

port of Suez and the south entrance of the Suez canal. This long, irregular crescent marks the outline of a high chain of mountains, Et Tih, extending eastward from the Red sea south of Suez in a continued range to the Ailanic gulf, or gulf of Akaba, a distance of 120 miles, which forms the southern abutment of a high table land, a vast desert utterly desolate and barren, with a slight inclination to the north toward the Mediterranean sea. The surface of this elevated plain is overspread with a coarse gravel mingled with black flint stone, interspersed occasionally with drifting sand, and only diversified with occasional ridges and summits of barren chalk hills. In the time of Moses it was a great and terrible wilderness, and from times immemorial it has been a waste, howling desert, without rivers or fountains or verdure to alleviate the horrors of its desolation. The supposition is, however, that this desert was once supplied, in some measure, both with water and with vegetation. The brother of Joseph repeatedly traversed it from Hebron in the land of Canaan to Egypt, with asses (Gen 42: 26; 43: 24). When the country was suffering with extreme dearth, Jacob and his sons went down with their flocks and their herds (Gen 47: 1.) But no animal except the camel is now able to pass over the same route. The Israelites to the number of two millions (?) with their flocks and their herds (Ex. 10; 9.) inhabited portions of this wilderness for forty years where now they could not subsist a week without drawing supplies both of water and provisions from a great distance.

As most of the passengers of the Oroya were professed Christians and consequently interested in Bible geography, all hands were out with opera glasses, telescopes, kodaks, etc., to get glimpses of and take snap shots of the mountains and deserts on our right. Besides the mountains we could see nothing but sand which seemed to extend from the seashore up to the base of the mountains and even to penetrate as far into the gorges and defiles as we could see. This desolate region has been clearly identified by biblical students as the wilderness of Sin, where the Israelites traveled. (Ex. 17; 1; number 33; 11.) It extends in a long, narrow plain, between the coast and the mountains, almost to the termination of the Sinaitic peninsula and is memorable as the place where, in answer to their murmurings, the Israelites were for the first time miraculously fed with quails, to appease their lusting after the flesh pots of Egypt (Ex 10.) Here also they were fed with manna, that bread of heaven, which they continued to eat for forty years, until they reached the land of promise and ate of the corn of that land.

Continuing our voyage during the night we passed the Zenogia lighthouses on the North port rock early in the morning of June 7th. At this point we are abreast of Ada Darray, where, according to the local tradition, the Israelites crossed the Red sea. Darray means a stair, and may refer to the peculiar shape of the mountains. Until a ship passage was dredged, the water here was very shallow, and Napoleon Bonaparte with his generals is said to have attempted a crossing on horseback, but was deterred by a change of wind and tide. At 4 o'clock a. m.,

we anchored off the mouth of the Suez canal and near the town of Suez where we waited about three hours before we commenced the passage through the canal. Soon after anchoring a number of boats rigged in Egyptian style came out to the steamer; and we soon had a repetition of our experience in Ceylon. Among the wares offered by the natives were some excellent figs and other fruits; but the curios offered for sale were far inferior to those bartered by the natives of Colombo, Ceylon.

Suez is a town of about 20,000 inhabitants and is situated on the desert about two miles from the mouth of the canal. It has a mixed population of natives and Europeans and is connected with Cairo by railroad.

Below Suez the tableland of the desert breaks abruptly off toward the Red Sea into a rugged line of mountains, running south by east, at a distance of eight or ten miles from the shore. Along the interval between the brow of these mountains and the shore, lies the route of the Israelites. On the eastern shore of the Red Sea, a short distance below Suez, are several springs of blackish water called Ayun Mousa (the Fountains of Moses,) where Moses is supposed to have edited his triumphal song. (Ex. 15: 1-22.) The course of the Israelites now lay, for some distance down the eastern shores of the Red Sea, between the coast on the right and the mountain ridge on the left. Down this coast they went three days' journey in the wilderness, and found no water until they came to Marah, where the waters were so bitter that they could not drink them. Here their murmurings were stilled by the miraculous healing of the waters. (Ex 15:22-25.) These waters are still found forty miles below the Fountains of Moses and are so salt and so bitter that even the camels refuse, unless very thirsty, to drink them. The Biblical Elim, where there were twelve wells of water and three score and ten palm trees, was six miles from Marah. (Ex 15:27.) Here is still found an abundant supply of water, some tillage land, several varieties of shrubs and plants and a few palm trees. The next encampment was by the Red Sea (Num. 33:10.) At Elim the plain of the coast is interrupted by irregular eminences of a mountain ridge or spur that comes from the mountains on the left, and juts out, by high precipitous bluffs, into the sea. Extending for some distance along the coast it presents toward the sea, a series of headlands, black, desolate and picturesque. Turning off from the coast, the traveler passes by a circuitous route around one or two of these headlands and then turns into a valley which leads again direct to the sea, where he pursues his course along the beach under high bluffs on the left, until he comes into an extensive, triangular plain called the valley of Case, in which is recognized the encampment of the Israelites "by the sea," distant fifteen or twenty miles from Elim. Near this point the coast again becomes an extensive desert running far down toward the extremities of the peninsula. This is the wilderness of sin, which I have already mentioned. The exact route taken by the Israelites from the wilderness of Sin to Mount Sinai is not known; nor has it been proven beyond a doubt which of the numerous peaks of the Sinaitic range is the veritable Mount

Sinai on which the law was given; though some travelers claim to have positive proofs for its exact location.

The mountain from which the law was given is denominated Horeb in Deut. 1: 6, 4; 10:15; 5: 2; 18. 16. In other books of the Pentateuch it is called Sinai. At the time of Moses Horeb appears to be the generic term for the group and Sinai the name for a single mountain. At a later period Sinai becomes a general name. (Acts. 7:30-38; Gal. 4:24.) As specific names they are now applied to two opposite summits of an isolated, oblong, central ridge about two miles in length from north to south in the midst of a confused group of mountain summits. Modern Horeb is a towering, awful cliff at the northern extremity overhanging the plain Er Rahab. Sinai, the Mount of Moses, rises in loftier, sterner grandeur at the southern extremity. This overlooks the plain at the south, and on the supposition that this was the station of the Israelites it must be the summit on which the Lord descended in fire to give laws to Israel. The distance between the two summits of Sinai and Horeb is about three miles. The former is more than 7,000 feet above the level of the sea, about 2,000 feet above that of the plains at the base, and 400 or 500 feet higher than Horeb. Mount Sinai is situated about 120 miles from Suez in a southeasterly direction and nearly 100 miles from the head of the Gulf of Akaba, which is the eastern gulf of the Red Sea. It lies in 28° south latitude. Moses had been a wandering shepherd for forty years in this region, and on or near this same mount had received from the Lord his commission to deliver the children of Israel from their Egyptian bondage. For it was here that Jehovah appeared to the coming Prophet in the burning bush. By his intimate acquaintance with the country Moses was well prepared to conduct the thousands of Israel in their perilous march through this terrible wilderness.

From our anchorage off Suez we had a fine view of mountains, deserts, canal and sea. The rising of the sun on the Arabian desert was also very interesting to such as had never seen it before.

One jocular passenger cast out a hook for the purpose, as he said, of fishing up one of Pharaohs chariot wheels. This introduced the story of the sailor who on returning home from a long voyage told his mother about the flying fish he had seen in foreign seas. His mother disbelieved him and rather rebuked him for telling her what she believed to be a falsehood, as she declared that no kind of fish could fly; they were only made to swim. But when the young man subsequently returned from another voyage on which he had navigated the Red Sea and told his mother that the sailor in passing through had run against one of Pharaohs chariot wheels, she believed him readily. This is only another sample of how eager some people are to believe a lie in preference to the truth.

ANDREW JENSON.

CAIRO, Egypt, June 7th, 1896.

Rynolds, a miner employed at the Hart mine, Cal., fell a distance of ninety-six feet from the 200-foot level to a landing below Friday afternoon, being instantly killed. The cause of his fall is unknown. He leaves a widow.