

THE LAKE OF GALILEE.

IN a previous paper the dominant features of Galilee were shown to be seven. First, a close dependence on Lebanon. Second, an abundance of water, which Lebanon lavishes on her by rain, mists, wells and full-born streams. Third, a great fertility: profusion of flowers, corn, oil and wood. Fourth, volcanic elements: extinct craters, dykes of basalt, hot springs, liability to earthquakes. Fifth, great roads: highways of the world cross Galilee in all directions—from the Levant to Damascus and the East, from Jerusalem to Antioch, from the Nile to the Euphrates. Sixth, in result of the fertility and of the roads, busy industries and commerce, with a crowded population. And, seventh, the absence of a neighbouring desert, such as infected Judæa with austerity, but in its place a number of heathen provinces, pouring upon Galilee the full influence of their Greek life.

Now all these seven features of Galilee in general were concentrated upon her Lake and its coasts. The Lake of Galilee was the focus of the whole province. Imagine that wealth of water, that fertility, those nerves and veins of the volcano, those great highways, that numerous population, that commerce and industry, those strong Greek influences—imagine them all crowded into a deep valley, under an almost tropical heat, and round a great blue lake, and you have before you the conditions in which Christianity arose and Christ chiefly laboured.

We do not realise that the greater part of our Lord's ministry was accomplished at what may be truly called the

bottom of a trench, 680 feet below the level of the sea. As you go down into it by the road which our Lord Himself traversed between Nazareth and Capernaum, there come up to meet you some signals of its wonderful peculiarity. By two broad moors,¹ the grey limestone land falls from the ranges of Lower Galilee to a line of cliffs overlooking the Lake and about 300 feet above it. These terraced moors are broken by dykes of basalt and strewn with lava and pumice-stone. There are almost no trees upon them: after rain the shadeless streams soon die, and the summer grass and bush crackle to tinder. The memories of these moors match their appearance; history knows them as the scenes only of flight and thirst and exhaustion. Across their southern end Sisera fled headlong, and sought drink for his parched throat in the tent of Jael.² By the aspect of the northern end, the imagination of the early Church was provoked to fix upon it as the *desert place*, where, when the day was far spent, and the exhausted multitudes some distance from their villages, our Lord brought forth miracle to feed them.³ And there in crusading times the courage of Christendom was scorched to the heart so as never to rally in all the East again. Where the heights of Hattin offer neither shade nor springs, the Crusaders, tempted, it is said, by some treachery, came forth to meet Saladin. A hot July night without water was followed by a burning day,⁴ to add to the horrors of which the enemy set fire to the scrub. The smoke swept the fevered Christians into a panic; knights choked in their hot armour; the blinded foot-soldiers, breaking their ranks and dropping their weapons, were ridden down in mobs by the Moslem

¹ Now the plateau of Sha'ara and the Sahel el-Ahma.

² So it would seem from Conder's identification of the Kedesh towards which Sisera was flying with Khurbet Kadish on the heights above the Lake.

³ Beyond the sterile aspect of the place there is nothing to justify this tradition.

⁴ 5th July, 1187.

cavalry; and though here and there groups of brave men fought sun and fire and sword far on into the terrible afternoon, the defeat was utter. A militant and truculent Christianity, as false as the relics of the "True Cross" round which it was rallied, met its judicial end within view of the scenes where Christ proclaimed the Gospel of Peace, and went about doing good.

Through such memories, enforcing the effect of the arid landscape, you descend from the hills of Galilee to her Lake. You feel you are passing from the climate and scenery of southern Europe to the climate and scenery of the barer tropics. The sea-winds, which freshen all Galilee and the high Hauran beyond, blow over this basin and the sun beats into it with unmitigated ardour. The atmosphere, for the most part, hangs still and heavy, but the cold currents as they pass from the west are sucked down in vortices of air or by the narrow gorges that break upon the Lake, and then arise those sudden storms for which the region is notorious—

The wind, the tempest roaring high,
The tumult of a tropic sky.

In such conditions a large population and industry would have been as impossible as at the other end of the Jordan but for two redeeming features—the Lake itself and the wealth of fountains and streams which feed it from Lebanon. In that torrid basin, approached through such sterile surroundings, the Lake feeds every sense of the body with life. Sweet water, full of fish, a surface of sparkling blue, tempting down breezes from above, bringing forth breezes of her own, the Lake of Galilee is at once food, drink and air, a rest to the eye, coolness in the heat, an escape from the crowd,¹ and a welcome facility of travel in so exhausting a climate. Even those who do not share her

¹ Mark vi. 32, etc.

memories of Christ feel enthusiasm for her. The Rabbis said: "Jehovah hath created seven seas, but the Sea of Gennesaret is His delight."

The Lake lies in shape like a harp, with the bulge to the north-west. It is nearly thirteen miles long,¹ and its greatest breadth is eight. The wider, northern end is the more open. The Jordan, escaped from a long gorge, enters quietly through a delta of its own deposits. To the west of this delta is thorny, thistly moorland, sloping northwards to a height that leaves over it only Hermon visible, though the basin of Merom lies between. North-west this moorland steepens, rising to the bulk of the hills about Safed, and then as the coast of the Lake trends more rapidly southwards, it drops upon the level Ghuweir—or "little Ghor"—almost certainly the *land of Gennesaret*, which is four miles broad. South of the Ghuweir, the hills close in upon the Lake, with a valley breaking through them from the plateau above. South of this valley they leave but a ribbon of coast, along which Tiberias lies, commanded by its black castle. In contrast to the green open slopes of the north, these dark, imprisoning cliffs, with their black *débris*, impose upon this part of the coast a sombre and sinister aspect, not unsuited for its association with the name of the gloomy tyrant, that by a strange irony of fate has been stamped on a landscape from which the name of Jesus has altogether vanished.² As the south end of the Lake approaches, the ribbon of coast widens, and the Jordan cuts through it, striking at first due west and then south by the foot of the hills. Four miles broad, the Jordan valley leaves a wide prospect from the Lake southward that is closed only by the cliffs of the gorge to which it

¹ On the large Survey Map, from the influx of Jordan to the village of Semakh.

² Lamartine (*Pilgrimage to the Holy Land*, Eng. Ed. I. 269) speaks of "avalanches of black stones," the "black, naked hill," "the sombre and funereal character of the landscape about Tiberias."

narrows twenty miles away. From the East the Yarmuk valley breaks in just below the Lake, distending the Ghor to the dimensions of a great plain; and to the south of the Yarmuk rise the heights of Gadara, commanding this plain and looking up the Lake to Tiberias and the north end. From the Yarmuk northwards up all the eastern side of the Lake runs a wall of hills, the edge of the plateau of Gaulan¹ or Gaulanitis. This is a limestone plateau, but topped by a vast layer of basalt. You see the curious formation as you ascend the gorges which lead upwards from the Lake, for first you pass the dirty white lime strata and then the hard black rocks of the volcanic deposit. Some of the gorges, like that of Fik opposite Tiberias, where Gamala and Hippos stood, are open and gradual enough to have been easily used as highroads in all ages. But others, further north, are wild and impassable.² The wall which the plateau presents to the Lake is higher and more constant than the hills down the western side, but it does not come so close to the beach. Except at Khersa, the eastern coast is about half-a-mile broad, well-watered and fertile.

The view which the whole basin presents has been likened to one of our Scottish lochs. It would need to be one of the least wooded. Few lochs in Scotland have surroundings so stripped of trees as those of the Lake of Galilee are to-day. Except for some palms lingering in Genesaret, a scattering of thorn-bushes all round the coast, brakes of oleander on the eastern shores, and small oaks up the gorges to the Gaulan plateau, trees are not to be seen. The mountain edges are bare, and so are the grey slopes to the north, lifted towards Hermon as a Scottish moor to a snowy Ben. Only one town is visible, Tiberias,

¹ The Hebrew גולן, or Gôlan, is in classic Arabic pronounced Gaulân, but with the natives of the district it has shortened to the same first syllable as in Hebrew, though of course with soft *g*—*gô*, or *jô*. See Schumacher's *Jaulan*.

² Like the Wady Geramaya described in Schumacher's *Jaulan*, 253.

now a poor fevered place of less than 5,000 inhabitants; beside it there are not more than three or four small villages round all the coast. There are no farmsteads,¹ nor crofts, such as break the solitude of our most desolate Highland lochs. The lights that come out at night on shore and hill are the camp-fires of wandering Arabs. It is well known, too, how seldom a sail is seen on the surface of the Lake.

How very different it was in the days when Jesus came down from Nazareth to find His home and His disciples upon these shores! Where there are now no trees there were great woods; where there are marshes, there were noble gardens; where there is but a boat or two, there were fleets of sails; where there is one town, there were nine or ten. We know this from Josephus, who describes the country he governed and fought for only thirty-four years after our Lord's ministry,—too short a time for the country to have changed.

The Plain of Gennesaret had "soil so fruitful, that all sorts of trees would grow upon it, for the temper of the air is so well blended, that it suits those many sorts, especially walnuts, which require the colder air" (that is relatively to the rest), "and flourish there in great plenty. There are palm trees also, which grow best in hot air; fig trees also and olives grow near them, which require an air more temperate." This conjunction was due, of course, to the steep slope of the Galilean hills, which fall from as high as 4,000 feet above the sea, north of Safed, to 680 below at Gennesaret. In the days of the pride of the land, what a descent it must have been, when one came down from oaks, through olives, sycamores, and walnuts to palms that had their roots washed by the Lake. "One may call this place the ambition of Nature, where it forces those plants that are naturally enemies to one another to agree together:

¹ Except those of the new German colony near Ain et Tabighah, whose red roofs indicate their western builders.

it is a happy contention of the seasons, as if each of them laid claim to this country, for it not only nourishes different sorts of autumnal fruits beyond men's expectation, but preserves them a great while. It supplies men with the principal fruits—grapes and figs continually during ten months of the year, and the rest of the fruits, as they ripen together through the whole year.”¹ Even now one sees proof of that luxuriance in the few rich patches of garden upon Gennesaret, in the wealth of flowers on the surrounding slopes, and in the glory of maidenhair fern that springs up wherever there is a stream to give it water and a ruin to give it shade. About Tiberias, the land was probably as bare as now, but from the foot of the Lake to Bethshan was cultivated for wheat, and the incoming valley from Tabor² still holds oleanders deep enough to cover a regiment of horse. The eastern plateau, bare to-day, was certainly well-wooded down even to a recent time, for the place-names imply the presence of forest and copse,³ while some of the wadies by which you descend to the Lake have large oaks, terebinths, plants and carobs, and others are full of bush and brake.

There were nine cities round the Lake, each said to have had not less than 15,000 inhabitants, and some probably with many more. Of these the sites of Tiberias and Magdala on the west shore, and of Gadara and Hippos on the eastern hills are certain. Bethsaida and Capernaum were at the north end, though where exactly, who can tell? Taricheæ is still a matter of controversy, and so is Chorazin. But this we do know, that whatever be the sites to which these names were originally attached, their towns formed round the now bare Lake an almost unbroken ring of building.

Tiberias is said to occupy the site of Raqqath, an ancient town of Naphtali;⁴ and as Raqqath probably means *strip*

¹ III. *Bell. Jud.*, x. 8.

² Schumacher, *Jaulan*, 15, 17, 22, 23.

³ Wady Feggas.

⁴ Josh. xix. 35.

or coast, this may be. The Herods did not raise their artificial cities from virgin sites, but generally rebuilt some old town. Why Herod Antipas chose this site is easily conjectured. There may have been difficulties in adapting to his designs for a capital towns so full of commerce as Taricheæ or Capernaum; he may have preferred a site so dominated by the hill above, where he built his castle, and he may have felt the neighbourhood of the baths to be an advantage, perhaps a pecuniary one. His plans were large. Ruins still indicate a wall three miles long.¹ Besides the imposing citadel, there were temples, a palace, a hippodrome, and a great synagogue. The place was complete before our Lord's ministry, and Herod called it after his patron Tiberius. That our Lord is never said to have entered Tiberias is sometimes explained by His habit of avoiding the half-Greek cities, and by the supposition that among courtiers and officials He would be less at home than He was among the common people. But the surroundings, too, of Tiberias were, as we have seen, repellent. The city—a long strip like its predecessor *the Ribbon*—was drawn out on the narrowest part of the coast. The hue of its environment was as of rusty mourning, and the atmosphere was more confined than that on the north of the Lake. Capernaum and Bethsaida must have been more healthy than Tiberias, and through them besides, the greatest of the thoroughfares of Galilee, the *Via Maris*, which did not touch Tiberias at all, poured a steady stream of life. Life, both physical and mental, was more in current in the cities of our Lord's choice than in that of Herod's. Nevertheless, while Bethsaida and Capernaum have passed away, Tiberias endures; and the name of the morbid tyrant still stamps a region from which that of Jesus has vanished. The obvious reason is that black acropolis above Tiberias, Capernaum, where Matthew sat at custom, depended on

¹ Schumacher's survey in the P.E.F. Statement, 1887, pp. 85 ff.

the great road, and faded when commerce took a new direction. But Tiberias, the only defensible site, being at once on the Lake and on a hill, necessarily became the seat of the government of the province, which, in time of course took from it its designation. That is why the name of the foreign emperor, first brought here by a most sordid flattery, is still buried in this obscurity and silence. But Christ went up these roads to rule the world.

Of importance equal to Tiberias was Taricheæ, for according to Pliny,¹ in his day it gave its name to the whole lake; it was a centre of industry and commerce, and in Josephus' time a greater stronghold of Jewish patriotism than almost any other town in Galilee. But there is mystery about Taricheæ. The name is neither mentioned in the Gospels nor found upon the Lake to-day. Till some definite proof be discovered, the site will continue a matter of controversy, for the evidence we have is conflicting. According to one passage in Josephus, in which he speaks of going to Arbela from Tiberias through Taricheæ,² and another in which he describes the campaign of Vespasian against Tiberias and Taricheæ, the latter appears to have lain north of Tiberias. But other passages imply that it lay to the south; it is on the south that Pliny has placed it; and it is there also that it is set by the only certain allusion to it in later times.³

On the whole the balance of the evidence is with those who assign Taricheæ to the peninsula El-Kerak, which was once perhaps an island, and lies just where Jordan issues from the Lake. Here are the ruins of a considerable city and fortifications, and here also—it has been forgotten—is

¹ *Hist. Nat.*, V. 15.

² *Life*, § 60.

³ In a passage hitherto overlooked, on the Jichus ha-Ssaddiqim (of the end of the sixteenth century), which mentions a סראקה, Saraqa, next to the Baths of Tiberias, which looks very like a corruption of Taricheæ. See p. 386 of Carmoly's collection of Itineraries (*Itinéraires de la Terre Sainte des XIII^e-XVII^e siècles*).

the only position on the lake which suits Josephus' description of Taricheæ, as washed on more than one side by the sea.¹

Taricheæ is a Greek word, and means "pickling places," and Strabo says that "at Taricheæ the Lake supplied the best fish for curing."² The pickled fish of Galilee were known throughout the Roman world; not only were large quantities taken up to Jerusalem at the time of the feasts for the numerous multitudes which gathered there, but barrels of them were carried round the Mediterranean. Josephus describes Taricheæ as full of materials for ship-building, and with many artisans.³ The harbour could shelter a fleet of vessels. That so important a place, and moreover one not like Tiberias, official and foreign, but thoroughly Galilean, as Josephus testifies, and a centre of the disciples' own craft, should never be mentioned in the Gospels is singular enough. One can think of no explana-

¹ See Josephus, III. *Wars*, ix. 7 ff. According to this, Vespasian advanced on Tiberias from Scythopolis. He first camped at Sinnabris, a station thirty furlongs from Tiberias, and sent Valerian with a few horse against the city. Valerian was repulsed, but the elders of Tiberias came to offer to surrender it to Vespasian, while the rebels among their townsmen fled to Taricheæ. Vespasian having entered Tiberias, then pitched his camp between that city and Taricheæ. The latter lay "like Tiberias at the foot of a mountain, and there was a plain in front of it." Here a battle took place, and Titus entered the city between the wall and the sea. All this implies a position for Taricheæ north of Tiberias, for if Vespasian was going north, the rebels from Tiberias would scarcely fly in his face; and besides, if Taricheæ was to the south, it must have been in his line of march,—indeed, Sinnabris, where he camped, the present Sinn en Nebra, is but a quarter of a mile from Kerak,—and it is difficult to understand why he did not attack it first. Yet, on the other hand, immediately after these events, we find Vespasian's camp—presumably the same as he had pitched between Tiberias and Taricheæ—at Emmaus, the hot baths to the north of Tiberias (IV. *Wars*, i. 1). Conder's identification of Taricheæ with Takar or Takar-Aar of the Mohar's travels (see his *Handbook*, p. 279) cannot be thought of, for Taricheæ is a Greek name. Nor is Neubauer's identification of Taricheæ the Talmudic בית ירת, which he supposes to have been corrupted to תריח, at all likely; though בית ירת is placed near Sinnabris, probably by the issue of the Jordan (*Géog. du Talmud*, p. 216, cf. with p. 31). Kerak he supposes to be a corruption of בית ירת=קיר ירת. But this is equally unlikely. Much more probable is the hypothesis that Kerak is a reminiscence of Raqqath.

² XVI, ch. ii. § 45,

³ III. *Wars*, ix. 6.

tion except its position at the south-west corner of the Lake, which never seems to have been visited by our Lord and His disciples, which was out of the way of those main roads they naturally selected for their journeys, but at the same time not solitary enough to afford them a retreat. It is not only Taricheæ that is omitted from the Gospels; nothing south of Tiberias is mentioned, neither the Baths nor Sinnabris, nor Taricheæ, nor Homonœa nor Scythopolis.¹

North of Tiberias were Magdala, the present Megdel on the plain of Gennesaret, and Capernaum, Bethsaida and Chorazin, on sites which will probably always remain matters of dispute. Chorazin may be the present Khurbet Kerâseh, northwards from Tell-Hum; or indeed it might be Khersa on the eastern shore, with which both Arculf and Willibald identify it. The controversies between the supporters of Khan Minyeh and those of Tell-Hum for the site of Capernaum and the questions about Bethsaida,² there is no room to discuss. I agree with those who hold that there was but one Bethsaida, that, namely, rebuilt by Philip and called Julias on the eastern bank of the Jordan as it enters the Lake; but I may add to their argument, these two considerations: *First*, when our Lord and His disciples are said to have gone into a boat, and *passed over*, this does not necessarily mean that they crossed the Lake from the eastern to the western coast or *vice versa*; for Josephus speaks of "sailing over" from Tiberias to Taricheæ, though these towns lay on the same side of the Lake.³ To leave the

¹ How little is to be inferred from the silence of the Gospels about places mentioned in Josephus is to be seen from the reverse case of the silence of Josephus about Nazareth. He agitated and fought pretty well all over Galilee, he mentions many villages as obscure as Nazareth, and yet he is silent about the latter.

² The student will find the best summaries in Henderson's *Palestine*, Conder's *Handbook* (supplemented by *Tent Work in Palestine*), in Andrews' *Bible Student's Life of our Lord*, pp. 180-195; or, going further back, Robinson's *Researches*, vol. iii., and *Later Researches*; and Wilson's *Lands of the Bible*, vol. ii.

³ *Life*, § 59.

eastern coast, therefore, and *sail over* to Bethsaida, does not imply a Bethsaida on the western coast. *Second*, though John adds to Bethsaida, that it was *in Galilee*,¹ this need not mean that it lay west of the Jordan, for, as we have seen, the province of Galilee ran right round the Lake,² and included all the level and coast-land on the east. Wherever these three—Capernaum, Bethsaida and Chorazin—may have been, the well-nigh complete obliteration of all of them is remarkable in this, that they were the very three towns which our Saviour emphatically condemned to humiliation. Down the east coast, the city of Gergesa has been identified with the present ruins known as Khersa, at the only portion of that coast where the steep hills come down to the shore. Gamala is found, probably correctly, on the site of the town Kulat-el-Hosn, a long camel's neck of a ridge in the gorge opposite Tiberias. Hippos was the present Susiyeh above the same gorge. Aphek lay a little higher up in the plateau, the present village of Fik. And Gadara, as already noticed, looked up the lake from the heights immediately south of the Yarmuk.

This catalogue of the towns on the Lake of Galilee, if it fail to fix for us the sites of many of them, cannot but force our imagination to realise the almost unbroken line of buildings by which the Lake was surrounded. Of this her coasts still bear the mark. As the Dead Sea is girdled by an almost constant hedge of driftwood, so the Sea of Galilee is girdled by a scarcely less continuous belt of ruins—the drift of her ancient towns.³ In the time of our Lord, she must have mirrored within the outline of her

¹ John's Gospel.

² As the Kad'at Tubariyeh does to-day.

³ "These accumulated fragments, the multitude of towns, and the magnificence of the constructions of which they were proofs, recalled to my mind the road which leads along the foot of Vesuvius from Castellamare to Portici. As there, the borders of the Lake of Gennesareth seem to have borne cities instead of harvests and forests."—*Lamartine*.

guardian hills little else than city-walls, houses, synagogues, wharves and factories:¹ Greek architecture hung its magnificence over her simple life: Herod's castle, temples, and theatres in Tiberias, the bath-houses at Hammath; a hippodrome at Taricheæ; and, farther back from the shore, the high-stacked houses of Gamala; the great amphitheatre in Gadara, looking up the lake with the Acropolis above it, and the paved street with its triumphal archway; the great Greek villas on the heights about Gadara; with a Roman camp or two, high enough up the slopes to catch the western breeze, and daily sending its troops to relieve guard in the cities. All this was what imposed itself upon that simple open-air life on fields and roads and boats, which we see in the Gospels, so sunny and free. Amid the sowing and reaping, the fishing and mending of nets, and the journeying to and fro upon foot, the simple habits of the native life, do we not catch some shadows of that other world, which had grown up around it, in the crowds that are said to grind on one another in the narrow lanes, like corn between millstones;² in the figures of the centurion, the publican and the demoniac, crying that his name was Legion; in the stories of the pulling down of barns and building of greater, of opulent householders leaving their well-appointed villas for a time with every servant in his place, and the porter set to watch, of market-places and streets, as well as lanes;³ in the comparison of the towns on the Lake to great cities—Sodom and Gomorrhah, Tyre and Sidon and Nineveh; in the mention of the sins of a city,⁴ and of Mammon and *all the things after which the Gentiles seek*, and in the acknowledgment that Galilee was a place where a man might *gain the whole world?*⁵

¹ There were tanneries and potteries by the present Ain et Tabighah.

² Mark v. 24: *συνέθλιβον αὐτὸν*; cf. Luke viii. 42: *συνέπριγον αὐτὸν*.

³ "Go ye out into the streets and lanes."

⁴ Luke vii. 37.

⁵ Luke ix. 25.

Twice it has seemed to me that I saw the Lake as it lay in those thronged days. One of these occasions was among the tombs of Gadara. Some peasants had just dug up the gravestone of a Roman soldier, whose name was given—P. Aelius, and that he had lived forty years, and served nineteen; but it also said that he was of a Legion, the Fourteenth. As I read this last detail—and the word is still stamped on other stones in the neighbourhood—I realised how familiar that engine of foreign oppression had been to this district, so that the poor madman could find nothing fitter than it to describe the incubus upon his own life. *My name is Legion, he said, for we are many.* The second occasion was at Fik, as I looked across the site of Gamala and down the gorge, on the Lake and the houses of Tiberias opposite—their squalor glorified in the midday sun. I saw nothing but water and houses, and the sound came over the hill of the bugle of a troop of Turkish horse. It was a glimpse and an echo of that time when Greek cities and Roman camps environed the Lake. Yet only a glimpse; for Gamala should have been stacked with her high houses, and the lake dotted with sails, and on the air there should have been the hum of tens of thousands of a population crowded within a few square miles. The only sound I heard, save the bugle, was of bees. The scene differs from what it was, as much as a wood in winter from a wood in summer, or a bay at ebb from a bay at full tide, when the waters are rushing and the boats are sailing to and fro.

The industries of the Lake of Galilee were agriculture and fruit-growing; dyeing and tanning, with every department of a large carrying trade; but chiefly fishing, boat-building and fish-curing. Of the last, which spread the lake's fame over the Roman world, before its fishermen and their habits became familiar through the Gospel, there is no trace in the Evangelists. The fisheries themselves

were pursued by thousands of families. They were no monopoly ; but the fishing grounds, best at the north end of the Lake where the streams entered, were free to all. And the trade was very profitable.

It was in the ranks of them who pursued this free and hardy industry that Christ looked for His disciples. Not wealthy, they were yet independent, with no servile tempers about them ; and with no private or trade wrongs disadjusting their consciences. This was one of the reasons for which our Lord chose them. In that age it would have been easy to gather, as David did into the cave of Adullam, all that were in debt, or in distress or discontented, or had run away from their masters. But such would not have been the men to preach a spiritual gospel, the coming not of a national, but of a universal kingdom. Men brought up, however justly, to feel the wrongs of their class or their trade before anything else, would have been of no use to Christ. Just as futile would those "innovators" have proved, whom Josephus describes to have so largely composed the population of Galilee. Christ went to a trade which had no private wrongs : and called men not from their dreams, but from work they were contented to do from day to day, till something higher should touch them. And so it has come to pass that not the jargon of the fanatics and brigands in the highlands of Galilee, but the speech of the fishermen of her Lake, and the paraphernalia of their craft have become the language and symbolism of the world's religion.

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