

LYDDA AND ANTI-CHRIST.

CAPTAIN CONDER, in his Note on the Moslem tradition that Anti-Christ is destined to be slain by the true Messiah at the gate of Lydda, says nothing about the connection of Lydda with St. George and the Dragon. The Church of St. George, on the south side of the village, is the only interesting thing in Lydda at the present day. The tradition is that St. George was born at Lydda, suffered martyrdom in Nicomedia under Diocletian, near the close of the third century, and that his body was conveyed to his native town, where a church was erected in his honour. But this is not the true origin of the legend. The Eastern traveller meets with St. George and the Dragon in Damascus, Athens, and other places as well as in Lydda, and becomes aware that the legend has made a deep impression upon the Eastern mind. The truth is that the Christian Saint in this legend represents one mightier than himself; the St. George of the early Christians must have been Christ, and the dragon Anti-Christ. In this form the story had displaced a similar story in heathendom, as is so often the case. St. George and the Dragon = Christ and Anti-Christ = Apollo and the Python = Ormuzd and Ahriman = Osiris and Typhon = Merodach and Tiamat = the Deity of Light triumphing over the Demon of Darkness. The final conquest is to be at the Last Day.

The scene of the struggle was localised in many places. Why Lydda was selected as one of the places we do not know; but the scene was no doubt localised here before the advent of Christianity. Why did the Greek and Roman writers call Lydda by the name of Disopolis—the later name of Thebes in Egypt, and meaning City of Jove? I imagine it was because the legend of the divine struggle was known to be connected with the town. I believe I could find confirmation in the Hebrew name Lod (לוד), a *breach, fissure, or cutting in the earth*; but the argument does not lie upon the surface, and to pursue it would lead me too far.

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THE EXODE.

NOTES on "A Journey to the Biblical Sites in Lower Egypt," &c., by Greville J. Clarke, B.A., *Palestine Quarterly*, July, 1880, p. 133.

I looked forward with keen interest to the perusal of this paper, the preparation of which was notified in the *Quarterly* some time ago, and, I must say, I was disappointed: a grand opportunity of establishing the Biblical narrative of the Exode has been thrown away, by travelling in an opposite direction to refute indirectly, and at the most lukewarmly, the extraordinary views advanced by Herr Brugsch.

Mr. Chester evidently believes in the Bible, and yet, in the face of its simple declarations, he cannot accept the southern route of the Israelitish host, "when they might have gone out straight and by a short cut into the desert by the well-known 'royal' route into Phœnicia;" this route would have necessitated contact with the warlike Philistines, and, therefore, was distinctly barred by the Divine leader. (Ex. xiii, 17, 18.) What can be simpler or more distinct than these words? (*Vide* also Jos., sec. xv.)

Again: Mr. Chester objects to the southern route because "the name Baal-zephon is clearly of Phœnician or Semitic origin, and to be looked for on the road to Syria, and not in a place so utterly remote from Phœnician influences as the desert Egyptian coast of the Red Sea."

Now, setting aside other proofs, I think I can show that "Phœnician influences" were at work even before the period of the Exodus. The proof is slender, but strongly suggestive. Let us turn to the book of Job, the oldest book in the world; its history is certainly antecedent to the Exode, the stirring events of which find no record in its pages. In His magnificent description of Leviathan, Jehovah inquires (xli, 6), "Shall the companions make a banquet of him? Shall they part him among the merchants?" The authorised version renders the Hebrew word *Kenanim* by "the merchants;" Delitzsch translates Canaanites,

"Do fishermen trade with him,
Do they divide him among the Canaanites?"

But the LXX render Kenanim by Φοινικων ἔθνη, the nation of the Phœnicians. Now, as the south-eastern boundary of the land of Uz abutted on the Gulf of Elah, we may reasonably presume, especially bearing in mind the then mineral wealth of Midian, that the Phœnicians were well acquainted with the busy waters of the Sinus Ælaniticus, and that the port of Ezion-geber was already in existence.

It is not likely that the commercial enterprises of Solomon and Pharaoh Necho, with his Suez Canal, years after, were novelties, but merely expeditions along well-known tracts.

Therefore, if we allow a thus early acquaintance of the Phœnicians with the Gulf of Elah, the prominent headlands of Jebels Atakak and Abu Deráj at, and below Suez, must have been familiar to them.

To return to Mr. Chester's sites. Kantára, on the Suez Canal, is on the Great Háj road, a route which, from time immemorial, must have constituted the "descent into Egypt" from Palestine. Down it came Abram, and later, Jacob from Beersheba; and still later, the infant Jesus. Arrived there Jacob "sent Judah before him unto Joseph to direct his face unto Goschen" (Gen. xlvi, 28). Mr. Chester's identification of Tel Fakús with Goshen will suit very well, for it is only 30 miles west, and a little south of Kantára: duly directed, the patriarch repairs thither from Kantára, and then meets his long-lost son.

The "land of Goschen" must have been the headquarters of the immigrants, and from it, during the Servitude, the adult males would be drafted to their labours at Pithom and Rameses.

Mr. Chester, giving no latitude or longitude in his map, places Sau (Raamses) on the right bank of the Tanitic branch of the Nile, but does not tell us how the Israelites got over the eastern obstacle of the Pelusiatic branch. Brugsch Bey places it east of the right bank of the Pelusiatic branch, *i.e.*, in N. lat. 30° 58', and E. long. 29° 32'.

Black's Atlas places Rameses in N. lat. 30° 35' and E. long. 31° 59', and this site I venture to adhere to as answering the requirements of the Sacred Narrative.

Thus much for the landmarks of the Servitude ; now for those of the Exode, which must be crucially tested by the Sacred Narrative. The starting points were undoubtedly Rameses and Pithom, and the rendezvous Succoth, on the road to Etham, by the then route from Egypt to Arabia.

Now, what or where was Succoth ? Certainly not an Egyptian *town*, but merely a collection of booths (*succoth*) marking the rendezvous of Israel prior to the first regular march of the host to Etham. Consequently, its site can only be conjectured, never determined ; it was only Succoth *quoad* Israel, and, when the host left, broken pottery, fire-places, and the *débris* of booths, perhaps all obliterated in the next inundation, would be all that marked the once busy Succoth.

As such the Egyptians never knew it, as such it was, and is fondly commemorated by the Israelites and Jews in the great "Feast of Succoth," booths, or tabernacles. We first meet with Succoth in Gen. xxxiii, 37. After parting from Esau "Jacob journeyed to Succoth." That the place had no previous existence is evident from the same verse for, arrived there, Jacob "made succoth (booths) for his cattle ; *therefore the name of the place is called Succoth.*" Then it was only Succoth *quoad* Jacob, afterwards the temporary became the builded Succoth of Judges (viii, 5).

Then Solomon runs up a Succoth in the plain of Jordan, near Zarthan, to shelter Miriam and his brass casters (1 Kings vii, 45.) Further, we meet the word in Job xxvii, 18, "as a booth *that* the keeper maketh ;" and lastly, we find the querulous Jonah making himself a succoth, and sitting "under it in the shadow" (iv, 5).

As what might we expect to find the site of his succoth as of that of the Israelitish host. In India the root of the word is well known. We have "sak-f," a roof or canopy ; sak-fi, a beam or rafter ; sak-in, a dwelling, an inhabitant.

But it may be urged against my view—the Israelites would never have been allowed to remain unmolested in a succoth rendezvous so close to Rameses. Why not ? During the uplifting and ringing of the "great cry in Egypt" (Ex. xii, 20), no one would attend to the Israelities, who were virtually out of sight, and, therefore, out of mind, and the long period devoted by the Egyptians to embalming and mourning (Gen. l, 3) must be fulfilled. The "haste" of Ex. xii, 11, does not apply to the departure from the Succoth, but to the hurry in reaching it from the various points of departure.

Therefore, there was ample time and opportunity for the hosts of Israel to organise themselves at the Succoth, and this accomplished, they made the first actual march to Etham, which was to lead them to the Mount of God. Where, then, was the Succoth? Probably equidistant from Pithon and Rameses; perhaps 6 to 8 miles distant from the latter and on the road to Etham. Where was this station? Any one acquainted with oriental marching knows that 10 to 12 miles constitute an ordinary march, while 12 to 16 are considered a long march. During the former, a regiment will halt once, and during the latter, twice.

Moreover, as this was to be the first real march of the host, and as there was no hurry, it would probably be an easy one of 10 to 12 miles from the Succoth, and 16 to 20 miles from Rameses. Therefore we may look for Etham "in the edge of the wilderness" (Ex. xiii, 20), 16 to 20 miles south or south-east of Rameses.

Arrived at Etham, there is a fresh organisation of the Israelitish host, prior to the move towards the Egyptian frontier post of Sarábet-el-Khádím, from whence would commence the "three days' journey into the desert," which would bring them to the Mount of God. Here they formed a properly marshalled host, and this required more time than at the Succoth, for their hurried movement only existed between this rendezvous and Rameses (Josephus, sec. xv). There is a general impression that the retreat from Rameses to the right shore of the Red Sea only occupied three days, but Josephus not only gives us a leading landmark by telling us that the host "took their journey by Letopolis, a place at that time deserted, but where Babylon¹ was built afterwards, when Cambyses laid Egypt waste" (sec. xv), but tells us further, "on the third day (*i.e.*, from Letopolis) they came to Baal-zephon, a place on the Red Sea."

Letopolis is the key of the Exode, and its position explains the after action of the Egyptians. Where was it?

The Junior Ancient Atlas (Stanford) places Babylon in lat. 30°, long. 31° 20', on the right bank of the Nile, between the end of the rugged range, which, commencing at Jabel-Ataka (overshadowing Suez), runs due west, and merges into the plain, a few miles from the Nile. Brugsch Bey places Letopolis on the left bank of the Nile, some way north in lat. 30° 12', and fair west in 28° 50' long. As for Babylon, he agrees with the Junior Ancient.

A few miles south of Babylon, and on the left bank of the Nile, stood Memphis. This great city guarded the apex of the triangular desert, still called, like that on the further side of the Red Sea, Et Tih, "the wandering." It was bounded on the north by the precipitous range running due east from Memphis to J. Ataka, and, on the south by a steep range running south-east from Memphis, and terminating at Jebel Abu Deráj; the base of the triangle, running south-west from J. Ataka, for about 28 miles, was the Red Sea. The length of the triangle east and west would be about 60 miles.

¹ 1 Peter v. 13.

Hark we back now to Etham, where we left the host of Israel preparing to enter the wilderness, on the left shore of the Red Sea, and with their right shoulders forward.

Suddenly their movement is arrested and reversed by the Divine command—"Speak unto the children of Israel that they turn and encamp before Pitahiroth, between Migdol and the sea, over against Baal-zephon" (Ex. xiv, 2). How the host must have been startled by this order, reversing their movements from expected liberty to re-impending bondage! But, at present, strong in faith, "they did so."

What does this reversal mean? Deploring my feeble knowledge of Hebrew, I can only fall back upon the LXX to help me, and what does it say?

Ἀλήθσον τοῖς υἱοῖς Ἰσραὴλ, καὶ ἀποστρέψαντες στρατοπεδεύσασαν ἀπέναντι τῆς ἐπαύλεως, ἀναμέσον Μαγδώλου καὶ ἀναμέσον τῆς θαλάσσης ἐξεναντίας Βεελσεφών· ἐνώπιον αὐτῶν στρατοπεδεύσεις ἐπὶ τῆς θαλάσσης. Εξ., xiv, 2.

"Speak to the children (of) Israel, and turning back, let them encamp over against the last night-halt, towards middle of Magdolon and towards middle of the sea opposite Baal-zephon. In the presence of them you shall encamp upon the sea(shore)."

N.B. The rendering of the name Pe-ha-hi-roth by τῆς ἐπαύλεως is very remarkable, and points at a retrograde movement. Obeying the divine order, and turning to the right-about from Etham with left shoulders forward, the host skirts the northern base of J. Ataka, and reaches Letopolis; then pivoting on the left, with right shoulders forward, they enter the pass leading into the triangular Et Tih, or Wádi Mūsa desert, with the J. Ataka and Abu Deráj ranges frowning on them left and right. The divinely-ordained position is attained, "they are entangled in the land, the wilderness hath shut them in" (Ex. xiv, 3.) Let us refer to Josephus' graphic account of their condition: "Now when the Egyptians had overtaken the Hebrews, they prepared to fight them, and by their multitude, they drove them into a narrow place . . . they also seized upon the passages (the pass leading to or from Memphis and Letopolis) by which they imagined the Hebrews might fly, *shutting them up between inaccessible precipices and the sea*, for there was on each side a ridge of mountains that terminated at the sea, which was impassable by reason of their roughness, and obstructed their flight. Wherefore, they there pressed upon the Hebrews with their army *where (the ridges of) the mountains were closed with the sea*, which army they placed at the chops of the mountains that also they might deprive them of any passage into the plain," *i.e.*, back again, *vid* Letopolis.

On steaming up the Red Sea, Suezwards, you pass close to this wonderful scene; on your left is the rugged and ruin-topped Jebel Abu Deráj, with its precipitous continuation running inland to the north-west; then you see the triangular Et Tih, or Wádi Mūsa, and, at its littoral centre, not far from the sea, rises a small conical hill, on which, you can easily understand, stood Moses on that ever-memorable night

with the rod of God in his hand, and directing calmly (Ex. xiv, 13) the panic-stricken Israelitish hosts.

There he stands, undismayed at the mighty convulsion he is witnessing, barely able to resist the fierceness of that blast from the east which is cleaving through the affrighted waters of the sea, which huddle together to the north and south anxious to escape its irresistible driving and smiting. Probably, among the other notables of the host, Aaron and Huz are with him, as, afterwards, at the battlefield of Rephidim.

Passing this cone we reach the rampart of Jebel Ataka, frowning over Suez, and running due west to meet the twin range of J. Abu Deráj.

Below, on each side of and behind the cone, are the dismayed but confident hosts of Israel marshalling themselves to cross the sea in line. Behind them, killing the radiance of the paschal moon, towers the blaze on one side and midnight gloom on the other, of the mysterious Sheckinah, which up to the present had led the van of Israel. Beyond all are the hosts of Memphis marshalling themselves, as best they can, in the miraculous gloom which envelopes them.

What had they done? As long as the Israelites were moving Ethamwards, they were presumed to be carrying out their "three days' journey into the wilderness," but when the retrograde move occurred, the cry was raised that the people fled, and the chivalry of Memphis, led by the Pharaoh in person, poured out eastward in pursuit, entered the pass, and entirely prevented any backward retreat. Thus the Israelites are in a hopeless trap, the Red Sea in front, the mountain barriers on either side, and the Egyptians behind.

Sore distressed they "cried out unto the Lord," whose enigmatical order followed that they were to go forward, even though the sea was ahead of them, boatless then as now.

Let us now try and recover the historic sites connected with the sacred narrative, Pi-ha-hi-roth, Migdol, and Baal-zephon, and trusting to the valuable assistance of the Rev. Charles Forster's work, "Israel in the Wilderness."

Pihahiroth.—We have seen that the LXX translate the name by $\tau\eta\varsigma$ $\epsilon\pi\acute{\alpha}\nu\lambda\epsilon\omega\varsigma$, "the last-night halt," and this may be the consistent meaning. Forster, quoting from Bruce's "Itinerary," translates the word as "mouth of the valley" opening to the flat country and the sea, and corresponding to the Arabic word Fūm. Pihahiroth may then be the pass opposite Memphis, leading, after passing Letopolis, into the triangular desert Et Tih, or Wádi Mūsa.

Migdol (watch-tower) would be on Jebel Ataka at the north-east corner of Wádi Mūsa (Et Tih), overlooking it, and the Wells of Moses (Ain Mūsa) on the opposite side of the sea.

Baal-zephon (God of the watch-tower) would be Jebel Abu Deráj, at the south-east corner of the Et Tih (Wádi Mūsa) overlooking the ancient Clyoma, the Arabic Qolzūm, which still gives the Arabic name to the sea between Jebels Abu Deráj and Ataka, Bahr Qolzūm, or "sea of the

swallowing up." Eusebius identifies the name and locality—'Βεελσεφών, πρὸς τῇ ἐρέμῳ σταθμὸς των ὑίων Ἰσραὴλ ἐξίοντων ἐξ Αἰγύπτου διὰ τοῦ Κλύσματος, παρὰ τὴν θάλασσαν.

This, then, is the position we have arrived at, and it was probably thus reached: on the first of the three days of Josephus, the host, leaving Letopolis on their right, would move round the western and final spur of J. Ataka and enter the Wádi Mūsa or Et Tih desert. The day previous they had been "before Pi-ha-hi-roth," the mouth of the valley, now it was behind them. Memphis would be 18 miles, a little north of due west behind their first camp in the Wádi. During their second march the Egyptian array from Memphis, pressing upon their rear, might be behind them, and under this pressure they would hurry their movements; and on the third march they would rest with their right flank under J. Abu Deráj (Baal-zephon), their left under the Migdol-topped J. Ataka, the Egyptians behind, and the Red Sea in front.

Thus the divinely-ordained and apparently hopeless position has been obtained. No wonder, then, that the Israelites were "sore afraid, and cried out unto the Lord." Moses tries his best to cheer them (Ex. xv, 13, 14) but he too inwardly shares their fears, and betakes himself to cries for succour. "Wherefore criest thou unto Me?" (Τί βοᾷς πρὸς μέ; "why shoutest thou towards Me?" LXX) is the gentle remonstrance of Jehovah, and then comes the amazing order—"Lift thou up thy rod,¹ and stretch out thine hand over the sea, and divide it" (ῥῆξον αὐτήν, LXX, "break through its line of battle"), "and the children of Israel shall go on dry ground" (κατὰ τὸ ξηρόν, LXX, "over the dry") "through the midst of the sea."

This secures their deliverance, which is to be further brightened by the annihilation of their oppressors.

Arrived thus far, let us understand the steps that Israel had to take in securing deliverance, encamped as they were along the sinuous shore of the Red Sea, constituting the base of the triangular Wádi Mūsa.

They occupied a shore line of about 25 miles between Jebels Ataka and Abu Deráj, and their numbers were "about six hundred thousand on foot *that were* men, beside children. And a mixed multitude (camp followers) went up also with them; and flocks and herds, *even* very much cattle" (Ex. xii, 37, 38). Can the 600,000 males have crossed over in line.

In the field exercises of the Army the allowance for each man is 2 feet, therefore the prodigious line would have extended 1,200,000 feet; that is over 227 miles, 5,280 feet constituting a mile. The coast line being

¹ NOTE.—This was the "rod of God" (Ex. iv, 20), the pastoral staff of Moses, which commencing his and its career of miracle at the burning bush (Ex. iv, 2), accompanied the outbreak of faithless passion (Num. xx, 12) which barred the entrance of Moses into the land of promise, and doubtless, accompanied him to his death on Pisgah's summit; and this was the rod which figuratively comforted the shepherd David (Ps. xxiii, 4).

only about 25 miles in length, crossing in a single line would have been impossible, as also in a double line (of 300,000 men), which would have required 113·5 miles.

But would 25 miles of coast line admit of? They equal 132,000 feet, which divided by 2 (the regulation breadth of a man) would allow of a line of 66,000 men, an army in itself; nine of these lines would contain 594,000 individuals, and 6,000 would be available for baggage, cattle, and camp-follower guards.

For the disposal of this immense force we might imagine the following arrangement:—

	Van.				
Say 4 yards.	<hr style="border-top: 1px dashed black;"/> <hr style="border-top: 1px dashed black;"/> <hr style="border-top: 1px dashed black;"/> <hr style="border-top: 1px dashed black;"/>	=330,000.			
	Camp followers.				
Say 500 yards.	<table style="width: 100%; border: none;"> <tr> <td style="width: 33%; text-align: center;">Guard.</td> <td style="width: 33%; text-align: center;">Cattle.</td> <td style="width: 33%; text-align: center;">Guard.=6,000.</td> </tr> </table>	Guard.	Cattle.	Guard.=6,000.	
Guard.	Cattle.	Guard.=6,000.			
	Baggage.				
Say 3 yards.	<hr style="border-top: 1px dashed black;"/> <hr style="border-top: 1px dashed black;"/> <hr style="border-top: 1px dashed black;"/>	=264,000.			
	Rear.				
		<hr style="border-top: 1px solid black;"/> <u>600,000.</u>			

What was the width of the sea before them, and, under the extraordinary circumstances, at what rate could they cross it? About 25 miles at its widest part; and, marching quick time, they could do 3 miles 720 yards in an hour. Impeded by the cattle and waggons—say they marched $2\frac{1}{2}$ miles per hour—then they could easily have effected the passage in, say, 10 hours.

Let us now revert to the proceedings of that wonderful day the evening of which was to witness the commencement of the salvation of Israel and the utter annihilation of the Egyptian host.

The outbreak of faithless alarm on finding the Egyptians behind them and cutting off their retreat had subsided, and leaving the protection of their rear to agencies divine, they commence marshalling their

hosts for the miraculous passage before them, and perhaps then, as afterwards (Num. ii, 31), the rear guard was assigned to the tribe of Dan.

The "strong east wind" (Ex. xiv, 21) raised by the uplifted rod of Moses has commenced to cleave the frightened sea, and, more ominous still, the pillar of cloud intervenes between the Israelites and Egyptians, involving the latter in its murky and impenetrable gloom.

Well might it have been for them if they had then raised the cry wrung from them afterwards when too late—"Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians" (Ex. xiv, 25).

All day long the marshalling of the hosts of Israel has been going on under the blast of the east wind, and as the sun sets over Pi-ha-hi-roth the miraculous pathway across the sea lies ready for use.

Natural darkness is setting in and the pascal moon is on the wane, but the hosts of the Lord are in the full blaze of the miraculous light shed by the mysterious pillar behind them. Suddenly the advance sounds, and the enormous lines of Israel move down the sea-weed slope of the exposed Red Sea bed.

The scene is graphically described in the apocryphal Book of Wisdom, xix, 7-9 :—

"A cloud overshadowing the camp,
And where water stood before dry land appeared,
And out of the Red Sea a way without impediments ;
And out of the violent stream a green plain,
Where through all the people went that were defended
with Thy hand,
Seeing Thy marvellous strange wonders,
For they went at large like horses,
And leaped like lambs ;
Praising Thee, O Lord, who hadst delivered them."

But what of the Egyptians? The sea having been cut through, the roar of the east wind would have subsided, and then they would miss the busy hum of the Israelitish host, and groping about in the gloom of the pillar would find the lately crowded sea-shore quite deserted.

Raising the alarm, "the Egyptians pursued and went in after them into the midst¹ of the sea, even all Pharaoh's horses, his chariots and horsemen." Josephus (§ xv) gives us the details of the host—"600 chariots, with 50,000 horsemen and 200,000 footmen, all armed."

As rapidity in pursuit was desirable, the latter was left behind in camp, for the Divine Record (Ex. xiv, 23) states that the pursuing army consisted of "all Pharaoh's horses, his chariots, and his horsemen." Josephus further tells us "they put their horse foremost."

But the pursuit is futile, a hopeless forward groping in the awful

¹ *i.e.* About twelve miles.

gloom of the pillar, and now it is to be still further hampered and impeded—

“And it came to pass that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

“And took off their chariot wheels, that they drave them heavily, so that the Egyptians said, Let us flee from the face of Israel, for the Lord fighteth for them against the Egyptians” (Ex. xiv, 24–5).

The Egyptians, seeing the hopelessness of their case, meditate retreat, but cannot effect it.

What was “the morning watch,” *ἐν τῇ φυλακῇ τῇ ἑωθινῇ*? The Jews reckoned three watches—the first, or beginning of the watches (Lam. ii, 19), the middle watch (Ju. vii, 14), and the morning watch (Ex. xxiv, 4, 1 Sam. xi, 11). These would last, respectively, from sunset to 10 p.m., from 10 p.m. to 2 a.m., and from 2 a.m. to sunrise.—Smith’s “Dictionary.”

Therefore, *after 2 a.m.* on that fatal morning, divine retribution began. The Israelites would now be nearing the eastern shore of the Red Sea, having started in the first watch, as darkness fell, say between 7 and 8 p.m.

The Bible tells us that the troubling of the Egyptians consisted partly in disabling their chariots. Josephus (sec. xvi) gives us more fully the awful results of the Lord looking “unto the host of the Egyptians through the pillar of fire and the cloud” (Ex. xiv, 24).

As soon as the last unit of the Israelitish host had reached the eastern shore the east wind ceased, and then the recoil of the sea walls began from the west, and all retreat was cut off; rapidly they re-united, and the Egyptian host was engulfed.

We can never grasp the horrors of that scene initiated by the troubling of Jehovah. “As soon therefore” (writes Josephus), “as ever the whole Egyptian army was in it the sea flowed to its own place, and came down with a torrent raised by storms of wind and encompassed the Egyptians. Showers of rain also came down from the sky, and dreadful thunders and lightning with flashes of fire.

“Thunder-bolts were also darted upon them; nor was there anything which used to be sent by God upon men as indications of His wrath, which did not happen at this time, for a dark and dismal night oppressed them.”

The destruction complete, the war of elements would subside, and an awful silence would rest upon the frightened sea, broken only by

“The last expiring cry,
Of some strong swimmer in his agony.”

Then all was still upon the sea.

Away, on its eastern shore, is the hum of the rescued host, and as daylight shows them the corpses of their late foes, thrown up on the eastern shore by the returned sea, led by Moses, they raise the triumphant

song of praise and thanksgiving which, in future ages, is to accompany that of the Lamb as the pæan of the ransomed and spiritual Israel of God.

One word more. The following memorials of the crossing, still remain on the eastern shore of the Red Sea :—Opposite I. Ataka are the Ain Musa (wells of Moses) ; Wádi Raeána, the “Valley of the People ;” Wádi Kurkiyeh, the “Valley of the Congregation ;” Wádi el Ahtha, the “Valley of the Pilgrims ;” Wádi Sadr, the “Valley of the Returned from the Water ;” Wádi Wardán, the “Valley of the Descending into the Water ;” while, as I have already shown, the sea between Jebels Ataka and Abu Deráj is still called by the Arabs Bahr Qolzūm, “the Sea of the Swallowing up.”

Note.—Let us attempt the chronology of the marvellous events we have been attempting to describe.

Presuming that the Exode occurred B.C. 1491, the departure from Rameses took place on the 14th of April (Nisán or Xanthicus), the moon being at the full ; allowing, say, three days' halt at the Succoth, they would remain there until April 17th, and march to Etham on the 18th. The third, fourth, and fifth marches (19th to 21st April) are unknown ; the 6th brought them to Letopolis (22nd), and the 7th (23rd) “before Pe-ha-hi-roth,” and the pass leading into Et Tih (Wádi Mūsa).

On the 8th March (April 24th) they were well into the rampart-walled Wádi, with the Egyptians behind them, and cutting off their backward retreat ; on the 9th (April 25th) they were further advanced into the Wádi. On the 10th March (April 26th) they were three days from Letopolis ; the sea in full view, their left flank under Jebel Ataka, Migdol, and their right under J. Abu Deráj, Baal-zephon.

On the 11th (April 27th) they might marshal on the west shore of the Red Sea, and at, say 8 p.m., of that day (27th), they commenced the crossing, and reached the eastern shore, say at 6 a.m. of the 12th March (April 28th).

Having to meet their doom after 2 a.m. of the 12th day, April 28th, in mid-sea, and being able to march as cavalry only, say at 3 miles per hour, the Egyptians might do the 12 miles to mid-sea in 4 hours, and so starting at 10 p.m., April 27th, might reach the fatal spot at 2 a.m., April 28th.

Then began the Divine hampering which terminated in their total overthrow at, say, 3 a.m. on the morning of April 28th, B.C. 1419.

N.B. I have not included Sabbath halts, under the strong presumption that the rigid observance of the seventh day was not enforced until they reached the Mount of God.

ITINERARY OF THE EXODE.

Marches.

1. To Succoth.
2. Etham, route reversed.
3. Unknown.
4. Unknown.
5. Unknown.
6. Letopolis.
7. "Before Pe-ha-hi-roth."
8. In Wádi-Mūsa, Egyptians behind.
9. Wádi Mousa.
10. Three days from Letopolis, Migdol on left, Baal-zephon on right.
11. Crossing Red Sea from 8 p.m. to 6 a.m. of next day, April 28th, B.C. 1491.

R. F. HUTCHINSON, M.D.

THE "CITY OF DAVID" NOT THE SAME AS THE
"CITY (JERUSALEM) OF DAVID'S TIME."

It was only the hope that a much abler pen than mine would take up the subject, that led me to abstain from commenting immediately on the extraordinary statements of Captain Conder on pages 105 and 106.

If one disputant does not read what has been said on the other side (and in *Quarterly Statement*, 1885, p. 228, Captain Conder avows that he had not then had the opportunity of doing so), or having read, neither acknowledges his own mistakes nor takes the trouble to point out to others the flaws in their arguments, and the errors in their statements of fact, it cannot be wondered at that "fifteen years of controversy" may have no result, but that "the disputants retain their opinions" (p. 105).

If Captain Conder had since August, 1885, read the papers in the January number of that year's *Quarterly Statement*, pages 57, 58, 61-5, it seems almost insulting to suppose that he would have written as he now has.

He must certainly have forgotten to refer to his own printed statements, when he says (p. 105), "I never claimed that the 'City of David' was a term equivalent to Jerusalem generally, but only that it meant—as one would naturally suppose—the City of David's time." What then does Captain Conder mean by the *City of David's time*, unless it is "*Jerusalem*."

References in my former paper (*Quarterly Statement*, 1885, p. 57) show that it was implied that the "capital of Syria"—the "capital of David's kingdom"—a "capital like Jerusalem," was meant by the name "City of David."

Again, *Quarterly Statement*, 1885, p. 229, we have the words, "I hold Zion to be the poetical name of Jerusalem."