day but vast and unsightly

#### HEAPS OF RUINS.

The fate of Babylon in all its minutest details had been predicted by the Hebrew prophets at a time when nothing but magnificence and strength were to be seen, as any one can readily see who will take the trouble to compare these predictions with the actual facts of history. Condensing the purport of these prophecies into the smallest possible space we learn that Babylon was to be taken by the Medes under the leadership of a man named Cyrus; that the enemy was to enter by the bed of the river which ran through the city; that the immediate cause of the disaster was to be the carelessness of the guards in leaving the gates open; that they

## *The Great Babylon.*

were to be oppressed and spoiled by their rulers, that the country around would become parched and dry, and cease to be the fertile region it formerly had been: that the sea was to come up upon it; it was to be the home of all doleful creatures; it was never again to be inhabited; and the ruin and desolation were to be wide-spread and appalling.

A few extracts from the descriptions given of these ruins by modern travellers are all that our limited space will allow, but these will be sufficient to show that these prophecies have been fulfilled to the very letter. Between the accounts given of its capture by Herodotus and Xenophon, and what the Bible had said should be there is a perfect agreement. The land is "so dry and barren that it cannot be tilled;" it is an untrodden desert on either side of the river; the absence of all cultivation, the sterile, arid and wild character of the whole scene formed a contrast to the rich and delightful accounts delineated in Scripture." "Babylon is now a silent scene, a sublime solitude, a silence profound as the grave reigns throughout the ruins." "It is spurned alike by the heel of the Ottoman, the Israelite, and the son of Ishmael." "It is a tenantless and desolate metropolis." The wandering Arab could not be persuaded to spend a night among its ruins, believing it to be haunted with evil spirits. "The king of the forest now ranges over the site of that Babylon that Nebuchadnezzar built for his own glory, and is the unmolested retreat of jackals, hyenas and other noxious animals." "And the owl howling amid its broken ruins, proclaims with a voice irresistible and full of meaning,

THY WORD, O GOD, IS TRUE.

We conclude this paper with a brief extract from "Keith on the Prophecies," which cannot fail to be of interest to the pious reader. "Is there any spot on earth which has undergone a more complete transformation? The records of the human race do not present a contrast more striking than that between the primeval magnificence of Babylon and its long desolation. Its ruins have been carefully and scrupulously examined by men of unimpeached veracity, and the result of every research is a more striking demonstration of the literal accomplishment of every prediction.

Could any prophecies respecting a single place have been more precise, or wonderful, or numerous, or true, or more gradually accomplished throughout many generations? And when they look at what Babylon was, and what it is, and perceive the minute realization of them all, may not nations learn wisdom, may not tyrants tremble, and may not sceptics think."

## B A B Y L O N .

BY G. WOODS.

O lift ye the banner on high o'er the mountain,  
Let the trumpet be loud and the scimitar keen ;  
For Babel shall fall as a drop from the fountain,  
And leave not a trace where her glories have been.

The prince from his hall and the serf from his labour  
Shall gird on their mail, and wave high the war sword ;  
But the hand shall relax from its grasp of the sabre,  
And the heart shall grow faint in the wrath of the Lord.

The moon in her light and sun in his splendour  
Shall hide their pure ray from the proud city's fall ;  
While thick clouds of mist and of darkness attend her,  
And night wraps her streets like a funeral pall.

For the Medes from the north like a whirlwind shall gather,  
And Babylon yield to the might of the brave ;  
While the young blooming bride and the gray-headed father  
Shall lay their heads low in the dust of the grave.

Her halls shall be still, and their pavements be gory,  
Not a sound heard of mirth or of revelling there ;  
But the pride of the Chaldees, the boast of their glory,  
Extinguished like Sodom, be blasted and bare.

On the spot where thou raised thy front, mighty nation,  
Shall the owl have his nest, and the wild beast his den ;  
Thy courts shall be desert, thy name Desolation,  
None the tyrant of cities, the jest of them *then*.

## THE ASSYRIAN CAPITAL.

### NINEVEH.

Nineveh was one of the greatest and most important cities of the olden time, and was in many respects the peer of the Chaldean capital. Founded by the same renowned chieftain, surrounded by substantially the same kind of country in regard to climate, soil and productions, and subject to the same influences and conditions, they very naturally bore a striking resemblance to each other. They had the same aggressive spirit, the same warlike tastes and tendencies, the same love of power, and the same desire to make for themselves a name. Of its earlier history comparatively little is known, its rise to greatness was slow, and no special mention is made of it in the inspired records until after the establishment of the rival kingdoms of Israel and Judah. The sovereigns of Assyria are then introduced as the leaders of mighty armies, as the representatives of a great power, and as exercising authority over widely extended territories. And from that time forward we find frequent allusion made to it both in the historical and prophetic books of the Bible.

Its importance as a political centre dates from about the year 1230 B. C., when Ninus II. greatly enlarged it and made it the chief city then existing. According to Diodorus it was forty-eight miles in circumference, surrounded by walls an hundred feet in height, and so broad that three chariots could drive abreast thereon, and on these walls were fifteen hundred towers, each over two hundred feet high. In the days of the prophet Jonah it had a population of some six hundred thousand souls, and according to Eastern standards had attained a high degree of civilization. Palaces, parks and pleasure gardens abounded; magnificent temples, colossal images of winged bulls and lions with hu-

man faces, and the most elaborate symbols of idolatrous worship were seen on every hand; warehouses stored with the merchandise of the nations; mansions and monuments, the masterpieces of art and invention; and the trophies and inscriptions commemorative of heroes and heroic daring, arrested the attention of the passer by; and a thousand and one other objects of interest bore testimony to the wealth and grandeur of this great city.

All this has been fully sustained by the discoveries of Layard and others while excavating the ruins thereof. The palaces and buildings laid open by them were full of sculptures all covered with inscriptions which recorded the works and deeds of the ancients. Two winged human-headed lions were found, twelve feet long and the same broad, besides winged bulls, winged sphinxes, and a remarkable obelisk of black marble, sculptured on the four sides. The history of a whole campaign is given by the Assyrian artist, and "all the details thereof are treated with a taste, spirit, correctness and delicacy of execution excelling everything else known in Asiatic art." A truthful impression seems always to be aimed at, and it is this that lends especial value to these sculptures. "And the labour bestowed on the careful finish of a priest's dress, and the tasteful decoration of an article of furniture, proves them to have been the work of an ingenious and painstaking people."

And here we are reminded that while a man or a people may achieve the grandest results in the realm of Art, that self-same man or people may occupy a very low position in the realm of morals. Of this history, both ancient and modern, has furnished many melancholy examples. "Rome was never more depraved and abominable than when it had Michael Angelo to build St. Peter's and Raphael to fresco the Vatican. The capital of France was never more like Rome than when the Grand Monarque, Louis the Fourteenth, dazzled the world with his splendid court, and the great masters of every land were decorating the palaces of Fontainebleau, Versailles and the Louvre with the loftiest achievements of art. And to-day, if we would look for some of the most ignorant, vicious and degraded of the whole European population, we shall find them under the shadow of architectural structures which are the wonder of the world for beauty and magnificence. They have grown up

with full opportunity every day of their lives to gaze upon statues and paintings which the greatest artists of the present age can only imitate but never excel. In three hundred years the highest art has done less to refine and improve the common people of Rome and Naples than would be done in a single year by the spelling book and the Bible."

This was true of old time Nineveh. In the days of its glory and power, when its wealth and magnificence defied description, the character of its people was vile in the extreme. Cruel in war, arrogant and overbearing towards the conquered, and addicted to every species of vice and iniquity, they justly earned the hatred of men and the displeasure of God. Sin and suffering ever follow each other in the relation of cause and effect, and having been guilty of the one the other was the natural and necessary result. And having thus arrayed against themselves the God of heaven and the armies of the earth escape was impossible, and the destruction that came upon them was utter and irremediable.

To avert such a fearful fate by a timely reformation opportunity had been afforded them, and it was for this that Jonah had appeared among them with his awful message—"In forty days and Nineveh shall be overthrown." As to how it was to be done no intimation was given, whether by earthquake, volcano, pestilence, or by fire and brimstone from above, but the earnestness of this herald of woe, and his evident belief in his own utterances, so impressed the public heart and conscience that, from the king upon his throne to the captive in his cell, all believed the words of the preacher, and repenting sat in sackcloth and in ashes. But the reformation was only of a transient character, and the threatened doom was only delayed and changed in form. A little later

THE RUIN CAME,

ruin that was overwhelming and irreparable.

The work of ruin was begun by the capture of the city by the Medes and Babylonians, who sacked it and gave it up to pillage, sword and fire. From that it never recovered, the destruction was complete, the walls were razed to their

foundations, and the very materials with which they had been constructed appear to have been taken to build up towns and cities elsewhere. This probably is the reason why so little is said about it in after years—it had literally disappeared from the face of the earth. It is said that as far back as the second century it had utterly perished, not a vestige of it remained, and none could tell where it once was situated. It is to-day without one monument of royalty, without any token whatever of splendour or of wealth, a desolation, empty, void and waste.

All this had been foretold by the Hebrew prophet in terms so plain that on reading their detailed and specific statements we almost imagine the words before us are those of the historian rather than those of the prophet. The destruction of Nineveh was the theme of the book of Nahum, and it was there foretold that "the gates of the river shall be opened, and the palaces shall be dissolved. Nineveh, like a pool of water, with an overflowing flood he will make an utter end of the place thereof." (Nahum ch. ii.) "While they are folded together as thorns, and while they are drunken as drunkards, they shall be devoured as stubble fully dry." (Nahum ch. i.) "Take the spoil of silver, take the spoil of gold; for there is no end of the store and glory out of all the pleasant furniture." (Nahum ii.) From these we learn that the city was to be destroyed partly by fire and partly by water, during a season of riot and festivity, and the destroyers were to find much treasure therein, and the Greek historian furnishes the particulars of the capture, corroborating every item as given above. "The Lord will make an utter end of the place thereof. Affliction shall not rise up the second time, she is empty, void and waste." (Nah. i. ii. iii.) "The Lord will stretch out his hand against the north, and destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness, a place for beasts to lie down in." (Zeph. ch. ii.) Many other passages of similar import are met with in the prophetic writings which need not be quoted here, but to which the reader is recommended to refer. From these he will learn that national wickedness persisted in is sure to end in national destruction, for nowhere will he find this more painfully illustrated than amidst these ruins which are

EMPTY, VOID AND WASTE.

capital.

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WASTE.

## THE STRONG CITY OF TYRE.

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The country of the Phœnicians, of which Tyre was the capital, was bounded on the West by the Mediterranean, on the North and East by Syria, and on the South by Judea. It was about two hundred miles in length and twenty in breadth, and contained some two thousand square miles of territory. The products of the soil were rich in variety and abundant in volume, the exportation of which had much to do with the greatness to which her people attained. Among these we find the forest, the field, the garden, the mine and the waters contributing each its quota, as will be seen from the following list: Pine, fir, cedar, cypress, teberinth, palm, sycamore, olive and acacia trees; wheat, rye, barley and other grains and cereals; apricots, peaches, almonds, pomegranates, citrons, sugar cane, grapes and bananas; various kinds of building stone and iron; fish in variety; besides silk, cotton, indigo, meats, milk and honey. In the earlier history of the country the chief city had been Sidon, but this having been destroyed by the Philistines, the principal inhabitants retired to a rocky island in the neighbourhood and laid the foundations of what became known as

### THE STRONG CITY OF TYRE.

This city and its surroundings lay within the limits of the Promised Land, and on the division of the country by Joshua it fell to the lot of the tribe of Asher. It is very evident, however, that it never came into the possession of the Israelites; its people maintained a separate and distinct position; and David, Solomon, and other Hebrew monarchs recognized its rulers as independent sovereigns.

This city was not, however, confined to the island, and since it was part insular and part continental, the island portion being largely devoted to trade and business, and the

whole embracing an area of some nineteen miles in circumference. It was surrounded by walls one hundred feet high, and broad in proportion, constructed of huge blocks of stone, and cemented together by a white plaster. The houses were lofty, the public buildings imposing and grand, and its defences against hostile attack of the most formidable character. Its situation was very fine, and its magnificent combination of land and sea scenery formed the theme of many an ancient oration and song.

Commercially considered Alexandria and London resembled Tyre more than any other cities of either ancient or modern times, but there were strong points of dissimilarity in each case. Alexandria was always subject to foreign rule, while London, great as is her wealth and vastness of trade, does not centre in herself as Tyre did without a rival or competitor, the trade of all nations, nor does she hold an absolute monopoly of not one, but of every branch of commerce. For a thousand years not a single production of the East passed to the West, or of the West to the East, but by her merchants. For ages no ships but hers dared to pass the Straits of the Red Sea on the one hand, or of the Mediterranean on the other. While the vessels of other lands were groping along the coasts, clinging to their landmarks, and frightened at a breeze, her ships were found from Spain and Britain to the coasts of Malabar and the Canaries. No wonder that her merchants were princes and lived in a style of splendour unknown in any other country of that age, or that she should have been considered a most desirable acquisition by the successive rulers of the world. Her

#### BUSINESS CONNECTIONS

are minutely described in the 26th, 27th, 28th and 30th chapter of the prophecy of Ezekiel, and the extent of her trade with both the East and the West given in detail. From this we learn that in his day in her marts were found the products of manufacturing skill and genius, the noblest works of art, and the finest specimens of the unbreathed things of Nature, in a word the prophet shows us very clearly that she was the storehouse of all the rare and costly objects of utility and beauty that humanity could wish or mankind could furnish.

Some nineteen miles in circumference, surrounded by walls one hundred feet in thickness, constructed of huge blocks of stone, and plastered together by a white plaster. The buildings imposing and grand. The harbor safe from the attack of the most formidable fleets. The sea very fine, and its magnificent scenery formed the theme of the most beautiful song.

Alexandria and London resemble other cities of either ancient or modern times. The strong points of dissimilarity between Tyre and the other was always subject to foreign influence, as is her wealth and vast her territory. Tyre did without a rival in the East, nor does she hold an equal name, but of every branch of commerce, and of every production of the East, from the East to the West, she carried on her trade. She was the only port of the East, and the only port of the West. While the vessels of other nations were confined to the coast, her ships were found on the coast of Malabar and the coast of the East. Her merchants were princes and her goods were unknown in any other country. Tyre had been considered a most successful and successive rulers of the world.

## CONNECTIONS

See the 26th, 27th, 28th and 31st chapters of the book of Ezekiel, and the extent of her territory in the East and the West given in detail. Her day in her marts were found in the East and genius, the noblest specimens of the unbreathing prophet shows us very clearly that all the rare and costly objects of the East which man could wish or mankind

But Tyre, though varied in its forms and manifestations, is essentially the same always and everywhere, and, if unrepented of, is sure to end in ruin. Doubtless the Tyrians had sinned in many, many ways, and on many occasions, but the special sin that brought down upon them the Divine displeasure was their rejoicing over the destruction of Jerusalem by Nebuchadnezzar. This is very surprising considering the intimate relations that had so long existed between the two peoples. David and Solomon had been greatly indebted to Hiram, King of Tyre, and their men had worked together in preparing materials for the Temple in Jerusalem; and the harem of Solomon were found Sidonian princesses; and that embodiment of ability and wickedness, Jezebel, the wife of Ahab, came therefrom. It has been suggested that Josiah's destruction of the Tyrian idols, worshipped by the Hebrews, had aroused their indignation, and this, coupled with their hope that the trade of Jerusalem would pass into their hands, led to this heartless and cruel rejoicing. To this the prophet refers when he says: "Because that Tyre hath been against Jerusalem—Aha, she is broken that was the glory of the people, she is turned unto me; I shall be rejoiced now she is laid waste; therefore thus saith the Lord God, Behold I am against thee, O Tyre, and will cause many nations to come up against thee as the sea causeth his waves to come up." "I will scrape her dust from her, and make her like the top of a rock; it shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God." "Thou shalt be built no more." All this has been

## LITERALLY FULFILLED.

Every particular in the above dread denunciations has been fulfilled by a distinct and unequivocal accomplishment. Uttered long years before she began to show any signs of decadence these threatenings perhaps awakened no fears and excited no remark. But ruin as the result of sin seldom comes suddenly, and never without warning. And in this case intimations were given of what was coming, which might have been turned to good account. But they were not, and destruction was the result.

For the accomplishment of the Divine purposes there are

means and agencies always available, various in character but effective in execution. The elements of Nature, the forces of man, providential visitations, and the direct ministry of angels. Illustrations of each of these are found in the case of Sodom and Gomorrah; war and its associate evils, famine, pestilence and plague; and in the death of Egypt's firstborn, and the destruction of the army of Sennacheribb. Occasionally the destruction comes suddenly, but usually by slow and gradual processes, affording time and matter for reflection. The latter was the experience of this renowned city. It fell before the conquering arms of Nebuchadnezzar, on the fall of the Chaldean empire it passed to the Persians, and then to the Macedonians under Alexander the Great, who, exasperated by the long and stubborn resistance of its people, put large numbers to death, and sold thirty thousand others into slavery. When Rome became the mistress of the world it passed under her control; then to the Saracens; in A. D. 1144 it was captured by the Crusaders, and remained under Christian rule until A. D. 1291, when the whole region became subject to the Turks, and under whose sway it still remains. Each conqueror in turn lent a helping hand to carry out the purposes of the Almighty, and with such success that nowhere has the truth of the prophetic writings been more fully sustained than in the case of Tyre.

We will close this sketch with a few quotations from the writings of modern travellers, which will fully confirm all we have said concerning the present condition of this once rich and powerful city. One of these says, "that when he approached the ruins and beheld the rocks stretched forth to the sea, and the great stones scattered up and down on the shore, made clean and smooth by the sun and waves and wind, and useful only for the drying of fishermen's nets, many of which happened at the time to be spread thereon, it brought to his memory the prophecy of Ezekiel concerning Tyre, that such should be its fate." "This city," says another, "standing in the sea, promises at a distance something very magnificent; but when you come to it you will find no similitude of that glory for which it was so renowned in ancient times, and which the prophet Ezekiel describes in chapters 26, 27 and 28 of his book." Another thus expresses himself: "Passing by Tyre, from curiosity, I came

various in character, the elements of Nature, the elements of man, and the direct ministrations of these are found in the death of Egypt's army of Sennacherib, suddenly, but usually regarding time and matter experience of this rearing arms of Nebuchadnezzar, when an empire it passed to the Persians under Alexander the long and stubborn numbers to death, and the fall of Rome under the control of the Turks. Each conqueror in the purposes of the empire has the truth fully sustained than in

quotations from the fully confirm all we of this once rich that when he appears stretched forth to up and down on the and waves and of fishermen's nets, be spread thereon, of Ezekiel concern- "This city," says at a distance some come to it you will it was so renowned Ezekiel describes Another thus ex- n curiosity, I came

the witness of the truth of that prophecy, that the queen of nations, should be a rock for fishers to spread their nets on." "The broken aqueducts, and the ruins which still appear in its neighbourhood, exist as an affecting monument of the fragile and transitory nature of earthly greatness." "At present," says yet another, "and for ages to come this ancient and renowned city, once the emporium of the world, and by her great naval superiority the centre of a great monarchy, is literally what the prophet repeatedly predicted—so highly improbable—a *Bare Rock*, a place to spread nets on." "Her present desolation," says Rev. Dr. Thomson, "according to the announcement of prophecy, years ago the event took place, testifies to the truth of prophecy. The Divine inspiration of the Holy Scriptures, and the interposition of Him, in the affairs of men, of Him who is wise in counsel and mighty in working." And Dr. Robinson adds: "I followed my walk along the shore, part of which is occupied by a place to spread nets upon, musing upon the pride and fall of ancient Tyre. Here was the little isle, once surrounded by her palaces, and surrounded by her fleets. But now she has become like 'the top of a rock.' The sole remains of more ancient splendour—columns of red and gray granite, sometimes forty or fifty heaped together, or marble statues lie broken, and strewed beneath the waves in the bosom of the sea; and the hovels that now nestle upon a portion of her site present no contradiction of the dread decree.

"THOU SHALT BE BUILT NO MORE."

Rev. Dr. Thomson, author of "The Land and the Book" says: "All have vanished literally like a troubled dream. Tyre has sunk under the burden of prophecy. The veracity of Jehovah stands pledged, or seems to be, to fulfil it so. \* \* \* As she now is, and has long been, Tyre is God's witness; but great, powerful, and populous, she would be the infidel's boast. This however, she cannot do. Tyre will never rise from her dust to falsify the voice of prophecy." The same author also states that the inhabitants of the present town which occupies nearly one-half of the peninsula, and lies around the harbor to the northwest and north, number about three thousand five hundred, half

of whom are Metawileh and Mohammedans, the rest Christians and Jews. "Like most Oriental towns," he says, "the houses are small, not above two stories high, and the streets narrow, crooked and filthy. Its inhabitants are alike destitute of enterprise and education, carrying on with Egypt and Beirut a small trade in tobacco raised in Belad Beshara, charcoal and wood from the neighboring hills, and wheat, straw and lava mill-stones from the Hauran. This is a sorry schedule for the name of Tyre, but it is about all she can exhibit."

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THE DESOLATION OF TYRE.

BY BAYARD TAYLOR.

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The wild and windy morning  
 Is lit with lurid fire ;  
 The thundering surf of ocean  
 Beats on the rocks of Tyre—  
 Beats on the fallen columns  
 And round the headland roars,  
 And hurls its foamy volume  
 Along the hollow shores,  
 And calls with hungry clamour,  
 That speaks its long desire :  
 "Where are the ships of Tarshish,  
 The mighty ships of Tyre?"

Within her cunning harbour,  
 Choked with invading sand,  
 No galleys bring their freightage,  
 The spoils of every land ;  
 And like a prostrate forest,  
 When autumn gales have blown,  
 Her colonnades of granite  
 Lie shattered and o'erthrown ;

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*The Strong City of Tyre.*

41

And from the reef the Pharos  
 No longer flings its fire,  
 To beacon home from Tarshish  
 The lordly ships of Tyre.

Where is thy god of empire,  
 Once mighty on the waves -  
 Thou that thyself exaltest  
 Till kings became thy slaves—  
 Thou that didst speak to nations,  
 And saw thy will obeyed—  
 Whose favour made them joyful,  
 Whose anger sore afraid—  
 Who laid'st thy deep foundations,  
 And thought them strong and sure,  
 And boasted mid-st the waters,  
 "Shall I not age endure?"

Where is the wealth of ages  
 That heaped thy princely mast?  
 The pomp of purple trappings;  
 The gems of Syrian art;  
 The silken goats of Kedar;  
 Tabea's spicy store;  
 The tributes of the islands  
 Thy squadrons homeward bore.  
 When in thy gates triumphant  
 They entered from the sea,  
 With sound of horn and sackbut,  
 Of harp and psaltery?

Howl, howl ye ships of Tarshish?  
 The glory is laid waste;  
 There is no habitation;  
 The mansions are defaced.  
 No mariners of Sidon  
 Unfurl your mighty sails;  
 No workmen fell the fir trees  
 That grow in Shenir's vales.  
 And Basham's oaks, that boasted  
 A thousand years of sun,  
 Or hew the masts of cedar  
 On frosty Lebanon.

of whom are Metawilch and Mohammedans, the rest Christians and Jews. "Like most Oriental towns," he says, "the houses are small, not above two stories high, and the streets narrow, crooked and filthy. Its inhabitants are alike destitute of enterprise and education, carrying on with Egypt and Beirut a small trade in tobacco raised in Belad Beshara, charcoal and wood from the neighboring hills, and wheat, straw and lava mill stones from the Hamran. This is a sorry schedule for the name of Tyre, but it is about all she can exhibit."

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THE DESOLATION OF TYRE.

BY BAVARD TAYLOR.

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 Is lit with lurid fire ;  
 The thundering surf of ocean  
 Beats on the rocks of Tyre—  
 Beats on the fallen columns  
 And round the headland roars,  
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 And calls with hungry clamour,  
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*The Strong City of Tyr.*

41

And from the reef the Pharos  
No longer flings its fire,  
To beacon home from Tarshish  
The lordly ships of Tyr.

Where is thy rod of empire,  
Once mighty on the waves —  
Thou that thyself exaltedst  
Till kings became thy slaves—  
Thou that didst speak to nations,  
And saw thy will obeyed—  
Whose favour made them joyful,  
Whose anger sore afraid—  
Who laid'st thy deep foundations,  
And thought them strong and sure,  
And boasted midst the waters,  
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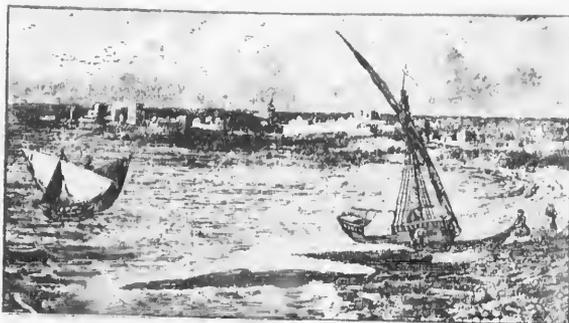
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Thy squadrons homeward bore.  
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That grow in Shenir's vales.  
And Basham's oaks, that boasted  
A thousand years of sun,  
Or hew the masts of cedar  
On frosty Lebanon.

*The Strong City of Tyre.*

Rise, thou forgotten harlot,  
 Take up thy harp and sing ;  
 Call the rebellious islands  
 To own their ancient king ;  
 Bare to the spray thy bosom,  
 And with thy hair unbound,  
 Sit on the piles of ruin,  
 Thou throneless and discrowned !  
 There mix thy voice of wailing  
 With the thunders of the sea,  
 And sing thy songs of sorrow,  
 That thou remembered be !

Though silent and forgotten,  
 Yet Nature still laments  
 The power and pomp departed,  
 The lost magnificence ;  
 The hills were proud to see thee,  
 And they are sadder now ;  
 The sea was proud to bear thee,  
 And wears a troubled brow ;  
 And evermore the surges  
 Chant forth their vain desire :  
 "Where are the ships of Tarshish,  
 The mighty ships of Tyre ?"



MODERN TYRE.

Lyr.

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## THE PERSIAN EMPIRE.

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In the earlier ages of the world, when the Bible was yet unborn, and mankind had no common means of ascertaining the Divine Will, God was pleased, in dreams and visions of the night, when deep sleep had fallen upon them, to instruct the ignorant, comfort the sorrowing, and to encourage all who were desirous of doing right. Good men were usually honoured with such revelations, but occasionally, at least, men who were not good were made the medium of communicating to their fellowmen the purposes of the Eternal. Of this we have a notable instance recorded in the second chapter of the Book of Daniel, in which a rash, unreasonable and overbearing tyrant had revealed to him in visions of the night, under the impressive symbolism of a great image, the history of the world away into the far future.

Bible expositors are united in the belief that this great image of gold, silver, brass, iron and clay was intended to represent the several universal empires which were to rise in succession and exercise dominion throughout the world. Of Babylon, "the head of gold," we have already spoken, and have seen that while her greatness and glory were bewildering, and her wickedness and crime appalling, her ruin had been complete and irreparable. To the Medo-Persian—"the arms and breast of silver"—we now direct attention. While each of these great monarchies had much in common, each was distinguished from the rest by something in the character of its empire, or the causes of its success or failure, to prevent it being mistaken for any of the others. This we have to consider, for some most pleasing and interesting circumstances are connected therewith. To these the Christians are united with intense delight because they show that no kindnesses unrewarded, that kindness to the afflicted insure



to bring a blessing to the kindly, and that those who honor God will in turn be honoured by Him.

Persia proper was of very limited extent, the exact size of which cannot now be determined. It was bounded on the North by Media, on the West by Susiana, on the East by Cannania, and on the South by the Persian Gulf. These limits were extended or contracted as territory was acquired or lost in war, and in this respect few countries have had a more varied experience. In the days of its glory and strength the empire extended from India on the East to Egypt on the West, and included, besides portions of Europe and Africa, the whole of Western Asia between the Black Sea, the Caucasus, the Caspian and the Jaxartes on the North, the Arabian desert, the Persian Gulf and the Indian Ocean on the South. The present boundaries of the country are on the North by the Caspian Sea and the Trans-Caucasian Provinces of Russia, on the East by Afghanistan, and on the South and West by the Straits of Ormuz and Asiatic Turkey. It contains about six hundred thousand square miles of territory, and largely consists of a great table land, which in the centre and on the eastern is almost a dead level, but on the south and west is covered with a broad belt of mountain region, with here and there some fertile tracts.

While large tracts of the country are bare and sterile, and present a very dreary and forbidding aspect, other portions are exceedingly beautiful and fertile. This is especially true of the valleys between the various ranges of the Herman mountains, which abound with the rarest and most valuable vegetable productions. Nature has been lavish in her gifts in several other sections, while the Caspian Provinces are as beautiful as wood, water and a fine climate can make them—the hillsides being clothed with trees and shrubs, and the plains studded with the choicest plants and flowers. Wheat, barley and other grains and cereals are abundant; cotton, sugar, rice and tobaccos are largely cultivated; the mulberry tree is extensively grown, and silk is an important article of export. Immense quantities of wool and goats' hair of the finest quality are produced. Fish abound in the rivers, especially sturgeon, which are cured and exported to Russia. Copper, iron, lead, antimony, sulphur, naphtha, coal, marble, freestone and slate are found in considerable quantities. Lions, leopards, tigers, wolves,

jackals, foxes, bears and buffaloes crowd the forests, while the horse and camel are the principal domestic animals. The resources of the country are great, and under a wise and progressive government, and with modern appliances, might be immensely increased.

The history of Persia reaches away into the dim and shadowy past, and native writers claim for it an antiquity that cannot be sustained. This much, however, is known, that it originally formed a part of the kingdom of the Medes; that about 537 B. C. its people, under Cyrus, revolted against and subjugated the parent state, and established a mighty empire which included Asia Minor, Syria, Palestine and Mesopotamia. After a chequered career it went down before the conquering arms of Alexander the Great. In due time it passed into the hands of the Romans, since which time its masters have been many, and its experience a varied one. It is not the purpose of this paper to speak of the times it has been overrun by the invader, the fierce and deadly struggles through which it has passed, the domestic revolutions by which it has been rent and torn and its progress impeded, the losses of territory to which it has been compelled to agree, the humiliating position in which it has been placed by stronger powers, or its threatened extinction by Great Britain and Russia, in order to retain by the one, and by the other to obtain possession of the Indies. For all this the reader is referred to the general historian, who will furnish him with facts and incidents of an intensely interesting character, and which in many instances will exhibit man's inhumanity to man. It will be enough for our present purpose to say that while Edom, Tyre, Nineveh and Babylon have each in turn stepped down and out, and disappeared from the face of the earth, and are only now referred to as evidences of the utter emptiness of earthly power and glory, or as dread reminders of what has been the fate of transgressors; for reasons that may be imagined, if not positively asserted, Persia lives, and still holds her place among the kingdoms of the world.

Upon one incident we may profitably linger, because it illustrates in a very remarkable manner how the wrath of man may be made to serve the Divine purposes, and be overruled for the public good. The Persian monarch, being merry with wine, summoned his wife, a woman of rare

beauty, to appear before him and his court, royally attired, as an object to be admired. This being contrary to the customs of the country, and offensive to her as a woman, she refused to obey, which so incensed the royal rowdy that he at once deposed her from her queenly station and sought another to fill the vacancy. That other was found in the person of Esther, a beautiful Hebrew orphan, who appears to have been a woman of rare prudence and common sense, who knew how to deal with such a man as the one who had chosen her as his wife. Having learned that at the instigation of Haman, an Amalekite, a cruel and merciless plot had been entered into for the extermination of her people, she displayed a tact and skill in her effort to neutralize the effects of the conspiracy which proves that she knew when to be silent and when to speak, as well as how to act when the time for action came. Through her prudent interposition the hideousness of the plot was made known, her people were saved, and the instigator of the massacre fell a victim to his own cruelty and hate. The story is told with great beauty and simplicity, stern matters of fact are presented in the most attractive style, and while God is not named in connection therewith, no one can read it without recognizing the presence of that Being who is wise in counsel and wonderful in working, whose care of His people is vigilant and unsleeping.

Why Persia has been permitted to continue a member of the great sisterhood of states is a question not easily answered. While the Bible speaks in no uncertain terms of the fate of the nations above referred, its references to Persia are few and indefinite. This is to be perhaps accounted for by the comparatively late period when she attained to political importance, and consequently the limited duration of the prophetic era after her rise to eminence. There is, however, one rather remarkable passage in the 49th chapter of the book of Jeremiah which possibly may throw some light on the subject. "And I will set my throne in Elam, and will destroy from thence the king and the princes, saith the Lord. But it shall come to pass in the latter days that I will bring again the captivity of Elam, saith the Lord." Assuming that the people here referred to are the Persians, or that the two became one under Cyrus, and are thus unitedly alluded to, then this prophecy would seem to indi-

cate that Persia's independence rests upon a surer foundation than the jealousy of rival powers—upon the watchful care of the God of the Bible, whose

PROMISES CAN NEVER FAIL.

For this preservation two reasons may be given, not so much as assertions as suggestions, and we only ask that they be calmly considered. Against no sin does the Bible so thunder its anathemas as against idolatry; no sin was so frequently and pointedly condemned, and the indulgence in no sin was so fearfully punished. The first and second commandments are especially directed against it, prophet and seer were one in their denunciation of it, and intelligent and patriotic statesmen ever regarded it the cause of calamity and disgrace. Under circumstances of peculiar grandeur and solemnity the Almighty had proclaimed himself "a jealous God," who would not give his glory to another, and time and again He gave unmistakable evidence that the law enacted amid the awful scenes of Sinai was to be scrupulously observed. On account of their long residence in Egypt, and the circumstances in which they were placed, the Israelites had strong leanings towards idolatry. Again and again we find them "serving other gods," only to be punished and humbled, and brought back in penitence to "the Lord God of their fathers." And down to the period of the Babylonian captivity, when they appear to have been completely cured of this tendency, it was the fruitful source of the greater part of the troubles that came upon them.

That was the great sin of the whole Eastern world. Each nation had its own idolatrous system, connected with many of these were rites and observances of the most obscene and debasing character, and all contravened the law of God. To have kept free from such practices amid such surroundings could have been no easy matter, but this it would seem the Persians did. In the earlier ages of their history they appear to have been simple monotheists, without altars, images or priests. Under Zoroaster, who was learned in all the wisdom of the East, and intimately acquainted with the Jewish faith and writings, the ancient religion assumed a more definite form, and, as taught by that great reformer, bore a striking resemblance to the creed of the Bible. He

taught that there was One Supreme Being, self-originated and existing from eternity, that under him were two angels called respectively the angels of light and of darkness ; that these are and ever will be until the end of time in perpetual conflict ; that there will be a general resurrection and day of judgment ; that the angel of light and his disciples, and the angel of darkness and his disciples, shall then go each into a world of their own to be rewarded or punished for the good or evil they have done ; and that they shall be kept eternally separate from each other. The people followed the example of Cyrus, whom they adored, in embracing the Zoroastrian views, and this probably had much to do with the kindness shown to the exiled Hebrews. With these views Mahometanism is largely in accord, and it is well known that no more unsparing foe of idol worship ever lived than the great Arabian Prophet. Taking into consideration, therefore, God's abhorrence of idolatry, his manner of dealing with the nations addicted thereto, and the promises made to those who would observe his commandments to do them, may we not, in the absence of proof to the contrary, see an intimate connection between the preservation of the nationality of Persia adown the centuries, and the honour thus paid to this fundamental doctrine of the Bible. Another, and an

EQUALLY STRONG REASON,

may be found in the kindness shown by this people to the exiled children of Judah, in granting them permission to return to and possess their own land ; in the facilities afforded them to rebuild their city and temple ; and in the large liberty allowed them after their return in the management of their own affairs. All this is told with charming simplicity and minuteness of detail in the books of Ezra and Nehemiah, and is highly creditable to all concerned. From this we learn the large-heartedness of the Persian kings, and the sympathy of their subjects ; the patriotic devotion of the Hebrew leaders ; the zeal and energy with which the work of reconstruction was carried on ; and the pure and lofty piety that is breathed in the addresses and prayers that are therein recorded. Indeed to that era we are indebted for some of the saintliest characters that have ever blessed the church and the world, and the prayers of Ezra and of Daniel

are models of excellence in every sense—that of the latter contained in the 9th chapter of the book bearing his name, having been pronounced by the Rev. Dr. Cumming as

THE SUBLIMEST LITANY

that ever trembled upon human lips.

As the Almighty had been sorely displeased with, and had terribly punished the people of Edom, Tyre, and Babylon for their cruelty to the Jews in the time of their sore distress, is it not fair to assume that He would look with favor upon those who would not only befriend them in the land of their exile, but would render them efficient aid in the re-establishment of their civil and religious polity. If “the nation and kingdom that will not serve,” i. e., help in the right, “will perish,” and “be utterly wasted,” an opposite course of conduct may fairly be expected to yield opposite results. And if our suggestion in this matter is a reasonable one, may we not expect to see Russia and other modern oppressors of that strangely preserved Jewish race, made to feel that in fighting against the Jews they are

FIGHTING AGAINST GOD.

In bringing these sketches to a close the intelligent reader will perceive that while each is independent from the rest, they together cover the whole period of Hebrew history from the time of the Exodus to the days of the Redeemer. With each of these powers Israel had more or less to do, and was more or less influenced for evil by association and intercourse with them. They are necessarily brief and fragmentary, but our work has been rather that of the moralist than of the historian. We have tried to show the intimate connection between sin and suffering, and the instances furnished have proved the correctness of the conclusions arrived at. And if a perusal of these pages will lead to a more careful reading of the Word of God, and a more diligent observance of what that Word requires, we shall feel that our labour has not been in vain.

# THE HARVEST HOME IN PALESTINE;

—OR—

## Israel's National Thanksgiving Festival and its Signification.

One of the most instructive and interesting events in the history of the Jewish people was that of their National Joyous Harvest Thanksgiving known as the "Feast of Tabernacles," or "Ingathering." It was the last of the three great annual feasts which the Israelites were commanded to keep in remembrance of important events in connection with their Exodus from Egypt. It began on the fifteenth day of the seventh month of the Hebrew year, four days after the mournful fast of the people on the

### SACRED DAY OF ATONEMENT OR EXPIATION.

It was to continue seven days, and be celebrated with all possible demonstrations of joy and gladness. Its observance was at a time of the year when the hearts of the people would naturally be full of thankfulness, gladness and expectancy. The grain crops had been all stored, the fruits gathered, the vintage past, and "the former rain" was soon to descend that the land, parched by the long drought of summer, might be softened and prepared for receiving the seed of a new crop. Enjoying such favourable circumstances as these "it was appropriate that, when the commencement of the harvest had been consecrated by offering the first sheaf of barley, and the full ingathering of the corn by the two wave-loaves, there should now be a harvest feast of thankfulness and of gladness unto the Lord." Besides that, as the Lord had, by miraculous interposition, given them that "goodly land," the fruits of which had abundantly enriched

their stores, "it was meet" that they should acknowledge His lovingkindness in the most public manner with songs of rejoicing and praise; and this feast afforded them ample opportunity for such recognition of the Divine goodness, as all that were "Israelites born," of either sex, were under command to participate in its celebration. Whatever excuse might have been granted for the absence of females and children from this feast in certain circumstances, all males who were able to attend were obliged to do so (Lev. xxiii. 41, 42; Deut. xvi. 13-16).

Having thus introduced the subject, let us now on "the wings of imagination" waft ourselves away backward through the ages twenty-five centuries, and "across the seas to Palestine," and take a

BIRD'S-EYE VIEW OF THE HOLY LAND,

and consider the moral aspect of its people.

According to the English calendar, it is the latter end of September, and those who are Israelites, in all parts of the land, are preparing to go to the great feast which is soon to be held at Jerusalem.

The feast to be observed is a special one, and careful preparations are being made in order that it may be kept in accordance with the Divine mandate. Its yearly observance was enjoined on Israel at Sinai, but since the death of Joshua, nine hundred years ago, it has not properly been observed (Neh. viii. 16, 17); and it is doubtful whether it was celebrated in any way, during all those centuries, excepting in the days of Solomon, and that held by Zerubbabel and his released captive brethren, before they commenced to lay the foundation of the ruined Temple. And now, after the third detachment of the long

EXILED CHILDREN OF JUDAH

have been permitted to return to their own land from Babylon; when the Temple destroyed by Nebuchadnezzar has been rebuilt; the broken-down walls of Jerusalem have been repaired, and the people got settled in their cities, it has been discovered by Ezra's investigation of the Law, "that the children of Israel should dwell in booths in the feast of

the seventh month; and that they should publish and proclaim in all their cities, and in Jerusalem, saying: Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees to make booths" wherein "thou shalt rejoice in the feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase and in all the work of thine hands, therefore thou shalt surely rejoice" (Neh. viii. 14, 15; Deut. xvi. 13-15).

#### NEHEMIAH'S PROCLAMATION,

in accordance with this command of the Lord to Moses having been sent out with despatch, the people are all astir and eager to gather "themselves together as one man" to observe the Feast of Tabernacles in the place where they can, with joyful hearts, "look upon Zion the city of their solemnities." Many of them had long been exiles in a far off land, where they hanged their harps upon the willows, and sat down and wept as they remembered the desolation of their beloved Zion.

But see! the actual movement has now begun in those localities which are farthest from the holy city. Between Beersheba and Hebron small bands are on the march, coming up from "the low country" on the Philistine's border (2 Chro. xxviii. 18); and, as these move forward "from strength to strength," or from one stronghold to another, they are joined by other companies who are going up to the city of their "fathers' sepulchers," chanting their pilgrim psalms "with the voice of joy and praise," to keep "holyday" with the multitude. The various highways, by-paths and villages throughout

#### THE HILL COUNTRY OF JUDEA

"contribute their quota, like the tributaries of a river, to the slowly moving stream of pious pilgrims." Those who reside in the vicinities of Jericho and Gilgal are climbing up the steeps of the rugged "wilderness." The dwellers of

Among districts are scaling the mountain passes leading from that region over the heights of Beth-Horon, whilst those from Bethel, Ai, Beeroth, Gibeon, Michmash and Gibeah are moving southward along "the Central Range." Away in the distance, beyond Shiloh, the hills of Samaria are dotted with small companies of weary travellers on their way from Galilee and intervening districts. A few stragglers from Bashan and Gilead are also fording the Jordan below Beth-shean. Thus, from north, south, east and west, these streams of humanity "are pouring into Jerusalem." Among all their family groups, none seems to have come away empty. Every man is apparently intending to contribute to the feast of his means "according to the blessing of the Lord his God which he hath given him." Each company "have cattle, and bottles of wine, and oil, and bags of meal," and asses laden with provisions of various kinds. Some have special "burnt offerings, and sacrifices, and oblations, and frankincense, and sacrifices of thanksgiving," as they march onward "unto the house of the Lord" (Jer. xvii. 26, R.V.). On nearing the holy city, their pace quickens, and young men and maidens, old men and youths, who are at all able to bear any burthen, are loaded with boughs and branches and myrtle twigs, extracted from the wayside forest as they come along, to assist in the construction of

THE TEMPORARY TABERNACLES

in which to dwell during the festive season.

It is now the morning of the fourteenth day of the seventh month known as Ethanim or Tisri, and the joyous pilgrims have all arrived in "the city of the Great King." The assemblage is great. Although the lately restored captives of Judah who accompanied Ezra and Nehemiah, were barely ten thousand, yet the posterity of the fifty thousand who came with Zerubbabel over a century ago, and the offspring of some of those "that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left" at the time of the Chaldean invasion, having returned from Egypt (Jer. xxxix. 12; xliii. 7; xlv. 28); have come up with their brethren to rejoice at the feast. Besides these, there are also those of "Manasseh and Ephraim, and of all the remnant of Israel," whose ancestors escaped the doom of the Assy-

ian devastation, when the ten tribes were carried away into prolonged captivity; and all anticipate a time of "very great gladness" (2 Kings xxv. 12; 2 Chro. xxxiv. 9; Ezra ii. 64, 65).

Having surveyed the vast concourse of people as they are thus assembled in and about Jerusalem, let us take our stand on the

#### SUMMIT OF THE TEMPLE

and gaze upon the scene below. Casting the eye in every direction from this elevation, we see the people moving to and fro in all parts of the city and suburbs, constructing "booths" in the streets and squares, on the roofs of houses, in the court-yards, along the suburban paths, all up and down the valleys and hillsides and gardens beyond the walls of the city, as well as on every available open space, and even "in the courts of the house of God."

"As you glance down Water-gate street and Ephraim-gate street, you see men busy planting their stakes, wattling them together, and thatching them with broad palm leaves," in order that they may have comfortable abodes for a time. "A space is left open at the top of the booth—not for a chimney, nothing of that kind is required at present—but that the inmates might see the starry heavens at night, and be impressed with the imminence of Jehovah, the Covenant God," whom they desire to worship and obey. The same work is going on everywhere throughout the vicinity. The citizens of Jerusalem, as well as those who have come from other places, have all left their houses to dwell in "willow tents" during the coming week; and willing hands are now employed arranging the frail abodes. The children are having "a good time" among the branches, and the women are preparing "a lordly dish" for the evening meal of their respective households.

The dwellings being easily erected, in a short time the whole neighbourhood has undergone a remarkable transformation, appearing as it were a commingling of

#### HALF CITY AND HALF FOREST,

blending in one harmonious whole. It is very picturesque, forming a unique city "compactly built together."

Jerusalem being thus arrayed in "her festive attire" with her walled walls surrounded by ravines, beyond which are vine and terraces, olive plantations, whose silver and dark green foliage rustle in the breeze, myrtle groves, cypress in groups, stately pines, gigantic figs, clustering palms gracefully waving in majestic grandeur with heads aloft like pennon knights: while the Temple and its Mount cast their sombre shadows across the deep glen of the Kidron, and far up the verdant slopes of Olivet, profusely decked with gay and annual flowers, forms a scene of enchanting beauty. As we view it thus, while the slanting rays of the setting sun are casting their golden reflections on the Temple buildings and other lofty structures in various parts of the city, with the distant hills for a background, a picture is completed that time shall never be able to erase from the mind's eye. After viewing such

A MAGNIFICENT PANORAMA

as we now behold, well might the "sweet singer of Israel" tune his harp to the following strains: "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great king . . . Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following." The language of this Psalm, which sets forth the stability, perpetuity and loveliness of the Church of God, was doubtless inspired in circumstances similar to these in which we are now placed.

In its palmy days, Jerusalem was a city of palaces and stately dwellings, enthroned as none other; and, "in all his wanderings, the Jew had not seen a city like his own beloved Zion; not Antioch in Asia, not even Imperial Rome herself excelled it in architectural splendour." "Nor has there been, either in ancient or modern times, a sacred building equal to the Temple" reared by Solomon, whether for situation or magnificence; "nor yet have there been festive throngs like those joyous hundreds of thousands who, with their hymns of praise, crowded towards the city on the eve of a passover," during the time that "Judah and Israel

dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba" (1 Kings iv. 25).

No wonder that those who had often gone up with the "multitude that kept holyday" chanting their songs of praise: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem, . . . they shall prosper that love thee," and were ruthlessly taken from this place, after seeing their City and Temple destroyed by a relentless heathen host, and placed as captives by the streams of Babel, mourned the desolation, and refused to sing one of

#### THE SONGS OF ZION

in response to the taunting request of their "spoilers." And now, when their children have been permitted to return to their own land, and stand within the gates of their long loved city, whose walls have been repaired, and whose Temple has been reconstructed, it is not surprising that they should have a time of special rejoicing, when assembled, as they now are, to celebrate one of their most important national festivals.

Although the glory of those bright and joyous days which their fathers once enjoyed in this place has passed away like "a tale that is told" on account of Israel's transgression in departing from the living God; yet Jerusalem still remains the "queen of cities," and its natural position is that of surpassing loveliness and strength which must command the attention of all travellers to the end of time.

Seated on an eminence higher than the immediate neighbourhood, which is over 2,500 feet above the level of the Mediterranean, and nearly 4,000 feet above that of the Dead Sea, and cut off and isolated by steep rocky ravines of great depth on all sides but one, it presents the appearance of an immense natural fortress which is well calculated to strike terror into the heart of the invading foe, and give inspiration of security to those who are inside its walls; as was the case at the time that Ammon and Syria assembled to destroy David (2 Sam. x. 6-14), which is referred to in the 48th Psalm thus: "For lo the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away."

The city is built on four hills, or mounts, representing the four quarters of our globe. These hills are known as Zion, Moriah, Acra and Bezetha. Their locations are, Zion to the south, Bezetha to the north, Acra on the west, and Moriah on the east. All around these hills, on three sides, like a natural fosse, lie the deep ravines of the

VALLEYS OF HINNOH AND THE KIDRON.

each commencing in the same vicinity, on the level ground west of the city, and descending in a southwardly direction in such steep declivity that, at their junction, south east of Zion, the depth is 670 feet below the place at which they started. These ravines are shaped somewhat like a horse shoe, the open part being towards the north-west, and the city lying as it were within the central space. The ravines thus form the physical boundaries and barriers of Jerusalem entirely cutting it off from the surrounding table-land, with the exception of a small portion to the north-west, and those hills beyond the ravines, referred to by the Psalmist as "mountains round about Jerusalem." Zion is the chief of these hills. On it the Jebusite city stood, and lies, so to speak, in the western bend of the horse-shoe. In David's time, the whole city lay on its northern slope, thus drawing the Psalmist's reference to the fact that the city of the mighty king lay on its north side.

From the meeting point of these valleys at En-Rogel, where they unite, and proceed thence as one deep, rugged, tortuous mountain gorge, down "through a barren, verdurless, waterless waste," a distance of twenty miles to the Dead Sea, passing the renowned Convent of Mar Saba, which is situated on the western bank of the ravine. Viewing the bed of this dry "brook" as it now appears, it is rather difficult to believe that Ezekiel's

VISION OF THE HOLY WATERS

flowing down such a channel to the "Sea of Death," as "a river that could not be passed over," and on whose sterile banks "shall grow all trees for meat" shall ever be literally realized, or that within it ever flowed the waters of that river referred to by the Psalmist "whose streams do glad the

city of our God." All difficulty in this matter is overcome, however, by taking it for granted that the cheering and fertilizing river thus referred to, is a spiritual one, "representing the origin, progress, and life giving results of the Gospel—at first a few drops, then ankle deep, then to the knees, then to the loins, then waters to swim in, widening and deepening, until its waters fully reach to the Dead Sea, and fill it to the surrounding hills. Before the stream had issued, all was barren. It was one monotonous ashen-gray wilderness: no tree, no shrub was there, but burning sand, dancing mirage, and weary desert, stretching away and away! Now, tall trees grow on either side, their trunks spread out, their fruit is beautiful and plenty, and their leaves are for the healing of the nations. The river itself is full of life; verdure and vegetation everywhere line its banks, and where death and desolation reigned, are motion, verdure, thanksgiving, and the voice of melody. Gazing upon this desolate, sterile landscape—a fit emblem of the world's condition without the Gospel—we long for the flow of this blessed river, where the weary desert and wilderness of the world shall be 'a fruitful field,' and every dead sea of error be transformed into a receptacle of purity and life."

But, to return to our subject, only on the north-west is the city, as it were, bound to the main land. And, as to give it yet more the character of a series of fortress-islands, a deep natural cleft, or valley, called the Tyropeon, runs south and north through the middle of the city, then turning "south-westwards, separates Mount Zion from Mount Acra. Similarly, Acra is divided from Mount Moriah, and the latter again by an artificial valley from Bezetha."

Before the invasion of Nebuchadnezzar, "sheer up from these encircling ravines rose the city of marble and cedar-covered palaces. Up that middle cleft, down in the valley, and along the slopes of the hills crept the busy town, with its streets, markets and bazaars. But alone, and isolated in its grandeur, stood

#### THE TEMPLE MOUNT.

Terrace upon terrace its courts rose, till, high above the city, within the enclosure of marble cloisters, cedar-roofed and richly ornamented, the Temple itself stood out a mass

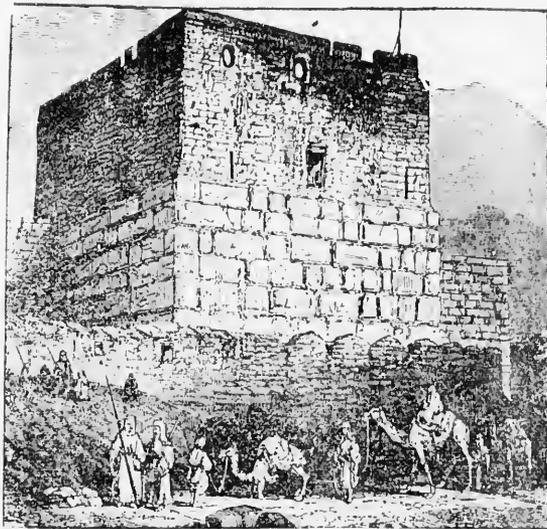
of snowy marble and of gold, glittering in the sunlight against the half-encircling green background of Olivet." That holy and beautiful house, however, was burned with fire, and all the pleasant things of the city were laid waste by the Chaldean monarch over one hundred and fifty years ago. But the city has been to some extent rebuilt; its walls have been repaired, and the new Temple on whose pinnacle we now stand has taken the place of the former one, and we are thus enabled to get a glimpse of the former glory of the place.

Looking down from this point, into the deep valleys of Kidron and Tyropeon, a distance of four hundred and fifty feet, the depth appears stupendous. The eye becomes dazed, the head giddy, the heart thrilled, and the whole scene is one of profound bewilderment, as the thought flashes upon the mind, that "we are standing on the very spot where Satan placed our Saviour, in after years, during the second act of the great Temptation. And, on opening our Bible we find it written thus: "Then the devil taketh him up into a pinnacle of the temple, and saith unto him, If thou be the son of God cast thyself down; for it is written, he shall give his angels charge concerning thee" (Matt. iv. 5-7).

As we look abroad "what a train of associations, holy and historic, and what a crowd of feelings, joyous and sorrowful," do the things we now behold awaken! The holy city appears as if spread out before us like an embossed picture studded with notable places of sacred interest or historic renown," some of which loom up in ruins.

#### THE TOWER OF DAVID

"Built for an armoury, whereon there hang a thousand bucklers, all shields of mighty men," although constructed over six hundred years ago, still stands as an impregnable fortress at the north-west corner of Zion, near the ancient site of Melchizedek's Altar. Absolon's Pillar is in the "kings dale," and beyond it to the south, on the way to Bethlehem, is the Tomb of Rachel. In the same direction are the gardens of Solomon's "lilies." The Vineyards of Engedi, beyond Hebron are dimly seen, as is also the Cave of Macpelah, where Abraham's dust reposes. The path of "the Scape Goat," as he bounds over the craggy decents of the "wilderness of Judea," may be traced by the eye, as it looks away



THE TOWER OF DAVID.

beyond the yawning chasm of the Dead Sea to the mountains of Moab, which extend to the far distant horizon. In the near foreground,

## A COLOSSAL BRIDGE

on arches spans the Tyropeon Clift, a distance of three hundred and fifty four feet by fifty feet in width, in order to connect the City of David with the Royal Porch of the Temple.

As we look down upon this mammoth bridge whose parapet is two hundred and twenty five feet above the bottom of the vale, our heart burns as we remember that the Eternal Son of God, in after years was led over this structure "to and from the palace of the high priest, that of Herod, the meeting place of the Sanhedrim, and the Judgment seat of Pilate," on the night of His mock trial, before he suffered the penalty of a broken law, that wretched man might live.

Whilst we are thus musing, the construction of the booths has been completed. It is now "the cool of the day," and two of the priests, each accompanied by

JOYFUL ATTENDANTS

with musical band, leaves the Temple court, one of them going down to the Pool of Siloam, at the foot of Zion, and the other to a place called Motza, in the valley of Jehosaphat or the Kidron. The priest who goes to Siloam bears in his hand a golden pitcher. After filling this pitcher from the Pool he returns to the Temple. On his way up, he is joined by his brother priest and company on their way back from Motza, bearing willows which they cut at that place with great joy for the purpose of placing on either side of the Altar of Burnt Offering, in such a way as to form a leafy canopy, which is constructed amid the blasts of the priests' trumpets. The priest with the water from Siloam has also a joyful reception as he enters through the water-gate on the south side of the Temple, and as he empties the contents of the pitcher into a golden vessel, to be used during the morrow, in connection with the sacrifice that is to be offered on the first day of the feast.

The usual evening sacrifice having been offered at the ninth hour of the day, the Brazen Altar, whose station is in one of the Temple apartments known as "the inner court," or "court of the priests" adjoining the "Court of Israel" (1 Kings vi. 36; 2 Chro. iv. 9), is cleansed in accordance with the requirements of the Law. The cleansing of the altar is performed in this manner: The priests who are to act in the matter being appointed by lot, the one on whom the first lot has fallen, proceeds to wash his hands and feet, at the Brazen Laver, which is situated "between the Altar of Burnt Offering and the Porch of the Temple," to the south of the entrance to the Holy Place. After washing he puts "on his linen garments and his linen breeches" and proceeds to the altar; and, while the assistant priests are waiting, scrapes the cinders in a silver vessel called

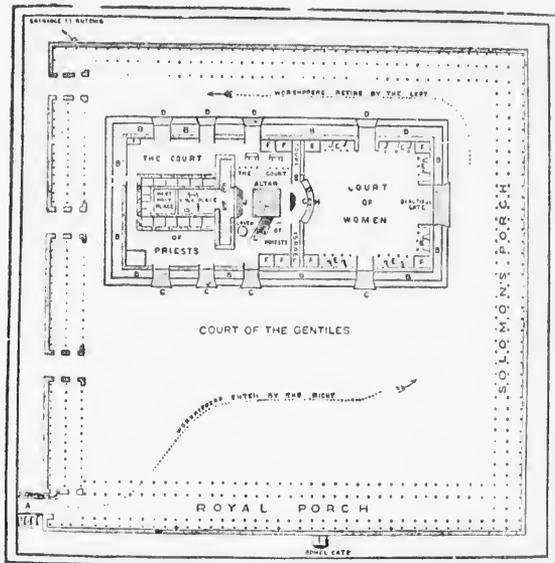
THE CHAFFING-DISH,

and deposits them at a short distance north of the altar. As



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GROUND PLAN OF THE TEMPLE.

- A. Royal Tyropeon Bridge connecting the Temple with Zion.  
 B. B. B. B. &c. Terrace, outside of which was a low enclosure called the song.  
 C. C. C. C. The South Side Gates of the Temple proper, the second on the right hand being the Water Gate.  
 D. D. D. D. The North Side Gates.  
 E. E. E. E. Money Chests in the Court of the Women.  
 F. F. Side Chambers and Courts.  
 G. The Gate Nichanor.  
 H. The fifteen steps of the Levites.  
 I. Chamber of the Stoves.  
 J. Steps of the Priests leading to the Holy Place, on each side of which were located the notable pillars, Jachin and Boaz, erected by Solomon (1 Kings vii. 21).

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he descends to the altar's base, the other priests who were appointed by lot, go to the laver; and, after washing their hands and feet and donning their linen apparel, take shovels and prongs with which they move aside what of the sacrifice has not been consumed; then cleansing out the ashes, lay them "beside the altar on the east part," at a spot known as "the place of the ashes," where the blood of the fowls to be offered in sacrifice, "was wrung out" by the priest, whence they shall afterwards be carried out of the Temple and deposited in "a clean place," where the bullocks for the sin offering are consumed. After this duty is discharged, fresh wood is laid on the altar, and the hitherto unconsumed pieces of the sacrifice are again laid upon the fire, which is kept perpetually burning (Exod. xxx. 18-21; Lev. i. 15, 16; iv. 9-13).

The ashes having been thus removed, the altar is "cleansed from the stain of blood"; and, the preparations of all that is needed for the festival being in readiness, the people await with joyful anticipation

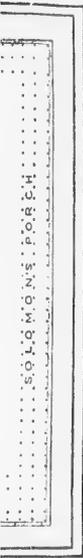
#### THE BEGINNING OF THE FEAST.

It is now drawing "toward evening, and the day is far spent: so they have not long to wait until its advent is announced by the blast of the priests' silver trumpets on the Temple mount, as the sun sinks into the western horizon.

The shades of night having dimmed the landscape so that clear observation from this standpoint is no longer to be had, let us go down and note the proceedings below.

Having descended to the level of the multitude, a stroll among the tents is more than convincing that "the sleep of a labouring man is sweet." A profound stillness seems to have settled over the whole region; and the old assurance given to Moses in Egypt, that "against any of the children of Israel shall not a dog move his tongue," is now being fully verified. The hours of the first and second night watches are evidently enjoyed in slumber by many.

As midnight approaches the outer gates of the Temple are thrown open and the people bring their sacrifices to be offered during the coming day, into the "Forecourt" of the Temple for the priests to inspect. The inspection is that of



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close investigation : no sheep or bullock with any disease or deformity must be passed by

#### THE INSPECTORS.

for the law requires that they shall all be without spot or blemish of any kind (Jer. xxii. 18-25 : Deut. xv. 21).

The offerer of each animal, after inspection, lays his hand upon the victim, confessing his sins, and dedicates it as a sacrifice to the Almighty.

By early dawn the animals to be slain for the first day's offering are all in readiness awaiting their death. The first offering to be made according to the command (Exod. xxiv. 38, 39) is that of

#### THE MORNING SACRIFICE:

and, an appointment of priests having been made by lot to attend to this duty, he on whom the lot has fallen is designated with the twelve who stand nearest to him to perform the ceremony.

As the first streak of dawn appears shooting up the eastern sky over the ridge of Olivet, the official who is in charge requests one of the priests to ascend some point of observation and see whether it is time to kill the daily sacrifice. On this occasion, the day being a Sabbath, the sacrifice must consist of two lambs at each offering, instead of the one offered on other days of the week (Numb. xxviii. 9). On the report of this messenger that "the morning shineth," the lambs are ordered to be brought from the chamber where they have been kept four days, in accordance with the prescribed law of the Paschal lamb (Exod. xii. 6). The gold and silver vessels of the temple service are also brought without delay.

As the lambs are led forward to the altar they are watered out of a golden bowl, and anew examined by torch-light, though their Levitical fitness has been already ascertained by the inspectors. The lambs being declared "perfect," the sacrificing priest, surrounded by his assistants, fastens them to the second of the rings on the north side of the altar (Lev. i. 11), the fore and hind feet of each side of each lamb being tied together, with their heads lying towards the

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...ll, fastened through a ring, and its face turned to  
the west, while the sacrificing priest stands on the west side  
of the altar.

The sacrificial lambs being placed thus, the priests on the  
Temple Mount blow three blasts with their silver trumpets,  
long and loud, summoning the Levites and the "represent-  
atives" of the people to their respective duties; and, in order  
to announce to the people that the morning sacrifice has  
been bound to the altar (Gen. xxii, 9; Psa. cxviii, 27), and  
is now about to be slain.

In response to this announcement the shouts of the peo-  
ple welcome the glad Hosanna day; and the great gates  
which lead from the court where the brazen altar is located  
up into

THE HOLY PLACE

are opened to admit the priests who are to attend to the  
Golden Candlestick and Altar of Incense, which are situ-  
ated in that apartment.



THE GOLDEN CANDLESTICK.

The opening of the massive gates is the signal for actually  
slaying the sacrificial lambs; and in doing so, one priest draws  
forward the windpipe and gullet of each of the lambs which

lies bound on the altar, and quickly thrusts upward the knife, while another catches the blood in a golden bowl. Standing on the east side of the altar, he sprinkles a portion of it first at the north-east and then at the south-west corner, in such a way as to cover both sides of the altar. The rest of the blood he pours out at the altar's base.

After the victim's blood has been shed and disposed of thus, the sacrifice is taken to one of the Chambers on the north side of the Priest's Court, where it is hung up on hooks placed there for that purpose, flayed, cut up according to rules, cleaned, and handed to six priests, who, in succession, carry the pieces to the rise of the altar, where they are salted, in accordance with the Divine injunction, that every sacrifice must be seasoned with salt (Lev. ii. 13; Ezek. xliii. 24; Mark ix. 49). After the salting, one of the priests, appointed by lot, presses his hands upon each of the pieces, and flings them confusedly upon the fire, so that the flesh of the sacrifice might be scattered as well as its blood sprinkled." This being done "he ranges them in order to imitate as nearly as possible the natural shape of the animal." The pieces having been thus arranged on

#### THE BRAZEN ALTAR,

with the appropriate meat and drink offerings enjoined by the law (Exod. xxix. 38-42), another blast of the silver trumpets announce to the worshippers that the morning sacrifice is about to be offered.

At this juncture, the priest, who has been appointed by lot to burn the incense, proceeds to the altar of burnt offering, accompanied by his assistants, one of whom fills with incense a golden bowl, held in a silver vessel, while another places in a golden censer, burning coals from the altar. Having done so they return at once to the Holy Place, striking, by the way, a large gong-like instrument called the "Magrephah." At the sound of this instrument the priests hasten to their respective duties, "and the Levites to occupy their places in the service of song."

During the time that this sacrificial offering is being made upon the Brazen Altar, the priest in the Holy Place is burning "sweet incense" upon the Golden Altar, whose fire has been made with the "censer" full of burning coals of fire"



THE GOLDEN ALTAR.

... he has taken from the altar of burnt offering, as the requirement of the law demands (Lev. xvi. 12, 13). The whole multitude of the people at the time of the incense offering, withdraw from the Inner to "the Outer Court," and fall down before the Lord, spreading their hands in silent prayer, offering appropriate supplications, as was their usual custom (Luke i. 9, 10). It is now a period of great solemnity. "Throughout the vast Temple buildings deep silence rests on the worshipping multitude," while the cloud of odour rises up before the "Holy One of Israel" as "a sweet smelling savor." Doubtless the remembrance of such a scene as this inspired John, in the Isle of Patmos, to write: "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. . . . And another angel came out and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke

of the incense, which came with the prayers of the "ascented up before God out of the angels' hand" (Rev. viii. 1, 3).

At the close of the ceremony the blessing recorded in Numbers vi. 24-26 is pronounced by the priests, and the people respond in the language of the 18th and 19th verses of the 72nd Psalm: "Blessed be the Lord God, the God of Israel; and blessed be his glorious name for ever, and let the whole earth be filled with his glory; Amen, and Amen."

The ~~next~~ ~~morning~~ ~~having~~ this been offered, a three-fold blast of the priests' trumpets resound throughout the city, declaring to all that the religious exercises of the Joyous Festival are now in order.

#### THE FIRST DAY OF THE FEAST OF TABERNACLES

being "a Sabbath" it is to be observed according to the law given in Leviticus xxiii. 35, for the government of the day in connection with this feast. Hence, there must be a cessation of "servile work," and the services of the day must all be of a sacred character, though festive and joyous in their nature. This Sabbath being "an high day" of "holy convocation," the religious exercises commence earlier than usual.

Immediately after the morning oblations are completed, the ordinary sacrifices peculiar to the festival proceed. The animals to be offered during the day, having been slaughtered and otherwise prepared for the occasion according to the regular mode of procedure, are laid on the altar by the priests (Lev. i. 1-13).

As the appointed priests place the pieces of the sacrifice on the altar, the water, which was brought from Siloam the previous evening, is brought forward in a golden pitcher by one of the priests, who is met at the base of the altar by another priest, bearing in his hand a tankard of wine. These priests ascend the altar's rise and turn to the south-west corner, on each side of which there are two silver funnels, with perforated bottoms—on that at the eastern and the other at the western side—the former one being a little wider in its perforations for the wine, and the other somewhat smaller for the water. Into these vessels the wine of the drink-offering

The water from Siloam are slowly poured by the priests. Each liquid passing through the opening in the bottom of its respective basin is shed on the altar, flowing thence through pipes into the brook Kidron.

As soon as this pouring-out ceremony commences, an instrument called the "sounding brass" or "tinkling cymbal" (1 Cor. xiii. 1) is sounded as a signal to begin the service (1 Chron. xvi. 6). At the sounding of this cymbal the Temple music begins, a choir of Levites, assisted by "two hundred and forty-five singing men and singing women," leading in the song (Neh. vii. 67), the congregation, in unison, repeating after them, or responding, as the portions of the hymn recited. The service of song rendered on this occasion, consists of what is known as

THE EGYPTIAN HALLEL.

which begins with the first stanza of the 113th, and ends with the closing words of the 118th Psalm, recording five events of the greatest importance, viz.: "The coming out of Egypt, the dividing of the sea, the giving of the law, the resurrection of the dead, and the lot of the Messiah."

The Levites, who lead in this song of praise and thanksgiving, are arrayed in white linen, and stand on a raised platform at the east side of the altar, with their faces toward the sanctuary, or westward, facing a large concourse of priests in linen garments also, who stand on the west side of the base of the altar looking eastward. These priests have silver trumpets in their hands, which they use in accordance with the command given to Moses, that, in their glad-days and solemn days, there should be a blowing of trumpets over the burnt offerings, and over the sacrifices of the peace offerings made on these days (Numb. x. 10). The Levites have also "cymbals and psalteries and harps," which they use to accompany and sustain the song.

These Levites stand in the house of the Lord with psalteries and harps and cymbals, sounding, by lifting up their voice, with joy," and the priests sounding with the trumpet, and the whole congregation joining in the worship, which is continued until the offering is consumed, the scene is one of intense interest (1 Chro. xv. 16; 2 Chro. v. 12; xxv. 25-28). The carcasses of "thirteen young bullocks,



THE BRAZEN LAVER.

two rams, and fourteen lambs" (Numb. xxix. 13), with a quantity of meal, oil, and wine, are all being offered in sacrifice as a burnt offering to God, upon the brazen altar, the smoke of which is ascending far above the highest pinnacle of the Temple building, while the "trumpeters and singers are as one, to make one sound to be heard in praising and thanking the Lord." The Temple courts and colonnades are all crowded with eager worshippers, each holding in the left hand a citron, and in the right a palm branch, on either side of which is attached portions of willow and myrtle. That in the right hand is known as the *lular*; and as the clear, rich, trained voices of the singers, with harp accompaniment, render the words "O give thanks unto the Lord, for he is good; because his mercy endureth for ever. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send

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perity," all the people shake their *lulavs* towards  
presenting

"A FOREST OF LEAVY BRANCHES."

The last words of this Egyptian Hallel, or the five  
"Degrees" or "Ascent," is being sung, this act  
of waving has raised the interest of the people to the  
pitch, and stamps a lasting impression upon the  
mind of every devout worshipper.

At the conclusion of this sacrificial service the priests  
begin a procession, making a circuit around the altar,  
repeating the closing portion of the 118th Psalm, be-  
ginning with the words: "This is the day which the Lord  
has made: we will rejoice and be glad in it. Save now, I  
beseech thee, O Lord; O Lord, I beseech thee, send now  
thy help," &c. During the time these words are being sung  
the people disperse and retire to their respective booths,  
where they enjoy their festive noon day meal with the Levite,  
the stranger, and the stranger. As their offerings in the Temple  
expressed their gratitude to God, the stranger, the Levite,  
the widow and the homeless, are now welcome guests at  
the special board for the Lord's sake.

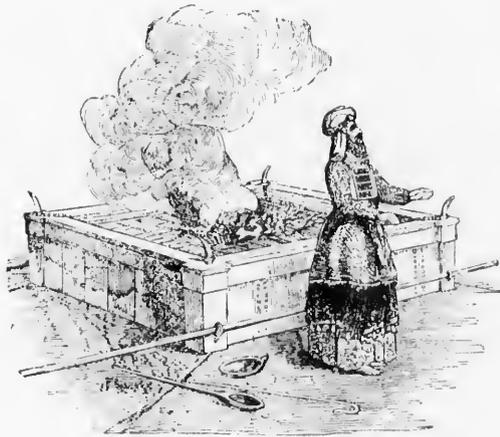
THE NOON-DAY REPAST

Every over, all the people that can find standing room in  
the street that is before the water-gate," assemble to hear  
the law read by Ezra, and other assistant scribes, in obedi-  
ence to the injunction recorded in the thirty-first chapter of  
Leviticus, that "At the end of every seven years, in the  
seventy of the years of release, in the feast of tabernacles,  
when all Israel is come to appear before the Lord thy God  
in the place which he shall choose, thou shalt read this law  
before all Israel in their hearing. Gather the people to-  
gether, men, women and children, and the stranger that is  
with thy gates, that they may hear, and that they may  
know and fear the Lord your God, and observe to do all  
the words of this law. And that their children, who have  
not known anything may hear, and learn to fear the Lord  
your God, as long as ye live in the land whither ye go over  
to possess it" (Deut. xxxi. 10-13; Neh. viii. 18).

After the reading of this law the congregation is dismissed, and the regular order of priests and Levites repair to the Temple, as is required (Numb. xxviii. 3, 5, 8), to offer

THE EVENING SACRIFICE,

which is done in a similar way to that of the morning, with the exception that the evening lambs to be slain are bound to the eastern side of the altar, so that each sacrifice might be "offered against the sun."



THE BRAZEN ALTAR.

The ceremony of the evening sacrifice having been concluded a short interval before sundown, when the Sabbath is past, allows the people time to replenish the "inner man" and engage in their evening devotions around "their family altars."

The shades of night having gathered around, the people assemble in the large hall of the Temple called

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THE COURT OF THE WOMEN,

which has been grandly fitted up and illuminated for the occasion. In the centre of this hall are four huge golden candelabra, each having four golden bowls or lamps. These sixteen golden lamps burn so brightly, that no part of the city is left in darkness, owing to their reflective rays shining over the whole place. In the midst of this great court, devout persons, known as "the men of deed," with flaming torches in their hands, which they toss high in the air, catching them as they come down, give unbounded expression to their joyfulness, by the attitude of their movement, shouting in unison with each other, and singing psalms of praise; dancing and otherwise rejoicing before the Lord with all their might as David did at the time the Ark was brought "from the house of Obed-edom into the City of David with gladness" (2 Sam. vi. 12, 14).

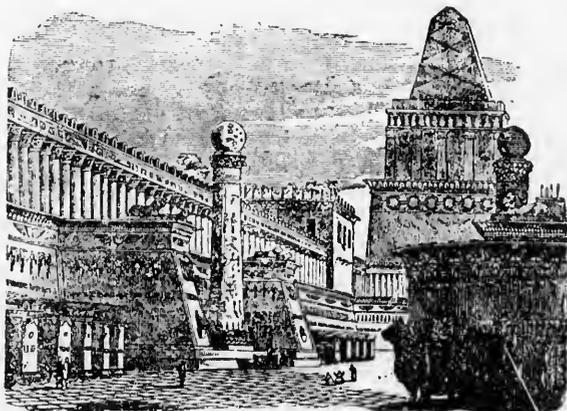
During this performance, on the fifteen winding steps leading from the Court of Israel, down to the Women's Court, stand a musical band of Levites, who accompany the dancing and song with harps, and lutes, and cymbals, and cornets, and psalteries, and dulcimers, and other instruments of music. This band sing and play the fifteen "Songs of Degrees" of

"THE GREAT HALLEL,"

which comprise Psalms cxx to cxxxvi., beginning with the words, "In my distress I called unto the Lord, and he heard me; and concluding with, "O give thanks unto the God of heaven, for his mercy endureth for ever." As these Psalms are being sung, "the vast mass of the people in front of the Temple take up the chorus, waving branches of palm and myrtle, the swell of the song rolling over all the housetops, and through all the streets, and over past the walls of the city, and is taken up in the tents on the hill sides, until thousands upon thousands of voices join in the strains" of the great Hosanna.

On the landing, at the head of these "winding stairs" or steps, leading "into the middle chamber" (1 Kings vi. 8), at the upper door, known as "the gate of Nicanor," stand two priests with silver trumpets in their hands, awaiting the

morning dawn, when their services shall be required. The following illustration will give some idea of the arrangement of these steps.



Winding Stairway leading from the Court of the Women up into the Middle Chamber, or Court of Israel.

The rejoicing continues until the crowing of the cock, which indicates that the first pale streaks of day will soon be visible in the eastern horizon.

When the cock crowing has ceased, the two priests at the head of the stairs blow their trumpets three times, in order to announce that the night exercises are over. On making this announcement these priests descend the stairway, and, on reaching the tenth step, they sound another

#### THREE-FOLD TRUMPET BLAST,

and immediately descend to the hall. On entering it, as they pass through the extension door at the foot of the stairway, they again blow a triple blast and proceed to march with the people as they disperse.

On reaching the eastern "gate of the Temple which is called Beautiful" (Acts iii. 2), they continue the trumpet's sound. After passing through this renowned door, they

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*The Harvest Home in Palestine.*

turn round towards the west, facing the "most Holy Place," known as "the Holiest of all," or "Holy of Holies" (Exod. xvi. 34; Heb. ix. 3), and cry aloud: "Our fathers who were in this place, they turned their back upon the Sanctuary of Jehovah, and their faces toward the east, as they worshipped towards the rising sun; but as for us, our eyes are towards the Lord" (Psa. cxxiii. 2; 2 Chro. xx. 5-12).

At the close of this ceremony each family returns to its rustic abode, in order to prepare for the exercises of the coming day. "Of course all the people were not present at the Temple" meeting during the night, as "only a limited number could be accommodated," the Women's Court in which they assembled barely covering an area of forty thousand square feet. And, besides lack of standing room for all the people in this hall, it is doubtful whether all had "sufficient religious fervour or physical endurance to continue all night in the whirl of jubilation."

THE SECOND DAY OF THE FEAST.

and each of the five succeeding days, begins like the first, and the religious services throughout are conducted in the same way, with the exception that the water from Siloam is brought direct from the Pool each morning by the priest, who is accompanied by a musical band, and shed upon the altar with the wine, as was done on the first day. Fresh willows are also brought up from Motza each morning, and placed at the altar in the way already referred to. The reason they and the water were carried into the Temple on the evening preceding the first day of the feast was, that the Sabbath, or "day of holy convocation" might not unnecessarily be broken by the labour which the gathering of the willows and drawing of the water involved. There is therefore the

JUBILANT PROCESS OF WATER-DRAWING

and willow-gathering each morning of the six days, which are among the most interesting exercises of the feast.

The mode of operation in these matters is in this way: While the morning sacrifice is being prepared, a priest accompanied by a joyous procession with music, goes down to the Pool of Siloam, whence he draws water into a golden

pitcher, "capable of holding three log (rather more than two pints)". At the same time that the procession starts for Siloam, another, headed by a priest, goes to a place in the Kidron Valley, close by, where willows grow, which they cut and bring up and place on either side of the altar of burnt offering, so that it might harmonize with the other surroundings peculiar to the feast.

The arrangement of these processions is thus: The priest who goes down to Siloam so times it that he and the company with the willows both return just as the pieces of the ordinary sacrifice are being carried up and placed on the altar. As they enter "by the Water-gate, which obtained its name from the water-drawing ceremony, they are received by a three-fold blast of the priests' trumpets." The priest who has the willow branches proceeds to place them at the altar without delay, and he who has the water ascends the rise of the altar in company with a brother priest bearing a tankard of wine to shed on the sacrifice with the water, as already alluded to. During the time of this performance the trumpets are sounding, and the joy of the people is unbounded.

#### THE SECOND AND FOLLOWING DAYS OF THE FEAST

being regarded as half-holidays only, are not kept so sacred as the first day. On them the number of sacrifices diminishes daily as the law directs (Numb. xxix. 12-39). In obedience to this law also, "one goat for a sin offering," with "his meat offering and his drink offering" must be offered daily during the whole period of the feast.

#### THE BURNT OFFERING

consists of bullocks, rams, and lambs, with their appropriate meat and drink offering. The meat offering is composed of flour mingled with oil, and seasoned with frankincense and salt, three tenth deals of which is required for a bullock, and two tenth deals for a ram, and one tenth deal for each of the lambs that is to be offered. (A deal is the same as an omer, or about five pints—one half as much as a hin). The drink offering is wine without any mixture, one fourth part of a hin (three and one third pints) for a ram, and half a

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him (five pints) for a bullock (Lev. xxiii. 13; Numb. xv. 5-11; xxix. 14, 15).

The number of lambs and rams remain the same each day of the festival, that of the bullocks decrease every day by one—from thirteen on the first to seven bullocks on the last day, thus making the whole number of sacrifices of the "continual burnt offering" during the week, apart from the daily sin offering and the regular morning and evening sacrifice, 98 lambs, 14 rams, and 70 bullocks, netting in all 182. On the seventh day,

"THE GREAT DAY OF THE FEAST,"

the priests make a circuit of the altar seven times, instead of one, as they did on each of the previous six days; and the whole exercises throughout are engaged in by the people in the most hearty and joyous manner.

"What a happy time of reunions" this whole festive season is; Friends and acquaintances are delighted to meet once more in the city of their solemnities. Rabbi Gershon, from the town of Mazpah, meets with the scribe Johanan-Meari, all the way from the village of Tekoa. And for a while they converse with solemn countenance about the state of religion in their respective localities; then they speak of their relations with surrounding nations, and Gershon, shaking his head, refers to certain evils which he sees looming up in the distance, but the other gentleman laughs it off, as the present is not a time to be sad. Then they talk about family affairs, and their neighbours; and so all over the city there are little groups employed in profitable conversation or gossiping chatter."

On the afternoon of the seventh day of the feast the willows are taken from the altar and the leaves are shaken off their boughs; the palms are beaten in pieces against the altar's side, and on the evening of this day the obligation to live in booths ceases, and those who have dwellings in the city invite their friends to dwell with them during the coming night.

The following day is a Saöbath, "an holy convocation," and the religious services are of a different kind from those in force on the preceding days. This eighth day, though closely connected with the Feast of Tabernacles, evidently

forms no part of the feast, as is clearly seen by the difference in the sacrifices and the ritual, and the circumstances, that the people no longer live in booths. On this day the special burnt offering consists of "one bullock, one ram, seven lambs, and one goat for a sin offering" (Numb. xxix. 36-38).

Some authorities assert that the Feast of Tabernacles lasted eight days, and that the eighth day was "the great day of the feast" referred to by St. John; but, according to our mind, the assertion is untenable. We are told by the Apostle in the same connection, that on the evening of the great day of the feast "every man went unto his own house," and "Jesus went unto the Mount of Olives. And early in the morning he came again into the Temple, and all the people came unto him; and he sat down and taught them" (John vii. 37, 53; viii. 1, 2). This statement suggests to our mind, that "all the people" would not have assembled at the Temple on the ninth day had the day previous been the last day of the feast. It is therefore evidently clear that it was on the morning of the eighth day, the day of "holy convocation," immediately after the feast was over, that Jesus and the people assembled in the Temple to observe that day in accordance with the command.

To go into every detail of incident connected with the observance of this great Feast of Tabernacles would be a difficult undertaking, if not an impossibility; for it was evidently observed at different times with slightly varying circumstances. Doubtless the most elaborate preparation ever made for its celebration was that arranged by Solomon, at the time he placed

#### THE ARK OF THE COVENANT

in the most Holy Place of the Temple at its dedication. At that time we are told Solomon held a feast at the dedication of the altar seven days, and also kept the Feast of Tabernacles seven days, making "a solemn assembly" in the eighth day; "and on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David and to Solomon, and to Israel his people" (1 Kings viii. 65; 2 Chro. vii. 8-10).

As at that feast Solomon had "all Israel with him, a very

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great congregation, from the entering into Hamath unto the river of Egypt," the display made was no doubt in keeping with the important occasion, and must have been mammoth compared with that of Nehemiah and his captive brethren and their friends, who were collected chiefly from the limited province of Judea. The revolting tribes that formed "the kingdom of Israel" having been carried away captive to Assyria, with the exception of a "remnant" who, by some means, not revealed, escaped the terrible calamity, and lost as a nation for their rebellion against the Most High, had therefore no part or lot in this feast of Nehemiah's.

The kingdom of Judah having also long since ceased to exist from the same cause, the observance of the Great Feast of Tabernacles, as a national Thanksgiving of Israel, has necessarily passed away. But its appointment by God had undoubtedly a wider meaning than that of a national Jewish Thanksgiving for a bountiful harvest, and a reminder to the Children of Israel that their ancestors dwelt in booths when the Lord "brought them out of the land of Egypt" (Lev. xxiii. 42, 43). This festival was undoubtedly a ceremonial observance, and was

TYPICAL OF THE BETTER THINGS TO COME.

"It is remarkable how many allusions to this feast occur in the writings of the prophets, as if its types were the goal of all their desires."

Two of the most important ceremonies of the Feast of Tabernacles was the illumination of the Temple and the pouring out of the water, both of which had a symbolical meaning. "The light shining out of the Temple into the darkness around and lighting up every Court in Jerusalem, must have been intended as a symbol not only of the Shechinah, or "visible symbol of God's glory, which anciently dwelt in the tabernacle and in Solomon's temple," but of that 'great light' which 'the people that walked in darkness' were to see, and which was to shine 'upon them that dwell in the land of the shadow of death.' "May it not be that such prophesies as Isaiah ix. and lx. were connected with this symbolism? At any rate, it seems most probable that Jesus had reference to this ceremony in the words spoken by him in the Temple at that very Feast of Tabernacles" at the

time when the golden candelabra were shining brilliantly when he said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." This being so, "that outward circumstance would give His words

A WONDERFUL WEALTH OF MEANING

to those who had ears to hear." That light which shone from the Temple Court "was natural, and related to the eye of sense. But Christ's illumination was spiritual, and related to the eye of faith." The Temple "light was a creature made by Him; but He was the uncreated light. It shone upon a city made with hands, and was soon to be quenched in night," while "He is the light of the heavenly Jerusalem, and there is no night there"; for "the Lord God giveth them light, and the Lamb is the light thereof." Those unbelieving Jews who saw that natural light at Jerusalem are dead; but he that sees Christ by faith, as the spiritual light, "shall never die, for He is the Light of Life."

It was also "in the last day, that great day of the feast," doubtless after the priest had returned from Siloam with his golden pitcher, and for the *last* time poured its contents into the vessel on the altar; after the sacrifices had been offered, the leafy branches waved, and the last words of the hundred and eighteenth Psalm sung, that the voice of Jesus resounded through the Temple, startling the multitude, and carrying "fear and trembling to the hearts of the leaders," as He "stood and cried saying: 'If any man thirst, let him come unto me, and drink'" (John vii. 37). "Then by faith in Him should each one truly become like the Pool of Siloam, and from his innermost being rivers of living waters flow." "This speak He of the spirit, which they that believe on Him should receive." Thus the significance of the rite of joyous water-drawing at the Feast of Tabernacles, in which so many of the people had taken part, was not only fully explained, but the mode of its fulfilment pointed out. These words of Christ were spoken not only on the last day of the feast, but

THE LAST DAY OF THE LAST FEAST OF TABERNACLES.

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and Service. The sun of Jewish Ceremonialism had set, and its splendour had passed away; but another sun was soon to rise and a brighter day to shine. For the Jewish dispensation had no glory by reason of the glory that excelleth." And when the Redeemer "authoritatively laid that joyous ceremony in the grave of the past, He put something vastly better in its place. The sinful souls of Jews and Gentiles alike were thirsting as in a dry and parched land wherein is no water. He offered that which alone could survive and refresh, and which could fully and for ever satisfy. And if the Jews drew water with joy from the Pool of Siloam, much more may we with joy draw water from the wells of Salvation." There is no barrier in the way. "If any man, whether Jew or Gentile, thirst, let him come to Christ." The invitations of mercy are: "Ho, every one that thirsteth come ye to the waters." "And whosoever will, let him take the water of life freely."

But the water ceremony had doubtless other meaning than that of the joyful anticipation referred to. "Pouring out water had a profound symbolical meaning to the Israelites. It typified the irrevocable unalterable nature of vows and promises. Water that is poured out upon the ground can never be gathered up again. It further represented the pouring out of their confession and their repentance from the very depths of their hearts, and was also a symbol of pouring out their sins." It was moreover a reminder "of the fountain that flowed from the rock, for the tribes in the wilderness," and a representation of the Pentecostal effusion of the Divine Spirit, in the Gospel dispensation. However, it seems chiefly to have been a figure of that holy joy and spiritual gladness, which is both the duty and privilege of the Christian, who worships God in the spirit. The true believer joys in the present, and the future seems to have been prefigured by this Jewish festivity."

In the act of *lulan*-waving at the Feast of Tabernacles there was doubtless a representation of the great ingathering harvest home joy in the "New Jerusalem," when the redeemed of earth shall be all gathered home to glory—that "great multitude" revealed to John in

APOCALYPTIC VISION,

which no man could number, of all nations, and kindreds,

and people, and tongues, who "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell upon their faces, and worshipped God, saying Amen! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (Rev. vii. 9-12).

This "imagery of heavenly realities," or act of the angels in glory, was evidently prefigured by the encircling of the altar by the priests, as the lulavs, or emblems of victory were being waved by the worshippers in the Temple. The action of the priests had also a two-fold other meaning. The procession marching around the Brazen Altar once on each day of the six days of the feast, and seven times on the seventh day, was a vivid remembrance of "how the walls of Jericho had fallen before the trumpets of the priests by the direct interposition of God, and as a prelude that the walls of heathenism would fall before the promulgation of the Gospel of Jehovah, and the land lie open for His people to go in and possess it." The Feast of Tabernacles was therefore a prefiguration and an earnest of "the grand harvest festival of the Church" in the good time coming, when the "scattered and peeled" posterity of "Israel shall blossom and bud, and fill the face of the world with fruit"; when Ephraim shall not envy Judah, and Judah shall not vex Ephraim; but when both shall return in unison to seek the Lord their God, asking "the way to Zion with their faces thitherward, saying, Come and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten"; and when "the punishment of all nations that come not up to keep the spiritual Feast of Tabernacles," and to worship the King the Lord of hosts" at Jerusalem, shall be the lack of rain in all their borders (Isa. xi. 13; xxvii. 6; Jer. l. 5; Zech. xiv. 16-20).

The gradual abatement of the sacrificial offerings as the solemnity advanced was also intended by God to exhibit unto his ancient people a representation of the

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DEPARTING NATURE OF THAT DISPENSATION

they were under, and that a time should come when such sacrifices as were then offered, which could never "make the comers thereunto perfect," should vanish away, and give place to more spiritual oblations, which should please the Lord better than any bullock that hath both horns and hoofs.

The seventy bullocks which were offered during the feast corresponded "to the 70 nations of the world" known at that time, or the number of the Jewish Sanhedrim. The Talmud records "that these sacrifices were offered, not for Israel, but for the nations of the world"; and the Bible assures us, that, in due time, all nations and rulers shall bring their honour and glory into the Sanctuary of the Most High, "To declare the name of the Lord in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the Lord" (Psa. cii. 21, 22).

It is also more than probable that the dwelling of the people in booths so many days each year, was a solemn recognition that they were still in a wandering state, though settled in Canaan; that they looked on themselves as strangers on the earth, even in the land of promise. The patriarchs, from whom they sprung, confessed, by dwelling in tents and tabernacles in the same land, that they were but pilgrims here, and expected a better heavenly inheritance" (Heb. xi. 9, 10).

The feast of Tabernacles "began soon after the sorrowful day of expiation, in which the people of Israel afflicted their souls, and was a lively representation of the great atonement. Exactly so, the Christian's joy treads upon the heel of godly sorrow; and it is the prerogative of the high and lofty One to revive the spirit of the humble, and the heart of the contrite one. The bloody death and meritorious sufferings of

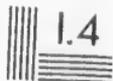
THE GREAT SACRIFICE

is the source from whence it springs. It is strange, but certain that the sinner's unspeakable joy arises from the Saviour's unutterable woe. Well may they keep a feast, far surpassing that of tabernacles, who have received the atonement by Jesus Christ; well may they shout for joy, whose



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iniquity is pardoned, whose transgression is covered, and to whom the Lord will not impute sin; for though he was angry with them his anger is turned away." It is worthy of note that "before that great festival of harvesting and thanksgiving Israel must, as a nation, be reconciled unto God, for only a people at peace with God, might rejoice before Him in the blessing with which He had crowned the year. And the import of the Day of Atonement, as preceding the Feast of Tabernacles, becomes only more striking, when we remember how that feast of harvesting prefigured the ingathering of all nations. In connection with this point it may also be well to remember that the jubilee year was always proclaimed on the Day of Atonement or Expiation.

The removal of the willows from the altar, and the destruction of the palms by its side, "may be meant to symbolize that the verdure of the field and forest may go and winter come apace," since God in covenant with man has given assurance that, "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22).

The first day of the Feast of Tabernacles being a Sabbath, and that immediately succeeding the last day of it being a Sabbath also, clearly sets forth the perpetuity of the sacred day of rest during both

#### THE OLD AND THE NEW DISPENSATIONS,

with its essential transfer from the last day of the former to the first day of the latter, which forms the beginning of the Christian era, in which case, the observance of the day was held in commemoration of the work of Redemption, as being a greater work than that of Creation, in remembrance of which the day was formerly celebrated. We are informed by Scripture that "In the end of the Sabbath, as it began to dawn toward the first day of the week," the crucified Redeemer, who is "Lord of glory," burst the barriers of the tomb, and arose a mighty conqueror, introducing a new order of worship in His service, to continue until the consummation of all things. As He also is "Lord of the Sabbath," He only had the right to establish the precept in harmony with the Divine prediction, that the offerings of the people should be made upon the eighth day instead of the

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month as formerly (Ezek. xliii. 27). Hence the change of the sacred day of rest. The Assembly of Divines at Westminster, many years ago, puts it thus: "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath."

Many other observances of the people in connection with the Feast of Tabernacles are doubtless recorded to teach us sage lessons and encourage us as to the faithful discharge of the duties we owe to God and man. As the Jews at this Feast presented free-will offerings on God's altar, besides those legally required, so should we cheerfully contribute to the Lord's cause of that which He hath given us. The old law placed in Israel as to this matter is still binding upon Christians, with increased obligation, that they are first to give thanks to the Lord

IN PERPETUAL COVENANT,

and then to His cause in the world, of that which they possess as stewards of the Divine Master.

At the Feast of Tabernacles the Jews entertained the poor, the fatherless, the stranger, and the widow; and so are we to imitate their example in this respect. There are many poor and needy always with us, and we have abundant opportunities of practically expressing our Christianity. And if we do so, the time may come when the King will say to us: "I was an hungered and ye gave me meat. I was thirsty and ye gave me drink; I was a stranger and ye took me in. . . . Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." May this be the happy experience of every reader of this sketch. And whether or not it is believed that the joyous national festival of the Jews, which the writer has endeavoured to present with carefulness as to accuracy, was intended to represent the ingathering of believers in the Gospel dispensation as well as in

THE GRAND HARVEST HOME IN GLORY,

when God's ransomed people shall all be gathered in that

place which the Redeemer has gone to prepare for them that trust in His atoning sacrifice, as the only hope of their salvation, it is the candid opinion of received authority, "that the Feast of Tabernacles is the one only type of the Old Testament, the full significance of which has not been realized. A ray of light is undoubtedly cast on this subject by our Saviour in his reference to the great final "ingathering" time, in which He says: "The harvest is the end of the world; and the reapers are the angels." "Rejoice ye in that day, and leap for joy; for behold your reward is great in heaven." Again it is stated, that He "will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." We are also told that this true "grain" shall be brought "with gladness and rejoicing" into the King's palace to abide for ever. Hence, the all-important question with every one is: On which side will I be found? and under such inquiry, to give diligence to make our calling and election sure (2 Peter i. 10). Having faithfully discharged this duty, we shall, in due time, be enabled to "enter in through the gates into the city," "whose builder and maker is God," and join in that eternal feast of thanksgiving to Him "who washed us from our sins in His own blood, and made us kings and priests unto God and to the Lamb," of which the Jewish "ingathering" festival was a mere shadow, compared to the substance of such a glorious realization.



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## INTRODUCTION

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## REV. DR. TALMAGE'S

## Four to, Through, and from the Holy Land.

Rev. Dr. Talmage, the popular pastor of the Brooklyn Tabernacle, is a man of acknowledged ability. Of fertile imagination, good voice, ready utterance, and earnest and vigorous style, he is eminently fitted for effectiveness in the pulpit, and his addresses are always listened to with marked attention by interested and delighted audiences. These audiences are cosmopolitan in character, composed as they are of representatives of every Christian communion and clime. He is possessed of great force of character, is well informed and clear-headed, and deservedly stands high in public estimation. And when he will have joined the great majority his name will be associated with those of Henry Ward Beecher and Charles Haddon Spurgeon as one of the three greatest preachers of the last half century.

As a writer also he is well and widely known, not only through his sermons, which are published week by week in scores of newspapers, and read by tens of thousands who have never seen his face nor heard his voice, but also in other products of his brain and pen. Of these it is not now our intention to speak, but more especially to direct attention to his *Four through the Holy Land*. With many others

he had long cherished an ardent desire to see for himself the places celebrated in sacred story around which gather so much of interest to the devout student of Scripture, and to make a personal pilgrimage through the country—

“O'er whose broad acres  
Walked those blessed feet ; which,  
Eighteen hundred years ago, were nailed  
For our advantage to the bitter Cross.”

To the places visited by him during that tour, attention is called in the following pages, which cannot fail to be of interest to the pious reader. As we follow the path of the great divine, and of his greater Master, the scenes of other days rise before us, the characters of former times go trooping by, and we feel as if we were fellow-actors in the acts and deeds which have clothed these localities with undying interest, and invested them with a holy charm. As Rev. Dr. Punshon has beautifully said: “If Runnymede can never be forgotten, if Iona is a holy place, if Marathon is a sacred shrine beaten by the pilgrim feet of earth, and if the blood flows fleeter through our veins as we tread the field that men call Waterloo,” then surely such places as Bethlehem, Nazareth, Bethany, Gethsemane, Calvary, and the City of the Great King, must ever be deemed sacred by the saints of God, because of the great facts of history with which they have been inseparably associated, and in which the whole human family are directly concerned.

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## Rev. Dr. Talmage's Trip to the Holy Land.

On the 30th October, Dr. Talmage, his wife, daughter, private secretary and wife, left New York, *en route* for the Holy Land, on board the "City of Paris," amid an ovation of good-byes. November 10th the distinguished tourists had arrived in Rome, where Dr. Talmage preached from the text: "I must also see Rome." During this discourse Talmage tells his hearers that his desire to visit their city was intensified by the fact that he wanted to be confirmed in the feeling that human life is brief, but its work lasts forever. "Therefore," says he, "show us the antiquities of Old Rome, about which we have been reading for a lifetime, but never seen. We want to see the buildings, or ruins of old buildings, that were erected hundreds and thousands of years ago by human hands. I can hardly wait until Monday morning. I must also see Rome."

Rev. Dr. Talmage stopped three days in Rome, visiting all the renowned places of antiquity, and collecting relics from every quarter, until his pockets strained under the weight of fractured masonry. One of his collection is a scrap of sculptured marble which once adorned a pillar in Nero's palace. Another is a portion of the rostrum on which Cicero and other renowned orators thrilled their audiences with their eloquence in the great Roman Forum. One, which he labelled as a "special treasure," is a piece of the ancient time-honored mortar of the dungeon where St. Paul was incarcerated. Dr. Talmage visited the ruin of this old Mamertine prison three times, making a diagram of its entire surroundings. No other place in Rome made such impression upon his mind. "Oh, that our church members could come here," he said, "and see with their own eyes what Paul must have suffered, and then go home and, in a measure, relieve his life." The great preacher was also deeply impressed by some other old ruins in the imperial city. On visiting the

### COLOSSEUM AT ROME

he became enamored with its seating capacity for a congregation, and expressed a desire to the United States Minister to Italy of having it duplicated in America. In support of this desire he said: "I have discovered something in regard to it

which I have never heard spoken of. I allude to its acoustic qualities. I tried them to-day. Some of my family stood on the opposite side of the Colosseum, which was capable of holding 100,000 people, while I stood on the place once occupied by Nero, and they heard every word I uttered, thus proving that in a building of this kind the human voice could be heard by 100,000 people. Such a structure, devoted to arts, science, education and religion, would somewhat atone for the horrid cruelties that were, during five centuries, enacted in its Roman Original."

This stupendous structure is the crowning ruin of Rome. It was erected over 1,800 years ago by Vespasian, who compelled, it is said, 60,000 captive Jews, taken at the destruction of Jerusalem, to labor ten years in building it. It was one of the grandest and most renowned of all the ancient amphitheatres, and, although used as a quarry for ages from which to furnish material for other buildings, still remains in gigantic form, apparently defying the corroding tooth of time. At its inauguration, which lasted one hundred days, it is computed 5,000 beasts and several thousand men were slaughtered in the games for the amusement of the spectators.

The architectural arrangement of this structure is admirable. The building is oval in form, and covers five acres of ground. Its circumference is 1,900 feet. Being an ellipse, its longer diameter is 658, and its shorter 558 feet. Its outer wall is of granite, four stories, rising to the height of 202 feet. Inside the building three tiers of galleries were erected around the wall, each projecting beyond the one above it, so that all the spectators might be able to see the central space on the ground floor, called the arena. This arena was 281 feet in length, and 176 in breadth. The first gallery was supported by a row of eighty arches of Doric style, arising from the ground, between which were the entrances, chambers and dens, where the gladiators and savage beasts were kept awaiting the combats. On top of these arches an equal number of Ionic order supported the second gallery. A third series of florid Corinthian order overtopped the others, and supported the upper gallery. Over all these a row of grand old arches gave finish to the whole. This great arena had no roof further than a huge awning, which was folded or expanded as desired. Although only fragments of the upper portions remain, a large number of the lower arches are apparently as solid as ever they were. Some of the stones used in this inside work are six feet long, five and a half wide by two

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and a half thick, and closely cemented together. Around the interior of the building a number of small chapels are erected. A high cross is also constructed in the centre of the arena. Varieties of plants and flowers appear in various places inside the walls, and the whole place invites the visitor to sit down and try to picture to himself the ancient combats that took place here, so that he might have a more exalted idea of the majestic ruins about him.

Dr. Talmage having seen Rome and packed his "curiosity trunk," departed for Naples, which was reached by rail in six hours. A stop of two days was made at this city. Here Dr. Talmage found much food for thought, but few relics, and crossed Italy by rail to Brindisi, where he preached on "Paul's Shipwreck," recorded Acts 27. As this historical port of the Adriatic is said to be the place where St. Paul landed after being shipwrecked, Dr. Talmage felt a special interest in its welfare. Convinced, however, that "the haven was not commodious to winter in," and having spent two hours seeking in vain for the old mansion where Virgil was born, resolved to see Greece, and proceeded by steamer which left that night, arriving at Patras in twenty-eight hours after departure.

A few hours after reaching Patras, the Brooklyn divine and consorts were bowling along a Grecian railroad on the way to Athens at the rate of fifteen miles an hour. Talmage being used to faster "go," and tired of his cramped position, felt like jumping off the train and running a few miles ahead of it, as advance guard, for exercise. However, the announcement that

#### CORINTH

was reached made all right again, and a short time was here spent in sight-seeing. Dr. Talmage was greatly impressed with the appearance of this once distinguished city, the glory of which has departed. Corinth is now a small village, but its natural defence, known as the *Acrocorinthus*, a vast citadel of rock, which rises abruptly to the height of 2,000 feet, still remains, utilized as a fortress to protect the Isthmus. Determined to view the storied land from this "Nebo," Dr. Talmage climbed to its summit, and was well repaid by the outlook. Among other things discernible from this point is the site of the old church where women were forbidden to talk, and the race course where the runners contended for "corruptible crowns," referred to by the great Apostle to the Gentiles.

Basking on this fort the great preacher had a vision of its past history, and afterwards described it thus: "Standing on

the old fortress at Corinth, the Acrocorinthus, out from the ruins at its base arose in my imagination the old city, just as Paul saw it. I have been told that for splendor the world beholds no such wonder to-day as that ancient Corinth standing on an isthmus washed by two seas, the one sea bringing the commerce of Europe, the other sea bringing the commerce of Asia. From her wharves, in the construction of which whole kingdoms had been absorbed, war galleys, with three banks of oars, pushed out and confounded the navy yards of all the world. Huge handed machinery, such as modern invention cannot equal, lifted ships from the sea on one side and transported them on trucks across the isthmus and sat them down in the sea on the other side. The revenue officers of the city went down through the olive groves that lined the beach to collect a tariff from all nations. The mirth of all people sported in her Isthmian games, and the beauty of all lands sat in her theatres, walked her porticos and threw itself on the altar of her stupendous dissipation. Column, and statue, and temple bewildered the beholder. There were white marble fountains, into which, from apertures at the side, there gushed waters everywhere known for health-giving qualities. Around these basins, twisted into wreaths of stone, there were all the beauties of sculpture and architecture; while standing, as if to guard the costly display, was a statue of Hercules of burnished Corinthian brass. Vases of terra cotta adorned the cemeteries of the dead — vases so costly that Julius Cesar was not satisfied until he had captured them for Rome. Armed officials, the corintharii, paced up and down to see that no statue was defaced, no pedestal overthrown, no bas-relief touched. From the edge of the city the hill held its magnificent burden of columns and towers and temples (1,000 slaves waiting at one shrine), and a citadel so thoroughly impregnable that Gibraltar is a heap of sand compared with it. Amid all that strength and magnificence Corinth stood and defied the world." "All aboard for

#### ATHENS "

was the signal to depart from Corinth, and in a few hours Dr. Talmage and family were snugly ensconced in the "Hotel de la Grande Bretonge," in the once famous Capital of Attica. The arrival at Athens was on the evening of Nov. 20th. The following morning Dr. Talmage preached on Mars Hill to a mixed audience, taking for his text, Paul's address to the ancient citizens of this place, recorded Acts 17, and on his

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way to that eminence beheld a temple bearing the inscription, "To the Unknown God," whom some of the Athenians yet ignorantly worship.

Dr. Talmage says of this mission: "I met the King and Queen of Greece during my visit to Athens. I never saw a more lovable or gracious person than she. I also had a pleasant meeting with M. Tricoupi, the prime minister of Greece. He was not only exceedingly courteous, but his sister entertained Mrs. Talmage, and it was through him we were presented to the royal family. While at a dinner given by him, I expressed the wish to one of the guests, without the faintest hope of having it granted, to have a piece of rock from Mars Hill, where Paul stood. I was told to write a note to the prime minister. I did so, and within an hour an answer came back that my desire would be gratified. Accordingly a big block of granite was cut from the rock, and it is to be hewn into a pulpit for my new tabernacle church in Brooklyn."

Dr. Talmage's stay at Athens was pleasant and inspiring. His great regard for the place is stated as follows: "Though more classic associations are connected with this city than with any city under the sun, because here Socrates, and Plato, and Aristotle, and Demosthenes, and Pericles, and Heroditus, and Pythagoras, Xenophon, and Praxiteles wrote or chiselled, or taught or thundered or sung, yet in my mind all those men and their teachings were eclipsed by Paul and the Gospel he preached in this city and in your nearby city of Corinth."

There are many attractions in the vicinity of Modern Athens. The city has about 50,000 inhabitants, and is well built. Its educational and art buildings are attractive and handsome. Among its antiquities are the remains of the great Temple of Jupiter Olympus, the Partheon, Acropolis, Tribune of Demosthenes, and Areopagus, or Mars Hill. Having examined all the historic ruins of Athens, a steamer was taken for

#### ALEXANDRIA.

During this voyage of forty-eight hours, Dr. Talmage felt that he had passed the confines of civilization. He and his family were here compelled to "pen up" in close quarters, that an Egyptian Pasha with five wives might have ample accommodation. This "lord of creation" occupied the entire ladies' cabin, saloon and drawing-room of the stately packet, allowing unwashed Arabs and others to pace the deck. Although Dr. Talmage had no sleep during this voyage, yet he maintained his usual cheerfulness, assured that after passing

through the "Red Sea" of tribulation he would soon reach the "Promised Land." In due time a landing was effected at Alexandria, where a substantial breakfast was received with thanksgiving. After feasting on the dainties of Egypt, a stroll of two hours permitted a look at Pompey's Pillar, and a drive to the palace of the Khedive. His highness, being absent, could not be seen, but the visitors were taken through the palace gardens, and after partaking of its fruit, the ladies were presented with bouquets from its foliage. Few objects of special interest being here to detain the travellers, a departure was made by rail for

## CAIRO,

where the tourists arrived on the evening of Nov. 26th, weary and "heavy laden," owing to their lack of rest, and pebbles collected by Dr. Talmage.

This city is 131 miles by rail from Alexandria, situated on the eastern side of the Nile, and is the point whence all the boats now start to make the ascent of that renowned river. It is surrounded by walls, at one angle of which stands a citadel. Its inhabitants number 400,000.

Good bed and board at this place soon survived the drooping spirits of the tourists, and in the morning, when all met at the breakfast table refreshed and cheerful, a portion of Dr. Talmage's "grace" was, "Thank God for sleep."

After breakfast a visit was made to the Boulak museum, where the mummies of many ancient kings of Egypt are preserved. On visiting this charnel-house, Dr. Talmage had no trouble selecting the gentleman (Menephtha), who held so many disastrous interviews with Moses. After investigating this "imperishable type of evanescence," with Bible in hand, he describes it thus to Mrs. Talmage: "Here, visible, are the very teeth Pharaoh gnashed against the Israelitish brick-makers. Here are the sockets of the merciless eyes with which he looked at the overburdened people of God. Here are the locks of yellow hair that floated in the breeze as he stood on the banks of the Red Sea. Here are the very lips with which he commanded the people to make bricks without straw. Notice this uplifted arm. Thousands of years after the wrappers of this mummy are unrolled, Pharaoh lifts up his hand as if imploring. But his skinny fingers can never again clutch his cruel sceptre." Dr. Talmage, referring to this mummy afterwards, says: "One of the most intensely interesting things I saw in Egypt was Pharaoh of olden times,

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the very Pharaoh who oppressed the Israelites. The inscription on his sarcophagus, and the writing on his mummy bandages, prove beyond controversy that he was the Pharaoh of Bible times. All the Egyptologists and the explorations agree that it is the old scoundrel himself."

After seeing the museum, the next place visited was that where Mary, Joseph, and the infant Jesus are said to have resided while in Egypt. On approaching the sacred spot, Dr. Talmage uncovered his head and stood a few minutes in silent meditation. He also paid a second visit to the place, drawing a diagram thereof, and returned to the hotel, saying, "I have seen all I want to see to-day; I shall not leave the house again until to-morrow." This, however, he was not permitted to do. An American missionary lady having died in Cairo the day previous, Dr. Talmage was requested to take part in the funeral ceremony, which he did with feelings of the deepest sympathy for the bereaved family.

An early start was made the next morning for

#### THE PYRAMIDS OF GIZEL.

which were reached after a trip of three hours. These triple monuments of antiquity are situated on the edge of the desert, on the western side of the Nile, opposite Cairo, beyond the green vale of the river. They are constructed of huge blocks of limestone, which were originally covered with marble blocks or slabs of granite. The greatest of these is called the Pyramid of Cheops, after its reputed builder, and is supposed to have been constructed over 1,000 years before Christ; one hundred thousand men are said to have been engaged twenty years constructing it. Its incline height is 780 feet. The base covers over 13 acres, being 764 feet square. The interior contains various chambers, and is reached by an incline plane, the entrance of which is a few feet above the base. The outside ascent is difficult and dangerous, the steps being from two to four feet in height. As Dr. Talmage insisted on climbing to the top of this great Pyramid, the whole company joined him, and gained the summit by the aid of twelve dragoons and two boys. The ascent was made in twenty minutes. Dr. Talmage having clambered to the highest point, felt all the animation of boyhood returning, and raising his hands and shouting at the top of his voice, cried, "Hurrah for the American eagle!" The whole group had their photographs here taken, descended, partook of lunch, and proceeded to see

## THE SPHINX.

This stupendous figure stands a short distance from the Pyramids, and was the local deity of the Egyptians. It is a ponderous monster, made of one solid rock, with the exception of the fore-paws. It consists of a huge lion's body, and colossal human head, with vast projecting wig, great ears, large open eyes, immense cheeks, and projection of the lower part of the face. Its length of body is computed at 172 feet; height, 143 feet; and extension of paws 50 feet. It is beyond all doubt the hugest marvel of sculpture the world has ever seen, and the beholder can only stand trembling at his own insignificance, and wonder what a sense of august majesty it must have inspired in the worshipper, "when on its head there was the royal helmet of Egypt, on its chin the royal beard; when the stone pavement by which men approach the Pyramids ran up between its paws; when immediately under its breast an altar stood, from which the smoke went up into the gigantic nostrils of that nose, now vanishing from the face, never to be conceived again."

Dr. Talmage and party, after viewing this stolid deity of human invention, returned to their hotel, had a good night's rest, and the following morning glided up the Nile in a dainty little steamer, arriving at Memphis by noon.

This place is ten miles from Cairo, and contains the remains of the palaces of the Pharaohs and other ancient ruins, and verifies the prediction that "Egypt shall be a desolation."

Here Dr. Talmage and party each mounted a donkey for the first time in their life, amid much merriment and amusement to the natives who surrounded them, in order to take a trip across the country. This journey was fraught with incidents of amusement. One was the frequent vocal performances of the donkey rode by Miss Talmage, which reminded her father of his experiences in a church choir in his juvenile days. All who heard this music adjudged it "loud enough, but very discordant." Another was the ludicrous figure Dr. Talmage cut on attempting to ride a camel during this trip. Getting tired of his donkey he decided to change him for a ship of the desert, which he boarded at once, and was only saved a catastrophe by the owner of the brute tickling its knees to induce an humble position so that the Doctor might dismount.

Having seen the desolations of "Ham's land," a return was made to Cairo, and after reviewing the bazars, streets, gardens,

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and other attractions of this important city, Dr. Talmage and party took their exodus for Palestine. Proceeding by rail and canal to Port Said, a steamer was thence taken for

JOPPA,

and one month after leaving New York the renowned Brooklyn divine had his foot firmly planted on the Holy Land, notwithstanding his foreboding apprehension which he records as follows: "The only part of my recent journey that I really dreaded, although I did not say much about it beforehand, was the landing at Joppa. That is the port of entrance for the Holy Land, and there are many rocks, and in rough weather people cannot land at all. The boats taking the people from the steamer to the docks must run between reefs that looked to me to be about fifty feet apart, and one misstroke of an oarsman or an unexpected wave has sometimes been fatal, and hundreds have perished along those reefs. Besides that, as we left Port Said the evening before, an old traveller said: 'The wind is just right to give you a rough landing at Joppa; indeed, I think you will not be able to land at all.' The fact was that when our Mediterranean steamer dropped anchor near Joppa, and we put out for shore in the small boat, the water was as still as though it had been sound asleep a hundred years, and we landed as easily as I came on this platform."

During this trip from Port Said, Dr. Talmage became intensely excited, and describes it thus: "Never was I so impatient for a night to pass. I pulled aside the curtain from the port-hole of my state-room, so that the first light of dawn would waken me; but it was a useless precaution. Sleep was among the impossibilities. \* \* \* Will the night never be gone! Yes, it is growing lighter, and along the horizon there is something like a bank of clouds, and as a watchman paces the deck I say to him, 'What is that out yonder?' 'That is land, sir,' said the sailor. 'The land!' I cried, and soon all our friends were aroused from sleep, and the shore began more clearly to reveal itself. With roar and rattle and bang the anchor dropped in the roadstead a half mile from land. \* \* \* As we descended the narrow steps at the side of the ship we heard the clamor and quarrel and swearing of fifteen or sixteen different races of men of all features and colors, and all vernaculars, all different in appearance, but all alike in design to get our baggage and ourselves at exorbitant prices. Twenty boats, and only ten passengers to go

ashore. The man having charge of us pushes aside some, and strikes with heavy sticks others, and by violence which would not be tolerated in our country, but which seem to be the only manner of making any impression there, clears our way into one of the boats, which heads for shore.

We are within fifteen minutes of the Christ land. Now we hear shouting from the beach, and in five minutes will be landed. The prow of the boat is caught by men who wade out to help us in. We are tremulous with suppressed excitement. Our breath is quick, and from the side of the boat we spring to the shore, and Sunday morning, Dec. 1, 1889, about eight o'clock, our feet touch Palestine."

As Dr. Talmage set foot on land he said, "Thank God, we are here safe at last;" and after entering his name on the hotel register, he wrote, "We last night made our exodus from Egypt and this morning entered the Promised Land. We came through dry shod. May our entrance of the heavenly Canaan be as placid and glorious a disembarkation." "A feast of fat things" was soon prepared at the hotel, and after regaling on the "corn of the land" the renowned preacher started out to investigate, and soon found the reputed house once occupied by "Simon, a tanner." Mounting the roof of this old mansion, with Bible in hand, Dr. Talmage read and expounded the graphic story of Peter and Cornelius, recorded Acts 10. From this eminence he beheld the beaches where Hiram landed his rafts for Solomon's Temple, and Jonah embarked for Tarshish. The maroon sands where Napoleon massacred 4,000 prisoners of war loomed up before his imagination. Even the old well where Peter quenched his thirst, and the dwelling where Tabitha was restored to life were seen by Dr. Talmage.

During the day Dr. Talmage discoursed on "The birthplace of Sewing Societies," organized by Doreas two thousand years ago, and saw some strange sights in this old city. His record of the place is:

"On the back of hills one hundred and fifty feet high Joppa is lifted toward the skies. It is as picturesque as it is quaint, and as much unlike any city we have ever seen as though it were built in that star Mars. \* \* \* But my first day in the Holy land is ended. The sun is already closing his eye for the night. I stand on the balcony of a hotel, which was brought to Joppa in pieces from the state of Maine by some fanatics, who came here expecting to see Christ reappear in Palestine. My room here was once occupied by that Christian

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hero of the centuries — English, Chinese, Egyptian, world-wide Gen. Gordon, a man mighty for God as well as for the world's pacification. Although the first of December, and winter, the air is full of fragrance from gardens all abloom, and under my window are acacia and tamarisk and mulberry and century plants and orange groves and oleander. From the drowsiness of the air and the fatigues of the day I feel sleepy. Good night! To-morrow morning we start for Jerusalem.

Early the next morning the ascent to Mount Zion began under the leadership of David James, a Nazarine dragoon who had served in the same capacity, Dean Stanley, Prince of Wales, and other distinguished persons in their visit to Palestine. The general ascent of the road taken from Joppa to Jerusalem, a distance of 41 miles, average about 70 feet to the mile, and in its vicinity there are several places of undying interest to the Bible reader. Dr. Talmage says of this route: "As to-day will be our last opportunity in Palestine for taking the wheel we choose that. The horses, with harness tasselled and jingling, are hitched, and, with a dragoon with a coat of many colors seated in front, we start on a road which unveils in twelve hours enough to think of for all time and all eternity.

We start out of the city amid barricades of cactus on either side, not cacti in boxes two or three feet high, but cactus higher than the top of the carriage. We pass out amid about four hundred gardens, seven or eight acres to the garden, from which at the right seasons are plucked oranges, lemons, figs, olives, citron and pomegranates, and which hold up their censers of perfume before the Lord in perpetual praise. We meet great processions of camels loaded with kegs of oil and with fruits, and some wealthy Mohammedan with four wives—three too many. Here we meet people with faces and arms and hands tattooed.

On the way across the plains of Sharon, we meet many veiled women. But here come the crowds of disfigured women down the road on their way to Joppa, bundles of sticks for firewood on their heads. They started at three o'clock in the morning to get the fuel. They stagger under the burdens. Whipped and beaten will some of them be if their bundle of sticks is too small. All that is required for divorcement is for a man to say to his wife, "Be off, I don't want you any more." Woman a slave in all hands, except those in which the gospel of Christ makes her a queen. And yet in Christian countries there are women posing as skeptics, and men with family deriding the only religion that makes sacred and honorable the names of wife, mother, daughter and sister."

Nine miles from Joppa, in a fertile valley, is situated the Rama of Ephraim, said to be the New Testament Arimathea, where Joseph, who buried the body of Christ, resided. Dr. Talmage and company had breakfast here. A Latin convent, founded by Philip the Good, Duke of Burgundy, Armenian and Greek convents and two Turkish mosques are here located. The most conspicuous feature of the place is a tower rising one hundred and twenty feet from the midst of an olive plantation. If Dr. Talmage had had time he should have climbed a winding staircase leading to its summit and feasted his eyes with the sight of the country of the ancient Philistines down by the sea.

A few miles further Jerusalemward the caravan drove through the valley of Ajalon and entered the mountain scenery of

"THE HILL COUNTRY OF JUDEA."

This is one of the most rugged places in Palestine. Some of the hills here arise in towering grandeur to the height of over one thousand feet, and many of them are of a round and handsome shape, meeting at the base and separated at the tops, like two balls placed in juxtaposition. Among these mountain defiles the traveller is compelled to wind his way up hill and down dale, as the case may be, and sometimes finds the path rather uncomfortable, owing to the presence of large sharp stones over which he is liable to stumble. No doubt this was the training-ground of David's Gadites referred to in 1 Chron. xii. 8, who "were as swift as roes upon the mountains." It is also not improbable that Asahel, Joab's brother, acquired the agility of a wild roe traversing these craggy paths. Amid these old grey hills and dells, Judah "crouched as a lion," and felt undisturbed throughout the troubled period of the Judges from Othniel to Samson. David also hid himself in some of their caverns when fleeing from the enemy like partridges upon these mountains. Altogether, it is well called "the hill country," and is a romantic place. Solomon, in his "song of songs," referring to this region, exclaims: "Turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."

Within the fastness of these mountain dells one of the most remarkable and decisive battles on record was fought between Israel's host and the confederated Amorites. During this mortal conflict the sun stood still upon Gibeon, and the moon in the valley of Ajalon, at the desire of Joshua, "until

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the people had avenged themselves upon their enemies." It is recorded "there was no day like that before it or after it."

The name of this great slaughter is known as "The Battle of Beth-horon or Gibeon." The day previous to the conflict the Amoriths had besieged one of the royal cities of Canaan called Gibeon, situated four miles north of Jerusalem and fifteen miles west of Gilgal, and whose inhabitants had made a peaceful league with Joshua by a curious stratagem, and claimed his protection from their incensed neighbours bent on vengeance.

Joshua, at the request of these Gibeonites, ascended up the glens from Gilgal during the night, "he and all the people of war with him," coming suddenly upon the assembled hosts of the Arnonites, routing them and chasing them north-westward through upper and lower Beth-horon, and down toward the south, through the steep passes of this mountain region during a dreadful hail-storm, until they were consumed. This great battle was completed by the entire conquest of the whole southern half of Palestine, from Kadesh-barnea to Gaza, the eastern and western limits of the southern frontier.

Coming up through this "hill country," Dr. Talmage's guide pointed to Gibeon in the distance. He also pointed out the brook Elah, where David slew the giant. Arriving at this place no earthly power could keep Dr. Talmage in the carriage, and dismounting, he descended to the brook and picked up a number of pebbles to add to his curiosities, such as David selected three thousand years before. Here the great divine became captivated, and had a retrospective view of the renowned combat between David and Goliath. He says:

"There is a bridge spanning the ravine, but at the season we crossed there is not a drop of water in the brook. We went down into the ravine and walked amid the pebbles that had been washed smooth, very smooth, by the rush of the waters through all the ages. There is where David armed himself. He walked around and picked up five of these polished pebbles. The topography of the place so corresponds with the Bible story that I could see the memorable fight go on. It is the only fight I ever did watch. Here are two ridges of mountains 500 feet high, the Philistines on one ridge, the Israelites on the other ridge. The fight is in the valley between. David, the champion of the Israelites, Goliath, the champion of the Philistines; David undersized and almost effeminate, only a mouthful for Goliath, who was nearly ten feet high.

"They advanced to meet each other, but the Bible says that David made the first step forward. Nearer and nearer they come. Closer and closer they come, but David advances the more rapidly. 'Come to me,' said the giant, 'and I will give thy flesh unto the fowls of the air and to the beasts of the field. Come to me, you contemptible little fellow, and I will make quick work with you. Let the two armies looking down from the ridges watch me.' David responded, 'I come to thee in the name of the Lord of Hosts.'

"How that cry rings through the Wadyes-Sumpt! He who fights in that spirit wins the day. The almost Israelitish dwarf enlarges into omnipotent proportions. The moment to strike has come. David takes his sling, with a stone in it, and whirls it round and round his head until he has put the weapon into sufficient momentum, and then, taking sure aim, hurls it. The giant throws up his hands and reels back and falls. The stone sank into his forehead, and the ground shook as this great oak of a military chieftain struck it. Huzza for David."

Above this brook, at the foot of a hill, is the village which is pointed out as the birthplace of John the Baptist, where the Mother of Our Lord spent three months with her cousin Elizabeth, and composed that ever-memorable triumphant song recorded by Luke. Dr. Talmage was here elated, having procured much new material for his "Life of Christ," and after resting a short time under "the shadow of a great rock in a weary land," resumed his ride for the last stage of his pilgrimage to the Holy city, which he describes thus:

"We are climbing the hills which are terraced with olive groves, uplands rising above uplands, until we come to an immensity of barrenness, gray rocks above gray rocks, where neither tree, nor leaf, nor bush, nor grass blade can grow. The horses stumble, and slip and pull, till it seems the harness must break. Solemnity and awe take possession of us. Another shoulder of the hill we go, and nothing in sight but rocks and mountains, and awful gulches between them, which make the head swim if you look down. On and up, on and up, until the lathered and smoking horses are reined in, and the dragoman rises in front and points eastward, crying, "Jerusalem!" It was mightier than an electric shock. We all rose. There it lay, the prize of nations, the terminus of famous pilgrimages. O Jerusalem! Jerusalem! Greatest city on earth, and type of the city celestial!" As the grey walls and domes of

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## JERUSALEM

began to rise before Dr Talmage his heart beat faster and faster, and with all the solemnity and enthusiasm of his nature, he and his "tribe" passed through Jaffa gate as the last rays of the setting sun cast their gilding influence over the illustrious scene.

Dr. Talmage having gained the object of his ambition, by standing in the "City of the Great King," informs the world that before his arrival he could not sleep, being "as excited as a boy, for it was the realization of a life-dream." Here the great preacher felt that to tread the very soil which was trodden by the feet of the Incarnate Son of God; to look upon the very rocks and plains upon which He looked in life, and to stand upon the very spot where He agonized in dying upon the Cross that man might live eternally, was one of the most precious privileges a Christian could enjoy in this world. At the earliest possible date after arrival, Dr. Talmage visited all the chief places of sacred interest to the Christian in the vicinity of the Holy City, with the most profound veneration, the Mount of Olives, Garden of Gethsemane, Holy Sepulchre, and site of the Crucifixion especially awakening in his bosom thrilling memories of momentous associations connected with these localities. The first places visited on the morning after arrival were Golgotha and the tomb of Jesus, which are closely connected. These places are both easily recognized by the Scripture narratives. John tells us that "in the place where He was crucified there was a garden, and in the garden a new Sepulchre," and there is a garden here. The same Apostle also records that on the morning of the resurrection Mary mistook Christ for the gardener. The rubbish about this tomb was removed three years ago, and as it is the only tomb in or near Jerusalem, to enter which it is necessary to stoop, and harmonizes in other respects with the sacred record, Dr. Talmage felt convinced that it is the *real* place where the body of Jesus was laid, and states: "about four steps we went down into this which seems a family tomb. There is room in it for about five bodies. We measured it and found it about eight feet high and nine feet wide, and fourteen feet long." Regarding Golgotha, the great preacher says: "I have ascended Mount Calvary, and now I know why it is called the Place of the Skull. To me it is a wonder that there was ever a dispute as to the identity of the place. Looking at the peak from a distance, it exactly resembles the human cranium, with

the two sightless sockets under its brow. I went up to the places where the three crosses stood. I have no doubt of their precise location. There is just room enough for three men to die. I stood on the site of the centre cross, where it certainly must have stood, and taking out my Bible I read to the friends around me the story of the Crucifixion. I could not finish it; my feelings overcame me and I broke down. As I stood looking down the slope of Calvary I saw a reddish rock below me. I rolled it down the hill with my own hands, and had it carried on the backs of camels to Joppa, where it was put on shipboard, and it is now on its way to Brooklyn. That stone is to be the corner stone in the new tabernacle I am building to replace the one recently destroyed by fire."

As Dr. Talmage stood on Calvary he grasped "an idea which prompted him to speedily remount his donkey and ride back to Jerusalem. His errand was to purchase, if possible, the piece of ground containing the scene of the crucifixion and burial of Jesus." But this mission was unavailing, as no amount of money could purchase it. "Had he succeeded in his plan, he would have made over the property to the Christian Church at large."

The following day, after visiting Calvary and other important places in the Holy City, a journey was taken to

#### BETHLEHEM,

which is situated four and a half miles south of Jerusalem, on the crest of a gray limestone ridge, shaped like a horse-shoe, and commanding the expanse of a deep and wide valley, known as the plains of Bethlehem, where the heavenly vision announced to the trembling shepherds the "good tidings of the Saviour's birth." Next to Jerusalem, Bethlehem is the most interesting town in Palestine to the Christian traveller. Although now a small village of about 2,000 inhabitants, and the whole scene more rough and rude than can be imagined, it was once a royal city, and far from being "the least among the princes of Juda." In the vicinity of this city Ruth gleaned in the field of Boaz, and afterwards became the mother of the royal line of David, of whom the Saviour was born.

A spacious building called the Church of the Nativity marks the place of the Saviour's birth, and is occupied by Greek, Armenian, and Latin monks. The grotto where Christ was born is in the basement of this building, and is reached by a narrow stairway. The walls of this cavern and

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its sides are marble. It is illuminated by lamps, pendant from the ceiling. In one portion of this apartment is a large block of marble, hollowed out to represent a manger. In front of it is an altar, dedicated to the wise men of the east, and at the foot of this a star of marble, is said to be immediately under the point of the heavens in which the star of Bethlehem stood stationary, to mark out the birthplace of Christ. The whole place is religiously protected, and before the manger "incense-bearing lamps are kept constantly aflame." On viewing this place Dr. Talmage said: "The gate through which Our Lord entered this world was a gate of rock—a hard, cold gate—and the gate through which he departed was a swing gate of sharpened spears."

After seeing Bethlehem and its strange sights, a return was made to Jerusalem, where some time was spent viewing and reviewing

#### THE HOLY CITY.

The whole history of Jerusalem seems to present itself to Dr. Talmage in cyclorama as he viewed it from a house-top. Its history is a remarkable one. No other place has got such a record. It has seen the brightest and darkest days. Every particle of its dust has its tale to unfold, and there is evidently something about it that has never yet been revealed. Its future is a subject of discussion, and its origin is enshrouded in mystery. Its hallowed associations, however, are beyond all controversy, and the name "Jerusalem" is ever dear to the Christian, being synonymous with the Church of God, and an emblem of His eternal abode. To the Jew, Jerusalem is the most sacred spot on earth. Although it has been pillaged and destroyed many times, and millions of his race been slaughtered within its walls, yet nothing can prevent him from turning his thoughts Zionward, and desiring that his dust may repose in Jehoshaphat's Vale, under the shadow of the Temple Hill. Jerusalem has also a fascination for all people, and as the city bursts upon the view of the eager pilgrim for the first time, there is "a gloomy grandeur about the scene that language cannot paint."

The site of this renowned city is worthy of admiration. In its palmy days it was most beautiful, "the joy of the whole earth." Its location is the brow of a rocky plateau running north and south between the Mediterranean Sea and River Jordan. Its elevation is 2,550 feet above the former and 3,800 above the latter at its junction with the Dead Sea. It is the best natural fortress known to man. "It is unique,

There is nothing like it in the world." It is surrounded on all sides, except the north-west, with deep ravines called valleys, beyond which surrounding hills are located called by the Psalmist mountains "round about Jerusalem." These ravines and neighbouring hills form the great physical barriers and boundaries of Jerusalem. The ravines entirely cut it off from the surrounding table-land, making it a city "compactly built together." Besides these natural barriers, the city is entirely surrounded by a battlemented wall of the strongest masonry, completing its "bulwarks." This wall has five gates of entrance to the city, which are designated by a variety of names. After viewing this stronghold, and meditating on its past history, Dr. Talmage exclaims that to him "the city and its surroundings are a rapture, a solemnity, an overwhelming emotion." Viewing Jerusalem from the Mount of Olives, the city appears "like a vast and beautiful embossed picture." The Mount of Olives is east of the city, divided from it by the Kidron, or Valley of Jehoshaphat. Between this valley and the base of the mount is the Garden of Gethsemane. On the west and south is the Valley of Hinnom, which unites with Jehoshaphat a short distance below the city on the west side, and thence passes in a south-eastwardly direction to the Dead Sea. A third valley called the Tyropean, runs north and south between these two valleys, dividing the city into two parts, known as "Mount Zion," and "Mount Moriah." The Tyropean opens into the Valley of Hinnom immediately above its junction with Jehoshaphat. All these valleys commence in gentle depression in the level land north of the city, but descend rapidly until they become deep and narrow ravines. At their confluence their bed is 570 feet lower than the summit of the city. The Mount Zion portion is the larger, and lies to the west, and Moriah to the east. The former is 125 feet higher than the latter and was called "The Upper City," where David's stronghold was built. It was here the last tragic act was completed by Titus, in the destruction of Jerusalem, after a siege of 134 days, when "The eagles flew victorious to the summit of the citadel, while Jewish blood ran so deep down Zion that burning houses were quenched in the red stream!"

Mount Moriah was the place where Solomon's temple was built, the site of which is now occupied by the Mosque of Omar. The bare side of this mount rises precipitously about 200 feet from the valley of the Kidron, and presents a formidable barrier to the adversary. An Armenian convent is located

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on Mount Zion. It contains, besides accommodation for the monks who dwell therein, 1,000 chambers for the use of pilgrims. Mount Calvary, or Golgotha, is a rocky mound, about 35 feet high, a short distance outside the walls of the city to the north-east. It is reached by the Damascens gate, and is close to the great thoroughfare leading to Galilee.

In the vicinity of Jerusalem there are no fewer than 46 places pointed out to the visitor as sacred, among which is the Church of the Holy Sepulchre, situated in the south-east corner of the city on the stony hill known as Aera. The sepulchre occupies a position directly beneath the dome of the building. The visitor to this shrine is assured that the structure not only covers the site of Calvary and the tombs of Joseph and Nicodemus, but also the place where the Saviour appeared to Mary Magdalene and his mother after the resurrection, where Constantine's mother found the true cross, and numerous other important places. Here Dr. Talmage's faith began to waver, as he could not believe that Christ was crucified inside the walls of Jerusalem in such a place as this, and after satisfying himself around the city, started in regular caravan order down the road leading

#### FROM JERUSALEM TO JERICHO.

The distance between these places is 15 miles, with a decline grade to Jericho of about 3,000 feet; and the way is memorable for its gorges, ravines, and dark caves, which are still infested by robbers.

The members constituting the camp were the five tourists of Talmage's party, one dragoman or guide, one sheik, as protector against Bedouin marauders; a cook, two waiters, and seven muleteers, a Nubian negro to carry the sheik's double barreled gun. Of animals there were eight horses, nine mules, and five donkeys, making in all twenty-two animals and eighteen persons. Besides the personal baggage of the tourists there were in the camp a complete outfit of bedding, five tables, a dozen Turkish rugs, stove and cooking utensils, an elaborate table service, toilet requirements, kitchen tent, saloon tent, three sleeping tents, and two smaller tents, provisions, and other requisites to comfort.

Crossing the valley of Jehoshaphat, close by the garden of Gethsemane, and travelling eastward from Jerusalem, a few hours brought the caravan to the old "Inn" where the "good Samaritan" cared for the wounded man. This place is the same it was 2,000 years ago. After lunching here the camp

moved on past the Brook Cherith, where Elijah was fed by ravens, arriving by nightfall at the ruins of ancient Jericho. Here the camp was pitched for the night. After dinner a bonfire was kindled, around which the tourists assembled to rehearse the scenes of the day. In due time Dr. Talmage and party retired to their tents. Whilst the tourists are reposing, a guard of Bedouins armed with guns, pistols, bowie-knives, and other weapons of war hover around the camp to protect it from robbers. The curse of Joshua evidently rests on this plain. A mass of rubbish and perpetual desolation are all that remain to tell the tale of its former greatness.

Lately the next morning a journey was taken to the Dead Sea. By the way, Mount Nebo and the surrounding ones occupied by Zeechens were pointed out. Passing a village, Dr. Talmage's party was joined by a number of gentlemen who were also travelling in the Holy Land. One of these was a theological student from Manhattan, Kansas, named Ulysses Grant Howland, who had often heard Dr. Talmage preach, and been greatly benefitted thereby. This gentleman expressed a sincere desire to be baptized by immersion in the Jordan by Dr. Talmage. His desire was complied with, and three o'clock was appointed for the ceremony to take place. Meantime, the whole party proceeded to the Dead Sea, and on reaching its shores Dr. Talmage took out his Bible and read the story of the overthrow of "the cities of the plain," whose wretched ruins this expansive lake hides from human view. Dr. Talmage tasted the water of this lake, and found it anything but palatable. He also collected from its beach many pebbles of various color and shape, and discovered that an abundance of life may be found on its shores, although nothing of life exists in its waters.

The day was delightful and a tour was made to the Jordan, and the camp halted near the place where Israel crossed on dry land. Here Dr. Talmage was filled with solemn joy on beholding the sacred stream. After luncheon, preparations were made for the baptism. At the hour appointed Dr. Talmage emerged from his tent clad in a long brown robe, borrowed from the sheik. The candidate had secured a long white robe from a Nubian attendant of his party, and thus clad came to the bank where Dr. Talmage and the other members of the party waited. The circle was composed of the American ladies and gentlemen, the sheik, the muleteers, and other attendants. The service was opened by singing the hymn: "On Jordan's stormy banks I stand," etc. After

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singing, Dr. Talmage led in prayer, examined the candidate, read the story of Jesus' baptism and his own commission to baptize; then taking the candidate by the hand, led him into the water and immersed him, repeating the usual formula, after which he pronounced the benediction. Dr. Talmage gave the candidate a certificate of baptism. Soon after the service Dr. Talmage and party bade adieu to their friends and returned to their camp at Jericho, which had not been removed, passing Gilgal, where Saul, the first King of Israel, was crowned. Upon reaching the camp they found an excellent dinner awaiting them. A large bonfire gave warmth and light to the evening meal. In a short time this illumination was surrounded by some fifty Bedouins of both sexes, sparsely attired, who had come from a neighboring village to entertain the renowned visitors with a "Jericho dance." After this "hall," which baffles description, the tourists retired and enjoyed another night's rest. Such was Dr. Talmage's first experience of camp life in the "wilderness of Judea."

At an early hour the following day the camp was on its way in

#### RETURN TO JERUSALEM.

Dr. Talmage having twice passed in safety the place where the man fell among thieves, arrived at the Holy City, and gives his experience thus: "At Bethany, on the ruins of the house of Mary and Martha and Lazarus, we dismounted from our horses on the way up from Jordan and the Dead Sea. We went into the traditional tomb of Lazarus, and it is deep down and dark, and with torches we explored it. We found it all quiet that afternoon of our visit. Think of how I felt when I reached the Jordan, after sleeping the previous night in the ruins of Joshua's Jericho! Think of how I felt when a man in our party came and asked me to baptize him! He wished to be immersed in the very waters where our Saviour was baptized. I found the candidate a professing Christian and an earnest man, and consented. There was a sheik who preceded our caravan, and his robe was just like a baptismal robe, and I put it on, and we found another white robe for the candidate. Then, standing on the shore of the Jordan, I read from my Bible the story of the baptism of Christ, when 'the Spirit of God descended like a dove from heaven,' and a voice was heard saying, 'This is my beloved son, in whom I am well pleased.' My daughter wrote out some copies of a favorite hymn which we sing at home, and all present—friends, pilgrims and strangers—

joined in singing it there on Jordan's banks. Then we went down into the water, and under willows, still green in mid-winter, I baptized the Christian. That was the most overwhelming moment of my life."

It was Saturday evening when the camp arrived at Jerusalem, and on Sabbath, December 8th, Dr. Talmage preached on the lamentation of our Saviour over the doomed city, "Jerusalem! Jerusalem!" During this discourse the great divine tells his hearers that he was thrilled and overpowered with the remembrance that yonder, where now stands a Mohammedan mosque, stood the temple, the very one that Christ visited. He also says: "Standing in this old city all other facts are eclipsed when we think that near here our blessed Lord was born: that up and down the streets of this city he walked, and that in the outskirts of it he died."

On Monday, before leaving Jerusalem, Dr. Talmage made another visit to Calvary, and some other sacred places in the Holy City. The Tower of David, which had not previously been visited, was of special attraction. On visiting this structure, which is now used as an arsenal, Dr. Talmage read aloud the story of how the handsome prince stole the hearts of the men of Israel, of his rebellion and his terrible end, whilst a squad of Turkish soldiers surrounded the reader as the touching narrative flowed from his lips.

The wailing place of the Jews was also visited. Here Dr. Talmage found about forty of the faithful wailing, mourning, and moaning because of the desolation of the temple, and imploring Jehovah with impassioned earnestness for its restoration. A number of men, women and children were also here engaged in chanting the 90th Psalm, and so sincere and earnest were they in their devotions, the tears coursing down their pale cheeks, that Dr. Talmage "felt like weeping with them."

Having visited these places and lunched by one o'clock, Dr. Talmage left Jerusalem on horseback, with his caravan, in all probability never to see it again, passing through the Damascus gate and taking the old central road leading to Galilee, which Christ and his parents are said to have taken 1873 years before on their return from the temple to Nazareth.

Passing over the high plane which stretches from Jerusalem in that direction, many interesting scripture localities were visited by the way. Three miles journey and they come to GIBEON, the place in which the ark remained from the time of its return by the Philistines till its removal by David, as

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recorded 2 Samuel 6: 3-4. This is also the place where Samuel lived and died. One half hour's ride farther, and Ramah, where the prophet was born, was passed, and another two and a half miles travel they come to Berooth, the reputed place where the child Jesus was missed by his parents. Three miles further from this point and

#### BETHEL

was reached. Here the caravan encamped for the night, and Dr. Talmage slept on the identical spot where Jacob, lying with stones for his pillow, had the nocturnal vision of "Jacob's Ladder." Talmage says of his experience at this place: "The night I slept there the heavens were full of ladders, first a ladder of clouds, then a ladder of stars, and all up and down the heavens were angels of beauty, angels of consolation, angels of God ascending and descending."

The ruins of SUTTON, eight miles ahead, are next visited. This place is of great interest, being the centre of Jewish worship in the days of the Judges, and one of the earliest and most sacred of the Hebrew sanctuaries. The Ark was kept here from the last days of Joshua to the time of Samuel, when it was captured by the Philistines. Many a scene must have been witnessed in this place. Hannah here prayed for a son, devoted her darling Samuel to the Lord and brought his "little coat from year to year." Here, good old Eli saw his sons carry forth the Ark of God on the fatal day of Aphek, and the widowed mother, dying of a broken heart, left the name of "Ishabod" for her infant son, destined to see "the glory departed from Israel." Ten miles further onward and the ancient city of

#### SHECHEM

is reached. Here Dr. Talmage stopped over night and examined a manuscript of the Pentateuch, written over 3,000 years ago. This city was once called Samaria, and is now known as Nablous. It is situated in a fertile valley running east and west between Mounts Ebal and Gerizim. This valley in Scripture is called "the plain of Moreh." It is the most beautiful landscape in Palestine. Joseph's tomb is located in this vale one and a half miles east of the village. Jacob's well, where Jesus talked to the women of Samaria, is in the same vicinity also, a short distance south of the tomb. The well is an excavation in the solid rock, supposed to have been 150 feet deep. Its present depth is 75 feet, the original depth having been reduced by pebbles thrown into it by visitors.

Dr. Talmage says of this well: "We dismounted from our horses in a drizzling rain, and our dragoman, climbing up to the well over the slippery stones, stumbles, and frightens us by nearly falling into it. I measured the well at the top and found it six feet from edge to edge. Some grass and weeds and thorny growths overhang it. In one place the roof is broken through. Large stones embank the well on all sides. It is not like other wells, digged down to a fountain that fills it, but a reservoir to catch the falling rains."

Shechem is one of the most sacred classic spots on earth. Abraham had his first residence in Canaan here. Here he built his first altar to God and received one of his earliest promises. The proof is also very strong that his faith was made perfect here by offering Isaac on Mount Gerizim. Here, too, Abraham's seed, after gaining possession of the Promised Land, assembled to erect an altar and proclaim the law in obedience to Moses' injunction, recorded Deut. xxvii. This vast assemblage of men, women and children was one of the most august ever witnessed by man on earth. Extending along the plain were the millions of Israel with the banners of their tribes marking their allotted positions, half of the tribes standing on the side of the one hill, and half on the side of the other; the priests and Levites standing in the valley below with the Ark of the Covenant in the centre, and Joshua at their head. As Joshua read the words of the law, the tribes on Gerizim shouted "Amen" to the blessings, and those on Ebal to the curses, the acclaim "swelling in majestic volume towards heaven." Joshua, also, before his death called all the people here again to renew their national covenant with God, which should never cease to bind their posterity.

Departing from Shechem, the next important place arrived at is the great

#### PLAIN OF MEGIDDO, OR ESDRAELOX,

where the camp was pitched for the night. The southern entrance to this valley is called Engannim, and is forty-five miles north of Jerusalem. From this town two roads lead across the plain to Nazareth, which is situated sixteen miles distance among the hills of Galilee. The more eastern of these roads passes the village of Zereen, the Jezereel of scripture. This plain extends about twenty-four miles east and west, and thirteen miles across in its widest part. It is bounded on the north-west by the range of Mount Carmel,

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which melts down into its plain. The northern hills of Sararia bound it to the south-west. Mount Tabour stands on the north-eastern border, and a few miles further in the same direction are the city and lake of Tiberias. Its eastern border extends to the valley of the Jordan. The hills of Shunem, Moreh, Little Hermon, Endor, Mount Gilbea, and Bethshean, are all situated within its vicinity. The city of Nain, where Jesus raised the widow's son, is also located here.

This is one of the most remarkable plains historically and physically in Palestine. In scripture it is called the Valley of Jezreel and Plain of Megiddo. In ancient and modern times it has been the choice battle-field for conflicting armies. Jews and Gentiles, Assyrians and Persians, Crusaders and Saracens, Turks, Arabs, and Franks have all spilt their blood upon its fertile soil. In the vicinity of this valley King Josiah was slain. Saul and his sons here lost their lives. The four hundred and fifty priests of Baal, who were nourished at its centre by Jezebel, were slain by Elijah at its north-western corner. Here Gideon's three hundred routed the teeming host of Midian, who lay along this "valley like grasshoppers for multitude." Here Deborah and Barak marshalled their forces in pursuit of Sisera, and the place has been immortalized by Deborah's song of triumph, composed on that occasion.

Proceeding over this plain the caravan encamped the following night at

#### NAZARETH.

The first house Dr. Talmage entered in the village was a carpenter's shop. The Church of the Annunciation, which is claimed to enshrine the house of Mary and Joseph, was carefully investigated. This village was intensely interesting to Dr. Talmage. The location of Nazareth is romantic. The town is situated on the declivity of a projecting hill, to the brow of which the people led our Saviour "that they might thrust him down headlong." This elevation is surrounded by fifteen other hills, which rise like the edge of a shell, giving this delightful hamlet the appearance of a rose inclosed by its leaves. An adjacent plain, about a mile in length, and from two to four hundred yards in breadth, extending into a declining ravine which terminates in an immense chasm, with steep rocks on either side, and commanding a view of the noble plain of Megiddo, conveys the impression that such surroundings were well adapted to the meditations of our Saviour's early life. Amid the hills and dells of Nazareth

nature seems to sit enthroned in its most impressive solitude and grandeur.

Onward from this village, through Cana of Galilee, and over the Mount of Beatitudes, Capernaum is reached in time for Talmage to preach in this place the following Sabbath, after discoursing at Jerusalem. Here Dr. Talmage states to his audience: "It has been the wish of my life to stand on the banks of Galilee. What a solemnity and what a rapture to be here! I can now understand the feelings of the Scotchman, Robert Murray McCheyne, when sitting on the banks of this lake, he wrote:

"It is not that the wild gazelle comes down to drink thy tide,  
But He that was pierced to save from hell oft wandered by thy side.  
It is not that the fig-tree grows, and palms in thy soft air,  
But that Sharon's fair and bleeding Rose once spread its fragrance there.  
Graceful around thee the mountains meet, thou calm reposing sea,  
But ah! for more the beautiful feet of Jesus walked o'er thee."

The day after the delivery of this discourse Talmage had a sail on the Lake of Gennesaret, and says: "I wanted to realize how the Apostles felt in the storm. To give you an idea of how quickly storms arise on this inland sea I will say that within five minutes after we had glided out on the surface as smooth as glass a tempest arose and swept down so fiercely, and the waves ran so high, that we could only escape by landing at Capernaum."

Around this Sea of Galilee Dr. Talmage seems to have felt more at home than in any other part of the Holy Land. This is only natural, for of all the seas of earth none arouses the imagination or stirs the soul of the Christian traveller as does this sea. The public life of Jesus had its centre and chief development around the Sea of Galilee. Some of his mightiest works were here wrought. He selected his apostles here, and some of his most remarkable discourses were delivered in this vicinity. Dr. Talmage, after surveying the entire surroundings of this lake, eating of its fish, sailing on its bosom, and bathing in its waters, predicts that, "The day is coming when the Sea of Galilee, instead of being a desolate sheet of water, with a handful of people on its shores supporting a meagre existence, will become the source of wealth and great commercial activity. Its bosom will be covered with fleets of merchantmen, and throned beside it will be cities with populations reaching into five hundred thousand." The Sea of Tiberias, although desolation reigns around its shores, is "surrounded by objects well calculated to heighten the

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solemn impression, and affords one of the most striking prospects of the Holy Land." The water of this lake is sweet and pure. Several hot springs are along its shores, which are pebbly. It abounds in fish of various kinds, and is the resort of great numbers of the feathered tribe. Of the numerous villages which once clustered around its shores, few traces now remain. The hills rise in general ascent from its shores on either side, attaining to the eastward a height of about 1,500 feet, thus forming a basin depressed 682 feet below the Mediterranean. Owing to this depression and its lofty banks, gashed with deep ravines, it is rendered liable to sudden and contrary winds, which oft descend from the neighbouring mountains, causing its water to foam and rage in a fearful manner.

In the neighbourhood of Galilee, Dr. Talmage visited some very interesting place, making a general tour of the whole region, and preaching in the vicinity of Cana, on the first miracle of our Saviour turning water into wine. The view from the Mount of Beatitudes was truly captivating. Dr. Talmage, in describing it, says: "On and up we go in the severest climb of all Palestine. On and up until, on the rocks of black basalt, we dismount, and climbing to the highest peak, look out on an enchantment of scenery that seems to be the Beatitudes themselves, arched into skies, and rounded into valleys, and silvered into waves. \* \* \* Hail, hills of Galilee! Hail, Lake Gemesaret, only four miles away! The valley of Hattin, between here and Lake Galilee, is an amphitheatre, as though the natural colour of the earth had invited all nations to come and sit down and hear Christ preach a sermon in which there were more startling novelties than were ever announced in all the sermons that were ever preached. To those who heard him on this very spot his word must have seemed the contradiction of everything that they had ever heard, or read, or experienced."

Having feasted on the natural beauties of the Galilean hills, the caravan moved onward through the regions of

DAN,

winding its way across Mount Hermon towards Damascus. Dan is the northern limit of Palestine, and the source of the Jordan. Here Dr. Talmage selected a stone for the baptismal font of his new tabernacle, bid adieu to the Jordan, and proceeded to Damascus. Dr. Talmage describes the first part of this journey thus: "It was about noon of December 18, that

the tempest struck us and drenched the mountains; one of the horses fell and we halt amid a blinding rain. It is freezing cold; fingers and feet like ice. Two hours and three-quarters before encampment. We ride on in silence, longing for the terminus of to-day's pilgrimage. It is, through the awful inclemency of the weather, the only dangerous day of the journey. Slip and slide and stumble and climb and descend we must, sometimes on the horse and sometimes off, until at last we halt in the hovel of a village, and instead of entering camp for the night we are glad to find this retreat from the storm. It is a house of one story, built out of mud. My room is covered with a roof of goat's hair. A feeble fire mid-floor, but no chimney. It is the best house of the village. Arabs, young and old, stand around in wonderment as to why we come. There is no window in the room, but two little openings, one over the door, the other in the wall, through which latter opening I occasionally find an Arab face thrust to see how I am progressing. But the door is open, so I have some light. This is an afternoon and night never to be forgotten for its exposures and acquaintance with the hardships of what an Arab considers luxurious apartment. I sat that night by a fire, the smoke of which, finding no appropriate place to exit, took lodgment in my nostrils and eyes.

After spending a night in this cabin the journey was resumed under more favorable circumstances, and Dr. Talmage had his best view of Palestine from a shoulder of Hermon, 8,000 feet above the sea. Of the last part of this journey he writes: "You can imagine our feelings as we came in sight of

#### DAMASCUS,

and on the very road where Saul was unhorsed at the flash of the supernal light. We did not want, like him, to be flung to the earth, but we did hope for some great spiritual blessing, brighter than any noonday sun, and a new preparation for usefulness. Our long horseback ride was ended, for a carriage met us some miles out and took us to the city. The impression one receives as he rides along the walled gardens of the place are different from those produced by any other city. But we cannot describe our feelings as we entered the city about which we have heard and read so much, the oldest city under the sun, and founded by the grandson of Noah; nor our emotions as we pass through the street called Straight, along which good Ananias went to meet Saul; and by the site of the palace of Naaman, the leper, and saw the river Abana,

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as yesterday we saw Pharpar, the rivers of Damascus that Naaman preferred to wash in rather than the Jordan. Strange and unique Damascus! It is worth while to cross the Atlantic and Europe to see it. Though it has been the place of battle and massacre, and of ancient affluence and splendor as well as it is of present prosperity, to me its chief attraction arises from the fact that here the scales fell from Paul's eyes, and that chief of apostles here began that mission which will not end until heaven is peopled with ransomed spirits."

This renowned city of Damascus is delightfully situated, 135 miles north-east of Jerusalem, in a fertile and an extensive plain on the eastern side of Lebanon, and is watered by numerous streams which flow from the mountain range into the desert. Its situation is no more delightful than advantageous. Being directly in the route of the great caravan to Mecca, to which vast multitudes of Mohammedan pilgrims resort, most of whom combine the views of trade with those of piety, it must necessarily command a vast trade. Its present inhabitants number about 200,000, many of whom are the true followers of the Prophet. Damascus has long been a city of extensive manufacture, and is "still remarkable for its silk manufactories and for its jewellers, silversmiths, white and coppersmiths; also for its carpenters, trunk and tent makers;" but perhaps the various articles of leather are the most prominent manufactures. These are boots, shoes, slippers, saddles covered with velvet, and bridles highly ornamented with cowrie shells, besides the trappings of camels and the common equipments of a caravan, such as tents, strong net bags, water skins, etc.; indeed, no where else in the East can caravan preparations be made with the same advantage and speed. The swords of Damascus manufacture were extensively celebrated during the wars of the middle ages, when "each man prayed for a strong steel blade as the crown of his own desire." Owing to the vast influx of travellers calling at Damascus, an immense consumption of food and other daily necessities are required to meet the demand. There are some 500 public cooking establishments in the city, in which ready-made dishes are prepared for sale, which are well patronized by pilgrims and travellers of all nations.

"The early history of Damascus is shrouded in the mists of a hoary antiquity." "Leaving the matters written of in the first eleven chapters of the Old Testament out, and no recorded event has occurred in the world but Damascus was in existence to receive the news of it. Go back as far as you

will into the vague past, there was always a Damascus. In the writings of every century for more than 4,000 years, its name has been mentioned and its praises sung." "She saw the foundations of Baalbec, and Thebes, and Ephesus laid; she saw these villages grow into mighty cities, and amaze the world with their grandeur, and she has lived to see them desolate, deserted, and given over to the owls and the bats. She saw the Israelitish empire exalted, and she saw it annihilated. She saw Greece rise and flourish 2,000 years, and die. In her old age she saw Rome built, she saw it overshadow the world with its power; she saw it perish. Damascus has seen all that has ever occurred on earth, and still she lives," no doubt for some good and wise purpose that we cannot now comprehend. One writer gives the following reasons why this city has continued so long: "Damascus," he says, "is simply an oasis—that is what it is. For 4,000 years its waters have not gone dry or its fertility failed. Now we can understand why the city has existed so long. It could not die. So long as its waters remain to it away out here in the midst of that howling desert, so long will Damascus live to bless the sight of the tired and thirsty wayfarer." However this may be, Damascus is still Damascus, and its waters are yet preferred, by many of its modern Naamans, to those of the sacred stream of Israel.

Dr. Talmage remained three days in Damascus, then left for

#### BEYROUT.

This city is the shipping port of Syria, and has a population of 120,000, the majority of whom profess Christianity. It is situated on the Mediterranean, twenty miles north of Sidon. The distance from Damascus is 120 miles, crossing the mountains of Lebanon at an elevation of 7,000 feet. This road is operated by a French company. The conveyance is a regular coach-and-six turn-out. The horses are changed every hour, and the trip is made in fourteen hours, in which time eighty-four horses are brought into use. Dr. Talmage enjoyed this trip immensely, and on arrival at Beyrout was royally entertained by the American College. He preached on Christmas Eve to a large congregation, the church being handsomely decorated and the music excellent.

On the 25th December, Dr. Talmage and party left Beyrout on their homeward journey, taking "the Greek Archipelago, Constantinople, and Vienna on the way." A visit

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was made to Paris, where Dr. Talmage preached January 12. A tour was also made to London, and the Doctor preached there on the 19th. While in London Dr. Talmage called to see his old friend, Mr. Gladstone, and, after partaking of luncheon with the "grand old man," had a long talk on Irish "Home Rule." After this interview a return was made to Liverpool, and the steamer "Aurania" taken for New York. A few hours stoppage at Queenstown, January 26, allowed Dr. Talmage time to preach in the "Green Isle" on the question, "What's in a Name?" The voyage across the Atlantic being continued from this port the renowned American divine was royally welcomed by 10,000 of his congregation and others in the great Brooklyn Armory, on the evening of the 6th February, ninety-eight days after his departure for the Holy Land.

Summing up this whole trip Dr. Talmage writes: "I have visited all the scenery connected with our Lord's history. The whole journey has been to me a surprise, an amazement, a grand rapture or a deep solemnity. I have already sent to America my Holy Land observations for my 'Life of Christ,' and they were written on horseback, on muleback, on camelback, on ship's deck, by dim candle in tent, in mud hovel of Arab village, amid the ruins of old cities, on Mount of Beatitudes, on beach of Gennesaret, but it will take twenty years of sermons to tell what I have seen and felt on this journey through Palestine and Syria.

"This Bible from which I preach has almost fallen apart, for I read from it the most of the events in it recorded on the very places where they occurred. And some of the leaves got wet as the waves dashed over our boat on Lake Galilee, and the book was jostled in the saddlebags for many weeks; but it is a new book to me, newer than any book that yesterday came out of any of our great printing houses. All my life I had heard of Palestine, and I had read about it, and talked about it, and preached about it, and sung about it, and prayed about it, and dreamed about it, until my anticipations were piled up into something like Himalayan proportions, and yet I have to cry out, as did the Queen of Sheba when she first visited the Holy Land, 'The half was not told me.'

"Every nerve in my body has thrilled as I have reached one place after another and read the gospels of Matthew, Mark, Luke and John on the very spots where Christ once stood. I not only recognized the localities by their descriptions, but recognized every object referred to in the sacred

passages. Had I gone there an infidel I would have been converted to Christianity. I should have said, 'It is impossible that the scriptures are a concoction or the invention of impostors.'

"Leaving aside all questions of sacred associations and historical suggestiveness, Palestine, the natural scenery itself, is majestic beyond description. I took my dragoman one afternoon just as the sun was setting, and pointing to the landscape before me I said: 'I have stood on the summits of the snowy Nevada mountain; I have climbed the highest Alps; I have gone through the Yosemite valley, but never before in my life have I looked on such a sight as this.'

"The Holy Land and the Holy Book fit each other. God with his right hand wrote the scriptures, and with his left hand read Palestine, the two hands of the same being. And in proportion as Palestine is brought under close inspection, the Bible will be found more glorious and more true. Mightiest book of the past! Mightiest book of the future! Monarch of all literature.

"The Holy Land is a vast wilderness of mighty rocks, ranging in size from mountains down to the sands of the ocean. These rocks are becoming skeletonized. A process of disintegration is going on, and the lime is melting into the soil and enriching it.

"I was on nearly all the fields of Herodic, and Solomonic, and Davidic, and Mosaic, and Abrahamic history. I took Rome and Naples and Athens, and Alexandria and Cairo, on the way out, and take the Greek Archipelago, and Constantinople, and Vienna on the way back. What more can God in his goodness grant me in the way of natural scenery, and classic association, and spiritual opportunity? Ah yes! I can think of something gladder than that He can grant me. Safe return to the people of my beloved flock, the field of my work, and the land where my fathers died, and in the dust of whose valleys I pray God I may be buried."



