

but also according to the infinite knowledge and truth which lay behind them, and which exercised over them an indescribable, but potent influence. And he must do this not by subtleties and technicalities, but by open and manly treatment of the text before him. We do not deny that this requires thought and study, and a familiarity with the conditions under which revelation in its various parts was given, and the circumstances, character, and spiritual apprehensions of the people to whom it was given. But the study of the Scriptures under these conditions will more than repay the labor required, and will, we believe, lead to the ever firmer and firmer conviction that they are in very truth THE WORD OF GOD.

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## ARTICLE V.

### BIBLE ILLUSTRATIONS FROM BIBLE LANDS.

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It is one of the favorable signs of the times that so much attention is given to the elucidation of Scripture. The Palestine Exploration Fund in England and the corresponding society in our own land furnish maps of that country such as never were known before; and men who have lived in it give us the fruit of their protracted observation, showing how natural history, as well as topography, and manners and customs also, both corroborate the statements of the Bible and illustrate its meaning. The danger is that instead of *la Bible theologique* we shall have *la Bible géographique et pittoresque*.

While the exploration societies give us the most perfect specimens of cartography that modern science can furnish, it is very desirable that the department of Bible illustration should attain a like degree of accuracy; and every one should be ready to contribute to that end. If he cannot supply

original discovery, let him do what he can to eliminate errors from existing treatises, and so help on the work. The writer desires to contribute his mite in this good cause, confident that, if he can do even a little, it will promote in its measure the great interests of the kingdom of Christ.

We have a number of works on this general subject, some written by men who never saw "the lands of the Bible," and others written by travellers who have only passed through them; but it is inevitable that these can neither be so full nor so reliable as those written by men who have spent many years in daily contact with the things they describe.

It is matter of interest to Americans that just as the most scholarly work on biblical geography and topography was written by their countryman, Dr. Edward Robinson of New York, so the two most prominent works on "The Land and the Book" were prepared by missionaries of the American Board.

The pioneer work in this department was written by Rev. William M. Thomson, D.D., who sailed from Boston October 30, 1832, and arrived at Beirût February 24, 1833, and from that day to the present has been gathering the facts which he sets before us in his most interesting volumes, one of five hundred and sixty pages, and the other of six hundred and fourteen pages. They were first published in New York in 1859; and he is now in New York, preparing a new and improved edition, which we confidently expect will be a very great improvement on anything yet published. Dr. Thomson has travelled more extensively in Syria than perhaps any other man now living, and in his volumes takes the reader along with him in his journeys, pouring out his rich stores of information about this and that as they pass along. He is genial, lively, and always full of matter. No other book before it gave such graphic pictures of precisely those things which Bible students wish to know. His plan would seem to be unfavorable to the value of the work as a book of reference; and yet the full tables of contents enable the student generally to lay his hand readily on the thing he seeks.

Dr. Van Lennep was not only born in Turkey, but his ancestors have lived there for generations; and in his goodly quarto of eight hundred and thirty-two pages he gives us a scholarly account of the things which he has observed that illustrate the Bible in the lands where it was written.

His arrangement is quite scientific. The book is divided into two parts; the former treating of things connected with the physical features of Bible lands, dealing first with their general physical characteristics; then with those pertaining to the water, to the land, to cereals, to gardening and irrigation, to vineyards and their fruits, to trees and flowers, to domestic and wild animals, to animals which act the part of scavengers; and lastly to birds, reptiles, and insects. The second part treats of customs; first, those relating to ethnology; then to language; after that to nomad life and life in permanent homes; followed by customs pertaining to their inmates, their domestic life, government, religion, industry, and commerce.

The value of such a book depends greatly on the accuracy of its statements; for ere we can give ourselves up to its guidance we must be assured that it is reliable. And just here is the point in which this volume fails; for, while it presents much that is fresh, there is a vein of inaccuracy running through it that hinders its usefulness. And yet the inaccuracy is not in great matters, so much as in little things. It proceeds not so much from lack of knowledge as from carelessness, and with comparatively slight attention bestowed on these smaller points the book is one of exceeding value. As this is the most recent work, we will endeavor to point out some of these minor blemishes, so that future editions of the work may profit by the review.

This inaccuracy may be seen in the indexes. The list of Scripture texts, though large, is neither full nor reliable, as any one will soon see who resorts to it to find the texts which he has met with in the perusal of the work.

The index of topics is altogether too meagre for such a book of reference. The writer's copy is abundantly disfigured

with additional entries, which indicate the need of a thorough rewriting of this index to make the work as useful as it ought to be.

Many of the engravings are original, and some of them are very accurate, e.g. the "Arab chief" (opposite the title-page), "Arab horse" (p. 209); though the men there are Greeks and Turks. The writer can vouch for the correctness of the gateway at Sivas (p. 788), which held him long in wondering admiration one day in "auld lang syne." He says that Oriental saws "cut by pulling, and not by shoving" (p. 792), and yet the saw pictured on the opposite page must cut by shoving.

In such a book one naturally expects an allusion to the labors of the pioneer in this department, who still lives in an honored old age, increasing our knowledge of Bible lands; but in this we are strangely disappointed, though our author says: "Our subject is not entirely new. Many things have been mentioned by travellers and Orientalists. Some of these, however, were ignorant of the languages of the country they visited, and therefore unable to hold any intercourse with the people. Others only followed the beaten lines of travel, and therefore saw only the worst phases of human nature. Some having visited but a small part of the field — though perhaps the most important, — their views and statements are apt to be one-sided and too sweeping. Others have failed to get at the homes of the people, have learned things only by hearsay, or have viewed every object through the lens of prejudice, sometimes too favorable, but oftener unjust. We make no claim to immunity from fault; but having spent almost a lifetime in the East, and enjoyed unrivalled opportunities of intercourse with all classes of the people, we have no such excuse to plead if we fail to furnish our readers with reliable and comprehensive information on the topic of our choice" (p. 6). How could he forego such an opportunity of mentioning his predecessor, — a fellow-missionary, too, — who so nobly led the way in the exploration of this most interesting field? It seems as though his pen, left to itself,

must have paid, in this connection, a tribute to the author of "The Land and the Book."

It is true Dr. Thomson's volumes savor more of friendly gossip than of learned dissertation; yet has he brought together a vast amount of information to be found nowhere else; and that he ought to have had honorable mention is evident from the fact that, in spite of this silence in the introduction, Dr. Van Lennep has felt constrained more than once to refer to him on subsequent pages.

As both works often treat of the same topics, it is impossible to review one alone. Each has its excellences and defects, one giving more satisfaction in the discussion of one topic, and the other in the presentation of another. Dr. Van Lennep (pp. 136-140) gives a much more complete account of figs and fig-trees than Dr. Thomson (*Land and Book*, i. 538, 539), as might be expected from a native of Smyrna, the great fig emporium of the world. He also gives a full description of the vineyard, its cultivation, and its products (pp. 110-123) — a topic important to the correct understanding of the Bible, but strangely passed over by Dr. Thomson. The words "vine," "wine," or "vineyard," do not occur in the index to either of his volumes. Our author's beautiful illustration of every man dwelling safely under his vine and his fig-tree (p. 106) — 1 Kings iv. 25, not Isa. xxxvi. 16 as he has it — deserves to be noticed; though Dr. Thomson (*Land and Book*, ii. 52) has an engraving illustrating the same idea, which the writer recognizes as the roof of the old mission-house in Beirût, as he knew it in 1846. Dr. Thomson, however, makes no allusion to that Scripture, but only to Peter praying upon the house-top (Acts x. 9).

His interpretation of dove's dung (2 Kings vi. 25) as manure for the garden (p. 108) is perhaps better than Dr. Thomson's supposition of "a coarse and cheap kind of food called by that whimsical name" (*Land and Book*, ii. 200).

His identification of behemoth (Job xl. 15) with the elephant (p. 246) is better than Dr. Thomson's dubious and somewhat non-committal reference to the Oriental buffalo

(Land and Book, i. 384-388), which our author says was introduced into Western Asia as late as the seventh century of our-era (p. 177), and therefore could not be referred to in the Bible. The writer has often seen them at Mosul, swimming down the Tigris at evening from pastures whither they had gone by land in the morning, with only their noses or heads above the surface. Our author says (pp. 104, 465) that only the dung of the ox and camel is dried in the sun and used for fuel ; but the children of their keepers used to hasten to catch that of the buffaloes as they climbed up the river-bank, and carry it home in baskets to mould into thick, round cakes, which they stuck on the outside walls of their houses to dry for that purpose. He says also (p. 131) that olive oil " is a general substitute for butter, which the heat of the climate renders difficult to keep " ; but buffaloes' milk, " simmered till a thick scum is formed, and then left to stand for cream " (The Arabs and the Turks, p. 207, by Rev. E. L. Clark, Boston, 1876) was the substitute for butter we used in Mosul. It was brought to the house every day all ready for use, and was eaten with sugar, which was needful sometimes to disguise the burned taste of this *keimack*, as it is called by the Arabs.

The identification of Jonah's gourd (Heb. *kikayon*), in this volume, with a kind of pumpkin vine (p. 105) agrees with the ideas of the Mosulians, who live just across the river from where it grew up to shelter the disobedient prophet. They do not think that it was the *palma christi*, though that plant also grows in the vicinity, and castor oil is sometimes used in lamps. This fact may be added to his statement (p. 131) that the oil of sesame seed is burned in Mesopotamia.

Without any argument in support of the statement, he says (p. 144) that the black mulberry is referred to in the New Testament (Luke xvii. 6) under the name of sycamine. This is hardly respectful to Dr. Thomson, who had said (Land and Book, i. 24) that it was the large tree known in Syria as the Joomeiz, and spoken of in 1 Chron. xxvii. 28 ; Amos vii. 14 ; basing this opinion on its ample girth, its

widespread arms, branching off near the ground, and its enormous roots as thick, numerous, and far-reaching below the surface as the branches above; making it the very type of invincible steadfastness, and giving great force to the faith that could tear up such a tree by a word. While the mulberry is more easily and oftener plucked up by the roots than any other tree of the same size in the country. Nor will it do to say that the etymology of the Greek word decides the point; for Liddell and Scott's Greek Lexicon renders *Συκόμορος* the *fig-mulberry*, and adds, Theophrastus calls it *Συκάμινος ἢ Αἰγυπτία*, and the *Συκόμορος* was often called simply *Συκάμινος*, as in the LXX and Luke xvii. 6 (Heb. סִימֹרֶשׁ). Smith's Bible Dictionary, under the word "Sycamore," says the Hebrew word is always translated by the LXX *Συκάμινος*; and though it may be admitted that the sycamine is properly the mulberry, and the sycamore is the fig-mulberry, yet the latter is the tree called by the Septuagint sycamine, as in 1 Kings x. 27; 1 Chron. xxvii. 28; Ps. lxxviii. 47; Amos vii. 14. Dioscorides expressly says, *Συκόμορον. ἔνιω δὲ καὶ τοῦτο συκάμινον λέγουσι* (Lib. i. cap. 180). Gesenius also gives both *Συκόμορος* and *Συκάμινος* as the Greek equivalents of the Heb. סִימֹרֶשׁ. Rev. S. H. Calhoun, D.D., who resided in Syria for thirty-four years, says, in a letter to the writer: "The sycamine (sycamore) bears a fruit much like the fig."

Our author says (p. 142), "The almond tree blossoms in January"; and, though Dr. Thomson (*Land and Book*, i. 495) says, "It often blossoms in February, and this early activity is often alluded to in the Bible," the weight of authority, from Pliny downward, is in favor of Dr. Van Lennep. It is curious to see how slight is the difference in the illustration given by the two writers of Eccl. xii. 5 (not xii. 7, as Dr. Van Lennep has it). Dr. Thomson had said (*Land and Book*, i. 496), "The point of the figure is doubtless the fact that the white blossoms completely cover the tree, without any mixture of green leaves; for these do not appear till some time after. It is the expres-

sive type of old age, whose hair is white as wool, unrelieved by any other color"; and Dr. Van Lennep (p. 142) says, "Its white blossoms before the leaf-buds appear, being set off by the fresh grass of that season, present a snowy appearance, not unlike so many hoary heads scattered over the fertile valleys."

He identifies (p. 166) the lily of the field (Matt. vi. 28) with the meadow anemone. Dr. Thomson had identified it (Land and Book, i. 393) with what he calls the Huleh lily, but without giving any description by which to recognize it. We indulge the hope that his forthcoming revision will be more satisfactory, if it does not give us an engraving of the flower. Dr. J. F. Royle (Alexander's Kitto, ii. 162) makes it the *lilium Chalcedonicum*; but we must wait for more light ere we can know what flower our Lord spoke of in words that do not wait for the identification to fill our hearts with their heavenly comfort.

Dr. Van Lennep (p. 77) speaks of "the early rain of the end of September or beginning of October." But Colonel Churchill (Mt. Lebanon, i. 31) says that, with the exception of an occasional shower in July, or a day or two of rain about the end of September, the sky is nearly cloudless from the end of May till the end of October, and (p. 47) speaks of the first rains as falling in November. Dr. Thomson says (Land and Book, i. 129, 328): "The winter rains begin early in November, and end in February, but are sometimes delayed till January, and prolonged into May." The difference may be the difference between the climate of Smyrna and Mt. Lebanon; though Dr. Van Lennep himself says (p. 78) that "in Palestine ploughing and sowing can rarely be done before November"; thus confirming the statements of Colonel Churchill and Dr. Thomson in opposition to himself.

Dr. Van Lennep (p. 74) makes the area "which a yoke of oxen might plough" in a day to be one quarter of an acre, or nearly one hundred feet square, and would translate 1 Sam. xiv. 14 one half this quantity, or about one eighth of an acre; but Dr. Thomson says (Land and Book, i. 208) that

“Syrian farmers, with their frail ploughs and tiny oxen, cannot plough in more than half an acre a day, and few average so much.”

Our author speaks of having seen one grain yielding thirteen ears, each having from twenty to twenty-five grains, which would be an increase of two hundred and sixty or three hundred and twelve fold (p. 77). He tells also of a friend who saw in Asia Minor a single root of wheat bearing more than one hundred ears, which at twenty grains an ear would be an increase of two thousandfold. Dr. Thomson (Land and Book, i. 117) speaks of the same number of stalks (one hundred) growing out of one root, and only in the plain of Phoenicia a yield of more than a thousandfold.

This volume tells us (p. 182) that “the sheep are led to pasture only toward sunset during the greater part of the year, and return home in the morning. . . . It is only during the coldest part of winter that the sheep are housed for the night; but even then the shepherd seeks to keep them as much as possible out of doors, for their young are born from January until March, according to the climate, and have to be kept with the ewes in the field, that the latter may obtain sufficient nourishment for their support.” Dr. Thomson, in the warmer climate of Syria, writes (Land and Book, i. 299): “When the nights are cold the flocks are shut up in low flat buildings; but in ordinary weather they are kept in the yards in front of them, defended by a stone-wall crowned with sharp thorns, which the wolf rarely tries to scale, though the leopard (*nimr*) and panther (*fahed*) sometimes leap over it when pressed by hunger. In the hot months of summer they sleep with their flocks on the cool heights of the mountains, protected by a stout palisade of thorn bushes.” Again (p. 300), “The flocks return home as evening draws on, converging at the fold from all quarters, like the separate squadrons of an army”; showing that they feed in the daytime, and rest at night. Dr. J. L. Porter also gives a graphic picture of thousands of sheep and goats, coming out of the city of Kenawat, on the western slopes of

Jebel Hauran, in the morning, in solid masses; then, at the call of the shepherds, the masses sway and separate into long, living lines, each following its own shepherd (Giant Cities, p. 45). Dr. Calhoun says: "In winter the sheep and goats are brought down to the lower parts of Lebanon, and are folded in large covered sheds; in summer, on the mountain, if folded, it is in fenced yards, not under cover." Our author himself (p. 185) says of the sheepfold: "At the door the shepherd and his dog *watch all night.*"

He criticises (p. 192) Dr. Thomson's description of shepherd dogs (Land and Book, i. 301); but his mind is on the shepherd dogs that come from Batoom on the shore of the Black Sea, and Dr. Thomson speaks of those in Syria—a very essential difference. Even Dr. Van Lennep speaks of the "rejected shepherd dog and homeless greyhound."

He speaks (p. 77) of "sods broken up and smoothed with a wooden harrow." But Dr. Thomson says (Land and Book, i. 208) that Arab farmers "know nothing about the harrow, and merely plough under the seed, and leave it to take its chance." Dr. Calhoun says: "They have no harrows; the grain is sown before ploughing, and ploughed in"; showing, again, that our author is speaking of Asia Minor, and not of Syria. Dr. Perkins, on the other hand, says of Persia (Residence, etc. p. 427 "that after being ploughed and cross-ploughed once or twice, the surface in that region is smoothed over with a brush-drag, harrow, or roller."

On the same page he says that wheat and barley are sown in the autumn"; but Dr. Thomson tells us (Land and Book, i. 327) that barley, at least, is sown in the winter, and sometimes not till February, or even into March; and yet in the next page he speaks of reaping in April, May, and June. Dr. Van Lennep (p. 78) says that the wheat harvest ordinarily begins the end of May, and the vintage the end of August. Dr. Thomson (p. 328) says the vintage is in September and October. Dr. Calhoun says that "barley is sown in December and January; that the early rain comes in November to prepare the ground for sowing, and the latter rains in April to

complete the growth for the harvest. The rains from December to March, fill the springs and thoroughly water the roots of the trees."

Speaking of water reminds the writer of one illustration of Scripture he does not remember to have seen noticed. In 1 Kings xiii. 19, the disobedient prophet ate bread and drank water in Bethel; 1 Kings xviii. 4, Obadiah fed the prophets with bread and water; 2 Kings vi. 22, Elisha commanded the king of Israel to set bread and water before the soldiers of Syria; and Isa. xxxiii. 16 promises bread and water to the righteous. We would hardly put water on a level with bread in this way; for if bread was provided water could be had anywhere. But in a book of daily expenses kept in Beirût in the year 1845, though at the end of the month the price paid out for bread was about double that paid for water, yet many days the cost of both was precisely the same, and some days the water cost more than the bread. It was brought from a spring at some distance on the sea-shore, in earthen jars on the back of donkeys, and cost a piastre per load.

Sometimes one is bewildered by conflicting testimony in these two writers on very small matters; e.g. Dr. Van Lennep (p. 78) says that "the harvest is bound in sheaves with a band of its own straw"; but his representation of an ox cart of sheaves, on the opposite page, looks very like one of our loads of loose hay. Then Dr. Thomson (*Land and Book*, ii. 323) says of ancient Philistia, "The grain is not bound in sheaves, as in America, but gathered into large bundles, two of which, secured like panniers in a network of rope, are carried by camels to the threshing-floor. Dr. Calhoun solves the riddle, when he says: "Sheaves are common; though sometimes, when the threshing takes place at once, the harvest is brought loose to the threshing-floor in the field." This diversity in minor matters shows that writers may attempt to be too minute in the detail of points in which present Oriental customs illustrate sacred Scripture.

A like confusion may exist as to the use of fertilizers in

Bible lands. Dr. Van Lennep says (p. 104): "The soil in the fields is rarely manured; but when irrigation can be employed, the manure of the horse, ass, sheep, and goat is exclusively employed"; but (p. 107) he tells us that in Persia the value of the manure from a single pigeon-house often amounts to three hundred dollars. Dr. Thomson (*Land and Book*, i. 539) says that "fig trees are manured plentifully," illustrating the parable of our Saviour (Luke xiii. 8); and Colonel Churchill, who says (*Mt. Lebanon*, i. 19) that "the idea of manuring the soil is never thought of," must mean for cereal crops; for (p. 24) he says that "the mulberry tree, if assisted by the appliances of water and manure presents a speedy and luxuriant development of foliage"; and (p. 37) that "the work of manuring the ground belongs to the man that rents it." Here he must mean manuring the fig and mulberry trees; for Dr. Calhoun says: "The Arabs do not manure their fields, and therefore their present fertility, after centuries of cultivation, is wonderful."

Dr. Van Lennep claims to embrace the entire circle of the lands of the Bible (p. 805), and not confine himself to Palestine, as had been done by writers before him; but Assyria and Babylonia, Chaldea and Mesopotamia, Arabia and Persia are touched very lightly; while Asia Minor and the Grecian Archipelago are brought prominently into the foreground. What does he mean, on p. 212, by "pictorial representations of horses and chariots, remarkably preserved in the monuments of Nimrood and Koyoonjik *throughout Western Asia*"?

Everything is viewed from the stand-point of Smyrna and Asia Minor. He uses Greek words, such as *Pasturma*, *dried beef* (pp. 106, 175); *Kleft*, *a brigand* (p. 185); *Sirto*, *a Greek dance* (p. 622). He speaks of the tobacco of Volo in Thessaly, where an Arab would have spoken of the celebrated *Jebelee*, or tobacco of *Jebail* (p. 595). His picture of a *shepherd* (p. 187) and description of his dress (p. 186) is thoroughly Greek, and such as is never seen in Syria.

His Turkish words also betray his northern home. He says *Dinsiz* (*Deensiz*) (p. 695), where a Syrian would say

Kafir or Gheir el moomin; Tshiftlik, *farm* (p. 656), where the other would speak of Hūkl; Endazeh or Pik (Peek), where the Syrian would say Dhraa, *a cubit* (p. 795). His carpet-manufactory is at Ooshak, Asia Minor (pp. 201, 794), where the other would mention places farther south. His fairs are at Zileh in Northern Turkey, and Oozongova in European Turkey (p. 797), while the only one Dr. Thomson gives an account of is at Khan et Tujjar (the Khan of merchants) near Mount Tabor. He says Cafess (p. 460) for Khūzneh (Lane's *Modern Egyptians*, i. 210, 18mo.); Vakoof for Wūkf (p. 735); Vakil (p. 791) for Wekeel (Lane's *Modern Egyptians*, i. 138, 18mo.). His Jezveh or common water-kettle (p. 468) is a name quite new to the writer. In Arabic, Dist is the large kettle for washing-day; Tanjereh is the common vessel for cooking or boiling water; and Bree'ck is what we would call the tea-kettle; but Jezveh must belong to Asia Minor. Tekkeh (pp. 697, 725, 734, 763, 772) for Mesjed; Ferejeh (p. 588), a word unknown in Syria as the name of a garment, though used in the sense of something curious or strange. Daool and Zoorna (pp. 548, 608), the pictures of the players on these are thoroughly Greek, or belong even farther north. He says Namaz for Salah, *prayer* (pp. 755, 757); Selamluk (Selamlik) (pp. 592, 593) for Mūckad or Mundarāh. Jellat Bashy or Bashee (p. 663) is in Arabic, Reis esh Shurat (see Arabic Bible, Gen. xxxvii. 36). Such a musical instrument as is shown on p. 610 is unknown in Syria, unless in the hands of some northern pilgrim to Jerusalem; and his veiled woman (p. 537) is a Constantinopolitan. His Khojah (p. 621) in the sense of teacher would be Moallim in Syria, or Fickee in Egypt (Lane's *Modern Egyptians*, i. 86 or 219, 18mo.), and in the sense of preacher in the mosque would be Khateeb in both (Lane's *Modern Egyptians*, i. 117). Such an encounter with wild bulls as is described (p. 173) belongs to Asia Minor, and not to Syria; and Bazar or Bezesten (pp. 781, 783) is Turkish, and not Arabic.

Do not the following facts show the great influence of

locality in modifying the customs of Bible lands? Dr. Van Lennep makes the general statement (p. 562) that "a newly married woman is not allowed to speak above a whisper for several years, and even wears a handkerchief bound around her mouth till her mother-in-law bids her dispense with it." Miss Maria A. West, who also speaks of Asia Minor, says (*Romance of Missions*, p. 22): "Brides are not allowed to speak in the presence of their mothers-in-law till she grants permission, which is sometimes delayed for many years. In some cases she dies before it is granted." Dr. Alexander Russell, however, in his *Natural History of Aleppo* (Folio edition, 1751, p. 129), says: "It is not reputed decent for a bride to speak to any person for at least a month (the Armenians extend this to a year) excepting a few words to her husband." And W. K. Kelley (*Syria and Holy Land*, p. 121) endorses the statement. In other parts of the country this strictness is even less stringent. So that it is not safe to regard any custom that we find in one part of the lands of the Bible as certainly extending over all, and much less as surely reaching back to Bible times.

Dr. Van Lennep's translation of Arabic is sometimes infelicitous. Mashallah (*What God wills*), used as an exclamation of surprise at something new or strange, he renders (p. 773) "Praise be to God." Aboo Dūkn (p. 498) is simply *father of a beard*. Its greatness lies in the fact that only one of unusual size would justify the epithet. Abd ool Aziz (Azeez, p. 500) is *servant of the Distinguished or Powerful*, not "of the Holy." That would require Okaddees or Ckaddoos. Bahr Yoosoo (p. 94) is *sea*, not "water," of Joseph. Ala (Aala) Capi (Kapoo is Turkish), is *high gate*, not "handsome" (p. 637). Malo'on, not Lanet (La'anet), means *accursed*, as he gives it a few lines below (p. 704). La'anet means *a curse*. The statement on the same page that the Yezidies (Yezidees) never say Kaïtan, *a cord or thread*, because it resembles Sheitan, *Satan*, would have more weight if the word were spelled correctly, Kheitan. According to the translation given of the inscription on the Sanjak (esh)

Sherif (Shereef) the original should be, *Nasrna min Allah, Our help is from God.* The sentence is Arabic; but *Nasroom* is Turkish for *my help*.

The orthography of Oriental names, and, indeed, the spelling of all Eastern words in English letters, is such a *quaestio vexata* that one despairs of ever attaining to any settled uniformity. Still, words ought to be so spelled that the reader will be naturally guided to the right pronunciation, and the spelling that does this is always the best; but the matter is well nigh hopeless. A town spelled Zileh by Dr. Van Lennep (p. 797) is Zile in the map accompanying Smith and Dwight's *Researches in Armenia*, and Zilleh in Black's *Atlas* (Edinburgh, 1851). The last spelling affords the greatest help to the English reader. Dr. Van Lennep's Oozoongova (same page) is in Black's *Atlas Uzundjaova*. His Mineh (p. 749) is in Burton's *Pilgrimage to el Medinet and Mecca* (N. Y. edition, pp. 444, 450) Muna; and while our author gives the number of victims annually slaughtered there as from one hundred and eighty to four hundred thousand, Burton states that five or six thousand were immolated in 1858.

Dr. Van Lennep writes Lijah (pp. 25, 52), where Dr. J. L. Porter (Smith's *Bible Dictionary*), the atlases generally, and the Palestine Exploration Society, write Lejah. Misha occurs (p. 180) for Meshah'. The last letter of this name is Ayin or Ain, as King Meshah' writes it himself on the Moabite stone. Hosbaya is put (p. 272) for Hasbeiya, as it is written both in Arabic and English. Colonel Churchill writes it Hasbeya. Mossul (p. 744) is neither the English Mosul nor the French Mossoul. He generally writes *i* where *ee* would be a surer guide. Thus Jerid for Jereed (pp. 221, 222, 680, 681, and 798) (see Churchill's *Mt. Lebanon*, ii. 279-284); Fakir for Fakeer (p. 735), which would distinguish the last syllable from the short *i* in Kafir; Harim (pp. 437, 558, 566, 567, 598, 651, 652, 654, et al.) for Hareem or Hhareem.

He uses *u* for *i* as in Kuzul for Kizzil (pp. 748, 772, 802), and Kubleh for Kibleh (p. 726, 727, 750, 758). Lane writes Kkibleh.

*Ie* is put for *ee*, as in *Yezidies* (p. 332, 697, 709, 726, 730, 772 et al.) for *Yezidees*; *Wahabies* for *Wahabees* (p. 739); *Cafejy* for *Kawajee*, (p. 616); and *Chorbajies* for *Tshorbadjees* (p. 659). *Argileh* occurs for *Argeeleh* (p. 778), where *Lane* has *Nargeeleh* (*Modern Egyptians*, i. 187, 18mo.). Both names are used in *Syria*. *Akhtar* (p. 578) should be 'Attar, which is the Arabic for apothecary or druggist. *Sharwar* occurs for the Arabic *Sirwal* and the common Turkish *Shalwar* or *Sharwal* (pp. 509, 593). *Sherbet* is spelled right on p. 595, but on 475, 490, and 602 it becomes *Shorbet*. *Gebl* (p. 697), the Egyptian mode of pronunciation, also the *Bedawee*, in *Syria* is *Jebl*. *Boorghool* is right on p. 466, but is changed into *Boorghoor* on p. 48. *Anteree* is *Antery* (pp. 523, 537), and *Entaries* in the plural on the same page. *Entary* for the singular occurs on p. 545. *Nal* (p. 704) should be *Na'al*, and *Nal bant* should be *Na'al bend* or *Na'al band*. *Khanjer* is *Khancher* (p. 514) and *Hanjar* (p. 524). *Kharach* (p. 669) should be *Kharatsh* or *Kharaj*. *Kalaat* (p. 665) should be *Khala'at*. As now written it means "a castle," instead of "a robe of honor." *Busk* (p. 531) should be *Burck* (*Lane's Modern Egyptians*, ii. 369, 18mo.). *Haram* (p. 563) is the name of the sacred enclosure at *Jerusalem*, and not "a blanket." *Lane* writes *Hheram* (*Modern Egyptians*, i. 131, 18mo.)

*Coocooly* (p. 732) should be *Cacooly*, according to *Colonel Churchill* (*Mt. Lebanon*, iii. 88) and the writer's recollection. *Goelam* (p. 666) should be *Ghoolâm*. *Chaf* (p. 480) should be *Lekhaf* (see *Lane's Modern Egyptians*, i. 210, 18mo.). For the plural of *Turkman* he gives *Turkmen* (p. 774) and *Turkmens* (pp. 400, 710). *Webster* gives *Turcomans*. *No-rood* (p. 661) should be *Noorose*, according to *Malcom's History of Persia*, ii. 405, and *Dr. Perkins's Residence in Persia* p. 207. *Djezzar Pasha*, in the note on p. 687, should be the *Emeer Besheer Sheha'ab*; for it is his life that *Colonel Churchill* is giving in the place referred to.

His definitions are not always correct. *Hassidim* (p. 504) (*Hhassidim*) is not a national designation meaning "of

Spanish origin," Sephardim is the name for Spanish Jews; but it means in Hebrew "the pious" or "the godly."

According to Gesenius, Rebecca does not mean "the fat one" (p. 505), but "the ensnarer" or "binder." Sometimes he gives two renderings to the same word, as Saray (Serai — last syllable sounded like "rye"), translated "house" (pp. 589, 803) and "palace" (p. 637). The last is the correct meaning (see Glossary in Dr. Perkins's *Residence in Persia*). He says (p. 499) that Orientals give the patronymic before the given name, but on the opposite page furnishes an instance of the reverse in Sarkis Minasian, which follows our order.

The Arab custom of naming a man the father of his son, instead of using his own name (p. 499), reminds one of the account of the same custom in *The Land and the Book* (i. 178), especially as the same person is used as an illustration in both cases; only Dr. Thomson makes the matter more plain by giving the name of the person, Tannoos (el Haddad), who was called Aboo Beshara (father of Beshara). Both authors mention that his wife also was known as Em Beshara (mother of Beshara), instead of her own name.

His account, also, of girl's names (p. 501), though more full, is yet like that in *The Land and the Book* (i. 179), repeating some of the same names; but no reference is made to Dr. Thomson in either case.

The omission is still more noticeable in his account of locusts (pp. 314, 315), where some of his statements might be taken as copied from the much more graphic account of their destructive march over Mount Lebanon in 1845 (*Land and Book*, ii. 102-108).

Dr. Thomson's idea that "a ship of Tarshish" was a generic name, — like our "Liner" or "East Indiaman," — which sailing at first to Tarsus afterward went much farther (*Land and Book*, i. 98, 99), seems preferable to the statement of Dr. Van Lennep (p. 66) that the modern Tarsoos is the Tarshish of the Old Testament; for the former view allows us to take in ports in Spain, and even outside of the Pillars of Hercules among those visited by the ships of Tarshish.

On the other hand, we prefer our author's explanation of Dag Gadhol, Jonah i. 17, and Ketos, Matt. xii. 40 (p. 67), as a large white shark, to Dr. Thomson's idea that the increase of commerce has driven whales out of the Mediterranean (Land and Book, i. 95). It might have been still better had he rendered the Hebrew literally, "a large fish," and not tried to identify it.

In biblical geography (p. 21) Dr. Van Lennep makes the Fazi the ancient Phasis, a river that flowed from Eden into the Black Sea. But that river came down from the western slopes of the Caucasus into the eastern corner of that sea. Dr. Van Lennep doubtless had in view the Jorakh. Black has it Tshorakh; General G. B. McClellan, Chorakh; Dr. Perkins, Jorokh; and Bagster, Jorak. It is the ancient Boas, according to Black, and the Acampsis of some other maps. It rises from a point south of Baiboort and west of Karakoolak, and, flowing along the southern base of the high range back of Trebizond, empties into the sea far to the east of that city, near Batoum, and not far south of the mouth of the Phasis.

As to scripture localities, Dr. Van Lennep makes the crucifixion to have taken place at the Dome of the Rock or mosque of Omar (p. 36), and follows Dean Stanley in making Mount Gerizim the scene of the offering up of Isaac (p. 750). His supposition that the walls of Jericho were overthrown by an earthquake is perhaps superfluous (p. 577), though no doubt the earth shook when they fell down flat.

He interprets the word "vale," in the sentence (2 Chron. i. 15), "Cedar trees made he as the sycamore trees that are in the vale for abundance" (p. 657) as "the Jordan vale"; but the Hebrew is Shefelah, which always means the low hills bordering the plain of Philistia on the western side of the mountains of Judea (see Gesenius *sub voce*, and the Bible Dictionaries; also Quarterly Statement Palestine Exploration fund (English), July 1875, pp. 146, 147). Mr. Grove says, in Smith's Bible Dictionary (*sub voce* "Plains"): "To the Hebrews this, and this only, was the Shefelah." The same error occurs, also, on p. 146.

He says (p. 270), "Rashama has in Hebrew a feminine termination, but in Ex. xix. 4 and Deut. xiv. 13 the word is Rasham"; but neither of these words occur in Hebrew. Rahham occurs Lev. xi. 18, and Rahhamah Deut. xiv. 17. The Arabic reads Rahham in both places; but in Deut. xiv. 13 the word is رَحْمًا, and in Ex. xix. 4, رَحْمًا. The Rahham is, according to Gesenius, a small species of carrion vulture, white, with black wings. The Bible Educator (ii. 250) says the modern Arabic name is Rachmah or Rechmy, and identifies it as *Neophron Perenopterus*, Egyptian vulture, German *geier*, i.e. vulture-eagle.

He says (p. 556) that Deut. xxii. 19, 29 "specifies the cases in which divorce is at all allowable, and forbids it in other cases." The force of this statement is apparent at once to the reader of these two scriptures. The first (ver. 19) directs the husband who slanders the honor of his wife to be fined one hundred shekels of silver, and forbids him ever to divorce her; and the second (ver. 29) condemns the ravisher to pay fifty shekels, marry the one he has wronged, and not put her away all his days. Whatever else these scriptures do, they do not "specify the cases in which divorce is allowable."

He interprets the phrase "great of flesh" (Ezek. xvi. 26) as "inclined to corpulency" (p. 359). Gesenius gives a very different rendering in his fifth meaning of the word רַחֵם, expounded still farther in a note in the Comprehensive Commentary, *in loco*.

He asserts that the name Babel "has no meaning in the modern languages of the East" (p. 697); but Gesenius hints that it may be equivalent to the Arabic باب بل (gate of Bel), which according to the style of "the Sublime Porte" would mean "the court of Bel." The cuneiform inscriptions write it *Bab Il*, gate of God.

He associates the Circassian worship in sacred groves with the forms of idolatry forbidden in 2 Chron. xxxiv. 8 and Micah v. 14. Though the rendering in our version of both these passages is "groves," yet the original is רִמּוֹת, to which

Gesenius assigns only two meanings, — “Asherah a goddess, and a statue or image of Asherah.” So Henderson on Micah v. 14, renders it “images of Astarte”; and 2 Chron. xxxiv. 4 says of the Asherah, as truly as of the carved images and molten images, that Josiah broke them in pieces, and made dust of them. Then 2 Kings xvii. 10 makes Israel set up Asherahs under every green tree. Did they set up groves under every green tree? And (2 Kings xxiii. 6) Josiah brings out the Asherah from the house of the Lord. Did he bring out groves from the temple? (See also Smith’s Dictionary, *sub voce* “Asherah.”)

He makes the second house of the women in Esther ii. 14 to correspond to the palace in Constantinople, where the Hhareems of a deceased Sooltan are supported at the expense of his successor; but in Esther we have two Hhareems of one and the same person. Our author tells of a Hhareem (p. 436) occupying one of two houses side by side, with access to it only through the house occupied by the men. The writer remembers visiting the house of a Moslem in Mosul where the Hhareem was on the opposite side of the street, and the only access to it was by a tunnel under the street.

His reference of 1 Sam. iv. 5–13 to the Tahleel of the women (p. 624) is obviously incorrect; for in ver. 5 the army raises the shout, and in ver. 13 the whole city cried out. The same may be said of the noise of the people as they shouted in the camp (Ex. xxxii. 17, 18).  $\text{רָצוּ}$  is a shout, and even  $\text{רָצוּן}$  has the same meaning. Men sang, as well as women, in Israel. We need only refer to the Levites in the Temple for proof; and Lam. ii. 7 likens the war-cry of the enemy to the songs of the feast. Could this have been done if only women sang?

He is unfortunate in his illustration of the door of the sepulchre of our Lord (pp. 580, 581). He represents it as a stone door, shaped and revolving like an ordinary door, only that instead of hinges are perpendicular stone pivots, turning in sockets at the top and bottom of the door; but the Gospels tell us (Matt. xxvii. 60; Mark xv. 46) that Joseph rolled

(προσκυλίσας) a great stone to the door, and that the angel rolled it away (ἀπεκύλισε, Matt. xxviii. 2); and the women asked (Mark xvi. 3), "Who shall roll us away (ἀποκυλίσει) the stone?" And when they looked they saw that the stone was rolled away (ἀποκεκύλισται, ver. 4; Luke xxiv. 2, ἀποκεκυλισμένον). It is very strange if this uniformity of language in three evangelists conveys a wrong idea. We never say that an ordinary door is "rolled to," or "rolled away"; and yet in every instance this expression is used by three different writers when speaking of this door. Then the size of the stone is evidently the source of the trouble in the minds of the women; and Mark says, (xv. 4) that it was very great. Now, even a large, heavy door, evenly balanced, may be readily opened or shut by a child. A rocking stone may be moved by a slight touch; but to roll a huge, heavy stone is much more difficult. He refers to Gen. xxix. 10, where ἀπεκύλισε (not ἀποκυλίσει, as he has it) is used in the Septuagint; he says, in the sense of sliding off; but why not in its proper sense of rolling away, as is done to-day in the East in like circumstances? Then, speaking of a door that could be rolled away, he says, "Nothing of this sort appears ever to have been in use"; but, so far from this being true, the kind of door that he advocates is much more rare than the one he rejects. The doors of the tombs of the kings are exceptional, in both shape and fineness of manufacture. And Dr. J. L. Porter says (Giant Cities, p. 137): "The slab was called Gotal (a thing rolled), because it was rolled back from the opening in a groove made for it. The stone being heavy, and the groove generally inclining upward, the operation of opening required a considerable exertion of strength. Hence the anxious inquiry of the two Marys, 'Who shall roll us away?' etc." Dr. Van Lennep says: "It would be hard to conceive of sealing any other kind of door" than the one he advocates. But Dr. Porter says (Giant Cities, p. 138): "The stone always fitted closely, and could easily be sealed with one of the large signets then in use"; and (p. 139), "The mouth of the loculus was shut with a slab of stone, and sealed with

cement." The stone slab could be sealed at its juncture with the rock behind it, whether it opened out like an ordinary door, or was rolled along the groove at the side of the opening. Dr. Van Lennep betrays a strange confusion of ideas when he speaks of "the grooves in which the doors once turned." The groove, in this case, was a horizontal, furrow-like space, along which a circular slab was rolled; not a perpendicular space, like the segment of a cylinder, in which a door revolves on its hinges.

Dr. Porter writes thus of the tombs of the kings (Giant Cities, p. 150): "The door was covered by a circular stone, like a small millstone, which had to be rolled away to the side, up an inclined plane. In addition to this was another large stone, which could be slid in behind the door at right angles along a concealed groove, and which held it immovably in its place. And there was besides an inner door of stone, opening on a pivot, and shutting by its own weight." The door of our Lord's tomb seems only to have had the outer one.

He renders Jer. xlvi. 16 (p. 683), "Fly from the sword of the destroying dove," and refers it to a military standard bearing the image of that bird; but Gesenius renders it, "the cruel, pressing sword" (see under  $\text{רִיב}$ ).

He says (p. 800) that "in Nehemiah's time the Jewish Sarafs (Sarrafs) so oppressed their poor brethren that he compelled them to take no more than twelve per cent interest," and refers to Nehemiah v. The writer turned to that chapter, but failed to find any statement of the rate of interest in those days.

Some statements in this volume require modification; e.g. (p. 469) it is stated that "potatoes are unknown"; it should have been added, "except where they have been introduced by Europeans." The writer found them, in 1842, growing on the plain of Assyria, hard by ancient Nineveh, introduced there by Mr. Rassam, the English consul at Mosul; and in 1845 he found them in fields high up on Mount Lebanon, not far from the cedars, where Mr. Abbott, the English consul at Beirût, had spent the summer many years before.

Colonel Churchill (Mt. Lebanon, i. 27, London, 1853) says : "Three crops of potatoes may be secured within the year from the same field (in Lebanon), and the rot is here unknown, though the potato has been generally cultivated for several years past." In Turkey they are called *yer almiseh*, *apple of the earth*.

The statement that "thistles cover the entire surface of the desert" (p. 239) needs no refutation. Another, however (p. 27), that "in Western Asia no tree is allowed to grow unless its fruit commends it to the care of man ; fuel being scarce, all other trees are cut down," is contradicted by the statement (p. 41) that a belt of forest, from twenty to thirty miles wide, extends along the whole southern shore of the Black Sea. The writer remembers passing through it on his way to Mosul, and seeing log-houses that recalled the familiar homes of the settlers on our Western prairies. In Koordistan, also, he passed through extensive oak forests in going to Tiyary ; and on the eastern slope of Lebanon, just across the summit from the cedars near Ainat, memory recalls the large forest described by Dr. Thomson (Land and Book, i. 303) also the wooded sides of Carmel, besides smaller groves in Galilee. Dr. Van Lennep himself modifies that previous statement very much, when he says (p. 160) that "an Oriental rarely plants any but fruit-bearing trees, and the scarcity of fuel offers a strong temptation to cut down mere shade-trees wherever they grow."

The statement (p. 346) that the remnant of the Nestorians "now dwelling among the fastnesses of Koordistan number about eighty thousand souls" requires considerable modification. There were not in the country of the mountain Nestorians more than fifty thousand previous to the massacres ; and ten thousand perished in them and in consequence of them (Dr. Grant and the Mountain Nestorians, 364, 365). And if the number given is intended to cover the whole body of Nestorians, wherever found, then it is too small ; for, taking away the thirty thousand assigned to Persia (p. 346), and the forty thousand whom he locates in the valley of the

Tigris, in the region of Diarbekir and Mardin, — though I fear on not very good authority (same page), — there would be only ten thousand left for the mountains, which is almost as much too small a number as eighty thousand is too large. Of course, the “two hundred thousand Chaldean (Nestorian) Christians in Koordistan, Aderbijan, and Upper Mesopotamia” needs modification also. By the way, when did the Nestorians have churches in all parts of Persia and *Nubia*, as is stated (p. 344)? Even if *Nubia* is, as I suspect, a mistake of the printer for *India*, the Nestorians never had churches in *all parts* of *India*, any more than in *all parts* of *Persia*.

We are told (p. 143) that “the pistachio is a grafted terebinth not very extensively cultivated,” and (p. 157) that it is “now rarely found except near Beirût, and in the vicinity of Aleppo.” The writer can testify that it grows in the gardens to the south of Mosul. The banana, also, which he says (p. 158) is mostly confined to Egypt, grows as far north as the city of Beirût.

It is more pleasant, however, to corroborate and supplement some of his statements. He says (p. 563) that “women may often be seen carrying loads of brushwood on their backs.” The writer, when out riding in the vicinity of Mosul, has often met women buried under immense loads of withered weeds (Matt. vi. 30), so that they looked more like moving hay-cocks than human beings. They had gone out as soon as the gates were open at sunrise, spent the forenoon gathering their loads, and binding them up with ropes made of hair, and in the afternoon would sell it in the bazaar for fuel, receiving each about half a piastre (two cents) wherewith to purchase their daily bread.

He tells us (p. 324) that “anointing with oil has ceased to be practised,” but (p. 134) on another page that “the custom of anointing the body is still prevalent among some nations of Africa”; he might add, also among the Bedawin of Mesopotamia. Moolah Sooltan of Mosul told the writer that it is one of their rules of hospitality to pull back at the neck the single garment (Tõb) worn by the wayfarer on his

arrival at their tents, and pour a quantity of melted butter down his back by way of refreshment after his hot journey in the desert. Whether other Bedawin have the same custom the writer does not know.

He says (p. 188) that "the boys of the Bedaween wile (while) away their time by throwing pebbles with their slings at marks, and that, too, with great accuracy." So do the boys in Mount Lebanon when set to keep the birds from the growing crops; and they too become as expert in hitting their tiny living targets as their confreres in the desert.

We are told (p. 521) that the sandal is now mostly confined to the Bedaween. But there is one also worn by the mountain Nestorians, made not of skin, but of felt, with its thick sole sewed full of worsted till they cannot push through the needle any more. This enables them to walk along the slippery edge of precipices in safety, when leather soles would slip on the smooth surface of the rock (The Nestorians or Lost Tribes, by Dr. Grant, p. 70; Dr. Grant and the Mountain Nestorians, p. 181).

The Nestorians of Persia may be added to his list of countries (p. 592) which still keep up the Bible custom of washing the feet of guests (Woman and her Saviour in Persia, p. 264).

It is not in Cairo alone (p. 778) that "the children of the wealthy are kept dirty and in rags" to shield them from the evil eye. The same thing is true extensively, both in Syria and Assyria, if not throughout the East.

To the rude and uncouth Turkish spoken by the Crimean Tartars and Turcomans (p. 383) might be added that spoken by the inhabitants of Northwestern Persia, and the adjoining districts in Turkey, called by some Tartar Turkish.

To the statement "The milk of the sheep is richer than that of the goat" (p. 200), might be added, "or the cow." The Nestorians, like the Jews before them, prefer "butter of kine and milk of sheep" (Deut. xxxii. 14) (Dr. Grant and the Mountain Nestorians, p. 184). The writer remembers a travelling companion who could not endure the

thought of drinking ewe's milk; and one evening, when nothing else could be had, it was set on the table and nothing said; and very soon the question came: "Where did you get such unusually good milk to-night?"

Many are at a loss how to understand the drink-offerings of the Old Testament. They are first referred to in Gen. xxxv. 14, where Jacob is said to have poured one on his pillar in Bethel. Ex. xxix. 40, 41 requires them to be offered perpetually in connection with the morning and evening sacrifice. Num. xv. 5 requires one fourth of a hin of wine (יַיִן) to be presented with every lamb offered on the altar; verse 7, one third of a hin of the same with every ram; and verse 10, half a hin of the same with every bullock. As for the mode of offering it, Num. xxviii. 7 says: "In the holy place shalt thou cause the strong wine to be poured unto Jehovah for a drink-offering." Here the word is יִצְחָק. Ex. xxx. 9 forbids the drink-offering to be poured on the altar of incense, implying that it was poured on the altar of burnt-offering.

Josephus (Antiq. iii. 9, 4) says it was poured out (περὶ τὸν βῶμον) not at the foot of the altar, like the blood of the victim, but upon the sacrifice as it lay upon the altar, and so round about the altar.

William Smith (Dict. of Greek and Roman Antiq., p. 1000) says: "Bloody sacrifices were usually accompanied with libations, as wine was poured upon them."

Eschenberg's Manual of Classical Literature, translated by Professor Fiske (p. 467) says: "With the prayers were usually joined the libations (σπονδαί, called also λουβαί, χοαί). These consisted generally of wine, part of which was poured in honor of the gods, and part of it drank by the worshipper."

Rev. G. Rawlinson (Ancient Monarchies, ii. 323) describes the religious worship of the ancient Medes, in which "soma, an intoxicating liquor, was offered to the gods, and then consumed by the priests.

Dr. Van Lennep corroborates these accounts of drink-

offerings in his account of Circassian sacrifices (p. 747) : " Before immolating the victim the priest pours upon its head a goblet of baksima, the strong drink of the Circassians (the boza of the Turks). The beast is then slain ; and a cup of strong drink is first offered to the deity, and then drunk in turn by all the company present." The victim on these occasions is either from the flocks or herds, according to the importance of the occasion.

(To be continued).

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## ARTICLE VI.

### THEOLOGICAL EDUCATION.

#### NO. III. — A SPECIAL COURSE OF THEOLOGICAL STUDY FOR THOSE WHO HAVE HAD NO COLLEGE TRAINING.

Most heartily do we agree with those who advocate a " higher training " for the Christian ministry, and a system of study to some extent " elective " in order to secure this higher training.<sup>1</sup> But there are students who have not been " *through* college " — one hundred and ten students out of three hundred and seventeen in our seven Congregational seminaries, most of whom have not been " *at* college," some of whom can scarcely be said to have had any " training " at all. What shall we do with them ?

Whether they are called to preach, or should be allowed to preach, or will succeed in preaching, or should be " licensed," " ordained," " installed," is not exactly within our arbitrament. They are impelled by sacred convictions. They are encouraged and recommended by those who know them best. They appear to be good, noble, earnest, perhaps bright, attractive, and promising, men. They feel their need of being taught and trained. After fair trial they are found to have suitable, if not superior, abilities. They make rapid progress, and endure severe tests, and can be qualified for

<sup>1</sup> See Bib. Sec. (April, 1879), Vol xxxvi. pp. 367-372.