

4. The object of the altar was not to preserve the memory of the brazen altar (by the Mosaic law all the men of the eastern tribes had to visit Shiloh and the brazen altar once every year); but "lest your children should say unto our children . . . the Lord hath made Jordan a barrier between us."

5. The expression "over against the land of Canaan" is explained by Gesenius to mean in *the fore part*, in *front of*. It must be borne in mind that the word *Canaan* means the "hollow country," or "low country," the Canaanites being the "Lowlanders." In Josh. xi. 3 we find "the Canaanite on the east and on the west," *i.e.*, east and west of the hills. The Arabs of the Ghor ("hollow or sunken country"), as well as in the plain of Sharon, now called the Ghawarni, thus correspond to the eastern and western Canaanites. It is therefore most probable that the Ghor is meant by the "land of Canaan" in this case, and the translation "over against" will not militate against the site proposed.

6. Lieut. Conder calls attention to the identification proposed by himself of Zaretan with Tellul Zahrah (see *Quarterly Statement*, July, 1874). No "modern Zerthán" is known as yet to exist.

7. The discovery of names which are "casual local appellations" has always been considered one of the strongest evidences which can be advanced in favour of any identification, and the more casually obtained the better.

8. The name of the altar is "Witness" in the Septuagint and in Jerome. The word *Ed* occurs in the Hebrew, and the meaning is clearly as in the A. V.

9. As regards the suggestion of another site, Abu Obeidah, "admitting the propriety of depriving a Bedouin proper name of two out of three syllables for the sake of an identification of the one remaining (and this, moreover, in a case where the first syllable omitted contains a guttural so strong as never to be lost or added in any known case of identification), I would ask a scholar to compare *Ed*, written *Ain, Daleth*, with my *Ayd*, written *Ain Yeh Dal*, and with Dr. Hutchinson's *Eid*, written *Yeh Dal*. It is well known to philologists that the *Ain* is never lost, though sometimes changed to *He*, in the conversion of Hebrew names into their present Arabic form. Thus, the remaining syllable in *Obeidah* lacks the most important letter of the syllable it is supposed to represent.

10. As regards the quotation from Josephus, the word used is *διαβαρτες*, as they were going over, or when they crossed.

MEETING AT MANCHESTER.

The following report of the Meeting of December 8 is taken from the MANCHESTER COURIER of December 9. Lieutenant Conder has himself supplied the address:—

A meeting in connection with the Palestine Exploration Fund was held in the Town Hall of this city yesterday afternoon. The Very Rev. the Dean of MANCHESTER presided, and there was a numerous attendance of ladies and gentlemen. Lieutenant Conder, R.E., the officer in command of the Survey expedition, was present, and delivered an address.

The Rev. W. F. BIRCH, the local secretary, explained the object of the present meeting. The survey of the Holy Land had to be discontinued last summer, and it was intended to resume it again in February. He was anxious that another meeting should be held in Manchester in order, if possible, to obtain money, so that those engaged in the survey might be enabled to complete it. The people of Manchester had promised to raise £500 in support of the fund, and he was happy to be able to say that £400 of it had been received. (Applause.) He had no doubt that the other £100, and even more, would be forthcoming. (Applause.)

The DEAN said they must all feel indebted to Mr. Birch for his prompt action in this matter. If the exploration was to be resumed next February, it was quite time that the Committee in London, who were responsible for the expenses, should know what means they had at their command. As to the advisability of their attempts to raise money for such a purpose, he did not think there could be two opinions. All Christians, of course, must grant that the knowledge of the Holy Bible and everything that enabled us to understand it more clearly was of immense importance to us; but not only Christians, but those who did not profess any Christian obligation, must still be called upon to help in this matter. The object of this fund was to enable us to become better acquainted with the Bible, and he was sure we could all read it more intelligently when we had before us a trustworthy map, by means of which we should be enabled to solve difficulties. Merely upon that ground he thought it was a fair thing to appeal to the whole community to help in such a matter. (Hear, hear.) When we thought of the life of our Lord, and how our hearts bounded within us when we considered the possibility of having looked upon His countenance when He was on earth, he was sure that every person must have a desire to possess a more accurate and perfect knowledge of the Holy Land in which He lived, and where we had the record of His short life on earth; and he could not conceive that any one could object or be cold-hearted in such a movement as this. (Applause.)

Mr. H. LEE, who has visited the Holy Land, said that he acceded to the invitation of Mr. Birch to address that meeting with great pleasure. The interest he felt in the Holy Land had been greatly deepened since he had had an opportunity of going over it. He had heard of some people who had come away from Palestine disappointed, who stated that all their previous views of the country were wrong, and who had come back with the impression that the country had no interest whatever for the Christian man. But it depended very much upon the mood in which any man travelled in that country, and he (Mr. Lee)

thought that if a man went over it in a right frame of mind, he must come back with a deeper interest in it than he had before. (Hear, hear.) To those of them who were familiar with, and were constantly in the habit of reading the Word of God, such knowledge was invaluable; and as they believed that the Bible was the one great book of all others on the face of the earth, the more accurate their knowledge of the spot to which it related, the more value it would be to them. (Hear, hear.) A great deal had been done during the last few years in the investigations which have been made in the Holy Land. The researches that had been made illustrated several portions of Scripture, and upon that account alone he thought they should do all they could to forward this great work. (Hear, hear.) It was a work which would throw additional interest round the Word of God, and therefore they ought to support it. Another reason why it claimed their support was because they must have some regard to the future destiny of Palestine, and whatever might be the destiny of that country it would be a very great matter to have a good map of it while we had the opportunity of getting it. (Hear, hear.)

LIEUT. CONDER'S ADDRESS.

LADIES AND GENTLEMEN,—I hope that the subject upon which I have the pleasure of addressing you this evening will prove of sufficient interest to atone for an unpractised speaker.

The sound of the words Ordnance Survey of Palestine is rather suggestive perhaps of a dry subject, and I am afraid it is so considered by the majority of the English public. I hope, however, that I shall succeed in showing you that our work has an interest not only for the scientific and professional public, or for critical students of the Bible, but generally for all those who have ever thought of or cared for the Holy Land and the Bible history.

The Palestine Exploration Fund originated in the discovery made by certain English scholars who were engaged on Smith's great Bible Dictionary that our information as to the Holy Land was more deficient and inaccurate than had been at all suspected.

It was found that the best published maps contradicted one another; that the chances of finding any place mentioned in the Bible on such a map were more than five to one against success; that scarce a point was to be found in Jerusalem concerning the correct position of which any two authorities would agree; that the only scientific and accurate explorer of the century was an American, whose work was not by any means exhaustive. Of the manners and customs of the natives, Christian, Mahometan, Jewish, Druse, or Samaritan, scarcely anything was known. Their dress, their traditions, their very nationalities, were alike unstudied. Thus the dictionary, which was intended to illustrate with accuracy the innumerable details of local colouring which occur on every page of Old or New Testament, was obliged to seek materials in standard works on Egypt or Persia, as nothing of trustworthy information existed concerning the Holy Land itself. Scarcely any photographs of Palestine scenery had