

THE DESERT WEEKLY

PIONEER PUBLICATION

ROCKY MOUNTAIN REGION.

ESTABLISHED

TRUTH AND LIBERTY.

JUNE, 1850.

NO. 22.

SALT LAKE CITY, UTAH, SATURDAY, NOVEMBER 23, 1889.

VOL. XXXIX.

THE NOBLEST RULE OF LIFE.

There is no life, however low
Or humble in its birth,
That may not from its store bestow
Some brightness o'er the earth

The tiniest star, though far away,
Doth send an offering down,
And helps by its tremulous, golden ray,
The brow of night to crown.

The river hastening to the sea,
With all its gathered treasures,
Yields up its offerings, full and free;
Their worth it never measures.

Thus nature proves in many a way
The noblest rule of living.
Would ye receive? then day by day
Increase thy store by giving.

—Zion's Herald.

NAZARETH.

Nazareth is undoubtedly the most important town in the region of Galilee. It is not very far from Jezreel, Shunem or Nain. Mount Tabor can always be seen from the neighboring hills. A few hours of rough travel brings one to where the ruins of Capernaum receive the whispered messages and the hoarse warnings of the Sea of Galilee. In the general itinerary the approach to Nazareth is from the south. The last day before reaching it Mount Gilboa is passed; then villages near the plains of Jezreel and of Esdraelon are visited, and the effort is made to spend the last two hours in crossing over to the west in the hope of reaching Nazareth by evening. A more enjoyable way is to halt for the night on the western border of the plain of Esdraelon, and next morning, long before daylight, to make the climb up to Nazareth on foot. Such a delightful walk will ever be remembered. If the undertaking occurs at the proper season, the bright stars shimmering overhead will keep hope sustained, while the moon, falling lower and lower and seemingly moving backward, holds out its silvery torch and indicates the way by kindling beacons upon the mountains ahead, or by tipping the crags with tender light and sending a tremulous glow through the ravines to cheer the traveler and to rest his heart.

The way is scarcely more than a bridle path sometimes, and often so steep as to cause even the sure-footed Syrian horse to falter a moment while he chooses the course. Through miniature valleys and along narrow passes it goes until the precipitous ridge which protects Nazareth on the east is gained. The ascent from the plain is about one thousand feet, and rough enough to test the mettle of an expert and ambitious Alpine climber. At the early morning hour the curtains of mist hang low. Sometimes these veils are so thin as to reveal softly and clearly the modeling of the scenes beyond them. Now as the morning glow comes on, the little cultivated terraces are seen hanging upon the sides of the hills like orchids upon a wall. Some shepherd's home is sure to be near them, and occasionally the tinkling bell of a nervous sheep or goat is heard, followed by the reassuring tones of his wakeful guardian. That, however, is all that disturbs until Nazareth is very near. Then crossing the ridge already referred to, there—as its last incline reaches by sharp pitches into a narrow plain—is Nazareth.

One of the best views of the city is to be had from the campanile of the Church of the Annunciation, and when the air is clear the sight is among the finest in all Palestine. Peculiar sensations play upon the mind in such a place as this. It does not seem as though the view could always be so grand. It must be that nature has arranged to make the scene unusually beautiful, entrancing, and overpowering for the occasion. The rocks, the woods, the torrents, the sloping sides of the hills, the villages and towns, are distinctly visible, small but clearly defined; and the summits of the mountains, which appear so threatening from below, now seem like the furrows of a plowed field or the terraced sides of an individual neighboring hill. Not until the bell of the old gray convent disturbs the illusion can this strange sense be shaken off.

Any one walking round about Nazareth will come upon two reminders of the days when Jesus "preached in their synagogues throughout all Galilee." One of these is the present Jewish popula-

tion; the other, the remains of some of the very synagogues referred to. The Palestine Jew wears a long dark coat and a fur-lined cap of peculiar form, not unlike the modern "Tam O'Shanter" in shape. His love-locks are long at each temple, his brow bushy, his hair and beard frequently red, his eyes as often blue, his skin pale and his flesh looks bloodless. He appears to be almost as much in ruin as the synagogues are. How different all was when Jesus touched the leper; and how like a torch that touch serve to set afire the inflammable hatred of the Pharisee, causing it to burst into furious flames of imprecation and accusation! Then how soon the "blasphemer" became the topic of general conversation—this man who had never attended a house of instruction, and who had not even asked for a certificate showing the right to teach. People of all classes congregated upon their roofs or in their courts then, and disputed about the Great Healer. Even in the khans travelers to and fro were involved in the popular discussion while they sipped their wine and questioned the natives as to the prospect of the grape crop in Lebanon and east of the Jordan. Even Herod became so forgotten that he grew alarmed—more so than when he first heard "the voice of one crying in the wilderness." Already the Pharisee had been heard to hiss when he saw the image of the Roman emperor upon the golden coin which he dropped into the synagogue treasury. When a copper coin bearing the name of the hated emperor was ostentatiously thrown at the despised leper, it was done with a gesture of contempt that made his own blood feverish, and oftentimes puzzled him to decide whom he most hated, Jesus or Herod. More than this, men whom Jesus had won preached more zeal for a nation whose people were only the slaves and mercenaries of Herod, and advised the lifting of Israel's banners with the breaking of the yoke of the godless Roman. Then when Jesus entered their synagogues they hastened, as in a race, to secure places where they could be near Him, hear His addresses, and feed their curiosity or gather comfort from His revelations. Only their ruined synagogues remain to prove the turmoil.