

In viewing the office of the typical priests, we see the work of sacrifice as (in some sort) the *end* of their ministry. In the grand reality corresponding, we are to see the One perfect Sacrifice for sins as the very commencement—the starting-point of the priesthood. The priesthood starts from that because the expiatory work of *sacerdotium* is perfected in that one Offering. The Sacrifice can admit of no repetition or continuation. After It there is no more offering for sins.

This is a point too important to be lightly passed over. It asks for most thoughtful consideration from all devout students of God's Word. It needs to be insisted upon again and again. It is essential to the true view of the *sacerdotium* of Christ.

We must revert to this in our next paper.

N. DIMOCK.

(*To be continued.*)

ART. II.—REMINISCENCES OF MOUNT CARMEL.

THE visit of the Emperor of Germany to the Holy Land has been attracting a good deal of attention from many quarters. It is considered by some to be significant, and that it means more than a mere religious pilgrimage. It has been reported that the Sultan will grant Germany the right to occupy and to fortify Haifa as a coaling-station. Be this as it may, he has already made an instalment by granting the Kaiser a valuable plot of land in Jerusalem, who, when he was taking possession of it, told his body-guard of German soldiers that it henceforth would be their duty to guard and defend it. This is somewhat significant. He has already got a footing in Palestine, which is the "key" to the Eastern Question, and will yet be found to be so. Amongst the natives there, the feeling has prevailed that the pilgrimage was undertaken with the object of spying out the land, and they have taken but little interest in it. Well, as the Sultan is anxious to have the Emperor as his friend, seeing that other rulers have no peculiar affection for him, he has done much to give the Kaiser a befitting reception. Cavalry and infantry have been placed at his disposal, and costly gifts have been presented. He has practically illustrated the language of Holy Scripture, "Prepare ye the way of the Lord, make His paths straight." This is an allusion to the Oriental custom of preparing the way of princes in their travels by making the roadways smooth and suitable for travelling over. Just so

the roads have been carefully attended to and mended in view of the Emperor's approach, and most certainly not before it was needed, as my experience proves. If the pilgrimage has had no other good result than that of getting some of the thoroughfares to be looked after, it will not have been undertaken in vain. From Haifa to Jaffa, through the Plain of Sharon, a serviceable road was made ready, for which I would have been gratefully thankful had it existed when I travelled that same route under circumstances not to be envied, and that not so long ago. In addition to all this, a special landing-place for His Majesty was prepared at Haifa at considerable cost. The first stone of it was laid with imposing ceremony. In accordance with Mohammedan rites, a sheep was slain, and the blessing of Allah was duly invoked. Here, again, we have a benefit from this imperial visit. Hitherto vessels have had to anchor some good distance from the shore. Now landing will be more expeditious and safe. It will tend considerably to the comfort of travellers, and to the advantages of trade. The landing at Jaffa is tedious and trying. It is attended at times with no small amount of danger. Doubtless much traffic will be diverted from the latter ancient port of the Holy Land to the former. Many will be glad of this. It will help to make Kaifa of considerable importance. This is its more ancient name. To-day it is called

HAIFA.

Now, as to the town. It is very pleasantly and most picturesquely situated. It stands in the bay of Acre, and to the south of this ancient city. It lies snugly at the base of Mount Carmel. Between the shore and the mountain there is a strip of rich land, where olive-trees abound and the stately palm waves its plumes. Many well-built houses exist. The town cannot boast of any antiquities, but Oriental life can be seen in the bazaar. It is not, however, without its history. It is the Sycaminum of Roman times. It underwent a siege by the famous Tancred in 1100 A.D. It fell into the hands of the conquering Saladin after the great battle of Hattin. In the year 1761 the Pasha of neighbouring Acre devastated it. The existing population, which numbers some 4,000, is composed of Christians, Jews, and Moslems.

The Germans have established a neat and well-ordered colony a little outside the town. Here you will see European implements of agriculture, the children going to school with books and slates in the morning, so that one seems, when here, to be suddenly transported from the East to the West, and to civilization. There is also an excellent hotel. Here

we were compelled to stay, because a friend was nearly killed by a fall from his horse when descending a steep declivity not far from Nazareth. The German doctor attended, and treated him very well. Had it not been for this mishap and slight impediment, we would have rested our weary frames in the convent on Mount Carmel. The people in this hotel are truly honest. I accidentally left my Bagster's Testament behind, which I highly valued. After return home I wrote for it, and in due course received it safely—a lesson for the future to be more careful.

The reception given to the Emperor by this German colony was most expressive and loyal. His Majesty was touched and highly gratified by it. He ascended to the summit of the Carmel promontory, from whence there is a most expansive and fascinating panoramic view. Had he a mind, he could have had here some good partridge shooting. He did not visit the convent which is located in this quarter.

I hear that the line of railway to Damascus, which has its terminus at Haifa, has made fair progress. It ought to do so, considering the character of many of the navvies. I don't refer to their moral character—for it I can answer nothing: I allude to the physical characteristics of those at work in helping to construct this line. They were females! Yes, there they were hard at work carrying material for the roadway. They do strange things in the East, to be sure.

From Nazareth to Haifa there is an excellent road—that is, for such a land as Palestine. It was some miles from the former city that what might have proved a fatal accident took place. We were on a lofty eminence overlooking the Plain of Esdraelon, when a horse stumbled and threw its rider on his head. Fortunately the dragoman with another friend was coming after us in a machine on four wheels called a carriage. It was the only thing that could be obtained in the city of Nazareth to convey to Jaffa this other friend, who was suffering from acute heart-disease, and who was forbidden by the doctor to ride any more. He had to get what he could, and this wretched make-believe, about as easy as a bathing-machine, cost the poor fellow £10 for the journey. He got so far as Milan on the homeward journey, and from there went to the "Better Land." Well, I packed the wounded man into this conveyance, and onward we sped till we got to the

RIVER KISHON.

It is said to be one of the shortest rivers in the world. Its source lies in some fountains about three miles east of Haifa.

They flow out from the base of Carmel. Some stirring scenes have transpired in its neighbourhood. Barak's great victory was gained here; and Deborah, in her inspired song, has immortalized this "ancient river." Here "the kings came and fought." "The river Kishon swept them away." Later on, the prophets of Baal met their fate at the same waters. "Elijah brought them down to the brook Kishon, and slew them there," and so vindicated the honour and the power of Jehovah. There are occasions when this river becomes but a rill, and there are seasons when it is necessary to navigate it by boat. We had a somewhat uncomfortable experience in connection with it. Owing to very heavy rains, it was at the period in question very considerably flooded and swollen. The chariot with my invalids managed to scramble through somehow. As it went up the opposite steep bank at an acute angle, I expected to see it turning a somersault. Fortunately it kept on its wheels. A horse with rider which followed went clean under water. The big mule which carried baggage likewise shared a similar fate, so that the change of clothing I expected to need was well saturated, and had to be dried subsequently in the sun. I delayed till all went over, and then got my powerful Arab well in hand and tucked my garments well up, anticipating a bath. I selected what I thought was the best spot, and then put him to a charge, the dragoman on the other side frantically shouting to me not to proceed that way. It was too late! Ahead I went, and my gallant steed got me comfortably through with the exception of a slight wetting, and then he bounded up the steep opposite bank like a spider. I somewhat realized how the foes of Barak came to grief at this same water. Higher up the river at another ford there was a caravan which was unable to get across at all. So much for Nahr-el-Mukutta, the river Kishon. One can easily see how a heavy storm and sudden rain, such as fell on that day when the battle of Megiddo was fought, would render its passage dangerous, and would leave the bed soft and muddy as actually to swallow up the chariots of Sisera.

Whatever the "Higher Criticism" may assert respecting the facts recorded in Holy Scripture, in the Holy Land we find abundance of evidence to confirm these facts, even in minute details. We proceeded from here on to Haifa; the road runs along the very base of Carmel, which rises up abruptly on our left, and is well sprinkled with oaks, and covered thickly with copse.

MOUNT CARMEL

well merits its name. Carmel signifies "orchard," the "fruitful field," or "park." It formed part of the southern frontier of the tribe of Asher. In the direction of the sea, it slopes down to a shelving promontory, and is a conspicuous object for a considerable distance. Its greatest elevation is 1,750 feet. It is rich in vegetation, having picturesque dells, and wooded heights with park-like scenery which is some of the most pleasing in the whole land. Game abounds here, such as quails, partridge, woodcock and hares. The *quercus ilex*, evergreen, prickly oak, prevails. Its beauty is extolled in Scripture. Isaiah speaks of the "excellency of Carmel," and Solomon, in writing figuratively about the graces of the true Church, the Bride of Christ, says, "Thine head upon thee is like Carmel." It truly is a charming locality. It derives, however, its chief interest from having been the scene of Elijah's great contest and sacrifice. Tradition points out the site. It is called El-Murukah, "the sacrifice." It stands amid a thicket of evergreens, and forms a terrace. The ruins of a large building are strewn about. Here may have stood that altar of Jehovah which the wicked Jezebel overthrew, but was repaired by the prophet when he summoned the false prophets of Baal to the contest which was to determine who was really supreme. Here he earnestly asked the people, "How long halt ye between two opinions?" Here he exhorted them, "If the Lord be God, follow Him; but if Baal, then follow him." Here he constrained the conscience-stricken and convinced Israelites to exclaim, "The Lord, he is God." Yes, "He is the God who only doeth wonders." The prophet gave emphasis to the confession of the people by bringing the 850 crestfallen prophets of the false god to the Kishon, which is visible from this elevation, and which perhaps at the period was swollen, and there slaying them. From here he again ascends to the mount to pray for rain. He bade his servant to look "toward the sea." From this spot it is not visible, but when the shoulder which intercepts the view is ascended it can be seen.

That prayer was not answered at once. Seven times had the servant to climb the eminence before he observed anything. A lesson for us. God ever hears prayer, but He answers in His own time and as He sees fit. Delays are not ever denials. Our enjoined duty is, "Pray without ceasing," "Watch unto prayer." Well, in time the answer came. "The little cloud rising out of the sea" appeared. Elijah descended and ran across the Plain of Esdraelon, which also is viewed from the summit of the mount, and on the eastern side of which, upon

rising ground, is situated Jezreel, the city where Ahab dwelt. The prophet Elisha likewise is associated with this mountain. From its top he espied his friend the Shunamite "afar off" riding in haste across the plain. Sorrow urged her; the joy of her heart was dead; she had faith in the prophet's power, and she knew his love. It was not misplaced; the boy was restored to life. Like power belongs to-day to the "Great Prophet," the Lord Jesus; yea, "all power in heaven and earth." To Him may we ever go; and if we trust Him, He will befriend us. The prophet Amos alludes to Carmel, and informs us that it was a famous place to hide in (ix. 2, 3). Here Uziah had vine-dressers. Volney acknowledges he found wild vines and olive-trees, which evidenced that the hand of industry had once exerted its skill on the soil. It was likewise a habitation of shepherds. Micah's touching prayer was based on this: "Feed Thy people with Thy rod, the flock of Thy heritage, which dwell solitarily in the wood in the midst of Carmel."

Carmel has been revered even by the heathen. Pythagoras spent some time here in solitary meditation. Vespasian consulted the oracle in the same locality. Tacitus alludes to it, and tells us that a god was worshipped "without a temple or even a statue." The grottoes where hermits lodged contain Greek inscriptions. But withal, the curse denounced by Amos (i. 2) has fallen upon it. God will fulfil His word.

The Convent of Carmel is a sweet spot for repose. It stands on the western declivity of the ridge. The site is well chosen; it commands extensive views; the building is roomy and square, with uprising cupola from its centre. The church is in the Italian style. Below the high altar is a grotto to which five steps conduct. Elijah is said to have concealed himself here from the murderous Jezebel. From the garden in front we behold the "Great Sea" (Mediterranean) over whose face have sailed the great of all nations, from a Pharaoh to a German Kaiser or honoured Prince of Wales; statesmen, from Moses to a Gladstone, have beheld it; poets in many ages have sung about it, and prophets have spoken of it. Its expansive blue waters spread out before us. On our left, a few miles distant, lie the ruins of Cæsarea, once the capital of the land where Herod received his deathstroke for accepting Divine honours; where Cornelius, the first-fruit of the Gentile Church, was baptized; and where also dwelt Philip. For two years St. Paul remained a prisoner here whilst waiting to be sent to Rome for trial. Far away on our right arise the towering mountains of Lebanon, with snow-capped summits. On the Phœnician coast stands Sidon, mentioned in Genesis, and whose overthrow was predicted by Ezekiel. It gave birth to Tyre, which built

Carthage, but for her pride was to become "a place to spread nets upon," as it is to-day. Behind us we have the great Plain of Jezreel, with Mount Tabor in the distance, and the hills of Galilee, Samaria, and Judæa.

Right across the bay we notice Akka, the Ptolemais of New Testament times, and visited by St. Paul. It is the Accho of Judges (i. 31). The road skirts the coast; the beach is strewn with many beautiful shells, from some of which the material for dyeing the celebrated Tyrian purple was obtained. Pliny tells us that it was about here the vitreous sand was found when glass was first discovered. Moses seems to have prophetically alluded to such discovery when speaking of "treasures hid in the sand" (Deut. xxxii.). The place is situated on a promontory; it is almost a fortress in the sea; its gate is on the east side; its population is some 8,000; the circuit of fortifications is about $2\frac{1}{2}$ miles. It gained reputation and place in history during the Crusades. King Baldwin I. besieged it unsuccessfully 1103 A.D. It surrendered to Saladin 1187 A.D. It was won back to Christendom in 1191 A.D. by Richard of England, aided by the Kings of Jerusalem and France. Later on it became the headquarters of the Knights of St. John. The Prince of Wales thoughtfully sent a company of the knights from Malta to salute and congratulate the Emperor when in Jerusalem. In 1291 it yielded to the Sultan of Egypt. Napoleon regarded it as the key of Palestine; he tried hard to secure it when endeavouring to found an Empire in the East, but British valour checkmated him. He besieged it in 1799 A.D. The English, under Sir Sidney Smith, withstood eight assaults, and compelled the ambitious warrior to withdraw. Thus Akka was to him in the East what Waterloo later on was in the West. In 1840 the British fleet gave it a *coup de grace* by blowing it to pieces. Is it to figure again in European history? Is the Sultan about to give this "key" to a European sovereign? It is capable of becoming a place of importance again; and, in able hands, it may become for good purposes and commercial enterprise the key of Palestine. We shall see. From Haifa, a journey of twelve hours across the plain lying betwixt the sea and the base of Carmel, and then up a slope of the mountain to Samarin. It is a newly-established Jewish colony. There is a large, well-built Jewish village with a synagogue in the centre, and actually lamps in the streets.

A vast extent of land has been brought under cultivation, and planted with the vine, olive, fig-tree, etc. Industry appears on all sides. We were comfortably accommodated in a Jewish house; from thence we descended for another twelve hours' journey. The broad vale which commences at the base of the

mountain whose roots gradually shoot down into it, is the Plain of Sharon. It is a magnificent expanse, and stretches southward. Corn-fields and green pastures abound; here and there a rounded tell, or some green trees, mark an ancient site. Wild roses, flowers of many hues, and thorny thickets are met with. Patient oxen dragging the plough, handled by Arabs in picturesque costume and armed with a goad, are seen; also encampments of black tents. Thus is Isaiah's prediction fulfilled: "Sharon shall be a fold of flocks." The horses seem to partake of their masters' pugnacity, for, as I quietly rode along, one that was grazing at a distance came down upon mine and attacked him most savagely. The natives about here are supposed to possess Philistine blood.

Well, as there was no carefully laid-out road, and no impediments in the shape of hedges and ditches, we steered our course anywhere and everywhere, over cultivated and uncultivated land, which latter was often rather rugged for easy travelling, especially for invalids, to which had to be added a broiling sun and an insufficiency of beverages, which made matters worse. We expect to have a smoother journey when next we take that route. For the Emperor's comfort the way was "prepared." A respectable road for the East was made ready, and future pilgrims will reap the benefit and be glad thereof. However, we surmounted all difficulties, and duly arrived at Jaffa. From this place, full of interest and Biblical associations, there are two methods by which Jerusalem can be reached; one way is by the new railway, which passes through localities rich in Bible history, the other is by road; both are interesting. Although the Sultan has been at pains to make an effective carriage-way for the convenience of the pilgrim Kaiser, close by the Jaffa Gate, he did not avail himself of it when proceeding to the new German Church of the Redeemer. He dismounted at the gate, and, clad in long cloak, like a true crusader of old, he proceeded on foot amid a vast concourse, whose varied and many-coloured costumes were of a kaleidoscopic description. Here we must leave him for the present, in that sacred city, once "the joy of the whole earth," which it has been the ambition of crusaders, sovereigns, statesmen, and lesser mortals to visit.

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