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BIBLIOTHECA SACRA

AND

THEOLOGICAL REVIEW.

CONDUCTED BY

B. B. EDWARDS AND E. A. PARK,
Professors at Andover,

WITH THE SPECIAL CO-OPERATION OF
DR. ROBINSON AND PROF. STUART.

VOL. I.

LONDON:
WILEY AND PUTNAM,
1844.
tory of man, (Ideen für der Gesch, der Mensch.), and Fred. Schlegel's Philosophy of History, (Phil. der. Gesch.) 1829, in two parts. The work of Herder is uncommonly spirited and exciting; but John Müller says of it, not inaptly, "I find in this book everything except Christ, and what is the history of the world without Christ?" In this regard Schlegel is more satisfactory than Herder, but he refers everything, not so much to Christianity as to Roman Catholicism. Leo has written his Universal History with a felt reference to the Christian state, as the ultimate good to which our race can aspire. His work bears the appropriate motto, Acts 17: 26, 27. In this passage are contained the truths, first that the kingdom of God is the proper object for which man should strive, since it is in this kingdom that the divine character is fully manifested; and secondly, that God in stationing men in different parts of the earth, and at different periods of time, has intended to prepare them step by step, for the true religion. Leo has shown in his history, that during the ages preceding the advent of Christ, the way had been preparing for the introduction of the kingdom of God, as it is portrayed in the New Testament. These preparative processes were in part negative, for men had exalted nature, or art, or the State, into the chief object of their existence, and had thus precluded the possibility of a true and perfect development of their capabilities. These preparatory processes were also in part positive; for Judaism had previously given the first outlines, and the symbolical representations of Christian truths and ordinances.

[The First Part of the Encyclopaedia will be concluded with three more sections, one on the Science of Writing History, one on Anthropology, and one on Rhetoric.—T.s.

ARTICLE IX.

NOTES ON BIBLICAL GEOGRAPHY.


I. ELEUTHEROPOLIS.

The evidence on which I was led to approve and maintain the identity of this metropolitan city with the ancient Betogabra, now Beit Jibrin, is fully detailed in the second volume of the Biblical Researches in Palestine. The ancient importance of this city led Eusebius and Jerome to mark it the central point in Southern Palestine by which to mark the

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position of some twenty places in the same region, the direction and distance of which from Eleutheropolis they specify. Six of these places viz. Zorah, Bethabarah, Jarmuk, Socoh, Jedna, and Nezib, lying in various directions from Eleutheropolis, the Rev. Mr. Smith and myself were able to identify; and following out the directions and distances as assigned by Eusebius and Jerome, they brought us in every instance to Beit Jibrin as the great central point. The conviction thus wrought on our minds as to the site of Eleutheropolis, was strengthened by several minor historical circumstances; and so strong was the proof, that the correctness of our position was at once admitted by all scholars.

But at the time, no direct historical testimony could be found, on which this identity could be distinctly noted. There was still wanting some indubitable evidence of this kind, out of a period when a knowledge of the identity in question could be presupposed as a matter of common notoriety. Such a testimony has since been found by Prof. Roediger of Halle, in the Acta Sanctorum Martyrum, published by Assemani in Syriac, Greek and Latin. The martyr Peter Aseelama, it is there said in the Syriac account, was born at Anea, which lies in the district of Beth-Gubrin, which the Greek and Latin accounts both read, in the district of Eleutheropolis. This testimony seems decisive; and I know not what can be alleged against it.

More recently, K. von Raumer, in his Beiträge zur biblischen Geographie, has brought forward another corroborative proof of the same identity. It is derived from the comparison of two lists of ancient bishoprics in Palestine; one ascribed to Nilus Doxopatrius, a Greek writer who flourished in Sicily about A. D. 1143; the other said to be collected by Petrus Regemorterius, and appended to the History of William of Tyre. They are both found in Reland's Palaiologia, p. 219 sq. and 225 sq.

NILUS.

| 1. Diospolis, s. urbs Georgii. | 1. Lida. |
| 5. Anthedon. | 5. Meimia. |
| 7. Eleutheropolis. | 7. Beit Gerheim (Beit Jibrin). |
| 11. Tiberias. | 11. Tyberias. |

ON WILLIAM OF TYRE.

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1 Bibl. Researches in Palestine, II. p. 404 sq.
3 See Leo Allatius de Nilia, appended to Fabricii Biblioth. Graec. Tom. V. Cave and Du Pin erroneously assign Nilus to A. D. 1043. He flourished under Count Roger.
### Site of Eleutheropolis.

<table>
<thead>
<tr>
<th>Nilus</th>
<th>On William of Tyre</th>
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<tr>
<td>15. Myrum.</td>
<td>15. Mauronensis.</td>
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<tr>
<td>22. Äelia.</td>
<td>22. Äelia.</td>
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<tr>
<td>25. Mons Sina.</td>
<td>25. Mons Sina.</td>
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</tbody>
</table>

Of these lists that of Nilus is in the Greek; the other in Latin. Their general coincidence shows, that they were drawn from similar sources; while the occasional discrepancy indicates that the sources were not always the same. The Greek writer prefers Greek names; the other the later and then more common ones; as in the case of Diospolis and Lidda.

Where the names of the two lists differ, do they refer to one and the same place? In the case of Diospolis and Lidda, they do so most undoubtedly; the former being the Greek name, and the latter the native name, which ultimately excluded the other. So too in No. 10, the bishopric which Nilus assigns to the Jordan, is doubtless equivalent to that of Jericho. The same is unquestionably true in No. 19 of Cyriacopolis and Caracha, the modern Kerak. On the strength of these coincidences, Raumer at once derives an argument for the like identity of Eleutheropolis and Beit Gerbein (Beit Jibrin).

But there are some other points at which Raumer did not look. Thus in No. 5, it would follow, on the same principle, that Anthedon and Meimas were identical. But Anthedon was a city, the seat of a bishop, situated on the sea-coast twenty stadia from Gaza toward the south; while Meimas can well be no other than Majuma (Gr. Μαβύμα), the port of Gaza itself. As no one, I believe, supposes these two places to be identical; it follows, either that after the decay of Anthedon the bishopric was transferred to Majuma; or, more probably, that Majuma is mentioned by the Latin writer as the chief remaining community pertaining to that bishopric, and so its representative.—In like manner, there is no evidence that Gabala and Afra (in No. 21) were identical. Josephus speaks of a city Gabala in Galilee, which he also calls Gamala; and Eusebius mentions a place Aphram, six miles north of Legio. But whether these are the same referred to in the lists, we have no means of determining.

It hence appears, that where the names of the two lists differ, they are not always, nor necessarily, synonymous; and may refer to different, though probably adjacent places. From the lists, therefore, the only legitimate inference that can be drawn, is, that Eleutheropolis and Betoga-
bra were not far distant from each other. But, their identity being otherwise established, the evidence of the lists certainly becomes corroborative.

II. Legio, Megiddo, Maximianopolis.

In the Biblical Researches, Vol. III. p. 179 sq., I have stated the circumstances which led me to regard the ancient name Megiddo, so often mentioned along with Taanach, as having been lost in the later Roman name Legio, the present Lejjðn. Megiddo was an important place, not far from Taanach; so important indeed as to give its name to that portion of the great plain. In like manner Legio, in the writings of Eusebius and Jerome, gives its name to the same part of the plain; and is moreover assumed as the central point, from which to mark the position, of several adjacent places.

To this supposed identity of Megiddo and Legio, Raumer in his Beiträge objects; and prefers to regard Legio as representing the ancient Maximianopolis, which, as Jerome tells us was in his day the name of the more ancient Hadad-rimmon. His arguments are the two following:

1. A comparison of the foregoing lists (No. 13) shows, that where Nilus mentions Maximianopolis, the Latin text has Legionum; and hence the identity of the two is to be inferred; just as in the case of Diospolis and Lidda, Eleutheropolis and Beitt Gerbein, etc.—But here again he overlooks the fact, that in some cases in these lists the different names are not synonymous. E. g. Anthedon and Meimas, as shown above. The insertion of Legionum in the Latin list, may then be accounted for in the like way.

2. The Itin. Hieros. gives the distance of Maximianopolis from Caesarea at 17 R. M. and from Jezreel at 10 R. M. On Kiepert's map Raumer finds the distance of Lejjñn from Caesarea to be 18 R. M. and from Jezreel 10 R. M. Hence again he infers the identity of the two places.—But since as he admits, Maximianopolis (Hadad-rimmon) must have lain near Megiddo, it is obvious that these distances would apply to it just as well, if it lay not far south of Lejjñn; for example, at or near the present village of Salim, as seen by Mr. Wolcott. That is to say, the Bourdeaux pilgrim, in travelling directly from Caesarea to Jezreel, would not necessarily go through Legio; but would more naturally pass further south.

I see no reason, therefore, for giving up, on these grounds, the identity of Legio and Megiddo in favor of the new hypothesis. And there is, further, this strong objection, that if we admit Raumer's view, then we have at one and the same time the two Roman names, Maximianopolis and Legio, currently applied to the same ancient place, Hadad-rimmon,—a fact apparently without a parallel, and not very probable in itself.

On the other hand, the phrase, "the waters of Megiddo," in the Song of Deborah, seems naturally to imply waters near Megiddo itself, and not merely the Kishon in the plain. In illustration of this, Mr. Wolcott informs us, that the present Nahr Lejjñn, even when not swollen, is a stream five or six feet wide, which feeds three or four mills, and comes

1 Zech. 12: 16, "Hadad
2 Bibliotheca Sacra, 18
from the hills above. This is the largest stream in all the southern region of the great plain; and in the general dearth of perennial waters, would be an object worthy of poetical notice. The existence of such a stream at Lejjun (Legio), seems to me greatly to strengthen the argument in favor of the identity of Legio and Megiddo.

ARTICLE X.

CONTRIBUTIONS TO THE CLIMATOLOGY OF PALESTINE.

By H. A. De Forest, M. D., Missionary at Beirut. Communicated by E. Robinson, D. D.

During the last year Dr. De Forest transmitted to me a copy of the daily record of meteorological observations made at Beirut and on Mount Lebanon, drawn out in the form of tables; and also the general averages and results, arranged in the like manner. These tables, though highly interesting and important to the scientific explorer of this aspect of nature, would yet hardly be appropriate to a work like the present. The main results, however, are embraced in the following letter, which accompanied the tables. Meantime we may hope, that Dr. De Forest and the other missionaries will persevere in making and recording their observations; which in time cannot fail to possess a high value. E. R.

Beirut, June, 1843.

Dear Sir,—I take the liberty of sending you a copy of the record of observations which I have kept during the last fourteen months at Beirut and at Bhamdun on Mount Lebanon. I send also the record kept at 'Aithath on Mount Lebanon, during a portion of the winter and spring, by Dr. Van Dyck of our mission.

Beirut lies in Lat. 33° 30' N. and Long. 55° 30' E. and is elevated but little above the sea. Bhamdun in Mount Lebanon is about five hours S. E. of Beirut, and is about 4,000 feet above the sea. 'Aithath is three hours S. S. E. from the city; and has an elevation of near 3,000 feet.

It will be seen from the tables, that during the year ending April 30, 1843, the coldest day at Beirut was March 23d; when the mercury stood at sun-rise 50° Far.; at 2 P. M. 57°; at sun-set 53°; average, 53° 33' Far. The warmest day was Aug. 7th; when the mercury was at sun-rise 77°; at 2 P. M. 95°; at sun-set 83°; average 85° F. The difference of the extremes of temperature was 45°.

The average temperature of December was lower at Beirut than that of any other month in the year; it being 60°.13. July had the highest average, viz. 83°. These averages, it will be observed, are not of the entire twenty-four hours; but of the time from sun-rise to sun-set.

The average difference of temperature between Beirut and Bhamdun from July 20th to Oct. 15th, was 12° .01 lower at Bhamdun. In like manner the average difference