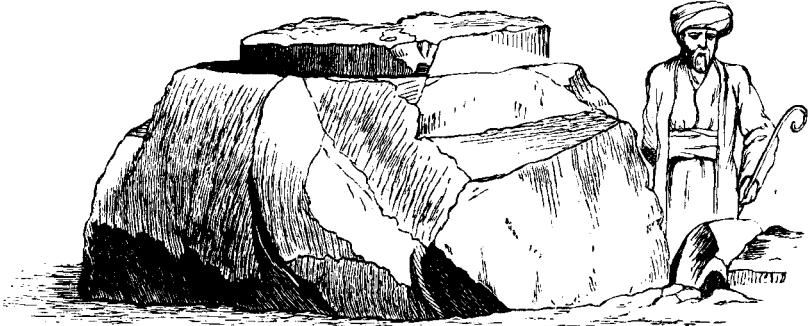


THE ROCK ALTAR OF ZORAH.

ABOUT two years ago Herr Baurath Schick discovered at a deserted site called Marmeta, situated about a mile to the *east* of the Jewish Refugee Aid Society's settlement at 'Artûf, a remarkable monolith which he believed to be the remains of an old altar.

Some days ago, whilst at 'Artûf, I happened, incidentally, to hear from one of the settlers that another such stone had been recently noticed

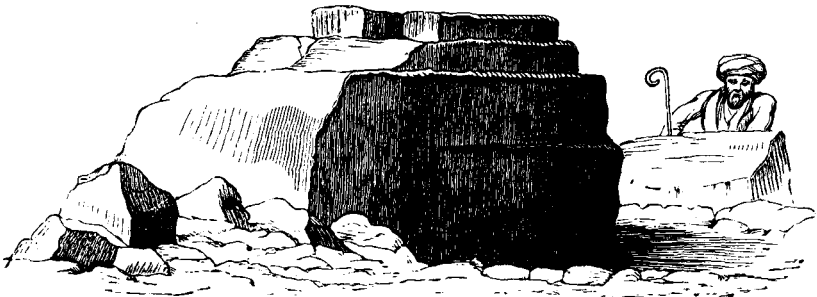


ALTAR AS SEEN FROM N.W.

on a hill-side to the *west* of 'Artûf, and during the afternoon of Friday, May 8th, 1885, I visited the place with Baron von Ustinoff.

Our delight at discovering at the spot indicated a battered and weather-worn but otherwise well-preserved *rock-altar* with *steps* may be imagined.

It has on the top hollows connected by grooves like Mr. Schick's Marmitah stone. The top is at present from four to five feet above



ALTAR AS SEEN FROM S.E.

ground, but as some heavy blocks of stone which we could not move lie round its base it would not be safe to state any measurements till these and the earth at its base be cleared away.

Zorah, now called Sūrah, the home of Manoah and the birth-place of Samson, is in full view of the spot, at a distance (measuring on an air-line) of, say, a quarter of a mile. Whether or not this remarkable monument be the identical rock-altar of Manoah (Judges xiii, 19, 20), its existence in such a suggestive situation cannot, I think, fail to rouse the interest of Bible readers.

I am, Sir, yours truly,

J. E. HANAUER.

THE ORIGIN OF THE NAME *EN ROGEL*.

SIR,

Without presuming to express any opinion on the probable correctness of C. R. C.'s suggestion that the name *En Rogel* means "the Spring of the Channel," I wish to point out that in writing the last two lines of his note on the subject in *Quarterly Statement*, January, p. 20, *Jove must have been nodding*; for in making the statement that "the name is evidently derived from the famous rock-cut channel leading from the back of the cave in which the spring rises," C. R. C. has evidently overlooked the fact that *all* the passages in which the name occurs relate to a time antecedent to the earliest date hitherto assigned to the rock-cut channel, and two of them mention the name En Rogel as existing in *the time of Joshua*. Or does C. R. C. really mean to imply that "the famous rock-cut channel" was in existence in Joshua's time?

If not, then the *name* cannot be derived from the *underground* channel.

Perhaps it came from the surface channel whose prior existence is so earnestly contended for by the Rev. W. F. Birch?

H. B. S. W.

BETH HABBECHEREH, OR THE CHOSEN HOUSE—

continued.

CHAPTER VI.

1. THE whole Sanctuary was not on level ground, but on the rising of the mountain. A person entering at the eastern gate¹ of the mountain of the

¹ Rashi commenting upon the passage "no man might indulge in any levity opposite the eastern gate," remarks that this gate was "outside the mountain of the house, in the low wall which was at the foot of the house, on the east, because all the gates were set one opposite the other, the eastern gate, the