

Glimpses
of
Palestine
and
Egypt

DAVID S. WARNER



THE JORDAN RIVER

Glimpses of Palestine and Egypt

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BY

W. B. ROSE

TO
THE MANY SUNDAY-SCHOOLS
THAT MADE THE TOUR DESCRIBED HEREIN
POSSIBLE THIS BOOK IS GRATEFULLY
DEDICATED

FOREWORD

The following sketch has been written for the benefit of those who have not seen the Holy Land. Many who had read the sketches that were prepared for periodicals have made the request that the account of this journey be put in permanent form. In answer to that request and for the personal pleasure of the author this book has been written.

The attempt has been made to describe simply and naturally the things that were seen during this tour. Many books have been written descriptive of Palestine, and it might seem as if there were no call for another; but the subject is so great and of such absorbing interest that there is still room for others.

There were twenty-six of us in the company who made a tour including portions of northern Africa, Palestine and Europe. There were five from California, Rev. Monroe Drew, J. W. George and wife, and H. S. Miller and wife; five from Pennsylvania, H. H. Snavely and wife, Kate F.

FOREWORD

Mellinger, Anna Ranck and Rev. J. M. Kistler; four from Illinois, Jerome Lawson and wife, J. C. Peck and the writer; three from Kansas, J. E. Baker, Rev. G. E. Lyon and Rev. C. E. Rash; three from Minnesota, G. W. Andrick and wife and Dr. Robert Ramsay; Professor J. S. Luckey, from New York; Mary Pemberton, from Virginia; Rev. Percy Pemberton, from New Jersey; Rev. S. M. Yancey, from Arkansas; Rev. A. A. McLean, from North Carolina; and Rev. H. B. Cooper, from Ohio. My close traveling companion was Professor J. S. Luckey, to whom I am indebted for much of the profitableness and pleasure of the trip.

This unpretentious volume is sent forth with the hope that many will become more interested in the study of the Bible, and that its history and teachings will become clearer and more impressive by the light which this book may throw upon them.

DAVID S. WARNER.

CONTENTS

	PAGE
I.—ON THE ATLANTIC.....	15
II.—FROM GIBRALTAR TO GREECE....	21
III.—GLIMPSES OF GREECE.....	30
IV.—FROM ATHENS TO JAFFA.....	37
V.—PHYSICAL FEATURES OF PALESTINE	46
VI.—FROM JAFFA TO JERUSALEM.....	52
VII.—A VIEW OF JERUSALEM.....	59
VIII.—THE TEMPLE SITE.....	63
IX.—THE TOMB OF CHRIST.....	70
X.—THE JEWS' WAILING PLACE.....	76
XI.—A DONKEY RIDE	82
XII.—THE MOUNT OF OLIVES.....	87
XIII.—A VISIT TO BETHLEHEM.....	92
XIV.—OVER THE JERICHO ROAD.....	98
XV.—IN THE JORDAN VALLEY.....	104
XVI.—BETHANY	109
XVII.—SOME JERUSALEM POOLS.....	113
XVIII.—SOME JERUSALEM TRADITIONS...	118
XIX.—SHOPPING IN JERUSALEM.....	124
XX.—CHRISTIANIZING JERUSALEM	130
XXI.—FROM JERUSALEM TO SHECHEM..	136

CONTENTS

XXII.—FROM SHECHEM TO NAZARETH..	146
XXIII.—GLIMPSES OF NAZARETH.....	156
XXIV.—FROM NAZARETH TO TIBERIAS...	162
XXV.—AT THE SEA OF GALILEE.....	167
XXVI.—FROM GALILEE TO CARMEL.....	178
XXVII.—HAÏFA AND MOUNT CARMEL.....	183
XXVIII.—FROM CANAAN TO EGYPT.....	190
XXIX.—THE LAND OF THE NILE.....	196
XXX.—A MOSLEM STRONGHOLD.....	202
XXXI.—THE CHILD IN EGYPT.....	209
XXXII.—A TRIP TO THE PYRAMIDS.....	214
XXXIII.—LASTING IMPRESSIONS	220

LIST OF ILLUSTRATIONS

	<i>Frontispiece</i>
THE JORDAN RIVER.....	Facing Page
MARS HILL, ATHENS.....	34
AN ATHENS STREET SPRINKLER.....	34
ON THE ROOF OF SIMON'S HOUSE.....	42
STREET SCENE IN JAFFA.....	44
PLOWING IN PALESTINE.....	54
HAULING GRAIN FROM THE FIELD.....	54
EAST PART OF JERUSALEM AND THE MOUNT OF OLIVES.....	62
NORTH PART OF JERUSALEM.....	62
ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHER.....	70
GARDEN TOMB, GORDON'S CALVARY.....	70
JEW'S WAILING PLACE.....	78
A PARTY MAKING TOUR ABOUT THE WALLS..	78
GETHSEMANE, ROMAN.....	88
TRADITIONAL PLACE WHERE THE DISCIPLES WATCHED.....	88
RACHEL'S TOMB.....	94
CHURCH OF THE NATIVITY.....	94
SAMARITAN INN.....	102

LIST OF ILLUSTRATIONS

JERICHO	102
TOMB OF LAZARUS.....	112
SOLOMON'S POOLS.....	112
JACOB'S WELL	140
SAMARITAN HIGH PRIEST AND SCROLL.....	144
RUINS OF GATES, HILL OF SAMARIA.....	148
RUINS OF TEMPLE, HILL OF SAMARIA.....	148
COLONNADES, HILL OF SAMARIA.....	154
WOMEN CARRYING FUEL.....	154
MARY'S WELL, NAZARETH.....	158
STREET LEADING FROM MARY'S WELL.....	158
NAZARETH FROM HILL ON THE NORTH.....	160
TIBERIAS AND THE SEA OF GALILEE.....	160
SEA OF GALILEE.....	178
A BEDOUIN'S TENT.....	178
MOUNT CARMEL FROM THE SEA.....	186
MOUNT CARMEL FROM THE SOUTH.....	186
UNLOADING CATTLE FROM STEAMER.....	192
PLOWING IN EGYPT.....	192
EGYPTIAN MODE OF DRAWING WATER.....	198
CAIRO FROM CITADEL.....	202
CAIRO WATER CARRIER.....	202
OBELISK AT HELIOPOLIS.....	212
THE NILE.....	214
TOURIST ON CAMEL.....	214
PYRAMID	218

GLIMPSES OF PALESTINE
AND EGYPT

I

ON THE ATLANTIC

At last the desire I had cherished for many years was about to be fulfilled. I was actually on board an ocean steamer and on my way to Palestine. On May 14, 1913, I went on board the steamship Kaiser Franz Josef I, which sailed at four in the afternoon from New York, bound for Trieste, Austria, stopping at Algiers, Naples, Patras and Venice. It is the largest boat of the Austro-American line, being five hundred feet long, sixty-two feet wide and eighty-three feet high. Its displacement is 16,500 tons and will carry a load of 12,500 tons. It was only a year and a half old and was well finished and equipped. It was kept scrupulously clean, and the service was excellent.

The boat was manned by Austrians, and as I stepped on board and was conducted to my stateroom, I realized some difficulty in making myself understood. I seemed to be the foreigner,

GLIMPSES OF PALESTINE AND EGYPT

but, as the attendants for the most part understood German and a little English, I was able to get along. The stewards, as the waiters and attendants are called, were mostly young men and boys. There was one boy that appeared to be not more than ten years of age, who was acting as a steward; but was mainly employed in waiting upon the chief steward. He was dressed in the regulation steward's uniform, wearing long trousers, and looked odd enough.

There were about one thousand eight hundred persons on board. The crew consisted of four hundred thirteen persons. There were over a hundred first-class passengers, three hundred second-class, and about a thousand steerage passengers. The cost of passage, including board and berth, was from twenty-nine dollars for steerage to ninety dollars or more for first class.

Two tugs towed our steamer away from the dock, and as we left, friends bade their departing loved ones good-by over and over again, until we had gone too far to distinguish faces or voices. We passed out into the great Atlantic. It was only a little while until we were out of sight of land, and we began to realize that our home land was left behind and we were on the high seas.

ON THE ATLANTIC

There were several decks with stairs leading from one to another, as in a house. There were two promenade decks around the edge of the steamer, protected by a railing about four feet high. The staterooms, or sleeping-rooms, were of different sizes and accommodated from one to four persons each. In the steerage there was a great sleeping-room for the men and one for the women.

Hundreds of tons of water were taken on board in New York, to furnish the passengers and crew with water to drink and to wash in. Sea water was used for the bath-tubs. More than two hundred tons of coal were burned each day. The ship was lighted by electricity. There was a heating and ventilating system by which hot or cold air, according to the outside temperature, was forced into each room. We had breakfast at eight o'clock, lunch at half past twelve and dinner at eight. As we traveled eastward about four hundred miles a day, our time was set ahead thirty-five minutes each day to keep up with sun time.

The sea was not very rough on the Atlantic with the exception of one day. On Saturday, May 17, it was high and the boat rolled considerably. It was a grand sight to see the great waves roll

GLIMPSES OF PALESTINE AND EGYPT

and break. I was much impressed with the scene, which was wholly new to me. It was interesting to walk when the boat was rocking and lurching. The deck seemed to come up to meet the foot or to dodge downward or sidewise to elude the step. Even with a light sea several passengers were seasick, and when Saturday came, the dining-room was not very generously patronized. I was favored with freedom from sickness and was able to enjoy the entire voyage.

To me the view of the ocean from the steamer was most attractive. If it had not been necessary for me to read or write, I should have spent more time on deck watching the waves. When it is cloudy, the water is a very dark blue, and when the sun shines upon the water, it varies from an ashen gray to a beautiful blue,—almost an azure blue,—according to the angle from which one views it. We saw little life outside the ship. But one steamer was seen and one sail-boat until we neared the coast of Spain. A few flying-fish were seen and several sea-gulls and stormy petrels.

One night some of us had a rather amusing experience. Along between one and two o'clock I was awakened by spatters of water, and soon streams of it were pouring upon my bed. We

ON THE ATLANTIC

called a steward as quickly as possible, but it was several minutes before one appeared, and several more before the flow was stopped. A faucet had been left open on the deck above, and the tub overflowed and the water found an opening into our room. The berth below mine was affected, but not so seriously as mine. The only harm done was in the loss of sleep. We were soon fixed up with dry beds.

I must describe one Sunday on board ship. We had Sunday-school, or at least a study of the lesson for the day. I was appointed to lead. This exercise was followed by a preaching service. In the afternoon our tour party held a deck meeting among the steerage passengers. Although they were foreigners, many of them understood English and nearly all were very respectful and attentive. There was preaching again in the evening.

On Monday we came in sight of one of the Azores group of islands. It was a welcome sight to us who had not seen land for five days. Late in the evening we saw another island by moonlight. The reflection of the moonlight upon the ocean waves and the island made the scene an inspiring one. The Azores stretch a distance of three hundred miles from east to west. The one

GLIMPSES OF PALESTINE AND EGYPT

nearest the European coast is eight hundred miles away. There are nine islands in the group, inhabited by 250,000 people. These islands have a semi-tropical climate and produce much fruit. They belong to Portugal.

II

FROM GIBRALTAR TO GREECE

The sight of Gibraltar was eagerly greeted by the passengers on the steamer. Most of us had never seen this great rock. The wind was blowing a gale and it seemed as if we were not going to be able to enjoy the long-anticipated view, but the wind went down and the sea became quiet as we entered the Strait of Gibraltar. The distance between Europe and Africa is only about ten miles at the narrowest part of the strait.

The course of the steamer was close to Gibraltar, perhaps a mile from the southern point. With our field-glasses we could see the different parts of the great natural fortification. I took some pictures just before we came opposite it. I was not the only one, for there was a fine array of cameras pointed toward Gibraltar as we passed by. The sun was shining on the west side of the rock and this gave us a good opportunity to take the pictures.

GLIMPSES OF PALESTINE AND EGYPT

Gibraltar has long been an English fortification, although it is naturally a part of Spain. At a distance it looks like an island, but as one comes near, the low plain connecting it with the mainland is seen. The rock is one thousand feet high and about two miles long. It is honeycombed with chambers in which are placed the most powerful guns of modern times. A garrison of six thousand men is stationed here, and the population of the town is fifteen thousand. A single cannon is to be seen by those who pass by and it is mounted on the very top of the fortress in full view. The others are concealed within the massive rock.

The rock stands for solidity. We sometimes hear the expression, "As firm as Gibraltar." It would seem impossible for any enemy to capture this stronghold, even with the modern machinery of war. The English are not wholly agreed as to the advisability of retaining Gibraltar. There are many who for two reasons would give it over to Spain. They consider it as a natural possession of that country. As a second reason, they think it is not of sufficient importance to justify the expenditure of the large sum necessary to maintain it as a stronghold.

FROM GIBRALTAR TO GREECE

We watched the great fortress until we had sailed so far that we could get no further satisfaction in trying to see it. It was hard for us to realize that we had passed out of the Atlantic into the great Mediterranean of which we had read much in geography and history, and with which much of Bible history is connected. At the opposite end from Gibraltar lies the land toward which we were going.

It was Thursday afternoon when we passed Gibraltar and on Friday afternoon we drew into the Bay of Algiers. Our party of twenty-six went at once to the Algiers Mission Band home, where the representatives of the different missions were gathered to greet us. Pictures and charts were hung about the walls to show what the missions were doing and what the needs were.

Miss Trotter, the superintendent of the mission, told us that there were 650,000 boys between the ages of five and twelve years in Algeria alone who were without any Christian instruction. From this mission we went to a mission kindergarten, where a few Arab boys were painting scripture texts under the instruction of a native Christian. They were allowed to paint the texts and then were required to commit them to mem-

GLIMPSES OF PALESTINE AND EGYPT

ory. In this way they were receiving a little knowledge of God's word. We saw a few native Christians who were willing to be greatly persecuted for renouncing Mohammedanism. At this mission we saw a negro Christian from Timbuctu. A noticeable thing about him was his height. He was six feet ten inches tall. He had been in America. I think he was the biggest Christian I ever saw.

We called at the French Wesleyan mission where many schoolboys were singing Christian songs. They sang heartily and beautifully. It can not be told how much good earnest, devoted missionaries are doing in bringing the light of the gospel to this darkened people.

We saw a native woman preparing food in the native way at one of the missions. She had a large cloth spread upon the floor, and on this she had the materials of which she was making the native foods.

A throng of boys and girls surrounded us at times begging for a little money. A baby two or three years old ran out in the street by our carriage as we passed and begged for a penny. A little girl ran after us for a mile or more, until some one in the party gave her a small coin. A

FROM GIBRALTAR TO GREECE

blind boy, led by his sister, ran recklessly after our company begging for money. We made our way through the steep and narrow streets of the Arab quarter. Articles of food, fruits, vegetables, bread, cakes and meats, were exposed for sale along the sides of these filthy streets. Meat was piled on papers spread upon the pavement. I was thankful for the gospel and what it has brought to the world. What we saw in Algiers is only a faint picture of what exists in other parts of the Mohammedan world.

Distances are not small on the Mediterranean. After our steamer, the Kaiser Franz Josef I, had taken on coal at Algiers, we were off on a six-hundred-mile run to Naples, Italy. The sea was sometimes rough, and on this trip a few of the passengers were seasick.

The steamer is almost a little world in itself. Even if there is no land in sight, there is much to interest the passenger who is making his first ocean voyage. The bow of the steamer is given over to the steerage passengers. During the day this deck presents an almost endless variety of scenes. Groups of men, women and children are to be seen, walking, sitting and lounging about. Many of them had their food brought from below

GLIMPSES OF PALESTINE AND EGYPT

and ate on the deck, rather than in the dining-room.

Many nationalities were represented in this class of passengers. One day they had a pastime in which several men and boys tried to climb a greased rope stretched firmly in an upright position. One or two succeeded in climbing high enough to get some of the provisions that were suspended high above them. The climbers had rags and sand in their pockets, which they used on the rope to keep them from slipping.

There was sorrow on our steamer among the different classes of passengers. There were two deaths among the steerage. Two persons, a lady and a baby, who were sick with tuberculosis, died and were buried at sea. An aged Greek among the second-class passengers, who had been sent by his friends on the voyage for his health, jumped overboard near Naples and was drowned. There was great excitement among the passengers when the cry was heard, "A man overboard!" A life-buoy was thrown out and a life-boat was made ready. The steamer circled about the place for an hour, but no trace of the body could be seen, and we proceeded on our way. It was learned that he was broken down nervously and mentally unbal-

FROM GIBRALTAR TO GREECE

anced. A lady among the first-class passengers was taken ill and died, and was buried at sea. Out of the eighteen hundred persons on board the steamer four died during the twelve days between New York and Patras.

Between Algiers and Naples we passed in sight of the island of Sardinia. As usual the passengers were eager to catch sight of land. When tourists are traveling on land, they are eager to see water; and when traveling on the sea, they are eager to sight land.

The afternoon before the steamer reached Naples was a busy one on the forward deck, for there were about five hundred passengers to leave the boat at that place. The hoisting machines were kept working at lifting baggage and freight from the hold, or lower part of the ship, ready to be put off upon reaching the city.

Before arriving at Naples, I looked with much interest at the place on the Italian shore, Puteoli, where Paul disembarked on his way to Rome, as a prisoner, and proceeded toward the city on foot. The very thought, that I passed that morning over the place where Paul had been, caused me to feel that in a sense the spot was sacred.

The steamer here took on coal. Barges loaded

GLIMPSES OF PALESTINE AND EGYPT

with coal were made fast alongside the ship, and men carried the coal on their backs in flexible, woven baskets. They were so numerous and so active that they reminded one of a swarm of bees about the hive on a summer's day.

In passing in and out of the Bay of Naples we were in plain sight of Vesuvius, about which we had read and heard much. It appeared entirely at rest and gave little intimation that it was ever an active volcano and had been the cause of untold loss of life and property.

About midnight of this day our ship passed within sight of the volcano Stromboli on the island of that name, and I arose to see it. Smoke was seen issuing from it and occasionally flames shot up from it. The moon arose and the combined scene of land and water was truly beautiful. I retired to arise again in a few hours to see the Strait of Messina, where the steamer was to pass between the dreaded Scylla and Charybdis of the ancients, one on the shore of Italy and the other on the island of Sicily. Through this strait the water rushes at times and forms an eddy, or whirlpool, which is dangerous to navigation for small boats. The streets of Messina and other cities lining the shores on either side of the strait

FROM GIBRALTAR TO GREECE

were beautifully illuminated, and the moonlight upon the waters and upon the mountains made the sight altogether worth the effort necessary to see it. Mount Etna was visible in the distance.

The steamer's course lay around the toe of Italy across the Adriatic Sea. As we approached the shore of Greece we came in sight of the islands of Cephalonia and Zante. On May 26, at eleven o'clock at night, I first touched European soil. It was at Patras, Greece, on the Gulf of Patras. I was in the land where modern Greek, the successor of the language that I had labored hard to learn to read, was spoken apparently without an effort.

III

GLIMPSES OF GREECE

After a night's rest at Patras we took the train for Corinth and Athens. To an American the two little locomotives that drew our train, and the small railway carriages, divided into compartments with doors opening on the sides, were objects of curiosity. The route lay along the Gulf of Patras and the Gulf of Corinth. On either side mountains arose, and I saw very clearly that what I had read about the mountainous surface of Greece was true.

I could see snow-crowned Parnassus in the distance and close by us were lemon, fig, olive and mulberry trees with fruit upon them. Goats were seen almost everywhere and I saw many donkeys used as pack animals. Work is still being done in primitive style. Grain is cut by men and women with sickles, bound into bundles and laid on the ground, and then carried on the backs of donkeys and horses to outdoor thrashing-floors,

GLIMPSES OF GREECE

where it is trodden by donkeys and winnowed by being tossed into the air for the wind to carry the chaff away. Every available spot in the valleys and upon the mountainsides is carefully tilled. Much attention is given to irrigation.

Shortly after noon our train passed by the old Corinth, where Paul preached for a year and a half. Nothing is left of the old city and the place is marked only by a few huts of recent years. I had a view of the Acropolis of Corinth. The train stopped at the new Corinth, a mile east, that the passengers might have lunch.

Every mile of the journey across Greece was full of interest to me. Occasionally a woman could be seen sitting at her door or walking along the road spinning with her distaff. It was amusing to me to see donkeys loaded with small barrels. Pack-saddles are used, upon which are fastened the articles to be carried, and these must be evenly balanced on the two sides. It is astonishing to see the loads which these little donkeys can carry.

The people through the country appear frank, sturdy, industrious and friendly. The rugged, ragged nature of the country seems to have placed a stamp upon the inhabitants. Men wearing the

GLIMPSES OF PALESTINE AND EGYPT

national costume of Greece were occasionally seen. This costume consists of tight breeches and white kilts coming a little below the hips. When in Corinth I had a good view of the canal that connects the Gulf of Corinth with the Ionian Sea. At the place where the railway crosses the canal, the level of the latter is about one hundred feet below the railway.

I knew, and yet it was hard to realize, that I was in the land made famous for its great men—its poets, philosophers, orators, historians, warriors, painters and sculptors. The land seemed to me too mountainous and, in places, too barren to sustain a large population, and yet it has been the home of a great, liberty-loving people, and the home of a great civilization. It is still the home of a patriotic race. On the railway trip across Greece the train stopped at every village, and they were many, and I saw soldiers all along the route. The fighting in connection with the recent war with Turkey was not entirely over. I took occasion to speak to many soldiers and found a large number who had been in America and could speak English. A soldier in Athens told me that sixty-five thousand Greeks had returned to their country from America to take their stand in de-

GLIMPSES OF GREECE

fense of Greece in the war. I found that they intended to return to America when the war was over.

Soon after the train drew out of Corinth toward Athens, we came in sight of the Ionian Sea and passed not far from the Gulf of Salamis, where the great battle was fought between the Greeks and Persians in the year 490 B. C. Soon Athens was in sight and the Acropolis was plainly seen. The ride from Patras to Athens was one of the most interesting of my life, but I was thoroughly tired at night. A good night's rest, however, fitted me for the pleasure of a full day of sight-seeing in one of the world's most historic cities.

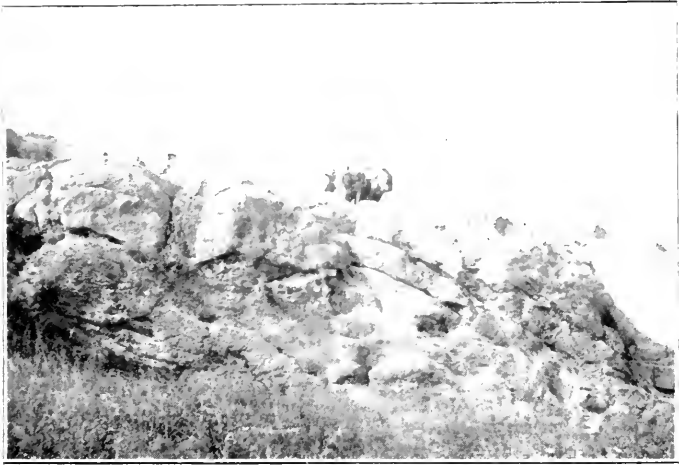
Here is a mingling of the most ancient civilization and the modern. A group of us visited the National Museum, where are preserved many ancient pieces of statuary and other remains of ancient art. We visited the University of Athens and later in the day visited the ruins of the Grecian and the Roman market-places, the temple of Theseus, the gate of Hadrian and the temple of Jupiter.

Not far from the Acropolis and a little northwest of it is the Areopagus, or Mars Hill. As I

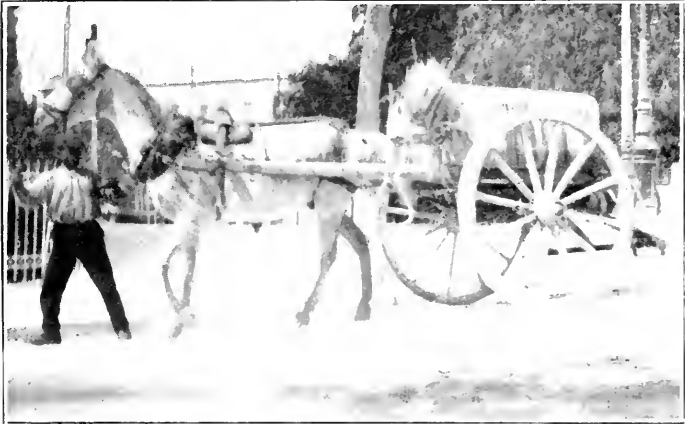
GLIMPSES OF PALESTINE AND EGYPT

ascended the steps leading to the summit of this rocky hill, I was deeply moved by the thought that here more than eighteen centuries ago Paul preached to the people of Athens. One of our company read to us Paul's address as recorded in Acts 18. I looked around upon the hill, which is now bare, to try to find the exact spot where Paul stood, but that was impossible. I looked over the city, as it is likely Paul did when he was there. I took several pictures of Mars Hill, for it was to me the place of greatest interest in Athens, although I was much interested in other historic places. A little group of us returned to this hill the next morning and looked about again and had prayer there.

The Acropolis stands a hundred fifty feet above the level of Athens and five hundred feet above sea level. Around it are massive and interesting ruins. It is a natural stronghold, as its sides are all steep. The top contains about ten acres. This space is covered with the ruins of ancient magnificence, some of them dating back to the Pelasgi, 1400 B. C. The principal ruins are those of the Parthenon, the temple of Wingless Victory and the Erechtheum. The Greeks thought that by erecting a temple for the worship of the



MARS HILL, ATHENS



AN ATHENS STREET SPRINKLER

GLIMPSES OF GREECE

goddess of Victory and representing her as without wings, she could not fly away and would remain with them.

The Parthenon was the most important structure on the Acropolis. It was surrounded by forty-six columns about thirty feet high and six feet in diameter. These buildings were erected for the worship of pagan gods. Untold wealth and labor were expended in these structures. It is not at all unnatural that Paul should preach to the men of Athens about their idolatry.

In the Athens of to-day is a population of two hundred ten thousand and many splendid buildings. Some of the customs and methods are primitive. Flocks of goats are still brought in through the streets in the evening and led out in the morning for pasture. One morning I saw a milk pedler who carried the milk in cans on a donkey's back and he, too, was riding the donkey. I saw the street sprinklers in operation. A tank was carried on a two-wheeled cart, which was drawn by a donkey led or driven by a boy. To an American this system of sprinkling streets seems almost ludicrous, but not so much so as a system I saw later in another place, where a man sprinkled the street from a goatskin filled with water and car-

GLIMPSES OF PALESTINE AND EGYPT

ried on his back. The boy who was managing the sprinkling outfit had a bundle of oats on his cart. Instead of stopping to feed his donkey, he took a handful of the grain and walked at his head and let the animal eat as he was going along about his work. That was a very common sight in the city.

To an American the sublime and the ridiculous seem to meet in Athens.

IV

FROM ATHENS TO JAFFA

My stay in Athens from Tuesday evening to Thursday afternoon (May 27-29) was rather short to see the wonders of this historic city, yet I had time to visit the places of the greatest importance, and was well satisfied to move onward toward Palestine.

Athens is not on the sea. Its seaport town is Piræus, five miles away. The carriage ride to the wharf was along a splendid road through a fine section of country. Piræus is a busy little town and is an important shipping point. About a hundred steamers lay in the harbor, and among them were three gunboats.

Our company took passage on the steamship *Osmanieh*, of the Khedivial Mail line, bound for Alexandria, Egypt, which lies five hundred ten miles to the southeast. This steamer is much smaller than the one on which we sailed from New York to Patras, but we found it very comfortable.

GLIMPSES OF PALESTINE AND EGYPT

Early on the second day we passed the eastern end of the island of Crete. We were again crossing the path of the apostle Paul, for we read of his sailing south of Crete on his way to Rome as a prisoner.

May 30 was not allowed to pass without some recognition of Decoration day by the party of twenty-six Americans on board ship. In the evening they gathered in the music room and sang patriotic songs. Then followed prayer, an address by one of the party and more songs. The next morning we arrived at Alexandria, where we had to take another steamer for our destination.

As we had several hours here, we spent the time in looking about the city. Alexandria has a population of 400,000, and is one of the most important seaports of Africa. The inhabitants are mostly Mohammedans. We were shown Pompey's Pillar, a red stone shaft nearly one hundred feet in height and ten feet in diameter. Our drive through the city took us through the poorer sections, as well as through some of the richest. There is great wealth here, as well as great poverty.

It was interesting to me to note the great number of small shops, or stores, as we call them. In

FROM ATHENS TO JAFFA

one section is a succession of drygoods shops and joining this is a section where there are many provision shops; then would be seen a succession of shops for the manufacture and sale of ornaments.

Street peddlers were numerous, selling fruits, vegetables, bread and cakes. Almost all were far from clean. There were many men engaged in selling drinking water and lemonade. They carried large bottles and clanked brass rings or dishes together to call attention to their stock.

A great variety of costumes is seen. In some parts of the city most of the men wear the robe or long cloak reaching nearly to the feet. Many wear an ordinary coat over this night-robe sort of garment. Many among the people, both men and women, go barefooted. Others wear slippers that cover the toes and front of the feet with nothing at the heel to hold the slippers in place. Some wear sandals with simply a strap over the toes. In some parts of the city the men wear European clothes.

We proceeded from Alexandria on the steamer Prince Abbas, which was still smaller than the Osmanieh, but, as the sea was smooth, the voyage was pleasant. We lay in the harbor at Port

GLIMPSES OF PALESTINE AND EGYPT

Said nearly all day for the unloading and loading of freight. A short distance from us a steamer was being coaled. The coal was carried up steep planks by barefooted natives. They worked fast and kept up a constant yelling.

At Port Said a motley crowd of second- and third-class passengers came on board. Moslem men and women were among them. The women wore their black or dark veils constantly. Some had the metallic nose-piece. At the hour of prayer for the Mohammedans some of the men went through with their devotions. I watched one as he made his preparations for the ceremony. He first washed his hands and arms up to the elbows very carefully three times, by having water poured upon his hands. He washed his feet and ankles likewise, then his face. His prayer rug was laid down and, standing in his bare feet, he turned his face toward Mecca, then turned his head toward the right and toward the left. He bent forward, placing his hands on his legs just above his knees. Then he kneeled down and bent forward twice until his forehead touched his rug. He rose to his feet and went through this round of exercises seven times. In each position which he assumed he repeated a prayer. Having finished, he put on

FROM ATHENS TO JAFFA

his shoes and went about his affairs. The devoted Mohammedan prays in this manner five times a day, at the beginning of dawn, at about eight in the morning, at noon, at sunset and at half past eight in the evening.

A voyage of about three hundred miles from Alexandria brought us to Jaffa. There is no harbor at the latter place, and the steamer anchored nearly a mile from shore. The passengers had to pass a medical examination before they were allowed to land. We were taken off the steamer in rowboats and, as the waves were rolling, the trip to shore was very interesting. We had been eagerly looking to catch a glimpse of the Holy Land, and we hailed with delight our first sight of Palestine. Our feet were pressing the soil of the land loved by all believers in the true God. We were at Jaffa, the Joppa of the scriptures.

The first demand upon us after landing was to pass through the custom-house. The Turkish government is exacting with reference to duties, especially on tobacco and spirits. Our conductor, Mr. Vickers, assured the inspectors that our party did not indulge in the use of liquor or tobacco, and they were satisfied with opening and examining two or three suitcases only.

GLIMPSES OF PALESTINE AND EGYPT

As we passed out of the custom-house, we entered a narrow street, too narrow and steep for carriages, which was lined on each side with little shops. The street was filled with people and donkeys. There was a throng of beggars, many of whom were pitiable objects, crippled, sore-eyed, dirty and wretched-appearing. The street was filthy and ill-smelling.

After a short walk we came to the carriages which were to convey us to our stopping-place, where we were to have lunch at noon. It was still early in the forenoon and we started out in carriages to see the city.

Jaffa is still the seaport of Jerusalem, as it was in the time of Solomon, when Hiram, king of Tyre, sent timber hither from Lebanon for the construction of the great temple. This timber was conveyed from Lebanon to the Mediterranean Sea and floated on the sea to Joppa, whence it was carried a distance of a little more than fifty miles to Jerusalem (1 Kings 5:9; 2 Chron. 2:16). Joppa is mentioned in Bible history as the place from which Jonah sailed, when he undertook to flee from the Lord and thus avoid the work to which he had been divinely appointed.

The city has at present a population of 50,000



ON THE ROOF OF SIMON'S HOUSE

FROM ATHENS TO JAFFA

Of these 30,000 are Mohammedans, 10,000 Jews and 10,000 Christians. The buildings are mostly of stone. There are some fine modern structures. Hospitals, schools and orphanages have been established through Christian benevolence.

In our drive about Jaffa we visited the traditional site of the house of Simon the Tanner. The New Testament narrative shows that his house was near the sea, and this location answers that condition. We entered the courtyard of the house and found a crowd of beggars about the well. We were warned by our guide against pickpockets. The building is, in part, occupied as a tannery.

We secured permission to ascend the stone stairway to the top of the house. We had our doubts about this being the house of Simon, but we were satisfied that our location was something like that of Peter when he was on the house-top for prayer. The roof is of stone and constructed for use as a place to sit or rest.

As we passed from this place, we saw beggars sitting by the wayside asking piteously for "bak-sheesh." One woman with two or three small children sat begging by a road in the outskirts of the city.

We rode to a Russian church which is built

GLIMPSES OF PALESTINE AND EGYPT

upon what is said to be the site of the home of Dorcas (Acts 9: 36-42). We were conducted down into a rock-hewn tomb, which was said to be that of Dorcas. I know that the history recorded in the Bible concerning Dorcas is reliable, but I can not say so much for the reliability of the tradition that the home and tomb of Dorcas were here. It was interesting, however, to recall the story of the miracle that was wrought near by, if not there. We were permitted to enter the church and ascend the tower to the height of a hundred feet. From this point we had a fine view of the sea to the west, of the plain of Sharon to the north and east, and of the country to the south. The region about Jaffa is level, fertile and well adapted to agriculture. The view northward extends to Mount Carmel, and eastward to the mountains of Judea.

In and about Jaffa there are many fruit trees. Lemons, oranges, olives, figs, apricots and grapes are produced in large quantities. I think the best oranges I ever ate grew about Jaffa. They were large, sweet and juicy and of a delicious flavor.

In going through the streets of Jaffa I saw sights that were new to me. I had seen at home great loads of barrels on wagons, but here I saw



STREET SCENE IN JAFFA

FROM ATHENS TO JAFFA

a train of camels loaded with large barrels. Several of these were fastened on either side of each camel. It looked strange indeed to me to see a train of camels going through the streets thus loaded.

A little later I saw a camel train loaded with lumber. Each camel had a bundle of boards, perhaps fourteen feet long, fastened upon either side. To one accustomed to seeing wagons used for hauling lumber, this mode of transportation seemed strange enough. The camel is trained to lie down when told, and its burden is secured to it while in that position; and when the driver wishes to proceed, the animal arises and goes on. It lies down also at the word of the driver to have the load removed.

It is not safe for tourists to drink the water of Palestine until it has been boiled. The people of our party were looked upon by the hotel proprietors and waiters as being peculiar, because we did not drink wine. It seems to be very common for tourists to drink wine, but our party called for boiled water at every stopping-place.

It was June 2 when we entered Palestine. The weather was pleasant. There was no thought of rain, for it does not rain from April to October.

V

PHYSICAL FEATURES OF PALESTINE

The name Palestine is from the term which the Greeks applied to the land inhabited by the Philistines. The Greek form of the word is Palæstine and the Latin form is Palestina. We often call this country the Holy Land, and properly, too, because the prophet Zechariah employed this term in speaking of it where he said, "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

In our school maps of Asia we notice a small stretch of country at the east end of the Mediterranean Sea. This is called Syria, and is four hundred miles from north to south and from seventy to one hundred miles from east to west. The southern part of this country is known as Palestine. Its greatest length from north to south is not more than one hundred sixty miles. Its coast line on the Great Sea, as the Mediterranean was anciently called, is about two hundred miles.

PHYSICAL FEATURES OF PALESTINE

On the north of this wonderful land are the mountains of Lebanon and on the south is the desert, while on the east is the great wilderness country beyond the mountains of Moab. The coast line extends from northeast to southwest and the eastern boundary extends nearly in a northerly and southerly direction.

It is customary to think of the portion west of the Jordan River as Palestine, but we must bear in mind that a considerable portion to the east is included, although most of the great events of Bible history are located in the land west of the river. From the Mediterranean Sea eastward to the place where the Jordan flows into the Dead Sea is something more than fifty miles. From the Sea of Galilee directly westward to the Mediterranean is only thirty miles. Four or five American counties contain as much territory as that portion of Palestine west of the Jordan. The whole surface of Palestine on both sides of the river could be placed in the state of Maryland, and it would take twenty-two Palestines to cover the state of Texas. We look upon Holland as a small country, and yet it is larger than all Palestine. If a track were constructed entirely around Palestine, a passenger train would require

GLIMPSES OF PALESTINE AND EGYPT

only ten hours to travel the whole distance at fifty miles an hour.

The Holy Land has strikingly diversified physical features. Entering it from the west, we find a coast plain along the Mediterranean Sea, varying in width from a mile or two to fifteen miles. This plain is broken through toward its northern part by Mount Carmel, where there is a strip only six hundred feet wide between the sea and the mountain. The coast plain rises but a few hundred feet above the sea and is for the most part very fertile. This is the part of Canaan (an early name for Palestine) which was occupied by the Philistines.

From the coast plain eastward there is a rise of the surface to a range of hills or mountains that extends parallel to the plain. The height of this range varies from one thousand five hundred to three thousand feet. It reaches its greatest elevation in Mount Lebanon at the north and in the region of Hebron at the south. This forms the watershed of western Palestine, streams flowing from it westward into the Mediterranean and eastward into the Jordan and the Dead Sea. There are numerous watercourses, or wadies, that break through this range and in many places the

PHYSICAL FEATURES OF PALESTINE

mountainsides are jagged and bare. The range is cut in two by the plain of Esdraelon, which extends from the Mediterranean Sea along the base of Mount Carmel in a southeasterly direction to the Jordan River. This is the most beautiful and productive region of Palestine, and at the present time much attention is being given to its cultivation. On the range just mentioned are Jerusalem, Bethlehem, Shechem, Nazareth, and many other places of note in sacred history.

This mountain range descends sharply on the east into the Jordan valley. The level of the Dead Sea is nearly one thousand three hundred feet below that of the Mediterranean, and the range in many places is from two thousand five hundred to three thousand feet above the level of the Mediterranean, therefore in descending from the high points of the mountains to the Jordan, one goes down four thousand feet in a distance of twelve or fifteen miles.

The Jordan valley is one of the rich regions of the Holy Land. Its width varies from five to fifteen miles. For a short distance north of the Dead Sea the soil is impregnated with salt to such a degree that there is little vegetable growth. Further north the soil is productive. With proper

GLIMPSES OF PALESTINE AND EGYPT

irrigation this valley would become one of the garden spots of the earth. As it is, great fields of grain are to be seen in spring and summer, and large flocks and herds are supported. Bedouin camps are numerous here. The northern end of the valley lies twenty-five miles north of the Sea of Galilee.

To the east of the Jordan valley and parallel with it is a range of mountains, which in places reaches an elevation of three thousand feet. The ascent from the valley to the summit of this range is as rapid as that on the west side. At the north is Anti-Lebanon, in which stands lofty, snow-clad Mount Hermon, and at the south, just back from "the tongue" of the Dead Sea the elevation is three thousand feet.

This eastern range is broken through between the Sea of Galilee and the Dead Sea by the rivers Yarmuk and Jabbok, and further south by the Arnon, which flows into the Dead Sea. The canyon through which the Arnon flows is fifty miles long and its sides rise to a height of one thousand five hundred to three thousand feet on either side, making it one of the greatest canyons of earth.

It was from Mount Nebo in this range, a height almost east from Jerusalem, that the Lord

PHYSICAL FEATURES OF PALESTINE

gave Moses his wonderful view of the Promised Land. The atmosphere of Palestine is so clear, and the elevation where Moses stood is so great, that he could see plainly the stretches of country to the north, west and south, that his people were to possess and inhabit.

The low-lying Jordan valley is very warm. It is said that there is no other part of the earth's surface that sinks to so great a depth as this. As one rises to the higher altitude of the mountains, the heat diminishes and the air is invigorating. At night the temperature is so low that one needs plenty of covering to be comfortable.

The land of Palestine is remarkable for its variety of physical features, of extremes of drouth and moisture, of temperature and of productions. It is remarkable as being the scene of events of age-long interest and the center of attraction among all lands to myriads of devout souls of many varying creeds.

VI

FROM JAFFA TO JERUSALEM

There are two railroad lines in Palestine. One connects Jaffa with Jerusalem, and the other extends from Haifa, on the Mediterranean Sea, to Semakh, at the foot of the Sea of Galilee, and extends on northward to Damascus. At present a line is being graded to connect Jerusalem with the railroad that extends across Palestine from Haifa to Damascus.

To one who has read the Bible and whose ideas of Bible lands have come from that reading, it seems almost unreal to think of riding in a railway train in that country. In the Bible people are represented as traveling on foot, or riding on horses, asses or camels, and sometimes in chariots. In fact, it has been only within the last few years that the traveler could ride by railway from Jaffa to Jerusalem.

After lunch at Hardegg's Jerusalem Hotel in Jaffa, where we had European cooking, we rode

FROM JAFFA TO JERUSALEM

in carriages to the railroad station, from which the train was to start at two o'clock. Our party of twenty-six with our guides had a railway carriage to ourselves. The carriage (coach) had doors at the ends, and was divided into four compartments, one of which was large, having sittings for sixteen persons. The seats extended along the two sides of the carriage. The other compartments were small and the seats extended crosswise of the carriage. Most of us were accustomed to American coaches only.

It was an interested company of passengers that occupied the carriage that afternoon. We did not wish to let a single object of interest escape our notice. We wanted to see the trees, the grain, the implements of agriculture, the animals and the people, as well as the plains, the hills and the mountains. The train ran slowly and stopped frequently, and we could see much on the route. We passed from one side of the car to the other, as different objects of interest came into view.

We passed out of Jaffa eastward into the plain of Sharon. This is a broad, level and fertile region. For some distance, perhaps fifteen miles, fruit trees were abundant, especially, apricot,

GLIMPSES OF PALESTINE AND EGYPT

olive and fig trees. There were fields of grain, mostly of wheat, in every direction.

It was the time of harvest. We made the journey on June 2. Some of the grain had already been harvested, and all seemed ripe and ready to harvest. There has been little advance in the methods of agriculture in the last two or three thousand years. The grain is cut by men and women with sickles. They bind it into bundles and lay it down upon the ground. No rain falls during the summer, so that it is not necessary to put it into shocks or stacks to keep it dry. The people do not seem to be in any great hurry to care for their grain. On account of the lack of rain upon the ripened crop the grain does not shell out much from handling, even if it is very ripe.

The bundles of grain are carried to the place of thrashing on the backs of donkeys or camels, and sometimes on the heads of women. Nowhere on the way to Jerusalem did we see grain hauled on wagons. We saw camels with great loads of grain bound upon them. We also saw loaded donkeys, many of them so covered with grain that we could scarcely see the animals at all. It was interesting to see the camels carrying their loads



PLOWING IN PALESTINE



HAULING GRAIN FROM THE FIELDS

FROM JAFFA TO JERUSALEM

to the thrashing-floors and lying down to have the bundles of grain removed, then getting up to go back to the field for another load. Once in a while we saw a camel acting in a stubborn manner. The driver would give the command to it to lie down, and it would obey very reluctantly, and then would get right up before the load was in place or before the driver had mounted.

We saw women and girls gleaned in the wheat fields just as Ruth gleaned centuries ago in the fields of Boaz. After the reapers have finished their work and the bundles are carried away, the gleaners go over the ground, carefully picking up every stalk that has been missed. I saw several women returning to their homes in villages at the close of the day, carrying on their heads the bundles of grain they had succeeded in gleaned. The most successful of them could not have gathered more than six or eight quarts of wheat after it was thrashed.

I saw no thrashing-machines in Palestine. The grain is separated from the straw in the way it was in David's time. The bundles of grain are spread over a level space in circular form about twenty-five feet in diameter. Donkeys, camels or cattle are driven round and round over this

GLIMPSSES OF PALESTINE AND EGYPT

thrashing-floor until the grain is tramped out of the straw and chaff. Often the animals are hitched to an instrument something like a stone-boat, which they drag over the straw to beat out the grain. I saw several places where a donkey and a cow were hitched together for this work.

After the flooring had been well trodden, the straw was shaken thoroughly to free it from the grain and pitched to one side, and the grain and chaff were gathered into a heap. When the wind blows, the workers toss the grain and chaff into the air, that the wind may carry the chaff away, leaving only the grain. This method of winnowing grain was in use in Bible times.

After crossing the plain of Sharon we came to the hills and mountains of Judea. We passed close to the place which was anciently called Ajalon, where Joshua commanded the sun and the moon to stand still (Josh. 10:12-14), while Joshua defeated the five kings of the Amorites.

The railroad winds among hills and valleys from this point to Jerusalem. It passes through historic ground. Zorah was in plain sight. This is noted as being the birthplace of Samson and the place where he was buried. We must have passed through the region where Samson de-

FROM JAFFA TO JERUSALEM

stroyed the grain of the Philistines by sending foxes into it with firebrands attached to their tails (Judges 15:4). High up on the steep side of a mountain we saw a cave in which Samson is said to have hidden to escape from the Philistines.

The hills and mountains were mostly rugged and barren. Here and there were small patches of grain, and a few olive trees were seen. We saw large flocks of goats on the mountainsides, feeding upon the scanty vegetation which they found. In some places the hillsides were terraced and carefully cultivated.

At about six o'clock we came within sight of Jerusalem. We had come fifty-four miles from Jaffa and in that distance we had ascended nearly two thousand five hundred feet, for Jerusalem is that much higher than Jaffa. We had literally "gone up" to Jerusalem. We get something of an idea of the size of Palestine, as we note that in traveling the fifty-four miles from Jaffa to Jerusalem we went about one-half of the distance across the country from west to east.

We were all eager to catch our first glimpse of the sacred city, and when we saw it, our hearts were thrilled. We were at the center of what was once a great nation and a great ecclesiastical

GLIMPSES OF PALESTINE AND EGYPT

system. We were at the place where great events had taken place. In striking contrast to our ideas of what Jerusalem had been was the scene that met our eyes as we passed out of the station grounds. There was a great crowd of drivers, pedlers, beggars and idlers eager to get something from the tourists. They were exceedingly noisy and demonstrative, but as all arrangements had been made for the arrival of our party and our conveyance to the hotel, we had no special difficulty in getting through the crowd. The station is about three-fourths of a mile from the city and we were conveyed to our hotel in the city in carriages, riding northward to the Jaffa gate, the principal gate in the west wall of Jerusalem. We were taken to the Grand New Hotel, where we were very comfortably cared for, having pleasant rooms, good beds and good food.

VII

A VIEW OF JERUSALEM

One can not see Jerusalem satisfactorily from any one point, but needs to look at it both at long range and at short. He needs to find some point from which he can see the whole city to get an idea of the size, shape and general appearance.

From several points around Jerusalem such a view can be secured, since there are mountains around the city. The best place that I found from which to view Jerusalem was the Mount of Olives to the east of the city. From here one looks westward across the valley of Kidron and sees the city proper enclosed by an irregular-shaped wall of four sides. The distance around the wall is about two and a half miles. Its extent from east to west is greater than that from north to south.

The location of the present wall is not the same as the ancient one, for there have been sev-

GLIMPSES OF PALESTINE AND EGYPT

eral changes since David's time. The wall is thirty-eight and a half feet high and is massive. Some of the blocks of stone which form the present wall have probably done service for upward of three thousand years, for it is claimed that they were in use in the time of the Jebusites, who held this site before Israel gained it.

In looking down upon Jerusalem it is seen that there are hills in the city itself. The space within the walls is far from being level, though it is more nearly so now than anciently, for the lower parts have been filled up to a considerable extent. There is a valley extending in a northerly and southerly direction through the city and is called the Tyropeon valley. On each side of this valley are two hills. These hills and valley's were very noticeable in ancient times. It was an ideal place of defense, and a picturesque place for a city, according to the ideas of the ancients.

The space within the walls is closely built up. From the Mount of Olives one sees the great buildings used by Christians, Jews and Moham-medans as places of worship. The buildings are of stone and have flat roofs. Some are four or five stories high, but ordinarily they are only one or two. The walls are very thick, thus rendering

A VIEW OF JERUSALEM

the houses comparatively cool, even during the hot middays of Palestine.

From the high point of view previously mentioned one sees that much of the city of Jerusalem lies outside of the walls. The space north of the walls for some distance is built up, and this may be called the new part of the city. There are many fine residences and there are many houses where there is distressing poverty. The building stone is light in color, and the extreme brightness of the sun, as it is reflected from the buildings and numerous walls of the city, is trying to the eyes.

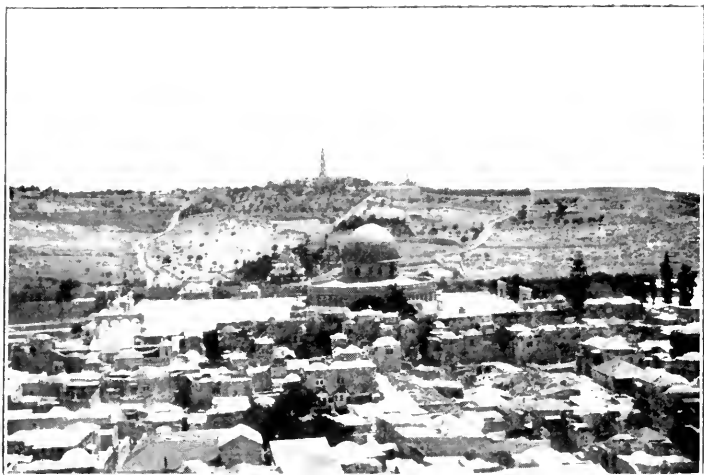
Another point from which one gains a good view of the city is the tower of the German Lutheran church, which occupies a position near the center of the city proper. This church was established a few years ago by the German emperor. A company of us went there one day and secured permission to ascend the tower to a height of a hundred twenty feet. There was a fine view in all directions. To the north lies a range of hills which rises to a considerable height toward the east. To the north also is seen the hill of Calvary not far from the wall. To the east is a range of hills of which the Mount of Olives is the most im-

GLIMPSES OF PALESTINE AND EGYPT

portant. Looking in this direction one sees the Temple Area, in which the Mosque of Omar is the most conspicuous building. To the south we see over the lower levels of the city and outside the walls the valley of Hinnom, beyond which a range of hills shuts off the view southward. One sees to the west a range of hills beyond the valley of Hinnom which extends parallel with the west wall of the city not far from it.

The population of Jerusalem is about 70,000. About 35,000 people reside outside the city walls. There are 10,000 Mohammedans, 45,000 Jews and 15,000 Christians. The Christians include 7,000 Orthodox Greeks, 4,000 Latins, or Roman Catholics, 1,000 Armenians, 1,600 Protestants and a few United Greeks, United Armenians, Copts, Abyssinians and Syrians.

The number of Jews has greatly increased within the last few years. There is no encouragement from the Turkish government for Jewish immigration into Palestine, and there is little business to attract Jews to that country, yet many have come. They are supported to a considerable extent through the benevolence of European Jews.



EAST PART OF JERUSALEM AND THE MOUNT OF OLIVES



NORTH PART OF JERUSALEM

VIII

THE TEMPLE SITE

The hill Jebus, as the site of Jerusalem was anciently called, was a stronghold when the Israelites entered Canaan. It did not come fully into the possession of this people until it was captured by David during his reign. After he had reigned seven years at Hebron, he removed the seat of government to Jerusalem.

There are four distinct hills within the present city walls. They are Bezetha in the northeast, Moriah in the southeast, Zion in the southwest, and Akra in the northwest. The portion that has for three thousand years been a great center of interest is the southeast section, which is called Moriah. This is probably the Moriah of Abraham's time, and therefore its historic interest dates back almost to the beginning of the Israelitish race.

I wish to describe my visit to the site of the ancient Jewish temple. This particular part of

GLIMPSES OF PALESTINE AND EGYPT

Jerusalem is known as the Temple Area. It occupies about one-sixth of the entire space within the present walls of the city. It is an irregular quadrangle. The north side is three hundred fifty-one yards in length, the south is three hundred nine yards, the east is five hundred eighteen yards and the west side is five hundred fifty-six yards. This area is not entirely level, even after much grading has been done. It is ten feet higher in the northwest corner than in other parts. The southeast portion has been raised several yards.

As I entered the place I saw a space of something like thirty-five acres with but two large buildings in it. It was about nine o'clock in the forenoon of June 4, 1913, that I first stepped into this sacred enclosure. The sun was beating down with strength upon the large open space, and as the area is all paved with stone, the rays of the sun were reflected and made the place very hot. It was desirable to be in the shade as much as possible.

It seemed to me almost too wonderful to be true, that I was at the place where Abraham showed his faith in God by placing his son Isaac on the altar for sacrifice; where David erected an altar (2 Sam. 24: 25); where the temple stood

THE TEMPLE SITE

which King Solomon built and for which his father, King David, had made magnificent preparations; where the Jews, after their return from their seventy years' captivity in Babylon, built again the temple that had been destroyed by Nebuchadnezzar, and which was dedicated amid the rejoicing and weeping of the returned captives; where the costly and elaborate temple of Herod stood; where Jesus was brought when eight days old to be presented before the Lord, and was recognized by the aged priest Simeon and the aged prophetess Anna; where He was brought when twelve years of age; where He twice cleansed the temple of traffickers in animals for sacrifice and in money; where He came to attend the Pass-over more than once; and at the center of the system that falsely and unjustly condemned Jesus to death. Though the place is profaned now, yet it seems in a sense holy ground. It was here that the holy fire was long kept burning upon the altar, and the recollection of this and other facts made me feel that it was not an ordinary place.

The Temple Area is now wholly controlled by the Mohammedans. It is held by them to be the most sacred spot in the world next to Mecca. Orthodox Jews never enter it for fear of treading

GLIMPSES OF PALESTINE AND EGYPT

upon the "Most Holy Place." The most important and imposing building in the enclosure is the Dome of the Rock, commonly called the Mosque of Omar. It was called by the latter name by Europeans, because they believed that it was built at the command of Omar; but Arabic historians maintain that it was built by Abd el-Melik. It is called the Dome of the Rock because it is believed that it is built upon the rock upon which Solomon's temple stood. The building has eight sides, and each side is sixty-six feet and six inches in length. The lower part is covered with marble slabs. The upper part above the windows is covered with porcelain tiles. The frieze is covered with passages from the Koran in Arabic. The mosque has a magnificent gilded dome, and this makes the Mosque of Omar the most imposing structure in Jerusalem.

Visitors are allowed to enter the mosque, except on Friday, which is the Mohammedan holy day, and during the Nebi-Musa festival, or Easter week. The Mohammedans do not enter the mosque with their shoes on their feet, lest they should defile the sacred place, and visitors are not allowed to go in without first putting on the slippers furnished for the purpose. As we came to the en-

THE TEMPLE SITE

trance, Arab attendants put felt slippers over our shoes and tied them on. They had slippers large enough to cover any size shoe loosely, for they do not require visitors to remove their shoes. As we came out, the attendants were ready to remove the slippers, and to demand "baksheesh." There is an admission fee of from four to ten francs.

The building is elaborately and richly ornamented throughout. It is built over the "rock," which is fifty-eight feet long and forty-three feet wide. It is said that the great Jewish altar formerly stood over this rock. The rock is carefully guarded against the near approach of Christians, whom the Mohammedans call infidels. It is securely screened in, but we were allowed to look at it through the lattice-work around it.

We were permitted to descend into a cavern under the "rock," and were shown an opening in it, through which, it was said, the blood of Jewish sacrifices poured from the altar above.

I noticed that the Mohammedans did not remove the coverings from their heads as they entered this mosque or any other place. The men keep their turbans or fezes on all the time, even when they eat.

From the Dome of the Rock we passed to the

GLIMPSES OF PALESTINE AND EGYPT

south side of the Temple Area to the Mosque of Aksa, which we entered after having again put on slippers so as not to profane the sacred(?) place. This structure was formerly a Christian church, built by Justinian and several times destroyed. It is said that Omar converted the church into a mosque and caused the doors to be overlaid with gold and silver plates. The present mosque represents a vast amount of wealth. Costly rugs covered the extensive floors of the building.

There is an apartment here set aside for women, where they can hear something of the services, but can not be seen. Women have not much to hope for in this world or in the next. Mohammedanism declares that they must have their faces covered when in public, and we saw them going about in the hot days of that warm climate with their faces closely covered with black veils. Some wore veils that covered their faces below the eyes and had their heads covered down to the eyes. This is the Egyptian style. The Turkish Mohammedan women are wearing white veils, and some of the stylish young women wear very thin ones.

I saw many buildings arranged with openings through which the women could look out without

THE TEMPLE SITE

being seen. Pipes, like small drain-tile, were set closely together in the wall for this purpose. Through Christian mission schools in Mohammedan lands the condition of women is being made more endurable.

After leaving this mosque we went down eighteen steps underneath it into a substructure, a part of which is known as Solomon's Stables, from the tradition that Solomon used the place for his horses. Mangers were shown to us, and holes through the corners of the stone columns, which might have been used as hitching-places for horses. It is quite probable that the Crusaders used these vaults as stables during the time when they held possession of Jerusalem.

Scattered over the Temple Area there are many raised places with prayer-recesses, and there are numerous fountains where Mohammedans wash their hands, faces and feet before praying. The area is planted with cypress and other trees.

It would seem blessed if genuine Christianity had possession of this spot, which is made sacred by the events of past ages.

IX

THE TOMB OF CHRIST

One can not be sure as to the location of the tomb of our Lord. There are two places in Jerusalem, the one inside the walls and the other outside, that are claimed by their respective advocates to be the place where He lay.

We shall speak first of the Church of the Holy Sepulcher, which is claimed by many to be built over the tomb of Christ. As early as 336 A. D. churches were built here to mark the spot. It is said that excavations were made earlier than this date and a cavern was found, which was thought to be the tomb. It is said that Helena, the mother of the emperor Constantine, had excavations made, and she claimed to find the cross on which Christ was crucified.

From the date just mentioned until now there has been a church on this spot. One after another has been erected and destroyed in whole or in part. The building as it now stands, or we might



ENTRANCE TO THE CHURCH OF THE HOLY SEPULCHER



GARDEN TOMB, GORDON'S CALVARY

THE TOMB OF CHRIST

say the group of buildings, is largely as it was built in 1810. It covers about three and a half acres of ground and is nearly square.

There are twenty-four different chapels, large and small. The principal one is called the Greek Cathedral. There are chapels for different sects, as the Greeks, the Latins, the Armenians, the Copts, the Syrians, the Abyssinians, and there are chapels marking the traditional places of events, as the Chapel of the Angels, and the Chapel of the Parting of the Garments. There are also chapels in honor of persons, as Empress Helena, Mary Magdalene and Longinus. There are also several monasteries in the group of buildings.

We enter the church through a comparatively small doorway for such a great building. In the vestibule are stationed a number of Turkish soldiers who have charge of the keys of the church and whose duty it is to keep order. The church is used jointly by several different sects, each sect having certain parts of the building for its own use and to care for. These sects are liable to trespass upon one another's rights and quarrel among themselves. Such a quarrel some years ago precipitated a riot, in which several persons were injured, some fatally. These soldiers are appointed

GLIMPSES OF PALESTINE AND EGYPT

by the Turkish government and are paid by the Christians.

Passing through the vestibule we enter one of the churches, or chapels, and see the Stone of the Anointing, on which it is claimed that the body of Jesus lay, or rather it covers what tradition says is the real Stone of the Anointing. I saw men and women, young and old, rich and poor, as well as children, kneeling down by this slab and reverently kissing it.

In going through the Church of the Holy Sepulcher one is lost in the confusion of its maze of chapels, stairways, passageways and chambers. The buildings are upon different levels and some of the chapels are one above another. Almost innumerable candles and lamps are burning in all parts of the church, and these are apportioned to the different sects whose priests or officials care for them.

In going from one part to another I saw worshipers bowing before images and kissing various portions of the buildings. To all appearances they were practising a species of idolatry in their professed worship of Christ.

The Chapel of the Holy Sepulcher is in the center of the rotunda under the great dome. **This**

THE TOMB OF CHRIST

is a building within a building. It is twenty-six feet long and seventeen and a half wide. In front is a sort of antechamber with benches on either side, where Oriental pilgrims remove their shoes before entering the place, which is claimed to be the tomb of Christ. We next enter what is called the Angels' Chapel, where it is said the angels were on the morning of the resurrection. A low door leads into the so-called Chapel of the Holy Sepulcher, which is six and a half feet long and six feet wide. Forty-three lamps hang from the ceiling. Four of these belong to the Copts, and thirteen each to the Greeks, Latins and Armenians. The tombstone is covered with marble slabs and is used as an altar.

The visitor is shown the traditional spots where all the events connected with the crucifixion, burial, resurrection and appearances of our Lord took place. He is shown the hole in the rock in which the Savior's cross stood, as also the places where stood the crosses of the thieves who were crucified with Christ. He is shown the crack in the rock which was made by the earthquake at the time of the crucifixion. He is shown the alleged site of the home of Joseph of Arimathea. Perhaps the most extravagant claim of

GLIMPSES OF PALESTINE AND EGYPT

all is the one which locates in the church the tomb of Adam.

On the roof of the Church of the Holy Sepulcher is a street much like a city street, upon which many apartments open. The interior decorations are profuse. Most of them are costly and many are grotesque. An urn in the Greek Cathedral marks what the people there call the center of the world.

This group of buildings with the furnishings and treasures inside represents an immense amount of money. The square before the entrance is filled with beggars and pedlers of souvenirs.

I went three times to this church. The last time was on Sunday morning at eight o'clock. Services were being carried on in different chapels. I saw a part of the service in the Greek Cathedral. I waited to see the wafers given to the communicants. They passed before the officiating priest and received the wafer from him and at the same time fondly kissed his hand. From this service I went to a Protestant church, where I heard a good gospel sermon.

For many years there has been serious doubt about the location of the tomb of Christ. North of the walls of Jerusalem is a hill which has

THE TOMB OF CHRIST

come to be called Gordon's Calvary, after General (Chinese) Gordon, because he believed it to be the real Calvary and often resorted to the place for prayer and meditation. At the base of the hill on the west is a garden, and a tomb is hewn in the rock which here rises almost perpendicularly to the top of the hill. I present a picture of the garden tomb which a member of our party took, and two of our party appear at the right of the door of the tomb. Many Protestants believe this is the tomb of Christ rather than the one under the Church of the Holy Sepulcher. If Christ lay in either one, it seems to me that it was in the one called the Garden Tomb.

X

THE JEWS' WAILING PLACE

One of the most interesting places I visited within the walls of Jerusalem was the Jews' Wailing Place. In a marked way it connects the distant past with the living present and with the future.

There are about forty-five thousand Jews in Jerusalem. A small proportion of these are native Palestinian Jews, but far the greater number have come from the different countries of Europe. A few have come from America. They are there for religious reasons. Many aged Jews are there to die and to be buried in the soil of the Holy Land.

The opportunities for trading are small in Palestine, for that land is mainly agricultural. Jews as a rule do not seem inclined to till the soil, hence naturally there is not much attraction for Western Jews in that country. However, many Jews have gone there during the past few

THE JEWS' WAILING PLACE

years, and are supported in large part by their brethren in Europe and America. The efforts of wealthy Jews to repeople Palestine with their own race is only partially successful.

Although the population of Jerusalem is considerably more than one-half Jewish, the Jewish quarter within the walls does not occupy more than one-fifth of the space. The Mohammedan quarter occupies nearly one-half of the space within the walls, yet the Mohammedans number only ten thousand. We must bear in mind, however, that about one-half the population of Jerusalem is outside the walls.

The Jews are not entirely at home in Jerusalem, for it is under Mohammedan control, and the presence of Jews is simply tolerated. The Jews do not find much favor at the hands of most of those who are called Christians. They are almost strangers in their own country.

The place toward which their eyes and hearts turn, the Temple Area, is in the hands of Moslems and they are not allowed to enter there. If they had access to this sacred spot they would be afraid to walk there for fear of treading upon the "Most Holy Place."

They are not welcome in what the so-called

GLIMPSES OF PALESTINE AND EGYPT

Christians regard the very center of Christendom, the Church of the Holy Sepulcher. Dr. Leary relates in his book, "The Real Palestine of To-Day," the case of an Italian who went into that church. He was walking about in the different parts of the church when he was mistaken for a Jew by the Christians(?) and nearly beaten to death before they discovered their mistake.

There is one place, however, in the city, which is to Jews a most sacred place, the Wailing Place. There are about seventy synagogues, but this place belongs to all Jews alike. It is situated in the southeastern part of Jerusalem by the southwestern boundary of the temple enclosure. At this place, which is reached by a narrow alley through a wretched part of the city, there is a wall one hundred fifty-six feet long and fifty-nine feet high. The nine courses at the bottom are constructed of huge blocks of stone. One of these is sixteen and a half feet long and thirteen feet wide. The Jews consider this wall in some way connected with the ancient temple. It may have been a part of the wall which formed the substructure of the temple platform.

The stones are weather-beaten and gray. The narrow space along this wall is nearly always



JEW'S WAILING PLACE



A PARTY MAKING TOUR ABOUT THE WALLS

THE JEWS' WAILING PLACE

occupied by devout Jews, who go there to lament over the departure of Israel's glory.

I went there on a Friday afternoon and I found this noted place thronged with men and women, old and young, rich and poor, in a variety of costumes. Pilgrims were there from distant lands. Some were refined in their appearance, while others were coarse. They stood leaning against the walls, some of them moaning and weeping, others reading from their prayer-books.

It was a sad sight indeed. The faces of most of the Jews were disconsolate in appearance. Aged men with their books sit there for hours at a time. There is a superstition that the stones of this wall weep on each anniversary of the destruction of Jerusalem. The mourning ones both weep for the city's lost glory and pray for the coming of the Redeemer, not believing that He has come already.

I was inclined to linger there to receive a deep impression of the scene. I took a photograph of the wall and the group there assembled. The approach to the place was thronged with beggars, as are all the historic parts of the city.

On Friday of each week at the beginning of the Jewish Sabbath the following litany is

GLIMPSES OF PALESTINE AND EGYPT

chanted, the leader repeating a line and the people responding:

“For the palace that lies desolate;
We sit in solitude and mourn.
For the temple that is destroyed;
We sit in solitude and mourn.
For the walls that are overthrown;
We sit in solitude and mourn.
For our majesty that is departed;
We sit in solitude and mourn.
For our great men who lie dead;
We sit in solitude and mourn.
For the precious stones that are burned;
We sit in solitude and mourn.
For the priests who have stumbled;
We sit in solitude and mourn.
For our kings who have despised Him;
We sit in solitude and mourn.”

I quote another litany used on this occasion:

“We pray Thee, have mercy on Zion;
Gather the children of Jerusalem.
Haste, haste, Redeemer of Zion;
Speak to the heart of Jerusalem.

THE JEWS' WAILING PLACE

May beauty and majesty surround Zion ;

Ah! turn Thyself mercifully to Jerusalem.

May the kingdom soon return to Zion ;

Comfort those who mourn over Jerusalem.

May peace and joy abide with Zion ;

And the branch (of Jesse) spring up at Jerusalem."

I turned away from this place with a feeling of gladness that the Redeemer has come already, and myriads have been saved eternally through the atonement He made not far from the spot where the Jews were making their lamentations.

XI

A DONKEY RIDE

Our party consisted of twenty-six persons besides our two guides, and at the beginning of our sight-seeing about Jerusalem it was thought best to make two companies of us, so that we could more readily hear the explanations that were made to us of the things we saw.

We were to make a circuit of the walls of Jerusalem; and as there is no carriage road close to the walls a part of the distance, we were to ride on the backs of donkeys. To most of us this was a novel experience, for we had never before ridden on donkeys. We mounted our beasts close by the hotel. It was interesting to see a college president, a doctor, several ministers and the women riding on those insignificant animals; the donkey, however, is highly respected in Palestine and other Eastern countries. He carries immense burdens, for his size, and is freight-car, passenger-coach and sometimes both combined. He is equal-

A DONKEY RIDE

ly at home in the city and in the country, and his unmusical voice is often heard.

One rather stout lady of our party preferred not to trust herself to be carried by a donkey on this trip and permitted the group to go without her.

I had read about donkey-boys, and had made up my mind that he was a needless attendant, a sort of superfluity; but I had not been on the back of my donkey long before I found that the beast either did not understand English or did not propose to regard what I said. I afterward concluded that it was both, for I learned the Arabic expressions used to start and stop him, and he had very little regard for what I said, even in Arabic. I had reins and used them, but the donkey went in whatever direction he fancied. The donkey-boy, however, could make him go fast or slowly, as he chose, but I found that even he had to use both strong language and a stick to keep him going with any speed. It was desirable to proceed slowly most of the way, for in places the path was rough and steep, and then we wished to see as much of our strange surroundings as possible.

We went out through the Jaffa gate, turned

GLIMPSSES OF PALESTINE AND EGYPT

southward and soon found ourselves on a steep, stony path. We turned eastward at the corner of the wall and rode with the wall upon our left and the valley of Hinnom upon our right. We looked across the valley to the hill of Evil Counsel. The valley is stony and not attractive. There is here and there an olive tree.

Near the southeast corner of the city wall is the pool of Siloam. This belongs to the Greeks and has been filled up by them. At this point our party halted and several of us took photographs of the group.

Turning northward we rode along the Kidron valley, or the valley of Jehoshaphat, as the lower part of this depression is called. On the east side of the valley we saw what is called the tomb of Absalom. It is quite improbable that this is the place referred to in 2 Sam. 18:18, although tradition makes this the pillar there mentioned. The tomb is of peculiar construction. The bottom part, twenty-one feet high and nineteen and a half feet square, is hewn from the solid rock. Upon this a superstructure of large stones is built, terminating in a low spire. The whole monument rises to a height of forty-eight feet above the surrounding rubbish. It was formerly the

A DONKEY RIDE

custom of the Jews to throw stones at this structure in memory of Absalom's cruel revolt against his father.

The west side of this valley, extending up to the city walls, is a Moslem cemetery. On the east side, extending far up the slope, is a Jewish burial-ground. The graves are marked by stone slabs laid upon them. One day when I was out in this valley I saw a Jewish funeral procession. Priests accompanied the corpse, which was carried on a bier on the shoulders of four men. The body was wrapped in cloth. There were no women in the procession.

Crossing to the east side of the valley we left our donkeys near the reputed garden of Gethsemane, which I shall describe later. We then rode westward along the north wall of Jerusalem and stopped at a point a short distance east of the Damascus gate. Here we entered what are called Solomon's Quarries, but for what reason they are so called I could not learn, only that tradition says Solomon obtained building stone from this place. These quarries extend more than a third of a mile southward directly under the city, and there are numerous side chambers off from the main chamber. There is evidence that vast quan-

GLIMPSES OF PALESTINE AND EGYPT

tities of stone have been taken out. There are still visible indications of how the workmen split the rock. Dry wooden wedges were driven into crevices in the rock and then water was applied to them. The wood swelled and split off great fragments of rock. The roof of the chamber is supported by immense stone pillars.

Again mounting our donkeys we rode to Gordon's Calvary, which I have already mentioned. It was toward dusk when we rode back through crowded streets to our hotel. The donkey-boys tried to make the last part of the ride interesting to us by keeping the donkeys going at a good pace. They were evidently laying plans to secure liberal tips when we should finally dismount.

We had gone entirely around the walls of Jerusalem on our donkey-ride, and had passed over the very places of which we had often read in the scriptures. We had viewed the walls, some of the huge stones of which apparently date back to the time of David. We had been on the ground which had resounded with the tread of Israelitish, Babylonian, Roman, Crusader and Moslem armies. Jerusalem stands as a memorial of God's past dealings with His people and as a prophecy of what shall be in the future.

XII

THE MOUNT OF OLIVES

The most direct way to reach the Mount of Olives from Jerusalem is to go out St. Stephen's gate, which is on the east side of the city, and walk directly eastward. The distance to the top of the hill is about a mile.

The Mount of Olives is rather a ridge than a single peak. In the ridge there are several peaks rising a little above the general elevation of the ridge itself. The most noted peaks are Scopus and the Mount of Olives. Scopus is the northern part of the ridge, and it was on this hill that Titus, the Roman general, encamped with his army when he besieged and captured Jerusalem in A. D. 70. The highest point of the ridge is 2,680 feet above the level of the sea.

The most interesting spot about the base of the Mount of Olives is Gethsemane. We reached this place during a donkey-ride which I have previously described. To reach Gethsemane we rode

GLIMPSES OF PALESTINE AND EGYPT

across the viaduct over the Kidron valley, past the place where it is said that Stephen suffered martyrdom by being stoned. A chapel is erected here to mark the traditional spot. A short distance east of this is the place called Gethsemane. The fact is, there are several places about Jerusalem that are called, by different sects, Gethsemane, so we are by no means certain that the one we visited is really the place.

The garden is enclosed by a high stone wall, and the entrance is through a low gateway on the east side. The enclosure is an irregular quadrangle two hundred feet long and the same in width. It is owned by the Franciscans, an order of the Romish church. It is tended with great care, being laid out with walks and flower-beds.

In the enclosure there are eight very old olive trees. They are so aged that the trunks are partially decayed and are shored up with stones. The claim is made that the tree is still standing under which Jesus suffered His agony, but this is very improbable. It may be that the present trees are shoots from the trees that existed then, for olive trees live to a great age. The Franciscans gather the leaves and fasten them to leaflets describing the garden, and hand them to visitors,



GETHSEMANE, ROMAN



TRADITIONAL PLACE WHERE THE DISCIPLES WATCHED

THE MOUNT OF OLIVES

expecting to receive a gift toward the maintenance of the place. The oil from the olives which grow on these trees is much esteemed and commands a high price. The stones of the olives are made into rosaries and sold.

I took a photograph of a portion of the garden including an olive tree. As we passed out of the place we came to a large ledge of rock, on which, tradition says, Peter, James and John took their position to watch while Jesus prayed, and where they repeatedly fell asleep. This place also I photographed. It rather seemed to me that this place was the one or close to the one where Christ prayed, "Father, if Thou be willing, remove this cup from me: nevertheless not my will, but Thine, be done" (Luke 22:42).

When we made the ascent of the Mount of Olives, we went in carriages out the Jaffa gate, and rode northward to the corner of the wall and turned eastward. We went on the road leading eastward and northward for some distance and crossed the Kidron valley where there was little depression. Circling southward and eastward we ascended the ridge by an easy grade. On the way we passed some beautiful country homes.

The Mount of Olives has upon it scattered

GLIMPSES OF PALESTINE AND EGYPT

olive, fig and carob trees. There is vegetation where water is obtainable for irrigation. In Christ's time there was a much more luxuriant growth than now. Along the lower slope of the hill I saw women carrying bundles of grain upon their heads, which they had obtained by gleaning during the day.

The Mount of Olives is largely occupied by chapels, churches and other religious institutions of different sects, Moslem, as well as Christian. Traditions abound as to places where scripture events took place. One of the heights of the ridge is called, "Viri Galilæi," which means, "Men of Galilee," from a tradition that the two angels addressed the men of Galilee at that place after Christ's ascension. There is shown to the tourist a stone in which is a foot-print of a man, which is said to be that of Jesus, as He ascended to heaven. This is unreasonable enough, for the record says that Jesus led His disciples as far as Bethany and was there taken from them (Luke 24:50).

The view from the summit of the Mount of Olives is delightful. To the west, across the Kidron valley, one sees the city of Jerusalem spread out before him on its four hills. The gilded dome

THE MOUNT OF OLIVES

of the Mosque of Omar is the most striking building in the city. Northward the city extends some distance outside the walls. To the north is the hill Scopus. To the southwest one looks across the valley of Hinnom to the hills and plains of Rephaim. To the south are the hills that hide Bethlehem from view. The view to the east is enchanting. One looks down the slope upon Bethany, and then over hills and valleys to the blue waters of the Dead Sea. Although this sea is nearly twenty miles away, it seems so near that one could walk to it in an hour. One can see the course of the Jordan marked by a fringe of green along its banks. Twenty-five or thirty miles away rise the mountains of Moab, distinctly and beautifully blue.

My trip to this sacred place is never to be forgotten. On the Sunday afternoon that I spent in Jerusalem, toward evening, in company with Professor Luckey, I walked across the Kidron and part of the way up the slope of the Mount of Olives. As we went on, the sacredness of the day and of the surroundings became more and more impressive. At dusk we entered Jerusalem by St. Stephen's gate and bade farewell to the soil of the Mount of Olives.

XIII

A VISIT TO BETHLEHEM

We were glad when the afternoon came for our company to visit Bethlehem. We rode in carriages, going out the Jaffa gate on the west side of the city of Jerusalem and turned southward. We rode along the wall for a short distance and crossed the valley of Hinnom. The sun was warm and I was careful to protect my head well from the heat. I put a large white handkerchief over my head under my hat and let it hang down to cover the back of my neck. I also carried an umbrella to keep the sun off. It was quite necessary to protect the eyes also from the bright sun. The light there is very strong as the sun beats down upon white buildings, walls and rocks. The excessive brightness of the sun, in addition to the dust driven by the wind, results in numerous cases of sore eyes and blindness.

As we were ascending the hill two and a half miles from Jerusalem, we came to a well on the

A VISIT TO BETHLEHEM

left hand side of the road. This well has an interest in connection with Christmas, for there is a tradition, or story, that when the wise men came from the East to look for Jesus, they came to this well after leaving Jerusalem and stopped here. It is said that here they saw the star which had guided them from their distant home, and which led them to the birthplace of Jesus at Bethlehem.

It is quite certain that Joseph and Mary traveled over this very road on their way from their Nazareth home to the city of Bethlehem, and they may have stopped at this well to drink and to rest. This road is good. It is macadamized and is much used as there is a large amount of travel from Jerusalem to Bethlehem and southward. Farther on we saw a large rock by the road. There was a depression in the rock, which tradition says was made by Elijah when he rested there one night during his flight from Jezebel.

On our way we passed through a hilly and rocky country. There were level patches to be seen here and there, but not large except in one place. Portions of the mountainsides were terraced and there were small areas of grain and olive trees. The country was much parched, for

GLIMPSES OF PALESTINE AND EGYPT

no rain had fallen since April, and the warm sun had drawn most of the moisture from the ground. It was harvest time, and the wheat and barley were being cut by hand with sickles. The crop was light. It would seem almost impossible for people to get a living from such rocky, barren soil. In the fall, winter and early spring there are abundant rains, and there is plenty of pasture for flocks and herds. We were told of instances of persons' carrying twenty-five cents' worth of produce ten miles to Jerusalem to sell it.

At a point four and a half miles from Jerusalem we came to Rachel's tomb. Here it is said that Jacob buried Rachel. The place is visited by Christians, Jews and Mohammedans, all of whom look upon it with a considerable degree of reverence.

We soon came to the outskirts of the city of Bethlehem, as its distance from Jerusalem is only about five miles. The city lies upon the northern slope of a hill. After riding a short distance into the town, we came to a place where the street was too narrow to allow a carriage to pass, so we went the remainder of the distance on foot.

The buildings of the city are of stone and are mostly old and not very attractive. On our way



RACHEL'S TOMB



CHURCH OF THE NATIVITY

A VISIT TO BETHLEHEM

through the narrow streets we saw a building in course of construction. The blocks of stone were being carried to the place by men. We saw a man carrying on his back a stone that must have weighed about five hundred pounds. Four or five men accompanied him and frequently lifted the stone while another man stepped under the burden. The carrier had a heavy staff in one hand to steady himself. There are several monasteries, convents and schools in Bethlehem. The population is 11,000 and nearly all are Christians, that is, they belong to sects that believe in Christ. There are only about sixty Protestants in the city.

By far the most interesting point in Bethlehem is that which is said to be the birthplace of Christ. A tradition dating from the second century says that a cavern in the east part of the city was the scene of the birth of our Lord. In the early part of the fourth century Constantine, the emperor of Rome, who had embraced Christianity, built a church upon this spot, and it is almost certain that a part of the original structure remains. This cavern is reached by descending a flight of steps on either side of the high altar of the church. It is called the Chapel of the Na-

GLIMPSES OF PALESTINE AND EGYPT

tivity. A silver star in the pavement marks the supposed place of Christ's birth. Near by is shown a stone manger in which it is said that Christ was laid. We are by no means sure that this is the exact place of His birth nor that He was ever laid in that particular manger, but we do know that we were not far from the place of His birth and that He was laid in a manger there or near by.

So impressed was I with the thought that I was near, and perhaps upon, the very spot where Jesus was born, that I felt a sacred awe coming over me, and seemed to have a clearer sense than ever before of what the coming of Jesus into the world meant.

There is a large paved space in front of the main entrance of the Church of the Nativity. A slender cross stands upon the pointed roof of the church. I took a picture of the building and the open space in front.

As we looked off toward the east we saw what is known as the Field of Boaz, which is said to be the place where Ruth gleaned (Ruth 2:1-3). I wondered where it was that the shepherds received the announcement of the birth of Christ. I saw the fields in the distance that might have

A VISIT TO BETHLEHEM

been occupied by the shepherds and their flocks on that first Christmas night. I was sure that not far from the spot where I stood the shepherds heard the song of the angels, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

There were many beggars in Bethlehem and all visitors to places of interest were entreated by these persons to give them "baksheesh." Many people make a living by manufacturing souvenirs and selling them to tourists.

The ride back to Jerusalem late in the afternoon was delightful. The air became cool and the extreme brightness of the sun had given way to softer rays. The few hours which we spent in making our visit to Bethlehem are a most pleasant memory. It is not a dream, my trip to the place of Christ's birth, but a reality, the memories of which are most vivid.

XIV

OVER THE JERICHO ROAD

The morning we were to make our journey to Jericho we were called at five o'clock to prepare to start from Jerusalem at six. It has only been a few years since a wagon road was made between the two cities. Travelers were obliged to go on foot or on the backs of horses or donkeys. The members of our party of twenty-six besides the conductor, Mr. Vickers, and two guides rode in canopy-top spring wagons. Each wagon was drawn by three horses, driven by an Arab.

We rode out the Jaffa gate on the west side of the city and rode northward to the northwest corner of the city, then turned east. We rode the length of the city along the wall, then turned southward across the Kidron valley. As we came to the hill on the east side of the valley, the horses had to travel slowly, and we were besieged by throngs of beggars. They took advantage of the necessity we were under of going slowly and kept

OVER THE JERICHO ROAD

begging for money until we reached the place in the road where the teams could travel faster.

We turned southward and eastward after having crossed the valley, and skirted the base of the Mount of Olives, leaving it upon our left. We found an excellent macadamized road the first half of the way to Jericho, built and maintained by the Turkish government. Since the Jordan valley is about four thousand feet lower than the highest part of Jerusalem, the descent is rapid and we went down many steep hills. As we wound among the hills and looped back and forth upon their sides, we realized fully the significance of the expression used with reference to the man that fell among thieves, "A certain man went down from Jerusalem to Jericho." The distance is something like twelve miles, but one must drive eighteen to cover the distance between the two cities. The hills are a little higher than I expected to find them.

For some distance the valleys and terraced hillsides are carefully cultivated, but the growth is small except where there is irrigation, and there is not much of that. I saw a place not far on the road from Jerusalem to Jericho where cattle were at work pumping water for purposes of irrigation.

GLIMPSES OF PALESTINE AND EGYPT

Three or four miles from the city we came to what is called the Apostles' Spring from the supposition that the apostles must have drunk water from it. There is no well between that place and the Jordan valley. The water is not very good. There is a building close by where refreshments are sold, and here we were besought for "bak-sheesh." While we were stopping for a few minutes a large drove of camels came by. They did not keep to the road all the way, but cut across from one loop to another to save distance. A driver had a little trouble with the camel he was riding. He had dismounted near the spring, and as he went to mount again, he ordered the camel to kneel down. He was slow to obey and the driver beat him. The camel finally got down, but instantly got up without giving the driver time to mount. This process was repeated several times before the driver succeeded in mounting. This was noticeable, because, as a rule, the camels I saw were very docile. Several Syrian boys were about this place with slings for sale. They were said to be of the same kind as that which David used in slaying Goliath.

We had gone but a short distance from the Apostles' Spring before we came to a deep ravine,

OVER THE JERICHO ROAD

which is called Cherith. Here we saw the place by a brook between steep, high, rocky walls, where tradition says that Elijah was fed by ravens during the great drought in the land of Israel. Near this spot are caves or excavations in the steep rock walls where many hermits live. These walls seemed to be four or five hundred feet high. A donkey path leads along the ravine about midway between the top and the bottom of the rocky side. This is a difficult place to reach.

About half way between Jerusalem and Jericho we came to the Khan Hathrur, a Turkish post-office and rest-house, where refreshments are sold. This place is called the Samaritan Inn, for tradition says that this is the scene of the story of the good Samaritan. We stopped here for a time to look over the curios and souvenirs that were for sale and to let the horses rest.

I could easily believe that this is not a safe region for one to traverse alone. We met many Bedouins traveling on foot or with camels, horses or donkeys. They were generally fully armed with guns or knives. In answer to my inquiries of the guides as to why they went armed, I was told that it was to protect themselves and their flocks from robbers and wolves. It was also hinted that the

GLIMPSES OF PALESTINE AND EGYPT

Bedouins needed to protect themselves from one another. The keeper of the Khan Hathrur had a bright boy about twelve years old who was anxious to come to America for the sake of the great opportunities here. He will probably succeed in making his way hither within a few years.

The region between the Samaritan Inn and Jericho is a desert indeed. Almost no vegetation was to be seen, only an occasional tuft of a prickly plant. The road was not so good as that between Jerusalem and the Samaritan Inn. Much of the way it lay over the bare bed-rock, and was so steep in places that it was necessary for the men of the party to walk. To me it was more comfortable to walk than to ride over the rough rocks down the steep hills.

We reached Jericho at eleven o'clock in the forenoon and found it to be a straggling, unattractive little village of a few hundred inhabitants. Before noon we rode to the old Jericho, about a mile north, and saw where excavations had been recently made, uncovering what are believed to be the walls of the Jericho of Joshua's time. I was interested in visiting Elisha's pool at this place. It seems certain that this is the fountain whose bitter waters Elisha miraculously



SAMARITAN INN



JERICHO

OVER THE JERICHO ROAD

ly made sweet. There is an abundant flow of good water which supplies the village of Jericho and is used to some extent for irrigation.

There are several hotels in Jericho for the convenience of tourists. We stayed at Hotel Bellevue where we had comfortable accommodations. The heat was more oppressive here than at any other place I visited in Palestine, though the thermometer registered only eighty-seven degrees in the hotel. The Jordan valley lies so low in comparison with Jerusalem, that there is a great contrast between the atmospheric conditions of the two places. The nights were pleasantly cool everywhere I was in Palestine except Jericho.

XV

IN THE JORDAN VALLEY

A little to the northwest from Jericho is what is called the "Hill of the Temptation." Tradition has it that this is the place where Jesus underwent His temptation in the wilderness. The location meets the conditions, as they are stated in the Gospel narratives, but there are other places which meet them equally well. Among the cliffs of this region were formerly the homes of hermits, and there still exists the "Chapel of the Temptation." There is a Greek monastery on the very top of this hill.

In this region it was not difficult for me to see in my imagination the Israelites as they marched across the bed of the Jordan and the valley to Gilgal toward Jericho.

At half past two o'clock in the afternoon our party started in carriages from Jericho for the Jordan. Our route lay nearly east. After leaving the town we passed through a region which had

IN THE JORDAN VALLEY

little vegetation and where there were no well-defined roads. We passed over dry watercourses. It was during the dry season and everything was parched.

To our right a few miles we could see the Dead Sea and in the distance ahead of us could be seen a line of trees and bushes, which marked the course of the Jordan River. On beyond the river a distance of eight or ten miles arose the mountains of Moab, in which are the Pisgah range and Mount Nebo.

During the ride of five miles from Jericho to the Jordan we passed through no village nor by a human habitation. In the distance to the left is what is thought to be the site of the ancient Gilgal, and farther on in the distance is the Greek Monastery of St. John, which, tradition says, was built over the grotto where John the Baptist dwelt. Far off to the right and not far from the Dead Sea is the Monastery of St. Gerasimos. The region is desolate and barren, but without doubt, with a system of irrigation in operation, water being supplied in abundance from the Jordan, the valley could be made exceedingly productive.

In about an hour we came to the bank of the Jordan. I looked with feelings of reverence upon

GLIMPSES OF PALESTINE AND EGYPT

the historic stream, recalling the crossing of the Jordan by the Israelites and Elijah and Elisha upon dry ground, and remembering other events connected with the river. Then I recalled some of the hymns which have reference to the Jordan.

The water is not clear, but has a tawny color because of the yellow soil it carries, washed from the banks in its rapid course. Naaman, the leper, was not pleased with its waters twenty-eight centuries ago, when he was told to bathe in them for his healing. He thought Abana and Pharpar, rivers of Damascus, better than all the rivers of Israel. The water seemed clearer than I had expected to see it, but the river was comparatively low. In time of flood it would be more yellow.

The Jordan's average width when not in flood is about one hundred feet. From the Sea of Galilee to the Dead Sea is a distance, in a direct line, of sixty miles and it falls six hundred ten feet. By its many windings it flows one hundred eighty-five miles in passing from the one sea to the other.

At the point where we stopped on the bank of the Jordan, the river is possibly seventy-five feet wide and twenty feet deep. The banks are covered with trees and shrubs overhanging the water. There are tamarisks, willows and large

IN THE JORDAN VALLEY

poplars. I took a photograph of the Jordan at a bend of the river, looking east. In the distance is a native in a rowboat. The scene at four o'clock in the afternoon, when I took the picture, was very impressive, with the waters placid, the sun shining upon them and the reflection of trees making a beautiful view.

An interesting event took place here. A member of the party, Dr. Ramsay, was baptized. He had been baptized in infancy in Ireland. He was converted when a young man in Minneapolis among the Volunteers, under the labors of Mr. Andrick, who was also a member of the party. He had long desired to be baptized in the Jordan and as the opportunity was afforded, Mr. Andrick baptized him. A service consisting of song, the reading of a scripture portion, and prayer was held.

As our time was limited, we stayed at this place not more than an hour, and passed southward a few miles to the Dead Sea. I had expected to see this water dingy and dark in appearance, but found it blue and clear. As I tasted it, I found it exceedingly bitter and salt. It contains about twenty-five per cent of salts of different kinds. Most of the men in our party sought a re-

GLIMPSES OF PALESTINE AND EGYPT

tired place and went in bathing. So great is the buoyancy of the water that one can not sink. One has a little difficulty in swimming there because his feet are apt to be carried out of the water, and he must keep them down and hold his head up. One can lie on his back and read. In fact, a photograph was taken of a tourist floating in the water. He was holding an umbrella over his head with one hand and a book in the other and reading. The salts in the water are apt to irritate the skin of the bather, but I experienced no unpleasant sensations from that source.

Here we saw a small, rudely-constructed building in which drinks and native food were sold. In this region the heat is great and the atmosphere oppressive. After an hour's stay we rode to Jericho and spent the night at the hotel. This was the warmest night I experienced during my stay in the Orient.

We arose at three o'clock the next morning and started back to Jerusalem at four. We started thus early so that we might ascend the long, steep hills during the cool part of the day.

XVI

BETHANY

One of the very interesting events occurring during our absence from Jerusalem on our Jordan trip was a visit to Bethany. It was on our way back from Jericho that we stopped at this place, whose name is familiar to all Bible readers. The village lies almost directly upon the road between Jerusalem and Jericho.

We remembered that it was hither that Jesus journeyed, not hastily, but leisurely, when word came to Him that His friend Lazarus was sick, and arrived after he had been dead four days. Here He raised him from the dead.

We remembered also that it was toward this little town that Jesus wended His way from Jerusalem several times during the week before His crucifixion, in order to find a quiet resting-place in the home of His friends, Mary, Martha and Lazarus.

So fully did the name of Lazarus become iden-

GLIMPSES OF PALESTINE AND EGYPT

tified with the town that the Arabic name is El-Azariyeh, which literally means "The Lazarus," and Moslems, as well as the so-called Christians there, regard Lazarus as one of the saints.

As we rode up the hills from Jericho toward Jerusalem and came within a few miles of the city, we saw to the north of the road the little village which we know as Bethany. It lies upon the southeast slope of the Mount of Olives. Its situation is beautiful. In the time when it flourished, and when the land was more fruitful than it is to-day, it was called Bethany, which means "house of dates." This was probably because of the date-palm orchards growing there then. The region is still somewhat productive. We saw several thrashing-floors very close to Bethany and the region is dotted with olive, fig and other trees.

The village is Moslem and consists of about forty houses, most of which appear much dilapidated. They are mostly of stone, while a few mud hovels may be seen. There is nothing attractive there now, only from the historic associations of the place.

We left the carriages at the edge of the village and went on foot to the places of interest, for the streets were too narrow for carriages. We

BETHANY

went first to the traditional tomb of Lazarus, which is close by the Mohammedan mosque. We saw nothing at first to give us an idea that we were close to a tomb. We saw only a rather rough stone wall like those that formed the sides of houses along the narrow street.

Our guide stopped before an ordinary doorway and informed us that this was the entrance to the tomb of Lazarus. As we looked down the steps inside the door, the place seemed gloomy enough. There was a woman by the door with a supply of small candles, which she furnished to visitors who wished to go down into the tomb. Of course she expected a fee for providing them. One goes down a stairway of twenty-two steps to the tomb antechamber and by two long steps more to reach the tomb proper. The place was originally a cavern with tombs, but it has been walled up with masonry.

About ninety feet southwest of the tomb of Lazarus is a ruined tower, called the Tower of Lazarus. It is said that this is on the site of the house of Simon the leper, where Mary anointed Jesus. A hundred feet east of this tower is the supposed site of the home of Mary and Martha.

The visitor to Bethany is an object of deep

GLIMPSES OF PALESTINE AND EGYPT

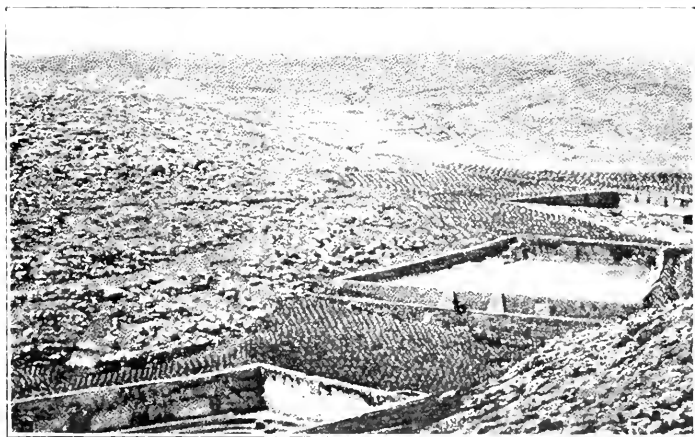
interest to the inhabitants. They crowd around him in great numbers asking for "baksheesh." The beggars I saw there were as wretched and persistent as those I saw anywhere. They crowded about us before the entrance to the tomb of Lazarus and I took a picture of them.

The traditional sites of these places of historic interest are somewhat changeable. They have not remained the same during the centuries, but since Bethany is small, I was satisfied that I was not far from the spot where Jesus spoke the memorable words, "Lazarus, come forth."

We went back to the carriages with the satisfaction of having been where Christ performed one of His most important miracles, and near the place from which He ascended to heaven. We rode on the two miles to Jerusalem, thinking of the journey of Jesus toward the city which He entered in triumph. We came to a spot where the whole of Jerusalem burst upon our view, as it did upon His, and my feelings can not well be described. He looked down upon the gilded and profaned temple of the Lord, while we looked down upon the great Mosque of Omar.



TOMB OF LAZARUS



SOLOMON'S POOLS

XVII

SOME JERUSALEM POOLS

One of the greatest material needs of modern Jerusalem is an adequate water supply. Water is a precious commodity there in the long dry season. Sometimes it is so scarce that it is sold in the streets. It is too scarce to be used in street-sprinkling to any great extent. At different times I saw water, that had been used for washing or scrubbing, thrown into the streets of the city to lay the dust.

The water used in the city is largely drawn from cisterns, in which it is caught during the winter season. There are a few large public reservoirs, and very many smaller ones, in which water is saved to be used during the summer.

In ancient times water was brought from springs and other sources outside the city, and carried by hidden conduits into the city, so that the inhabitants were able to withstand a long siege. To some extent water is now being brought

GLIMPSES OF PALESTINE AND EGYPT

from a distance in conduits to supply the needs of the city.

It is difficult to locate with any certainty the pools of which we read in the Bible, with the exception of Siloam, and even that is disputed; yet it is quite certain that this pool is at the southeast corner of Jerusalem. It is probably fed from the Fountain of the Virgin which is perhaps eighty rods north of it, up the Kidron valley. A subterranean channel connects the fountain with the pool. I saw many women and girls carrying water from this fountain in water-pots, and men were there filling their goatskin bottles.

There is a difference of opinion as to the location of the pool of Gihon. One view is that it is the same as the Fountain of the Virgin, so called from the tradition that Mary went there for water when Jesus was a babe; another view is that it was in the valley west of Jerusalem, nearly opposite the Jaffa gate. Our guide told us that the latter was the location of Gihon.

In company with a few others of the party I went early one morning in search of Hezekiah's pool. After much inquiry we found it. It is also called the Patriarch's pool, and is situated near the intersection of David street and the street of

SOME JERUSALEM POOLS

the Christians, in the west central part of the city. We ascended a flight of steps in a building, and passing through it, we stood on a balcony overlooking the pool. It is merely an open cistern, partially hewn from the solid rock and partially constructed of masonry. The bottom of it is ten feet below the grade of the street. It is two hundred forty feet in length and one hundred forty-four in width. During the rainy season it contains water which is conducted into it from the roofs of adjoining buildings, and is also supplied from the Mamilla pool outside the walls of the city on the west, with which it is connected by a conduit. When I saw it, there was no water in it, except in one corner. It is called Hezekiah's pool from the tradition which ascribes its construction to King Hezekiah.

We went east and north of this pool to visit the pool of Bethesda. Near the gate of St. Stephen and a little north of the Temple Area is the church of St. Anne. As we approached the front of this building, we saw several persons drawing water from what appeared to be a well; but upon inquiry we found that the water came from an immense cistern. We learned that when the people were preparing to build a school and

GLIMPSES OF PALESTINE AND EGYPT

monastery in connection with St. Anne's church, their excavations uncovered a great reservoir, or pool, over which there had been a chapel. We descended fifteen feet from the present grade to reach the ancient level. From this point twenty-four steps lead down to the level of the water. While we are not certain that this is the pool which in the scriptures is called Bethesda, it seems to answer to the conditions very well. The priests in charge of the place appeared to have no doubt about it.

Eight miles south of Jerusalem there are three pools, which are now known as Solomon's pools. They are thus named from a fanciful interpretation of Eccl. 2:6, in which Solomon speaks of making pools for himself. These pools are large. The lowest and largest one of the three is nearly six hundred feet long, one hundred fifty feet wide and forty-eight feet deep. They are supplied with water from the hill on the side of which they are constructed. Conduits were laid to carry the water to Jerusalem. These lines wound about among the hills to maintain the proper grade, so the water would run to the city. The distance from the pools to Jerusalem is eight miles, but on account of their windings, the length of the con-

SOME JERUSALEM POOLS

duits is forty-seven miles. One line, however, reaches the city in a length of twenty miles. These pools have been repaired within a few years, and the conduits have been put in order, so that a limited supply of water is conveyed to Jerusalem.

Steps are being taken looking toward the providing of an adequate water supply for the comfort and health of the inhabitants of the sacred city, and relief is hoped for.

XVIII

SOME JERUSALEM TRADITIONS

Jerusalem is, first of all, a religious city. It is commercial in no great sense, but it is held to be a sacred city by Jews, Christians and Mohammedans. There have come to be traditions almost without number. Some of these date back to the sixth century and some are but two or three hundred years old.

When we consider the history of the city, remembering that it was destroyed by Nebuchadnezzar in the sixth century B. C.; that Herod captured the city in B. C. 37; that the Romans captured and destroyed it in A. D. 70, and that it lay in ruins until 130, when it was rebuilt by Hadrian, and in two years trouble again arose through an outbreak of the Jews, who were forbidden to enter the city; that for centuries Jerusalem was buried in obscurity; that after the acceptance of Christianity by Rome the Jews were allowed certain privileges in the city; that early

SOME JERUSALEM TRADITIONS

in the seventh century it was captured and partially destroyed by the Persians; that twenty-three years later, in 637, it was taken by the Mohammedans; that in 969 it fell into the hands of an Egyptian party; that it was captured in 1099 by the Christians in the First Crusade; that it was recaptured by the Mohammedans in 1187, and that it has since passed through severe struggles; it must be granted that little is definitely known concerning the location of the events of Bible times.

We bear in mind that Bible events have been deeply impressed upon the minds of the people, and those who are religiously inclined wish to fix upon some place with which a particular event may be connected. The ignorant and unscrupulous would be inclined to accept conjectures as facts, and thus there arose many traditions which are without any foundation in fact.

I have already noted a few traditions, and I may mention some of them again, and I shall in addition speak of others. I do not mention them because I consider them probable, but to show how ready certain people are to believe unproved and unreasonable things.

In connection with the Church of the Holy

GLIMPSES OF PALESTINE AND EGYPT

Sepulcher there is a chapel erected on the traditional spot where Abraham saw the ram caught in the bushes as he was about to sacrifice his son Isaac. Not far from this chapel is another called the Chapel of Adam from the tradition that Adam was buried there. Above this is the traditional spot where the cross stood on which Christ was crucified. The tradition goes on to declare that the blood of Christ trickled through the rock beneath and came in contact with the bones of Adam and he was restored to life. Outside the walls of Jerusalem to the southeast is an old mulberry tree, protected by stones, which marks the traditional place where Isaiah, according to tradition, suffered martyrdom by being sawn asunder. Near this place is a well which is called Job's Well. There is a tradition that the holy fire from the temple was hidden in this well during the years of the Babylonish captivity, and was discovered by Nehemiah on his coming to Jerusalem from Babylon. The traditional tomb of David was shown to us and also the room where the Last Supper was held.

In the Church of the Holy Sepulcher is a stone slab, which tradition says is the one upon which the body of Jesus was laid to be anointed. The

SOME JERUSALEM TRADITIONS

stone now there was placed in position in 1808. A chapel is shown, which is called the Prison of Christ, marking the spot where Christ and the two thieves were confined, according to tradition, before they were crucified. There is an altar with two round holes in it, said to be the stocks in which the feet of Jesus were placed. The Chapel of Longinus marks a strange tradition. It is said that Longinus was the Roman soldier who thrust a spear into Jesus' side. He was blind in one eye, and when the water and blood gushed forth, some went into his blind eye and his sight was restored. Tradition says that the stone columns of the Chapel of St. Helena used to shed tears over the death of Christ. It is said that Helena discovered the true cross at this place.

To the south of Jerusalem across the valley of Hinnom is the Hill of Evil Counsel, on which is shown an olive tree where tradition says that Judas hung himself. In the slope of this hill are many rock-hewn tombs. The largest of these is called the Apostles' Cave from the tradition that the apostles hid themselves in it during the crucifixion of Christ. A tomb in the valley of Jehoshaphat is called the Grotto of St. James from the tradition that James lay concealed here without

GLIMPSES OF PALESTINE AND EGYPT

food from the time of the betrayal of Jesus until His resurrection.

On the Mount of Olives is the Church of the Lord's Prayer, built there to mark the traditional spot where Jesus taught this prayer to the disciples. There is a portico extending around an open court, and in this portico I saw thirty-two tablets containing the Lord's prayer in as many different languages.

On Easter day crowds gather at the Church of the Holy Sepulcher to see what is claimed to be the miracle of the Holy Fire. All is excitement and expectancy, for at a given time fire bursts from an opening in the Chapel of the Holy Sepulcher. Multitudes accept the claim that the fire comes from heaven, but it is reported that a wire reaching upward from this apartment to the roof is smeared with an inflammable substance which is set on fire at the roof and quickly burns downward.

The House of St. Veronica marks the traditional spot where Veronica is said to have wiped the sweat from the Savior's brow on the way to Calvary, and His image remained imprinted on the handkerchief. This one handkerchief is shown as a relic in several European churches!

SOME JERUSALEM TRADITIONS

I will mention two Mohammedan traditions. One is that all will meet in the valley of Jehoshaphat for judgment. A thin wire rope will be stretched from the Golden Gate of Jerusalem, which has been walled up for years, across the valley to the Mount of Olives. Christ will sit on the wall of the city and Mohammed will sit on the Mount of Olives, as judges. All men must pass over the wire. The righteous will be helped quickly across by angels, but the wicked will fall into the abyss. Under the Dome of the Rock in the Temple Area is a cavern. Mohammed said that one prayer offered there was better than a thousand elsewhere. Tradition says that he prayed there and was translated to heaven on the back of his horse. In the ceiling is seen the mark of his head, and on the side the print of the hand of the angel that restrained the Rock from following Mohammed to heaven.

I have given but a few of the many traditions current about Jerusalem. I mention them because they are curious and because they show how far people will go in superstition when they lose sight of the essence and power of true religion. We may well be thankful for the light of the gospel of Jesus Christ that saves from superstition.

XIX

SHOPPING IN JERUSALEM

When we speak of going shopping in America, we think of large stores with great stocks of goods and many clerks to wait upon customers; but shopping in Jerusalem is very different from what it is here. In our own country we have department stores in our large cities where one can buy almost any article he may desire, but in the sacred city the stores, or shops, are very small, with one or two exceptions.

In a previous section I have said that the city is divided into four principal quarters, the Christian, the Armenian, the Jewish and the Moham-
medan. Each of these quarters has its own shopping district. The shops in one quarter do not differ greatly from the shops in another.

We may picture to ourselves a narrow street, eight or ten feet wide, paved with stones. Some of the streets for a part of their length are roofed over, so that there is not much natural light ad-

SHOPPING IN JERUSALEM

mitted. On each side of the street there are rooms, possibly ten feet square, which are used as shops. In these the shopkeepers and their assistants, if there are any, carry on their trade. Some of the shops are larger than others and they vary in shape.

Naturally we do not look for department stores here. Each shop is given over to the handling of a limited line of goods or to a particular kind of work. In the dry-goods section there are shops on each side of the street, in which goods are piled up high on shelves about the walls. The counters generally extend parallel with the street and on the street line, so that the purchaser stands outside the shop to do his buying. The whole front of the shop is open to the street. To close the shop, iron shutters are pulled down and locked at the bottom with padlocks. This way of closing shops is common in the East, and in many parts of Europe the fronts of shops and stores are protected with this kind of shutter.

I saw many native restaurants where foods of different kinds were for sale. Pieces of meat were pierced with slender wooden rods, or spits, and roasted over a charcoal fire and sold to patrons who ate them there with the native flat loaves of

GLIMPSES OF PALESTINE AND EGYPT

bread. On several mornings I went through David street and Christian street and passed provision shops, where the wares were not especially inviting. Fresh meat was exposed for sale, hanging where the dust of the street could settle upon it, and where flies could have easy access. I saw a shopkeeper going through his daily work of washing the native cheeses he had for sale.

These goods, and especially fruits and vegetables, are placed on the sidewalks, if we might call them sidewalks. It was a mystery to me how many of these poor tradesmen could make a living, until I was reminded that very little is expended for living by the poor in that country.

I saw a trade being carried on in Jerusalem that is probably the same practically as in Bible times. The business of changing money still exists. There were several money-changers sitting at stands with coins of different kinds, prepared to exchange the money of one country for that of another. I was informed that they were inclined to take a good compensation for the service rendered in their trade. I had no occasion to patronize them, as that service could be obtained at the hotel.

In Palestine, as in other Oriental countries, a

SHOPPING IN JERUSALEM

Bible custom still exists in the manner of measuring grain. At the grain market the buyer takes the measure and fills it with grain, pressing it down with his hands and shaking it together, so that he can put more in. He heaps it up until no more will stay on the measure. This is called a measure of grain.

I went out on the street one day to buy a few lemons. A boy of fourteen or fifteen was about the hotel door, whom I had seen there a number of times. He was bright and seemed pleasant and accommodating. I asked him where I could buy some lemons. He knew and showed me the way to a street pedler. I bought the fruit at a satisfactory bargain, but I had to give my guide a tip also. It seemed to me that an active, intelligent boy ought to be doing better than to be getting money in that way, but he said there was absolutely no job that he could get in Jerusalem and he was trying to get enough money to go to America.

One is asked a high price for articles and seems under the necessity of bringing the merchant down in his price or pay much more than the article is worth. I wished to buy a pair of colored glasses to protect my eyes from the bright sun-

GLIMPSES OF PALESTINE AND EGYPT

light of Palestine. The guide of our party offered to take me to a shop outside the walls where I could buy the glasses. I looked at the goods and found the prices asked were far higher than I thought I ought to pay, so selecting the pair I wished, I offered him about half his price and he accepted it with little hesitation.

There is a store called the London shop outside the walls, which resembles some of our general stores in a country town; but it had an Oriental appearance in the kind of goods sold. The American Colony store is close to the principal hotel in Jerusalem, and is inside the walls. It is a large establishment and carries goods likely to be wanted by tourists. Among the souvenirs were beautiful office-desks made of olive wood. These and other articles of furniture appealed to us, but their cost and the expense of bringing them to America kept us from buying extensively.

One peculiarity of Oriental shops is that a siesta, or rest period, is taken in the middle of the day. This custom prevails also to some extent in Europe. It is a little annoying to an active American, who wishes to do shopping, to find business places closed for two hours in the middle of the day.

SHOPPING IN JERUSALEM

It is interesting, as well as annoying, to be solicited to go into souvenir shops by the keepers or their agents. As we went to and from our hotel we passed several shops of this kind. The keepers well knew that we were tourists and they begged us to go in and look at their goods, and told us over and over that their goods were "very cheap."

As we passed through the streets on Sunday, we saw that many of the shops were closed in the Christian quarter, but aside from that there was little evidence of Sabbath-keeping. Friday is the sacred day of the Mohammedans and Saturday is the Jewish Sabbath, hence business is going forward to a great extent on every day of the week.

XX.

CHRISTIANIZING JERUSALEM

It seems rather strange to think of the Christianizing of Jerusalem, the great religious center of the world; but we read in the Gospel of Luke that the preaching of the gospel was to begin at Jerusalem, and in the Acts, that the apostles were to be witnesses first in Jerusalem. In the time of our Lord there was a wide difference between the formal, empty, hypocritical religion of the mass of the Jews and the true, spiritual religion that Jesus taught.

I realized as I went from place to place in and around Jerusalem that, in an important sense, I was treading upon holy ground, for I was in the city where great moral and religious events had occurred. The very atmosphere seemed to whisper of religion. The buildings devoted to religious uses were everywhere,—churches, convents, monasteries, shrines, mosques, synagogues and schools. Yet the religion was so formal, so empty, so cor-

CHRISTIANIZING JERUSALEM

rupt, that the true Christian naturally turned from it with pity for the people who were in spiritual darkness.

One passes great numbers of persons of religious orders in going through the city. There are Mohammedans with white turbans upon their heads. The white turban is worn by those who lay claim to peculiar sanctity. Occasionally a Mohammedan is seen who declares by wearing a yellow turban that he has made a visit to Mecca, the most sacred spot to the Moslem world. In the vicinity of Roman Catholic institutions one sees large numbers of priests of different orders, wearing long robes and many of them with low-crowned, broad-brimmed, black beaver hats. About Greek institutions are many priests with full beards, wearing tall, black, rimless hats with flat tops.

The Mohammedan element in Jerusalem, as elsewhere, needs to be Christianized. There is a pathetic sadness generally upon the faces of this class of people. Their lives are corrupt. Their hearts are unchanged. Their religion does not affect their conduct to make it right.

The Jewish world needs to be Christianized. The rejecters of Jesus Christ have little to hope

GLIMPSES OF PALESTINE AND EGYPT

for. They gather at their Wailing Place and lament the distresses that have come to their sacred city and to their race. They see their holy place defiled and profaned by the unhallowed feet of the Moslems. They are confronted by the garb and ceremonies of those who believe that Christ has come. They take some comfort in considering that they are living where their ancient fathers lived and are to be buried in the sacred soil of Judea.

The professedly Christian sects need to be Christianized. The Greek, the Latin, the Coptic and the Armenian monasteries are full of religionists, who make much of ceremony and little of spirituality. They have an idolatry that is destructive of true religion. They seem to worship sacred places and to adore images and relics. The Romish priests have elaborate ceremonies at the different stations along the "Via Dolorosa," or sorrowful way, the way over which Jesus, according to tradition, passed in going to Calvary. The Greeks have imposing services on the days before Easter and other occasions which they consider sacred. On Holy Thursday the patriarch of Jerusalem washes the feet of twelve high ecclesiastical officials with great ceremony.

CHRISTIANIZING JERUSALEM

Because of the strength of their religious prejudices, the people of Jerusalem are not easy to reach with the gospel of Christ. Their multiplicity of religious forms and their devotion to the religion of their fathers result in their full dependence upon what they have, and they do not accept the salvation of Christ. Their faith is in forms of religion. Evangelical repentance and saving faith are not evident. I was moved with pity for these classes of people as I saw them bowing down to images and kissing objects, which to them were sacred.

There are only about one thousand six hundred Protestant Christians in Jerusalem. There is an English Protestant community under the direction and support of the Church of England. They have two or three churches and schools for boys and girls. Under the care of the English is an ophthalmic hospital. This institution is greatly needed in Jerusalem where diseases of the eye are very prevalent. This hospital is a short distance outside the city walls on the road to Bethlehem. The German Evangelical people have a church, hospitals, schools and an orphanage for boys.

The most refreshing place, religiously, that I found in Jerusalem was the American church in

GLIMPSES OF PALESTINE AND EGYPT

the north part of the section of the city outside the walls. This is the headquarters of the Christian and Missionary Alliance in Palestine. They have a neat church, and they have schools for Jews and Arabs. The preaching I heard the Sunday morning I was there was strongly evangelical and was spiritual. A most interesting and successful Sunday-school is maintained.

I wish to quote short parts of the annual report of the Palestine mission of the Christian and Missionary Alliance. The first is in regard to the Hebron portion of their work. "Hebron is still one of the most fanatical cities in the Moslem world. Miss Butterfield and the native helpers worked faithfully in the city during the first half of the year. Mr. and Mrs. Van Guysling have been stationed there with Muallim Ibrahim Jameel and Miss Liza Karkar who was graduated this year from our training class. They have succeeded in regathering a small day school, chiefly of Jewish girls. The night school for young men continues. The district includes fifty villages. Riding in all kinds of weather over rugged mountain trails, sleeping in native huts and eating native food are not gratifying to the flesh, but it is the only way these sons of Ishmael can be given

CHRISTIANIZING JERUSALEM

the gospel. Those who do it need prayer, especially in these troublous times. From Hebron and Beersheba we are attempting to evangelize all the villages of Southern Palestine, except a few adjacent to Gaza which are under the care of the Church Missionary Society.”

A few sentences are quoted from the report on the school work in Jerusalem. “There are about fifty children enrolled, all in the primary classes. The Bible is an important part of the curriculum, and all of the pupils attend Sunday-school. . . . Nearly all of the girls and most of the older boys are converted. Some have been baptized and others are in the communicants’ class. The work is essential as a recruiting ground for native workers.”

I saw these boys and girls in the church on Sunday morning and a brighter and better looking company one seldom sees. It is an inspiration to see young people blessedly saved out of the superstition and degradation that prevail in that land. The work of Christianizing Jerusalem is going forward slowly.

XXI

FROM JERUSALEM TO SHECHEM

The time came when I must bid farewell to the sacred city of Jerusalem, where I had spent several days full of intensest interest.

The members of our party had been notified that we were to start at six o'clock on Monday morning, June 9, for our trip northward. As I had correspondence to attend to which I had not finished on Saturday night, I arose at about three o'clock to get my mail ready and be prepared for the journey.

A few minutes after six we rode out the Jaffa gate in large, three-seated, canopy-top, spring wagons, each wagon being drawn by three horses. A provision wagon accompanied us with attendants to provide lunches for the party Monday and Tuesday noons.

We turned northward and rode to the northwest corner of the walls of Jerusalem, and then turned eastward to the Damascus gate. The

FROM JERUSALEM TO SHECHEM

large open space outside this gate is a busy place in the early morning. There are many camels and donkeys here, attended by their drivers, for hire for the day. At this gate we turned northward on the Damascus road. We passed near Scopus.

I realized that I was soon to catch my final view of the city, and turned persistently to see as much as I was able of the sacred place. The Temple Area, with the glittering dome of the Mosque of Omar and with the Mosque of Aksa, was in sight, and the imposing Church of the Holy Sepulcher, as well as the other buildings of the city within and without the walls; and I could see the valleys and mountains about Jerusalem, and all were interesting, but my eyes lingered upon the Mount of Olives, and I carried with me the deep impression made upon my mind and heart by Calvary and the Garden Tomb.

As our conductor announced to us that we were near the place where we should have our last view of Jerusalem, we turned and looked until we descended the hill that hid the city from our eyes. Although we bade farewell to Jerusalem, there remained enough places of interest in Palestine to engage our attention for the period that was before us in that land.

GLIMPSES OF PALESTINE AND EGYPT

The early morning air was delightfully cool and invigorating. An overcoat was not in the least uncomfortable, but in an hour or two the sun's rays were warm. After riding three or four miles we came to the location of ancient Mizpeh and a little further on was Ramah, which was the home of Samuel. The country is generally less rugged and more productive than that to the east and south of Jerusalem, yet we passed through a succession of valleys and rode over some rather steep hills.

At El-Bireh, ancient Beeroth, we halted and ascended to the roof of a building to secure a view of the country. To the northeast of us we saw Beitin, which is the Bethel of the scriptures. A few miles to the west of us, but out of sight, was the place which is thought to be Emmaus. About three-quarters of a mile west of Beeroth we saw a Christian village, Ramallah, which has a population of five thousand. The Friends have a mission in the village. Mrs. Pemberton and her son of our party had visited acquaintances there, and the mission people earnestly desired that our entire party should visit the mission, but time would not admit of the stop. Some came down from the mission to greet us. There is a tradition that El-

FROM JERUSALEM TO SHECHEM

Bireh is the place where Joseph and Mary first discovered the absence of Jesus from their company when returning to Nazareth from the Passover at Jerusalem.

A little before noon we came to El-Lubban, the ancient Lebonah, which lies in a valley. It is on the boundary between Judea and Samaria. Close by the road is a fine spring of water, where sheep, goats and cattle were drinking. Here is an orchard of fig and orange trees. The provision wagon had preceded us and our lunch was ready for us under the trees when we arrived. The table cloth was spread on the ground and we greatly enjoyed the outing amid the strange surroundings.

After a halt of two hours we went on our way. Along the road here and there we saw small systems of irrigation. The water is pumped from springs or creeks to a level sufficiently high to lead the water over the fields to be irrigated. We soon came in sight of Mount Gerizim and Mount Ebal, the mountains of blessing and cursing mentioned in Deut. 11:29 and Josh. 8:33. Far to the north is seen Great Hermon.

Soon after passing the northeast side of Mount Gerizim we came to Jacob's Well, which is a few rods to the east of the road. The place is con-

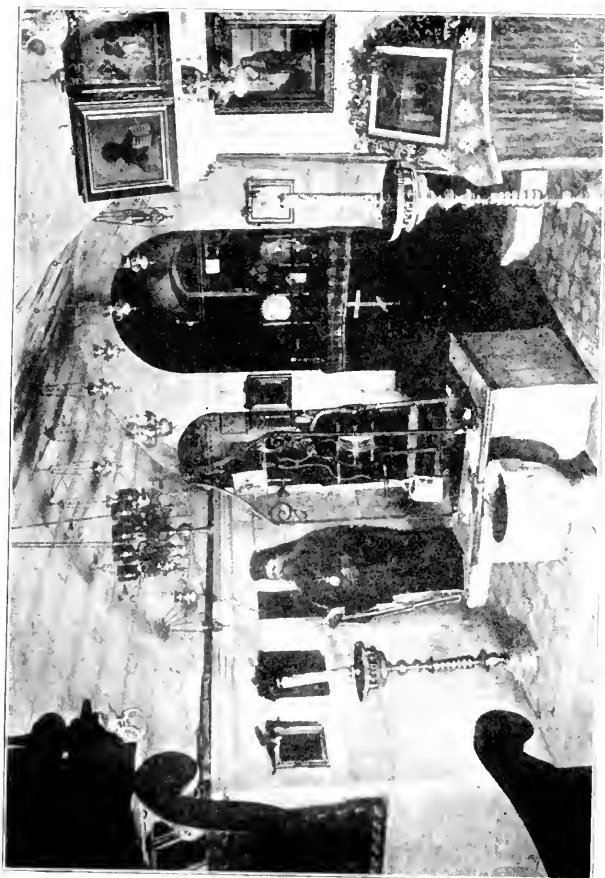
GLIMPSES OF PALESTINE AND EGYPT

trolled by the Greek church. A chapel is built over the well. It was the time of service when we arrived, and we were obliged to wait a while before we could enter. When we went in, we found a few priests, who had conducted the service, but there was no congregation. The well is said to have been at one time two hundred forty feet deep, but, owing to the accumulation of rubbish, it is now not more than seventy-five. The priest in attendance let down a bucket and drew up some of the water, which was offered to the visitors.

It seems quite reasonable that this is the well at which Jesus preached to the Samaritan woman. While we were waiting to enter the chapel of Jacob's Well, we observed that a great church was being erected over the present chapel. Men and women were working on it. Women were carrying mortar up ladders for the men who were laying the stone.

A half mile north of Jacob's Well is what is called Joseph's Tomb. It seems almost certain that it is in the "parcel of ground" which Jacob bought (Gen. 33: 19; Josh. 24: 32). The Moslems built the tomb and control it.

A short ride from Jacob's Well, less than two miles, brought us to Shechem, called also in the



JACOB'S WELL

FROM JERUSALEM TO SHECHEM

Bible Sichem and Sychar. It was called Neapolis, new city, after the country was conquered by the Romans in 67 A. D. Its present name, Nablus, is a corruption of Neapolis.

We had ridden thirty-four miles from Jerusalem. There were many olive and fig trees along the way. We saw fields of wheat, some large and some small. From Jacob's Well into Nablus we rode through a beautiful and fertile valley.

Nablus is interesting as to its location. It lies between Mount Gerizim and Mount Ebal. There is a ridge extending between the two mountains, from which the ancient city took its name, since Shechem means shoulder, the city being built upon a ridge, or shoulder.

The population is about 25,000, Nablus being second only to Jerusalem, among the cities of Palestine, in the number of its inhabitants. The people are mostly Moslems, who maintain eight large mosques and two schools. There are seven hundred Greek Christians and a few Latins. The Protestant community is small, numbering one hundred fifty, but they maintain a church, a school and a hospital.

Our party was divided into two companies for the night, as the hotel did not have accommoda-

GLIMPSES OF PALESTINE AND EGYPT

tions for us all. Ten of our number stayed at a Latin convent where tourists are cared for. Those who lodged there had no complaint to make about the food, but their accommodations for lodging were not altogether comfortable. It is a task to keep free from insects in that country. The rest of our party stayed at the Hotel Nablus, which belongs to the Hamburg-American steamship line, and our accommodations were excellent.

Nablus is in a rich and beautiful region. The soil is productive. Much wheat is raised outside of the city, and olive, fig and other kinds of fruit trees flourish. There is an abundant supply of water. In this respect it differs greatly from Jerusalem. There are said to be twenty-two springs of water about the city and few of them are dry in the summer. Systems of irrigation utilize the water and add greatly to the productiveness of the region. There are more than a dozen manufactories of olive-oil soap.

Shechem is most interesting for its historical associations. It was here that Abraham worshiped by the oak of Moreh. The Samaritans claim that Mount Moriah, where Abraham went to offer up Isaac, was here and not at Jerusalem, and many scholars are inclined to agree with

FROM JERUSALEM TO SHECHEM

them. Jacob lived at Shechem and Joseph was buried close by. The law was read to assembled Israel here. The people were in the amphitheater between the two mountains and heard the curses read from Mount Ebal and the blessings from Mount Gerizim. Rehoboam was made king at Shechem, and Jeroboam, who became king of the seceding ten tribes, had his capital here.

Present-day interest in Nablus centers in the Samaritans. Shortly after our arrival in Nablus we visited the Samaritan synagogue. Our guide conducted us through a maze of dirty and ill-smelling streets, alleys and covered passageways to the southwest portion of the city, which constitutes the Samaritan quarter. We were admitted to the synagogue, which is a small room, but it is a most sacred spot to the Samaritans. The high priest Jacob was there and his son and his grandson. The office of high priest is hereditary.

In the synagogue is an ancient copy of the Samaritan Pentateuch. It is most carefully and sacredly guarded. The high priest showed it to us. It is kept wrapped in green Venetian cloth. The claim is made that this copy was transcribed by a grandson or a great-grandson of Aaron, but this claim is generally discredited, and it is

GLIMPSES OF PALESTINE AND EGYPT

thought that it could not have been made earlier than the beginning of the Christian era. We purchased a picture of the roll and the high priest and have reproduced it.

The only part of the scriptures which the Samaritans accept is the Pentateuch. After the captivity of the kingdom of Israel by the Assyrians, pagans were brought in to people the country, and then followed a mixture of races and religions. The Jews despised the Samaritans and the Samaritans held themselves aloof from the Jews.

The Samaritans have remained a separate people since the period of the Jewish captivity. They observe the great Mosaic feasts upon Mount Gerizim. This mountain is to them a very sacred place. It does not belong to them, but they are permitted to celebrate their religious feasts there. One of the hopes which they long to realize is the possession of Mount Gerizim.

The Samaritans do not intermarry with others. Their children are few in number, and it seems as if they can not exist as a people many generations more. There are now less than two hundred of them. They are very poor and are scarcely able to obtain food and clothing sufficient for their comfort. Philanthropic persons in America are



SAMARITAN HIGH PRIEST AND SCROLL

FROM JERUSALEM TO SHECHEM

making an effort to assist them to a better way of living and thinking. It may be added that they are looking for the Messiah to come six thousand years after the creation of the world.

The fact of the existence of this people with their faithful adherence to the Samaritan Pentateuch, which differs comparatively little from the Jewish Pentateuch, and with their adherence to the Mosaic feasts, and their separateness from other peoples, constitute a strong proof of the truthfulness of scripture history.

I observed in Nablus a greater disrespect for tourists than I saw at any other point on my whole journey. The boys and girls of the city jeered as we passed along. The boys threw stones toward us, but seemed to fear to throw at us. It is said that it is dangerous for tourists to be out at night without special protection. There seemed to be a spirit of hostility to Christianity. In spite of this I was intensely interested in the place and in the people.

XXII

FROM SHECHEM TO NAZARETH

I spent a comfortable night at Hotel Nablus. The room was large and airy and the night was cool. Our company was to continue the northward journey at six o'clock, so we were astir early. While we were loading ourselves and baggage into the wagons, we were persistently solicited by the Samaritans to buy postcards that pictured their high priest and their Pentateuch. They had also for sale miniature representations of the sacred roll, made of tin, and they were selling a pamphlet in English, giving the history of the Samaritans.

We rode in the same wagons that had carried us from Jerusalem, and they were to be our conveyances all the way to Tiberias. Our route lay in a northwesterly direction, but we were going now in one direction and then in another, as the road wound about among the hills. We were going over the route that had been used for cen-

FROM SHECHEM TO NAZARETH

turies by those who traveled between the North and the South.

In an hour and a half we reached one of the most historic parts of northern Palestine, the site of ancient Samaria. We emerged into an attractive valley among the mountains, and before us appeared the beautiful hill of Samaria. It is a round hill rising three hundred thirty feet above the valley and 1455 feet above the sea, not rugged and rocky, but rising in rather steep slopes from the valley. It is about four miles around the base of the hill.

Our wagons halted on the west side of the hill and we were given the privilege of walking to the summit. Most of the party eagerly climbed the steep path toward the crown of the hill. The air was cool when we left Shechem, or Nablus, but the rays of the sun had become hot, and it was not particularly easy to make the ascent. There were two or three natives with donkeys for hire, and they were very persistent in their efforts to induce us to ride up the hill. However, we all preferred to walk. A young native had what appeared to be ancient coins for sale and was strenuous in his efforts to sell them to us. It is not unlikely that the coins were found in the soil of

GLIMPSES OF PALESTINE AND EGYPT

the hill or among the many ruins about the locality.

Toward the summit, perhaps three-fourths of the way up, we came to the ruins of the ancient gates of the city. I took a photograph of these ruins, looking down upon them from the east. They were massive and must have been imposing before they fell into decay. It is scarcely possible to tell who were the builders of these gates, for different peoples have been in possession of this hill at different times.

We pressed onward to the top of the hill, and at the summit we walked over plowed ground, where once stood the magnificent city of Samaria. God's word is strikingly fulfilled in this place. It was once a "crown of pride," but the Lord said by the prophet Micah, "I will make Samaria as an heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (1:6). It would be difficult to reconcile Samaria's ancient magnificence with its present desolation but for God's word which gives the history of the city and the reasons for its overthrow. The ruins declare what the city was once, and the present desolation is clearly seen.



RUINS OF GATES, HILL OF SAMARIA



RUINS OF TEMPLE, HILL OF SAMARIA

FROM SHECHEM TO NAZARETH

Excavations have revealed the remains of an immense Roman structure which may have been a temple. A Roman altar has been found and a great statue of Augustus. There have been discovered under these ruins, three other sets of ruins, the oldest of which probably reaches back to the time of the kingdom of Israel. A temple of Baal probably once stood here. I show a picture of the ruins of a huge stairway, which may have been a part of a temple.

Extending about the hill near the summit are the ruins of a colonnade twenty yards wide and a mile long. Many of the columns are standing today in the cultivated fields. They are sixteen feet high. The capitals are gone. Many of the columns lie where they have fallen. Some have rolled a part of the way down the hill. We walked over the top of the hill and came to the ruins of a great church of the period of the Crusades. These ruins had been recently uncovered.

The city of Samaria was founded by Omri, king of Israel. He bought the hill from Shemer, from whose name Samaria is derived. The location was favorable for a capital, not only because of its beauty, but also on account of the rich valley surrounding its natural means of defense.

GLIMPSES OF PALESTINE AND EGYPT

The approach to the summit is steep on all sides, and it would have required a powerful army in Bible times to assault the city successfully. While the city was difficult to take by assault, it was taken more than once by siege.

Ahab and Jezebel were prominently connected with Samaria. It was one of their seats of government, the other having been at Jezreel. From the hill the Mediterranean Sea is in sight, and the view is fine in every direction. Herod built a temple here to Augustus and fortified and beautified the place. The modern name is Sebastiyeh, from the Greek Sebaste, which means Augusta.

Near the ruins of the Crusader church is a thrashing-floor. This was being used the day I was there. The modern Samaria, or Sebastiyeh, has nothing imposing about it. It is a small, straggling village on the lower slope of the east side of the hill. It is built among ruins, and the whole place has the appearance of ruins.

I left the hill of Samaria with an impression of the place I had never had before. I could easily understand why it took three years for Sargon, Assyria's king, to take the city. The hill was an object-lesson of God's power over the nations. The present desolation shows that the

FROM SHECHEM TO NAZARETH

prophecies of God's word have their fulfilment. I am glad that I had the privilege of going over that historic spot. We walked down the north side of the hill and came to our wagons which had come here to meet us.

In about an hour after we left the hill of Samaria we reached the plain of Dothan. The road was steep much of the way and wound among the many hills in a northerly direction. Our guide pointed out what is called the hill of Joseph, where tradition says that Joseph was sold by his brothers to the Ishmaelites.

It required but a little stretch of imagination to see Joseph traveling northward from his home in Hebron twelve miles south of Jerusalem, over the road by which we had come. He was sent to learn the whereabouts of his brothers for whom he was searching. They were attending their father's flocks and herds. Joseph heard at Shechem that they had moved on to Dothan, and he pressed forward until he came in sight of them. We passed close to the place. There were numerous flocks of sheep and goats here, attended by shepherds. I saw a boy or youth near Joseph's hill, who must have resembled Joseph in age and dress, and this made the scene impressive. The

GLIMPSES OF PALESTINE AND EGYPT

place is upon the great thoroughfare between the North and the South and caravans passed over this road. What was once the city of Dothan lies to the left of the route over which we rode. It is now marked only by a few ruins. It was here that Elisha captured the Syrian army that was sent to arrest him, and from here he led them southward to Samaria.

In the plain of Dothan I saw a field scene which was strange to me. Close by the road seven women and girls were hoeing in a field. They were very attentive to their work. A large, well-dressed Moslem appeared to be the overseer. He was not working, but was directing the work of the women. He had a donkey upon which to ride, and had the appearance of a haughty and overbearing slave-driver.

A little after noon we arrived at Jenin, perhaps the Engannim, or garden-spring, of Josh. 19:21 and 21:29. A large spring rises east of the town and flows through the middle of the village. We were taken to the Hotel Jenin, which belongs to the Hamburg-American Line. The cooks who had come with us from Jerusalem provided our lunch in the dining-room. It was rather warm and we were glad to rest for two hours.

FROM SHECHEM TO NAZARETH

There was nothing of special interest here, so our party started on at three o'clock toward Nazareth.

For some distance we rode along the route which is being graded for a railroad. This road is to connect Jerusalem with the railroad now in operation between Haifa, or Carmel, and Damascus.

We soon came to the plain of Esdraelon, called in the scriptures Megiddo. This separates the mountains of Samaria from those of Galilee. The plain is triangular in shape and extends a distance of twenty miles from northwest to southeast, and fifteen from north to south. It has arms, however, that reach to the Mediterranean on the west and to the Jordan on the east.

The plain of Esdraelon is one of the most beautiful and productive portions of Palestine. A part of it is under careful cultivation and I saw fine crops of wheat. Here I saw grain being hauled on wagons. Elsewhere it was hauled on the backs of donkeys or camels. I saw also modern machinery for harvesting the grain, but there were no thrashing-machines. The thrashing-floors were still in use.

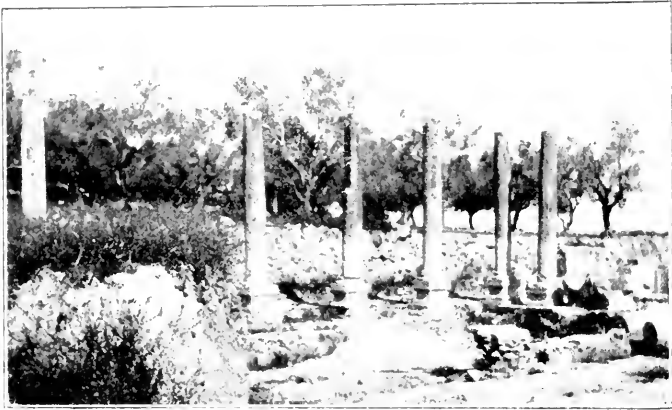
Soon after entering the plain of Esdraelon we saw ahead of us, nestling among the hills, the city

GLIMPSES OF PALESTINE AND EGYPT

of Nazareth. It seemed to be near by, but we had a long ride before reaching it. We soon came in sight of Mount Gilboa on our right. This was the scene of Saul's last battle with the Philistines, in which he and his sons fell. This plain has been called the battlefield of the world. It was here that Gideon and his army of three hundred defeated the Midianites. Here Josiah fell in battle with the Egyptians. The Romans led campaigns here, and Napoleon defeated the Turks on this plain.

Our wagons halted and Jezreel was pointed out to us off at our right. This is on a hill and was one of the royal residences of Ahab and Jezebel. Jezreel is now a village of mud huts. Farther on we saw Shunem, Nain and Endor. These are all upon spurs of the mountains. Little Hermon, the hill Moreh of the scriptures, is on the eastern border of the plain of Esdraelon. Mount Tabor is a little further north. It is a round mountain about two thousand feet in height.

Looking toward the west we could see Mount Carmel. It was on the eastern portion of this mountain that Elijah met the prophets of Baal and gained the victory over them in the name of Jehovah. Somewhere during our afternoon's ride



COLONNADES, HILL OF SAMARIA



WOMEN CARRYING FUEL

FROM SHECHEM TO NAZARETH

we crossed the track of Elijah in his flight from Mount Carmel to Jezreel.

At one point in our journey northward from Jerusalem, we saw a number of women carrying large baskets upon their heads. We wondered what the burdens were, until we were informed that the women had been out gathering fuel. They had picked up the dried dung of animals from the pasture lands and were carrying it home to be used for fuel.

At about five o'clock we crossed the railroad tracks of the line heretofore mentioned, and in half an hour we were at the foot of the mountains of Galilee. People were returning from the fields in the plain to their homes in Nazareth. A young Syrian was riding on a wheel-rake, the only one I saw in Palestine. The ascent is very steep and most of our company walked a long distance until we came to comparatively level ground. The city is about one thousand feet above the level of the plain of Esdraelon. We rode into Nazareth at seven in the evening and went directly to Hotel Germania where we had excellent accommodations.

XXIII

GLIMPSES OF NAZARETH

After a comfortable evening meal, Professor Luckey and I sat for some time on the balcony opening from our room and looking toward the south. The beauty and impressiveness of the scene I can not easily forget. In the clear moonlight we could look out upon the region that was made sacred by the presence of the Word made flesh.

We talked of the childhood of Jesus and the impressions made upon Him by living within sight of the scenes of many of the great events of Old Testament history. To me the evening was one of the most sacred I had ever spent. I was really at Nazareth and almost every object suggested something touching the childhood and youth of our Lord, and the common sounds and sights of domestic and business life seemed inconsistent with the sacredness of the place. With these impressions upon my mind I retired to enjoy a rest-

GLIMPSES OF NAZARETH

ful night's sleep in one of the most justly celebrated spots in Palestine.

Nazareth is one of the most substantial cities of Palestine. It has upward of fifteen thousand inhabitants and is increasing in population. I was surprised to find it so large and thrifty, for I had expected to see only a straggling village. In comparison with the other cities of Palestine which I visited, I should say that Nazareth was a lively city, that is, lively for Palestine, but not lively as compared with the cities of Western lands.

Religiously Nazareth has a mixed population. About one-third are Moslems, one-third Orthodox Greeks and the remainder are United Greeks, Roman Catholics and other sects, including something like three hundred Protestants. While agriculture is the principal industry, there is considerable manufacturing. There are no large factories, but artisans carry on their own small enterprises. Knives, sickles and other articles of steel are made. As tourists we were besieged by pedlers of large and ugly-looking pocket knives.

Early the next morning after reaching Nazareth three or four of us started out to find Mary's Fountain, so called because of the idea that Mary, the mother of Jesus, was accustomed to come here

GLIMPSES OF PALESTINE AND EGYPT

for water. The fountain, or spring, is in the east part of the city, and the water is conveyed in pipes two or three hundred feet to a point where several streets come together. As we approached the fountain, we met many women and girls carrying water-pots upon their heads. The ordinary water-pot holds about three gallons. Some were carrying five-gallon cans of water. The women wind a strip of cloth into a ring for a cushion to place upon the top of the head. On this they place the water-pot or can of water. I saw some women who each carried two water-pots, one on her head and the other in her arms. It was a common sight to see a woman with a baby in her arms and carrying a water-pot upon her head.

An arch is built over the place where the water-pots are filled and there are several faucets, so that the many who come for water can be accommodated. The water-pots are not glazed, that is, they are porous, so that evaporation is constantly taking place at the outside, and on this account the water is kept cool. Mary's Fountain is the only spring about Nazareth, and it is therefore likely that this was the water supply in Christ's time. In the morning and in the evening the scene presented by the crowds that come for water is



MARY'S WELL, NAZARETH



STREET LEADING FROM MARY'S WELL

GLIMPSES OF NAZARETH

picturesque. Occasionally a man comes and fills his goatskin bottle and carries it away on his back, and now and then a donkey is led to the spring and loaded with cans of water. These cans are placed on either side of the donkey on the pack-saddle.

The people of Nazareth show what they say is the house of Mary and the place where the angel made the announcement to her that she should be the mother of Jesus. The tourist has difficulty in locating the spot, for the Greeks have one place and the Latins have another which they claim is the exact location. The reputed workshop of Joseph is also shown. The places are all caverns under ground, fitted with altars, and churches are built over them. We have the satisfaction of knowing that this is the Nazareth in which Joseph, Mary and Jesus dwelt.

We visited a school for boys and girls, which is conducted by the Greek church. The children recited for us very readily. They are taught English and some of the pupils recited pieces and read in English. They sang for us, and one of their songs was "America."

Nazareth is situated a thousand feet above the level of the plain of Esdraelon in a basin of the

GLIMPSES OF PALESTINE AND EGYPT

mountains of Galilee. To the north of the city proper the hill rises five or six hundred feet higher. Five of us made the ascent of this hill. The climb was tiresome in the heat of the day, but the view from the summit well repaid us for the effort. To the south we saw the plain of Esdraelon stretching away southward and westward, bordered on the east by Little Hermon, Mount Tabor and Mount Gilboa. To the southwest Mount Carmel could be seen and beyond it lay the Mediterranean. To the east across the Jordan appeared the mountains of Gilead. Mount Hermon could be seen to the northeast. From this point we could see a large part of the land where the great events of sacred history took place.

Near the summit of the hill is a Protestant orphanage. The buildings are substantial and beautiful and the view from them is fine. I was glad to know that Christian work was being done for Nazareth in education and in medical attention, as well as in that which is directly religious.

At our hotel, at the spring and in our going from place to place we were solicited persistently to buy fancy work made by the women of Nazareth. They do beautiful work and are anxious to sell it. A Syrian girl calls herself Mary. She is



NAZARETH FROM HILL ON THE NORTH



TIBERIAS AND THE SEA OF GALILEE

GLIMPSES OF NAZARETH

a fine-appearing girl and succeeded in selling her wares to many in our party. These pedlers stayed about the hotel as late in the evening as they could interest prospective purchasers, and when we got up in the morning, they were sitting outside, working and waiting for the tourists to appear on the streets.

I was glad to walk the streets of Nazareth and to visit the scenes of the childhood, youth and early manhood of the Nazarene.

XXIV

FROM NAZARETH TO TIBERIAS

After spending parts of two most delightful days in Nazareth our party left the city on the afternoon of June 11 to ride in carriages the sixteen miles to Tiberias, on the western shore of the Sea of Galilee. We rode past Mary's Fountain in the eastern part of the city, and this was the third time I visited this interesting spot. As we ascended the hill to the northeast, we had a fine view of Nazareth lying below us in a basin of the hills of Galilee. We soon passed over the hills which hid the boyhood home of Jesus from our view.

One road between Nazareth and Tiberias leads southward by way of Mount Tabor, on the top of which are ruins of the Roman and the Crusader periods, and there are now Greek and Latin monasteries on the summit, from which it is said the view is beautiful. We took the northern road among the hills and valleys and in less than an

FROM NAZARETH TO TIBERIAS

hour we were at a little village called El-Meshhed, in the territory of Zebulun. This is the ancient Gath-Hepher, the birthplace of the prophet Jonah. His tomb, according to tradition, is here.

Leaving Gath-Hepher, we rode in a few minutes into Kafr Kenna, or ancient Cana; at least, tradition declares this to be the Cana of the scriptures. Immediately upon the arrival of our party the children of Cana ran after us, calling, "Hajji. hajji," which means pilgrim, offering us water for money. The narrow streets have stone walls or low stone buildings on either side, very unattractive to an American. Cana has one thousand inhabitants, of whom about half are Moslems. The most of the other half are Greek Christians. There are one hundred fifty Latins and a few Protestants.

We were taken to a chapel which is built upon the spot where Christ's first miracle is said to have been performed. In the Greek church there stands a huge jar, hewn out of rock, which tradition says was one of those in use at the marriage at Cana, and contained the water which was turned into wine. We were at liberty to believe the tradition if we desired. It is very probable that the village is the ancient Cana, but not much de-

GLIMPSES OF PALESTINE AND EGYPT

pendence can be placed upon the claims about the location of the miracle or about the jar. In John 21:2 we learn that Nathaniel was of Cana in Galilee, and the alleged site of his home is occupied by a small chapel of the Roman Catholics.

The ride to Tiberias was pleasant. The route lay among the hills, winding through the valleys, affording picturesque views, all new to us. The descent is rapid. Nazareth lies more than a thousand feet above the level of the Mediterranean and the Sea of Galilee is six hundred eighty-two feet below, hence the descent is about two thousand feet.

In two hours we came to the neighborhood of the Horns of Hattin. There are two peaks rising a little from the table-land, in shape somewhat resembling a saddle. It is generally supposed that between the two horns Jesus preached what is called the Sermon on the Mount. On the slopes of this hill camels in great numbers graze. About twelve miles north of the Horns of Hattin is the city of Safed on the highest point of Galilee. Jesus may have pointed to it when He spoke of a city set upon a hill.

This region is remarkable also from the fact that southeast of the Horns of Hattin was fought

FROM NAZARETH TO TIBERIAS

a great battle between the Crusaders and the Moslems, which decided the fate of the Crusades. The Moslems were victorious in this battle, which was fought in 1187, and the power of the Crusades was broken. Subsequent attempts to regain Palestine were fruitless and the land continued under the sway of the Moslems.

A ride of a few miles eastward from the Horns of Hattin brought us to a point where, having rounded a hill, we had our first sight of the Sea of Galilee. I was deeply moved as I looked upon its beautiful blue waters and realized that it was the sea whose waves Jesus more than once had stilled. From every point where the sea was visible I looked eagerly at it and feasted my eyes upon the scene. The Sea of Galilee was much in my thoughts as I was planning my trip to Palestine and I was looking forward to the time when I should actually see it. As I think of it now, I did not see much besides the sea during the remainder of the ride to Tiberias. We soon came within sight of the city of Tiberias and I got out of the wagon to take a picture of the city and the Sea of Galilee, on whose shores it stands.

We arrived at Tiberias at six o'clock in the evening and went at once to the Hotel Tiberias

GLIMPSES OF PALESTINE AND EGYPT

where we were comfortably cared for. I was glad that my room opened upon the Sea of Galilee. The carriages that had brought us from Jerusalem were sent back and went by a more direct route than the one by Nazareth. Our journey to the Mediterranean would be made by steamer and by railroad, hence we had no further use for the wagons.

XXV

AT THE SEA OF GALILEE

After arriving at Tiberias it was not easy to content ourselves until we had gone down to the shore of the Sea of Galilee, even though the time was short before the evening meal. We must be close to its waters and become intimate with this sacred and historic sea. We spent a few minutes on the shore and then went to the hotel for dinner. We were served with fish taken from the Sea of Galilee.

The city of Tiberias, which is mentioned in John 6:23, is situated on the west shore of the sea nearly midway between the north and south ends. It was founded in the Roman period, about 15 A. D., and was named in honor of the Roman emperor Tiberius. It became prominent, after the destruction of Jerusalem, as the center of Jewish influence, and was for a time the place where the Sanhedrin met. It now has a population of nearly nine thousand, of whom seven thou-

GLIMPSES OF PALESTINE AND EGYPT

sand are Jews and the rest are Moslems, Greeks, Roman Catholics and a few Protestants. The Scotch have a mission and a hospital here. There are ruins of the Roman and Crusader periods about the city.

The Sea of Galilee is called also the Sea of Tiberias, the Lake of Gennesaret and the Lake of Chinnereth. The last name is from a word meaning a lute, as the sea has something of the shape of that instrument. Its length is thirteen miles and it broadens out at its widest part, about half way between the north and the south, to seven and a half miles. Its greatest depth is said to be one hundred fifty-seven feet. It is surrounded on all sides by mountains which rise to a height of two thousand feet. These mountains are broken by wadies, or ravines, which extend down to the shore. The Jordan River flows into the north end through a narrow valley, and flows out as a narrow stream at the south. In some places the mountains extend close to the shore of the lake, but generally there is a narrow strip of beach between the mountains and the shore.

The Sea of Galilee is subject to sudden storms. The wind sweeps down upon it through the wadies, which act as funnels, and quickly pro-

AT THE SEA OF GALILEE

duce a great commotion on the waters. Those who go out on the lake are very cautious. If they see the water begin to grow rough in the distance, they make all possible haste to reach the shore before the storm strikes them. It was not my privilege to see one of these tempests on the lake, as there were none while I was there.

The morning after the arrival of our party at Tiberias we got an early start to ride on the lake to the northern end. A part of our company rode in a little steamer and the rest in two rowboats which were towed by the steamer. We set out to visit what is believed to be the site of ancient Capernaum. The water was a little rough, sufficiently so to cover some of us plentifully with spray, but there was no storm on. The ride was enchanting, for while the scenery was beautiful, I was taken up with the scenes of the past. I looked to the west and saw clearly the Horns of Hattin and other places which were familiar to our Lord and His disciples. I saw the shore upon which the people were gathered to listen to Him as He spoke from a fisherman's boat, though I could not locate the exact place on the shore. I looked over the stretch of hills about the sea and imagined them thickly dotted with cities and vil-

GLIMPSES OF PALESTINE AND EGYPT

lages as they were in Christ's time, but now there is only here and there a straggling village. These hills were gray from the drought and heat, for no rain had fallen for two or three months; but in early spring they are covered with beautiful flowers and herbage.

I looked toward the northeast and saw where the Jordan wound its way into the Sea of Galilee between banks that were lined with shrubbery, and on farther toward Mount Hermon with its summit covered with snow, the scene of Christ's transfiguration. I noted the hills to the east sloping down to the water and wondered if I could locate the steep place where the swine rushed violently down into the sea after the devils had entered into them. There is one place which answers the conditions well. The mountain projects boldly toward the sea and extends by a precipitous descent to the water's edge. I learned that this was supposed to be the spot where the herd of two thousand swine was lost. The region of the ten cities, or Decapolis, appeared to be largely desolate.

I enjoyed the occasion to the full, and if I had possessed greater capacity for enjoyment, there was enough in the scene to have filled it.

AT THE SEA OF GALILEE

The fresh, invigorating breeze, the beauty of the hills, the attractiveness of the waters of Gennesaret, together with the associations of the region, conspired to make the occasion one never to be forgotten.

A ride of seven miles brought us to the supposed site of Capernaum on the northwest shore of the lake. The region has been to a large extent explored, and excavations have been made, showing the ruins of a city of considerable size. Extensive ruins have been uncovered a short distance back from the shore which seem to be those of the ancient synagogue, built by the centurion. It was constructed of fine limestone and was seventy-nine feet in length and fifty-nine in width. There was a colonnade extending around the north, west and south sides. Many of the bases of the columns are still in position. The synagogue was solidly built and elaborately decorated. The Franciscans of the Romish church own the site and have enclosed it by a wall. It is their intention to restore the synagogue, making it appear as nearly as possible as it was when originally built, and to build over it a great church. Thus another sacred spot will be covered up by an ecclesiastical institution.

GLIMPSES OF PALESTINE AND EGYPT

On our return trip to Tiberias we stopped at the alleged site of the Bethsaida of the New Testament scriptures. It is quite certain that there was a Bethsaida Julias on the northeast shore of the lake, and it is thought by many that there was another Bethsaida in the region which I have just mentioned; yet by some it is believed there was only one Bethsaida. We were glad to go ashore at this point on the west side of the lake. The beach is beautiful. I took occasion to gather a number of pebbles and shells that were washed by the waters of the Sea of Galilee to bring home as souvenirs of that delightful day. We passed near the site of ancient Magdala on this trip.

In the afternoon of the day that we had visited the sites of Capernaum and Bethsaida, we visited the studio of an American lady who was making a protracted sojourn in Tiberias to paint a picture representing the scene of Christ and His disciples on the shore of the Sea of Galilee on the occasion of the miraculous draft of fishes.

The artist had searched long and patiently for a man whom she might use as a model for Peter. After several months she found a Jew of Jerusalem, converted to Christianity, who answered to her idea of the appearance of Peter. She had

AT THE SEA OF GALILEE

made several sketches of this man and of the other disciples, as well as of Jesus, and was painting the whole scene on a canvas twelve by twenty feet in size. She was able to reproduce the style of dress worn by the men of Galilee, and could paint the boats as they were used in Christ's time. She had watched the sea, the mountains, the sky and the clouds until she was able to transfer to her canvas the scene with all its beautiful colorings. The painting gave promise of being one of rare excellence. It represents the scene at the instant when Peter, having fallen upon his knees before Jesus, was saying to Him, "Depart from me; for I am a sinful man, O Lord" (Luke 5:8).

A number of the men of our party went southward from the studio and walked along the shore of the sea about a mile to the hot springs. There are several hot springs flowing out of the side of the hill a short distance from the shore, and a considerable amount of water flows from them into the sea. The water is so hot that one can not hold his hand in it. The temperature is one hundred forty-three degrees. One of the pastimes of the native boys is to drop a pebble or button into the shallow stream of hot water and reach in

GLIMPSES OF PALESTINE AND EGYPT

to grasp it with their fingers, and some of us tried the same sport.

There are two or three bath-houses managed by natives. The water from these hot springs is used. The natives claim that the water is of great medicinal value, being especially effective in curing rheumatism and diseases of the skin. The water has a sulfureous smell and a salt and bitter taste. It leaves a greenish deposit upon the stones over which it flows. It contains sulfur and chlorid of magnesium. The bath-houses did not appear very inviting and none of our party patronized them.

The natives along the shore use the water of the Sea of Galilee for drinking purposes, and it seems wholesome and palatable, except near the hot springs. We found a suitable place for bathing in the lake not far from the city and enjoyed a swim in the beautiful blue waters of Galilee before returning to Tiberias.

There are ruins of ancient buildings scattered along the shore and on the slope of the hills between the hot springs and Tiberias. There are also Jewish and Mohammedan burying-grounds. I greatly enjoyed the excursion along the shore of this sacred water.

AT THE SEA OF GALILEE

The usual Oriental street-scenes appear in Tiberias. In the grain-market were heaps of wheat and barley on blankets in the streets. The proprietors were in charge with their measures. The customers filled the measures themselves, shook down the grain and heaped it up until no more would stay on. The narrow streets had fruits and other produce exposed for sale in front of the shops. In one place shopkeepers were making ice-cream in the street and they were anxious to sell it to us as we passed by, but we did not think we could relish it after seeing the surrounding filth and the untidiness of the makers.

One evening while at Tiberias I was looking out over the city from the balcony of the hotel and saw a sight that was impressive to me, but exceedingly common in Palestine. A shepherd, or goatherd rather, came into the city, followed by a large flock of goats which he had been caring for in the fields during the day. He came to a corner where another man was standing. The man was waiting for the flock and as it came up, he said something to the goats and a part of the flock followed him as he started down the street. The goatherd went a little further and another man led away a part of his flock. This process

GLIMPSES OF PALESTINE AND EGYPT

was repeated until the goatherd's own goats alone were left to follow him to their fold. The goats knew their respective owners and followed them. I could not help thinking of the frequent references to shepherd life made by our Lord, and the spiritual application which He made of the relation of the shepherd to the sheep. I was close to the place where Jesus said to Peter, "Feed my lambs," and, "Feed my sheep."

The region about the Sea of Galilee is said to be very healthful, except after the first rains in the fall, when there is likely to be some fever. This could probably be prevented by giving proper attention to the water used for drinking purposes. The proprietor of the hotel where we stayed came to Tiberias an invalid and regained his health. There has been something done toward making the place a health resort.

Our company arranged for a moonlight ride on the Sea of Galilee for the second night of our stay at Tiberias. Boatmen and boats were engaged, and after dinner the party went to enjoy this great privilege. The waters were calm and the moonlight upon the lake made the occasion one of great interest. The song, "O Galilee, sweet Galilee," was sung with feeling and with a deep

AT THE SEA OF GALILEE

sense of its appropriateness. The conductor of our party gave a talk, describing the works of Jesus on the sea and in the surrounding regions. This eventful day closed and the party returned to the hotel to rest and to think of "Galilee, sweet Galilee."

XXVI

FROM GALILEE TO CARMEL

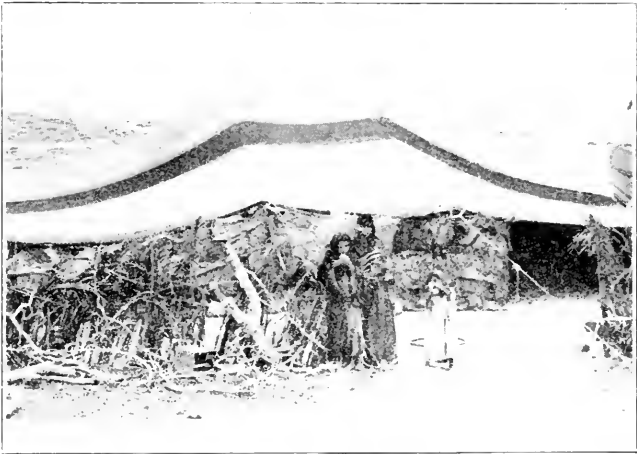
June 13 was the day appointed to leave the Sea of Galilee. In the morning we were notified to have our baggage packed early in the forenoon and be ready for lunch at half past eleven, as we must leave the hotel about noon.

The baggage for twenty-six tourists, our conductor and two guides was considerable. It was carried to the boat-landing on the backs of men. Each carrier had a long, heavy strap, which he buckled around six or eight large suitcases and carried the bundle on his back. Some of the fragile articles in the suitcases were broken and the cases themselves were not improved in shape by such handling.

A steamer makes the trip from Tiberias to Semakh to connect with trains on the Hejaz railway. The construction of this railroad was commenced in 1901 by order of the sultan, that Mohammedans might the more readily make their



SEA OF GALILEE



A BEDOUIN'S TENT

FROM GALILEE TO CARMEL

annual pilgrimages to Mecca. The northern terminus of the road is Damascus. Through private contributions and public taxation the road was built as far as Medina, in Arabia, a distance of eight hundred twenty-three miles, and was in operation in 1908. Since the young Turks came into power, the enterprise has been allowed to rest. A branch road extends from Der'a, a point east of the Sea of Galilee, to Haifa on the Mediterranean. There is one train daily each way between Damascus and Haifa.

We went on board the steamer at Tiberias at about one o'clock in the afternoon, and had a most enjoyable ride to the foot of the lake. The water was very calm. Some of the way it seemed like glass. We had a fine view of the hills on either side of the lake. We passed near the outlet of the Sea of Galilee, the Jordan, which is a small stream flowing out of the southwest part of this body of water. We landed at Semakh to the east of the river. The town is small and it is important principally as the railroad station for Tiberias and the Galilee region. From this point I could see the entire length of the Sea of Galilee. Away to the north Mount Hermon was in sight with its top covered with snow. It shone beautifully white in

GLIMPSES OF PALESTINE AND EGYPT

the clear sunlight. It was very hot about the station where I was, and the contrast between that place and snow-capped Hermon, which I saw in the distance, was striking indeed.

At three o'clock the train came. The carriages were not large, as the road is narrow gage, three and a half feet. The accommodations were as good as one could expect in that country, and the trip to Haifa was full of interest. We rode down the Jordan valley for six miles on the east side of the river, through regions which in Christ's time were Gaulonitis and Perea. The Jordan is but a small stream until it receives the Yarmuk River from the east. The railroad crosses the latter stream by a bridge one hundred sixty-four feet long. This bridge is near the point where the Yarmuk flows into the Jordan. A mile farther south the road crosses the Jordan on a bridge nearly two hundred feet in length. This is the lowest point on the line, being eight hundred fifteen feet below the level of the Mediterranean.

We continued in the Jordan valley for ten miles from Semakh. Much of this region is productive. We saw many Bedouin camps as we passed along. Their tents of goatskins are picturesque, but not especially attractive. They are

FROM GALILEE TO CARMEL

pitched in the open plain. It would be impossible to find trees in whose shade they might be placed. The Bedouins spend most of their time outside their tents.

Leaving the Jordan valley, we entered the rich plain of Esdraelon. The railroad was laid in the Jordan valley and this plain to avoid the hills which lie in the direct line between Semakh and Haifa, making the route ten or twelve miles longer than the air-line distance between the two places. Shortly after leaving the Jordan valley, we came to Beisan, the ancient Beth-shean, in the tribe of Manasseh. One can scarcely help thinking that the sacredness of these historic places is violated by the encroachment of railroads with their noisy, roaring trains.

We passed near Aphek, Jezreel, Shunem, Nain and Endor and were in full view of Mount Gilboa and Mount Tabor. We had been near all these places on our journey from Jerusalem to Nazareth.

El-Fuleh is a station thirty-two miles from Semakh. It will be important from the fact that a railroad is under construction to connect this place with Jerusalem. Thus many of the important places in Palestine can soon be reached by

GLIMPSES OF PALESTINE AND EGYPT

railroad trains. Many tourists, however, will prefer to travel in more primitive style.

From this place we were in full view of Mount Carmel, and soon were riding along its base. The railroad extends along the northeast side of Mount Carmel through the valley of the Kishon River. This stream is rather sluggish in a large part of its course, and becomes a fair-sized river where it empties into the Mediterranean.

On this trip we saw the most fertile parts of Palestine. We saw immense flocks of sheep and goats and great herds of cattle. Much wheat is produced in this region. We arrived at Haifa in about three hours after leaving Semakh. In that time we had crossed more than half of Palestine from east to west on a slow train and had come several miles out of a direct course. We rode on the train fifty-four miles.

XXVII

HAIFA AND MOUNT CARMEL

On our arrival at Haifa we were taken in carriages from the railroad station, which is in the southeast part of the city, through the town to the Hotel Carmel, which is pleasantly situated close to the Mediterranean Sea. We were near a pier that was constructed expressly for the use of the German emperor in landing here a few years ago. Several of us went down to the sea soon after reaching the hotel and again later in the evening.

Haifa, or Caiffa, is a city of twenty thousand inhabitants. It is not mentioned in the Bible and probably there was no town of importance there during that period. It is identified with the city Sycaminum of the Greek and the Roman periods. Across the Bay of Acre, near which Haifa is built, is the city of Acre where the ancient Accho (Judges 1:31) stood. This was not a city of Israel, but belonged to Phenicia.

GLIMPSES OF PALESTINE AND EGYPT

More than half of the inhabitants are Moslems. There are five thousand Jews, one thousand five hundred Orthodox Greeks, six hundred Roman Catholics and a few Protestants. The English church maintains a hospital and schools. There is a German colony close to the city, and the thrift and the comfortable homes are in marked contrast to the purely native conditions that largely prevail about the city.

At nine o'clock in the morning after reaching Haifa we went in carriages to the northwestern summit of Mount Carmel. We rode through the German colony where abundant crops of grain were being harvested. A well constructed road leads up the mountain, winding about its sides to secure an easy grade. The road is enclosed by stone walls on either side. I noticed here what I saw in other places also. To make the walls more effective in keeping out intruders, pieces of broken glass were placed in the mortar or cement upon the top of the walls. These sharp and jagged points would make the scaling of the walls a difficult and uncomfortable experiment. There were trees, shrubbery and flowers along the driveway.

The road leads around the promontory and reaches the summit from the northwest. We were

HAIFA AND MOUNT CARMEL

taken to the Monastery of Elijah, so called from the tradition that the grotto over which it was built was the dwelling-place of Elijah. The high altar of the chapel stands on the Cave of Elijah. On a side altar is an old wood-carving representing the prophet.

We were conducted up to the roof of the monastery where we had a splendid view of the sea, the mountain and the surrounding country. Before leaving the place the guide led our party into a reception room for tourists, where we had an opportunity to examine souvenirs and purchase pictures of the place. The monks distil an aromatic medicine, called Eau de Melisse, or Water of Balm-mint, which they recommend highly for many bodily ills and industriously try to sell to visitors. They also distil a liquor and are eager to make sales to tourists. I had no occasion to use the medicine, and had no disposition to purchase the distilled liquor which they manufactured. We passed through the gardens about the monastery, which were very carefully cultivated by the monks.

Mount Carmel is a ridge about twelve miles long extending at the northwest as a promontory into the Mediterranean and toward the southeast

GLIMPSES OF PALESTINE AND EGYPT

along the border of the plain of Esdraelon. At the Monastery of Elijah the ridge rises to a height of 558 feet, but at the highest point near Esfiga, about ten miles from the northwest extremity, the height is 1810 feet. This mountain was considered one of the most beautiful features of Israel. Isaiah spoke of "the excellency of Carmel," and Solomon used it as an emblem of beauty and loveliness (Isa. 35:2; S. of S. 7:5). Many parts of Palestine are blessed with heavy dews to compensate in some measure for the lack of rain during the long dry season, but Mount Carmel is distinguished for its very abundant dews. This is about the only portion of the land that retains its verdure during the entire year, and the dews contribute to this result.

On the southeastern extremity of Mount Carmel is a small chapel built on the traditional site of the test to prove that the God of Israel was the true God. The spot is called El-Muhraka, the place of burning. It was probably here that Elijah prayed, and in answer to his prayer, fire fell from heaven and consumed the sacrifice, the wood, the altar and the water in the trenches. At a short distance from this is shown the traditional place where the priests of Baal were slain. From this



MOUNT CARMEL FROM THE SEA



MOUNT CARMEL FROM THE SOUTH

HAIFA AND MOUNT CARMEL

summit of Mount Carmel the Mediterranean Sea is plainly seen to the west, and to the east one sees Jezreel, whither Ahab fled after the test, and the mountains, Gilboa and Little Hermon, lying beyond the plain of Esdraelon.

One afternoon our company started out in carriages to visit Athlit, a place on the coast twelve miles south of Haifa. We rode along the seashore at the foot of the promontory. After we had gone a mile or two, we were shown caves in which it is supposed Obadiah hid a hundred of the Lord's prophets during the reign of Ahab. It seems quite probable that this was the place. We rode near the sea the entire distance. The plain between the sea and Mount Carmel is generally well cultivated and productive. I saw many large fields of melons and other vegetables. In these fields were small shelters made by setting four stakes or posts in the ground as supports, and putting a covering of branches over the top. These shelters, or lodges, were occupied by those who seemed to be guarding the crops. By these I was reminded of the words of the prophet who speaks of a "lodge in a garden of cucumbers" (Isa. 1: 8).

At Athlit we saw extensive ruins of immense buildings of the Crusader period. The fortifica-

GLIMPSES OF PALESTINE AND EGYPT

tions were erected in 1218. They were built upon a point of land and were enclosed on three sides by the waters of the Mediterranean. There was an inner wall and a moat outside of this, which could be filled with water from the sea. There was an outer wall which was also protected by a moat. This stronghold was called *Castellum Perigrinorum*, or Castle of the Pilgrims. It was taken by the Moslems in 1291. We went over the ruins and could easily imagine the solidity of the stronghold of which they are the remains. We found the lower chambers of some of the ruins occupied by wretched-looking inhabitants, who were making their homes there.

In the early evening after our return from Athlit several of our company enjoyed a delightful swim at the bathing-beach near the hotel in Haifa.

We were in Haifa on Sunday. I had seen the sign, "Evangelical Mission," upon a building in the city on Saturday and decided to make inquiry there for a service on Sunday. In company with my friend, Professor Luckey, I went to the place where we found an aged man, a converted Jew, in charge. He was converted in a revival in Ireland in 1859, and had been laboring among his people for many years. The mission with which he was

HAIFA AND MOUNT CARMEL

connected was carrying on medical work and school work among the natives. Our entire party attended the service of the Church of England, where a brother of one of our guides preached.

XXVIII

FROM CANAAN TO EGYPT

The journey of our party from Canaan to Egypt was very different from that of Jacob and his family three thousand six hundred years ago. They made their toilsome journey by land on foot, on beasts of burden and in wagons. We made our journey by water with all the conveniences of modern travel, yet we could not help thinking of Jacob's removal to Egypt.

We left the hotel at Haifa in carriages at six o'clock in the evening to go to the seashore. As there is no harbor here for large boats, we were taken in rowboats out to where the steamer *Tewfikieh* dropped anchor. We had very comfortable accommodations and good service on this boat. We were to sail on this steamer to Port Said. It had been arranged by our company to have a study of the Sunday-school lesson and a sermon in the evening on board the *Tewfikieh*, but we did not get through with dinner until nearly nine o'clock

FROM CANAAN TO EGYPT

and there seemed to be no suitable time or place for the service.

I was glad to be turning homeward. I had enjoyed every hour of sight-seeing and rest in the Holy Land, and my mind was filled with the scenes and memories that came to me, but I was ready to bid farewell for a time to Oriental life.

One of our company, Mr. Kistler, met with an accident after dinner which might have proved serious, but providentially his injury was slight. In some way, while standing on the promenade deck, he lost his footing and fell down the stairs to the deck below. He was picked up unconscious and taken to his room where he was attended by the boat's physician. Late in the evening he regained consciousness, and as he steadily improved, his fellow travelers were much relieved.

Early the next morning we were aroused by a considerable commotion on board, and the noise and confusion increased until after the steamer dropped anchor. We were off Jaffa, and the boatmen were there in large numbers, transporting passengers with their baggage from the city to the steamer, and to transport others to shore. When we knew that we were off Jaffa, we understood what all the noise meant, for we had learned

GLIMPSES OF PALESTINE AND EGYPT

during the past few weeks something of Oriental customs. The Oriental does indeed make much ado about even ordinary matters. The water was rather rough and some of the passengers were seasick.

We lay at anchor off Jaffa until six o'clock in the evening. A crowd of people came on board so that the boat was well filled. Among them were several English-speaking persons, and it seemed good to us to hear our own language spoken by others besides our own party. Just before leaving Jaffa mail was brought on board and I was happy to receive a letter from my daughter at home. There was a cargo of cattle on board and some of them were wretchedly poor. One died and was hauled up out of the hold, let down into the sea and towed to Jaffa.

At half past seven the next morning we reached Port Said. We were up early, for we expected to land much earlier than we did. It took a long time to comply with the legal requirements for going ashore. We were held on board for an hour or two waiting for the required medical examination. While we were waiting, we had an opportunity to watch the process of unloading the cattle from our steamer. Two large barges were brought



UNLOADING CATTLE FROM STEAMER



PLOWING IN EGYPT



FROM CANAAN TO EGYPT

alongside the boat and made fast. A sling was let down into the hold where the cattle were and men there placed it about the body of an animal. When it was secured in position, the signal was given and the hoisting machine drew it up and swung it over the barge where it was let down and released. The boatmen were busy unloading other portions of the cargo, and the scene about the boat was a lively one.

At last we were assembled in the dining-room to pass the medical examination. This was apparently a very formal and empty affair. As one's name was called, he passed by the doctor, who took hold of his wrist and held it for about a second and called for the next on the list. The doctor probably used his eyes to help in detecting any diseased person. The cost to each tourist for this examination was the equivalent of thirty-two cents. Our steamer did not draw up to the dock and we were taken off in rowboats. There were fourteen in the boat in which I was taken ashore, besides the boatmen, and the load was so heavy that the stern was brought down almost to the water; but the sea was smooth and we landed without any mishap. We experienced but little difficulty in passing customs. Two only of our

GLIMPSES OF PALESTINE AND EGYPT

party were called upon to open their suitcases. One of these seemed picked out at each custom-house through which we passed to have his baggage examined. There must have been something about the man or his suitcase that gave the inspector reason to think he might have tobacco or spirits among his effects, but the doctor was entirely innocent of any such conduct. The officers are very careful in their search for these articles.

The party walked to the Continental Hotel where we were to have lunch, it being but a few blocks from the custom-house. The lunch was served with much style. At the hotel we were entertained with excellent music, rendered by a fine company of musicians, and when they had finished their performance, they solicited contributions from us. An acrobat came in front of the hotel and performed very skilfully. He did not do this wholly for his own amusement, for he came around and asked with much persistence for money. Sellers of curios and souvenirs thronged about us. They seemed to recognize tourists at sight and a long way off. They have a way of not understanding the traveler when he says no to their persistent efforts to sell him goods.

Port Said is a busy city with many fine build-

FROM CANAAN TO EGYPT

ings. It stands at the northern terminus of the Suez Canal, and naturally has a population made up of very many different nationalities. It has been said that this is the most wicked city on earth, for the worst elements of all nations have congregated here. In our short stay in the place we had no reason to conclude that Port Said was excessively wicked. We were in Egypt and were desirous of visiting the scenes of the servitude of ancient Israel, hence our stay at Port Said was short and we were off for Cairo.

XXIX

THE LAND OF THE NILE

Our interest in Egypt is great largely because of its close connection at many points with scripture history. Abraham was for a time in Egypt. Isaac was forbidden to go into that country. Joseph was sold into Egyptian slavery and became the means of the preservation of the Egyptians from death by starvation and also saved his father, Jacob, and his family from death. Egypt was the scene of the enslavement of the children of Israel, and Egypt became a name for oppression and also for worldliness, or enmity to God. The flight of Joseph and Mary with the child Jesus to Egypt gives us an added interest in that land.

Before taking our journey from Port Said to Cairo we desire to study for a little while the land of the Pharaohs. Egypt is a country of large area if we take into consideration the entire region which is under Egyptian control. Roughly speaking, we may say that Egypt is five hundred miles

THE LAND OF THE NILE

in extent from east to west and as far from north to south, but the territory for a distance of two thousand miles south of the Mediterranean Sea is held by the Egyptians.

The country is usually considered as being divided into two parts, Lower Egypt and Upper Egypt. Lower Egypt is the northern division and includes the delta of the Nile. It also includes the Suez Canal and the Sinai peninsula, and contains the cities, Alexandria, Port Said, Damietta and Cairo. Upper Egypt includes the territory to the south of Cairo. If we take into consideration the Egyptian Sudan, we would place the total area of Egypt at 1,350,000 square miles. The population of Lower and Upper Egypt is about ten million.

With this vast extent of territory Egypt has but a comparatively small area of land capable of being cultivated. There may be ten thousand square miles of tillable land. The greater part of this is in the delta of the Nile. South of Cairo the valley of the Nile is narrow in most places, but the Fayum district has a large area of especially productive land.

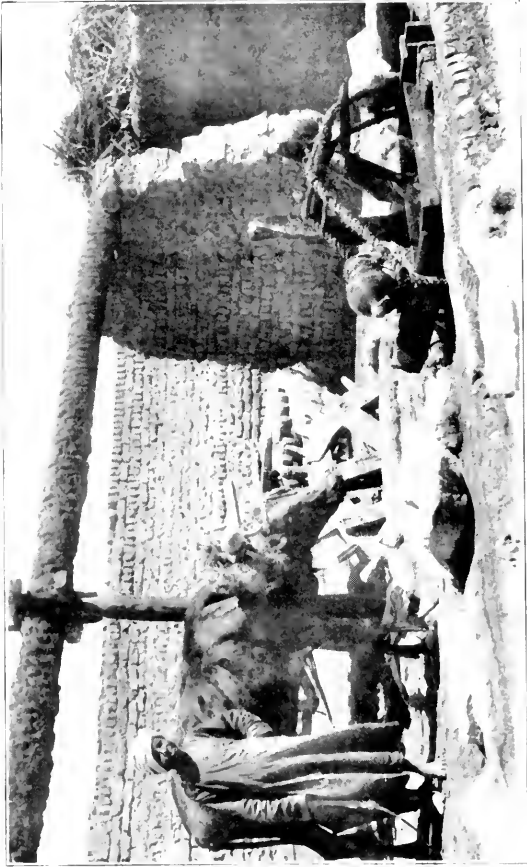
From very ancient times the Nile valley has been made to yield large harvests. It is productive because of the river which furnishes both the

GLIMPSES OF PALESTINE AND EGYPT

water and the soil. It is no mistake to call Egypt "The Land of the Nile." This river, which constantly provides water for purposes of irrigation, makes annual additions to the fertility of the soil. Every overflow leaves a deposit that enriches the soil and makes large harvests possible.

The water in the Nile begins to rise about the middle of June and continues until October. High water reaches a mark at Cairo of twenty-five or twenty-six feet above the low-water mark. If the flood does not reach a height of twenty feet above low water, the usual large harvests are not expected. While we were in Cairo we visited the Nilometer. This is a carefully constructed device for measuring the exact height of the water of the Nile, and the readings are given out from day to day for the information of the inhabitants. They are watched with interest, for the prosperity of the country depends on the rise of the water of the river. The low-water level is reached toward the end of May.

Almost innumerable canals and ditches are made in the Nile delta by which the flood of the river is distributed throughout the region for purposes of irrigation. Many parts of the valley are covered with water in flood time. Channels are



EGYPTIAN MODE OF DRAWING WATER

THE LAND OF THE NILE

made leading from the river, and from these water is raised to a level sufficiently high to flow over the fields as it is needed for the crops. Thus throughout the year moisture is furnished for the growing crops.

Enormous dams have been made along the course of the Nile to regulate the flow of water, so that there may be a constant supply. The dam at Assuan was completed in 1902, and it creates a reservoir one hundred forty-four miles long and one and a quarter miles wide. These reservoirs add enormously to the productiveness of several millions of acres.

In districts where the water overflows the land in flood time two or three crops are raised during the year on the same ground. It was the middle of June when I went through a portion of Egypt and I saw great stretches of land upon which were abundant crops of cotton and wheat. It is interesting to see the mode of pumping the water employed in that country. This work is largely done by oxen. Reservoirs are constructed and so connected by channels with the Nile that water flows into them. A large wheel is made and is placed vertically so that its rim dips into the reservoir. A sweep is so connected with this wheel that when

GLIMPSES OF PALESTINE AND EGYPT

it is drawn around by the oxen, it makes the wheel revolve. Water-pots are fastened to the rim of the wheel in such a way that, as they pass into the water, they are filled, and at a certain point of the revolution of the wheel they are emptied into a trough, from which the water can be turned into the irrigation system. Toward evening one can see many of these water-raising wheels in motion.

The journey of our party from Port Said to Cairo was full of interest. We went by an express train and at a rapid rate of speed. For many miles our course lay along the Suez Canal. The canal was in sight a part of the time. In some places we looked out upon a bank of sand above the top of which the masts of boats could be seen.

For some distance the country was a sandy waste, except where water could be secured for irrigation. When we had gone about fifty miles, we entered what was known in Bible times as the land of Goshen. This is a beautiful and productive region in sharp contrast to the desolate waste through which we had just passed. Water is available there from the east branch of the Nile's mouth for irrigation purposes, and the land of Goshen is a veritable garden. I had read about the fertility of the Nile valley, but I was not fully prepared

THE LAND OF THE NILE

to see such fruitfulness as was shown by the rich growth of vegetation.

From that point on to Cairo we saw a succession of fields of cotton, wheat and other crops. It seemed entirely reasonable that this region should have been called by Pharaoh the best of the land of Egypt. We were in the country where the children of Israel were settled and prospered and where later they were enslaved and endured bitter oppression.

XXX

A MOSLEM STRONGHOLD

We arrived at Cairo after a journey of one hundred fifty miles from Port Said. The carriage drive from the station to our hotel had the effect of opening my eyes to the importance of Cairo. I had not expected to see such substantial and beautiful modern buildings as make up a large part of the city. Many of them are such as may be found in a progressive European city.

Many of the streets are wide, well paved and clean. There is evidence of well-organized government and prosperity, and the city in large part has modern improvements; yet there is the old Cairo, in which the streets are narrow and crooked, and the buildings, shops and general appearance are entirely Oriental.

Cairo has a population of 800,000. It is located on the east bank of the Nile nine miles south of the place where the river divides into two branches to form the delta. The inhabitants are



CAIRO FROM CITADEL



CAIRO WATER CARRIER

A MOSLEM STRONGHOLD

mostly native Egyptians, but there are twenty thousand foreigners, of whom many are Europeans. Cairo is the seat of government of Egypt. The country is under the protection of England and the higher offices are filled by Englishmen. The city is becoming a winter resort for Europeans.

The inhabitants are mainly Moslems. There are more than one hundred fifty mosques in Cairo. As we looked from the Citadel over the city, we could see minarets and prayer towers in every direction. As Mecca is the religious center of Mohammedanism and Constantinople is the political center, so Cairo is the educational center.

We visited three of the many mosques. The one upon the Citadel was the most gorgeous. It is built after the plan of the Mosque of Sophia in Constantinople. It is constructed largely of alabaster and is highly artistic and rich. Attendants were in the mosque who were eager to sell us articles made of alabaster as souvenirs. Before entering these mosques we were under the necessity of putting on the slippers which are provided for the purpose, lest we should profane the sacred places.

I was desirous of visiting the University of

GLIMPSES OF PALESTINE AND EGYPT

Cairo of which I had heard much. I had read of the great numbers in attendance and of the many who went out from there into various parts of the world to make converts to Mohammedanism.

This great institution is a mosque or connected with a mosque and is called El-Azhar. Before we could enter we had to cover our shoes with the customary slippers. There is an extensive portico about the principal building and here I saw many students at their work. I was not prepared to see the system of education that is in use here. Of course there are no girls or women in this institution, for Islam has only a subordinate place for women. The students are males from six years of age up to men of mature years. We were told that there were in all thirteen thousand students in attendance at some time during the year and that six thousand live in the school. They come from various countries and therefore apartments are allotted to different nationalities, so that students of the same nation or country may be together.

We saw nothing that would correspond closely to our recitation or lecture rooms in our Western schools. In the porticos and in the large rooms which we entered we saw the students sitting on the pavement, holding leaves of a book in their

A MOSLEM STRONGHOLD

hands and swaying back and forth as they memorized their lessons. It is supposed that the swaying and rythmical motion of the body is an aid to committing their lessons to memory and helps to keep the students awake. Their one subject for study is the Koran. This they commit to memory and have it explained to them. It requires twelve years of study of this book to render a student capable of going forth as a Moslem priest.

I saw here and there a group of students about an instructor who was explaining to them the meaning of passages of the Koran and unfolding the doctrines of Mohammedanism. Many of the boys and men had little heaps of food upon their mats, so that they could eat when they were hungry. I saw several of the students lying asleep upon their mats.

There are between two and three hundred instructors in this great school. They receive no salary and support themselves from their own resources or by outside labor.

I visited the library of this great center of Mohammedan learning. There were many volumes of different sizes, shapes and bindings. Some were plain and others were elaborate and elegant. The library was in keeping with the instruction

GLIMPSES OF PALESTINE AND EGYPT

given. It was a collection of copies of the Koran and commentaries on that book. There were no books aside from these. The great Moslems copy the Koran and leave their work there. We saw some very large and richly and beautifully illuminated texts of the Koran. In one case was a copy made by a devout follower of Mohammed, who had written the whole of the Koran upon twelve pages not larger than seven by ten inches. It was written in Arabic and the characters were exceedingly small. The man became blind as a consequence of making this copy.

In Cairo, this stronghold of Islam, there are influences at work which are proving effectual in breaking down to some extent, the hold of Mohammedanism. Dr. Zwemer spoke at the World's Sunday-school convention in Zurich, Switzerland, in July, 1913, the following memorable words:

“The Moslem problem is being solved before our eyes: ‘That the proudest man in the world should accept that which he abhors from the man whom he despises.’ Come to Cairo and I will show you them doing it. At the American mission all last winter a hall holding six or seven hundred people was jammed to the doors, with the police holding back a crowd outside. In one seat there was a

A MOSLEM STRONGHOLD

Moslem from the University of Cairo, the proudest man in the capital of Islam. In the pulpit stood a converted Moslem, in his hand the Book of books, and on his lips the message of life. Not one night only, but for scores of nights for a number of years that room has been filled with the proudest men in the world, listening to the message they once despised, from the lips of one whom they would naturally abhor."

While in Cairo I visited a Protestant mission school where hundreds of boys and girls from Mohammedan, Greek, Roman and Coptic families were being trained in Western learning and were taught true Christianity. The work done by evangelical Christian missions is far-reaching in its effects and has its bearing upon the social, domestic and religious life of Egypt. I visited also the American College in the city. This institution is for girls, and Mohammedanism ignores the needs of girls and does not educate them. The school is filled with bright, attentive girls, mostly from Moslem families. A Christian homelikeness pervades the place, and the contrast between this institution and the great Moslem university is striking. Girls are being trained to go out and build up real homes in that land.

GLIMPSES OF PALESTINE AND EGYPT

An effort is being made to establish a great Protestant Christian university in Cairo that shall compete with the Moslem institution and counteract its influence, and no more worthy cause can command the attention of the Christian world.

XXXI

THE CHILD IN EGYPT

Egypt has an attraction for us because it touches upon the life of our Lord. Jesus was born at a time when there was opposition to His mission; and indeed there has been no time in the world's history since man's fall that His ministry would have been universally welcomed, but in the fulness of time He came.

It was a wonderful train of providences that led to the residence of Joseph and Mary and Jesus in Egypt. The wise men from the East had in some mysterious manner been convinced of the fact that the Messiah had come to earth as a child. Their desire to find Him and adore Him was so great as to lead them to undertake the long journey to Jerusalem. They were encouraged in their purpose by the miraculous appearance of the star to guide them. Their inquiry of Herod at Jerusalem for the new-born King excited the fears of that ruler and led him to take immediate steps to

GLIMPSES OF PALESTINE AND EGYPT

destroy the infant Christ, whom he looked upon as a rival.

We have the story of the flight into Egypt to escape the destruction that Herod had decreed, and Egypt became a safe refuge for the favored and threatened family. As Joseph had been warned in a dream to flee with his dear ones into Egypt, so after Herod's death an angel appeared to him with the command to return with Mary and Jesus into the land of Israel, for there was no one to seek the life of the Child.

In this flight into Egypt and the residence there, together with the return to Israel, these words of the Lord, spoken by the prophet Hosea, were fulfilled: "When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1; Matt. 2:15).

One afternoon while in Cairo our party went through the old portion of the city and visited a Coptic church, parts of which had probably been standing a thousand years. This was an interesting place to us because of the tradition which the Coptic Christians hold, that the church is built over the spot where Joseph, Mary and Jesus lived during their stay in Egypt. Since Palestine has so many places esteemed sacred because of

THE CHILD IN EGYPT

Christ's presence there, it is not strange that in Egypt there are also places esteemed sacred on the same grounds. This old church stands as a testimony to the fact that Jesus spent some time in Egypt, whether it marks the exact place of His residence or not.

The Coptic Christians constitute a numerous body in Egypt. There are now about 750,000 of them. They are descendants of the ancient Egyptians and are a bright and intelligent people. After they were conquered by the Mohammedans in the seventh century their own language fell into disuse and they adopted the Arabic, the language of their conquerors.

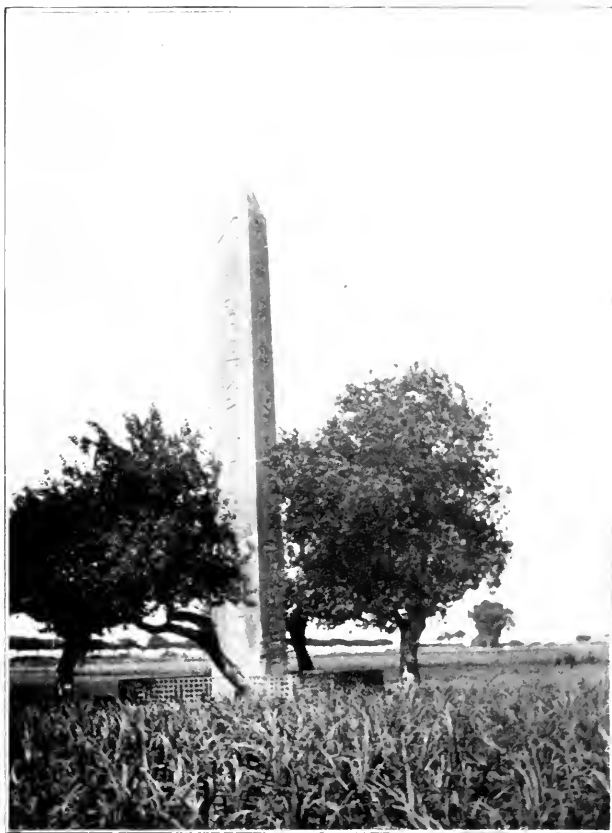
In their religious forms and doctrines they do not differ greatly from the Roman Catholics. Their highest official is the Patriarch of Alexandria, who, however, lives in Cairo, and they have twelve bishops. This sect was formed after the Christian Council of Chalcedon in 451, which accepted the doctrine that Christ has a divine nature and a human nature also. The Coptic Christians hold that He has but one nature. The Coptics have an interest in the Church of the Holy Sepulcher in Jerusalem.

Extravagant claims are made in Egypt, as well

GLIMPSES OF PALESTINE AND EGYPT

as in Palestine, respecting the places where Jesus was. A small party of us rode one morning from Cairo in a carriage in a northeasterly direction to the site of the ancient Heliopolis. On the way we came to a place which is claimed to be of great historic interest. It is controlled by the Roman Catholics. It is called the Virgin's Well. In this enclosure is a sycamore tree, which, it is said, is a shoot from a tree that was here in Christ's time. The attendants showed us a part of an old tree which they said was the remains of the tree under which Joseph, Mary and Jesus lodged for several days during their sojourn in Egypt. There is a spring close by where tradition declares that Mary washed the garments of the child Jesus. This shows how ready many persons are to accept as true what some one suggests as a possibility.

Our ride to Heliopolis, or city of the sun, was over a fine road, through a rich and beautiful country. The morning air was cool and the excursion was a delightful one. Our objective point was the Obelisk of Heliopolis. This stands in a field in which crops were growing when I was there. It is a solid granite shaft sixty feet high and six feet square at the base and four feet square at the place near the top where it slants sharply to its



OBELISK AT HELIOPOLIS

THE CHILD IN EGYPT

apex. It must weigh two hundred tons. No one knows by what mechanical devices it was brought to the place nor how it was raised to its present position. It has stood there for thousands of years. Some one has facetiously remarked that Joseph, the son of Jacob, courted the daughter of the priest of On in the shadow of this obelisk. Many Egyptian obelisks have been taken from their original places, transported to cities of the West and set up and viewed as objects of great interest.

On our return trip to Cairo we rode through the new Heliopolis. This is remarkable for its magnificent hotels and its elegant mansions. It is a favorite winter resort for wealthy Europeans.

I mention one other tradition in connection with Cairo and the Nile. Our company crossed a branch of the river in a ferry-boat to the Island of Rhoda. We were told that it was close to where we stood on the shore of the island that the infant Moses was hidden in the river among the rushes. There was no exact place pointed out to us, and we should have accepted with much hesitancy any statement touching that point.

We were satisfied to be in the country which is of great interest to Bible readers from the fact that Joseph, Moses and Jesus were there.

XXXII

A TRIP TO THE PYRAMIDS

We had caught a glimpse of the pyramids of Gizeh as we approached Cairo on the train from Port Said, and now we were to visit them. Our company of twenty-six with competent guides boarded an electric tram and rode southward after crossing the Nile. The distance to Gizeh is about ten miles. We were close to the river all the way and saw the growing crops, the homes and manner of work of the people, and the beasts of burden in use in Egypt, the camel, the donkey, the ox and the cow. The cattle of Egypt are large and slightly resemble the buffalo in appearance.

The pyramids are half a mile from the station and camels and donkeys were provided to convey us thither, and nearly every member of the company took advantage of the opportunity to ride upon the back of a camel. There is much sand about the pyramids and the road to them is not especially easy to travel.



TOURIST ON CAMEL



THE NILE

A TRIP TO THE PYRAMIDS

There are three pyramids in this group, the largest of which is the Great Pyramid, or the Pyramid of Cheops. I had read and studied about these remains of the ancient Egyptian civilization and was prepared to look upon a huge structure, but the sight filled my highest expectations.

In the valley of the Nile more than seventy pyramids and ruins of pyramids have been found. These stand as monuments to the memory of the kings who built them, and represent almost untold labor and expense. A king of Egypt was largely engaged during his lifetime in preparing his monument and final resting-place. These pyramids are marvels of engineering skill when we consider the rudeness of the times in which the work was done. The Great Pyramid covers an area of thirteen acres and was built to a height of four hundred eighty feet, containing ninety million cubic feet of solid masonry. For a foundation an excavation was made several feet into the solid rock. The sepulchral chamber was constructed and enclosed by immense blocks of granite. A passageway was left less than four feet square connecting with this chamber from the outside, and through this the remains of the monarch were to be taken to

GLIMPSES OF PALESTINE AND EGYPT

their final resting-place, after which the passage was to be sealed. If the pyramid was not completed at the king's death, the work ceased and was to be forever unfinished.

It is difficult to grasp the magnitude of the Great Pyramid. If built with perpendicular sides upon a forty-acre farm, the solid mass would reach a height of fifty feet. If built upon a site covering three and a half acres, it would reach a height about fifty feet greater than the Washington monument. It is said that one hundred thousand men were employed for twenty years in its construction.

The granite blocks used in the pyramid are about three feet in length on each edge. Each succeeding course is laid in from the edge of the lower one, so that a ledge is left, thus forming steps three feet high from the base to the summit. The opening into the sepulchral chamber is on the west side and about twenty feet above the present level of the ground around it.

Several of our party climbed to the summit of this marvelous structure. This was no easy task for those who were not in training for such an undertaking. There were many Arab guides about the pyramids to assist any who wished to

A TRIP TO THE PYRAMIDS

make the ascent. It is customary for each climber to have two guides to assist him. Each step is three feet high and the ledge is not very wide, so the help of strong men is desirable. The tourist has one on each side. They climb to the ledge above and pull the climber up after them. The view from the top of the pyramid is fine and worth the effort necessary to enjoy it.

The descent is about as tiresome as the ascent. The climber is likely to feel the effects of the effort for a few days. These Arab guides are strong and quick in their movements. One of them surprised our party by running down from the summit of the Great Pyramid and up to the top of a smaller pyramid a short distance away in less than eight minutes.

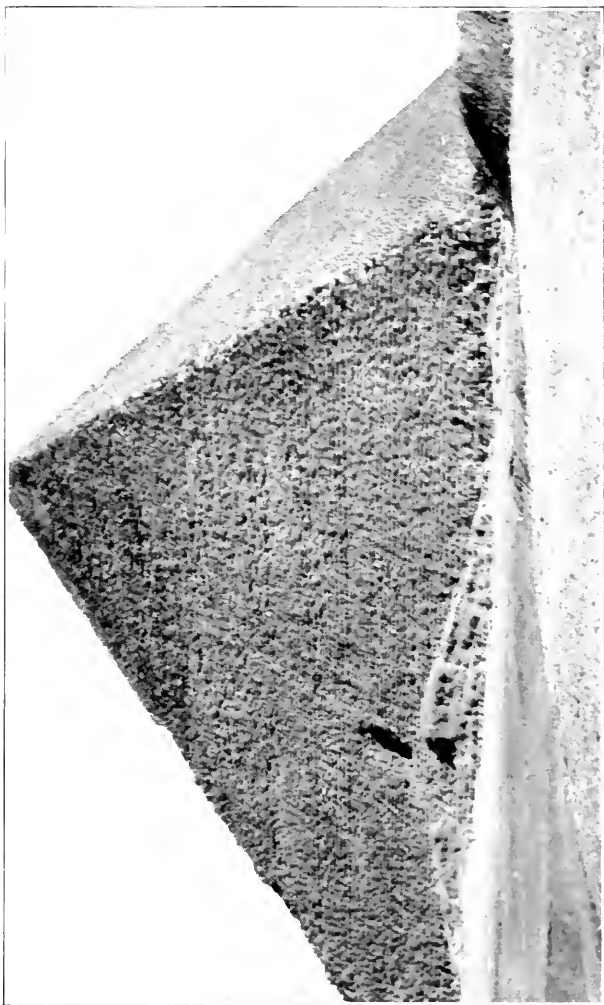
A few rods from the Great Pyramid stands one of those mysterious Egyptian objects, the Sphinx. It has the face of a human being and the body of a lion. Its significance has never been satisfactorily explained. Near this are the ruins of an ancient building which is known as the Temple of the Sphinx. The drifting sand had buried it, but excavations have been made so that one can form some idea of what it formerly was. It is built of huge blocks of granite and alabaster. Some of

GLIMPSES OF PALESTINE AND EGYPT

the pieces of granite were sixteen feet long, ten feet wide and a foot or more in thickness, and some of the alabaster blocks were nearly as large. These blocks were not all regular in shape. Some had oblique angles, but the joints were so accurately made that one could not put a thin knife-blade in the joints. It is said that the granite was brought from Assuan, five hundred eighty-five miles away and the alabaster was brought a distance of one hundred miles. It is quite certain that this material was brought down the Nile on rafts or boats, but we do not know the methods used in transporting these immense blocks from the river to the structure in which they were placed.

I took views of the Sphinx and of the pyramids. It was necessary for me to go a long distance from the Great Pyramid before I could bring its image within the limits of the camera.

The donkey boys, camel drivers and guides here are the most persistent of all the persons we have yet found in demanding tips. They are not satisfied, no matter how much one gives them. The donkey boys name their donkeys after noted Americans, so that they may gain the favor of American tourists, and they talk almost constantly about the tips they wish to receive.



PYRAMID

A TRIP TO THE PYRAMIDS

Excavations are being made near the pyramids of Gizeh and in other parts of Egypt, and important relics are being found. In the Cairo Museum of Egyptian Antiquities are many pieces of ancient sculpture. There are many mummies. We were shown those of Seti I and Rameses II. The case containing the alleged mummy of Menephtah, the Pharaoh of the oppression of Israel, was shown to us. The body was found some years ago, not in a tomb of the kings, but in another, and gave evidence of having been hastily buried. It is supposed that this body was recovered from the Red Sea after the Israelites had crossed over, and was hastily prepared for burial. Not much remains of it. In this Museum were many mummies of crocodiles, cats and other objects held sacred by the ancient Egyptians.

Egypt stands for a very ancient civilization, as is shown by the pyramids, obelisks, statues, temples and tablets that have been studied by generations of scholars. Many of these ancient records have been deciphered, and bear strong testimony to the truthfulness of the scriptures.

XXXIII

LASTING IMPRESSIONS

In concluding my journey through Palestine and Egypt I am frank to say that I have experienced no sort of disappointment in what I have seen. Many tourists through Bible lands have expressed themselves as being much disappointed, having expected to see conditions very different from what they really were.

We are liable to form our ideas of what we have not seen from the objects with which we are familiar. We may allow the Bible accounts of incidents, customs and places to be colored by what we see around us. Our Western ideas of living and business can not be applied to the Orient. We expect to see the native in his own land, living in his own way, and we should be disappointed if we should see Western customs assumed by the Oriental.

At every stage of my journey I was glad to note the correspondence between my idea of con-

LASTING IMPRESSIONS

ditions there and the reality, and my confidence in God's word was not shaken in the least degree, but, on the contrary, was made stronger. The Bible narratives are to me more vivid than before my visit to the lands of which they speak. The more fully one is acquainted with the Bible, the more satisfaction will he have in journeying through Palestine. The inconveniences of travel now are slight, and the time and money necessary to such a trip are profitably expended by the earnest and devout student of the Bible.

It is necessary to bear in mind constantly the distinction between the permanent and the transient in Bible lands. Does the tourist see the same sights that Abraham, David or John saw? Yes and no. He looks out upon the hills, the mountains, the valleys that each of these men saw, but he does not see the same buildings and the same trees that they saw. He sees the site of ancient Jericho, but he sees only the Jericho of the present day.

The great physical features of ancient Palestine are the same to-day as when the prophets wrote. When one looks for the mountains that "are round about Jerusalem," he has no difficulty in finding them. Travelers go "down from Jeru-

GLIMPSES OF PALESTINE AND EGYPT

saalem to Jericho" now as they did when the man fell among thieves. The Mount of Olives stands across the valley of Kidron as it did when Jesus was accustomed to resort to that sacred place. Bethlehem occupies the same slightly location that it did when Christ was born. We find the Sea of Galilee cradled among the hills that looked down upon it when Jesus calmed its boisterous waves.

The trees of ancient times are gone, as also are the buildings. Customs, too, have changed to some extent. Yet the land, blessed by the Man of Calvary and by those who prophesied of Him and by those who bore witness of Him, remains.

The Palestine of Moses' time was a goodly land. As we look at it to-day, we wonder how it could have sustained the great numbers of inhabitants that lived there in the height of Israel's prosperity. We look in vain for the numerous large villages and cities that existed in ancient times. There are villages and cities, and many of them, but they are few in comparison with those of Bible times.

It would appear that a curse is upon the land because of the sins of God's ancient people. The productiveness must be less than formerly. There is little encouragement by the existing govern-

LASTING IMPRESSIONS

ment to improve agricultural conditions, and progress will be slow until there is a change of administration.

During the summer season the heat of the noonday sun is intense, and after one has experienced it, he can well appreciate the frequent references in the Bible to the advantages of protection from the heat. He can also understand how much of spiritual blessing is typified by an abundant supply of water.

He who has journeyed among the hills and valleys of Palestine can understand the frequent references to them in the scriptures. He can see events in their natural settings. He does not try to make the events described fit the region of country where he lives.

I heard many traditions. I had no inclination to give credence to them, unless there appeared to be a good foundation in fact. Many were utterly unbelievable, yet there was something to be learned from them all. The fact that these traditions were accepted and believed shows the credulity and superstition that are prevalent. It shows also that the human race is inclined toward religion. Where the true light of the gospel does not shine or is not received, there is, nevertheless, a dis-

GLIMPSES OF PALESTINE AND EGYPT

position to accept some sort of religious faith. This faith in traditions and this tendency to adore traditionally sacred places give evidence of a need for the gospel of Christ.

With the people of Palestine there is a tendency to revere places and objects that are really not sacred; but with us there is a tendency to neglect and treat slightly the most sacred objects. I would not speak lightly of the reverence that many in that land have for shrines and historic places, for there is no doubt that they are sincere in their devotion. They are no better instructed.

The Bible has a strong hold upon Christian and Jew in Palestine. By this statement I mean that the Jew regards the Old Testament with reverence and considers it as God's word. The Christian accepts the Old Testament and the New as true and authoritative. Scattered all over the country are places that are, in the minds of the people, connected with Bible events. This does not prove that the people generally know much about the Bible, but they have a knowledge of many of the important events therein described.

Palestine with all its ruggedness, with all its present barrenness, with all the spiritual and in-

LASTING IMPRESSIONS

tellectual poverty of its inhabitants and with all the oppression of its administration, is still the Holy Land, and will so remain to the end of time.

INDEX

- Absalom's tomb, 84.
 Adam, traditional tomb of, 74.
 Akra, 63.
 Aksa, mosque, 68.
 Alexandria, 38.
 Algiers, 23.
 American College, Cairo, 207.
 Anti-Lebanon, 50.
 Aphek, 181.
 Apostles' spring, 100.
 Arnon, canyon of, 50.
 Assuan, Egypt, 199.
 Athens, Acropolis, 34, 35.
 Customs, 35.
 Mars Hill, 33, 34.
 Athlit, 187.
 Azores, 19.
 Baggage carried, 178.
 Bedouins' camp, 50, 180.
 Beeroth, 138.
 Beersheba, mission work, 135.
 Begging, Algiers, 25.
 Bethany, 112.
 Bethlehem, 97.
 Jerusalem, 79.
 Bethany, visit to, 110-112.
 Bethel, 138.
 Bethesda, pool of, 115.
 Bethlehem, 92-97.
 Bethsaida, site of, 172.
 Beth-shean, 181.
 Bezetha, 63.
 Boaz, field of, 96.
 Cairo, 202.
 Cairo, university of, 202-206.
 Calvary, 61, 75, 86.
 Cana, 163.
 Capernaum, 169, 171.
 Carmel, Mount, 49, 184-187.
 Castle of the Pilgrims, 188.
 Charybdis, 28.
 Cherith, 101.
 Chinnereth, 168.
 Coptic Christians, 211.
 Corinth, view of, 31.
 Crete, view of, 38.
 Dead Sea, 107, 108.
 Dome of the Rock, 66.
 Donkey ride, 82.
 Dothan, 151.
 Dress, Greece, 31.
 Alexandria, 39.
 Dry season, Palestine, 45, 54.
 Ebal, Mount, 139.
 Egypt, extent, 197.
 Irrigation, 199.
 Productive, 199.
 El-Fuleh, 181.
 El-Bireh, 138.
 Elijah, monastery of, 185.
 Resting-place of, 93.
 El-Lubban, 139.
 Emmaus, 138.
 Endor, 154.
 Engannim, 152.
 Esdraelon, 153, 154, 181.
 Etna, Mount, 29.

INDEX

- Evil Counsel, hill of, 84.
 Fezes, worn by men, 67.
 Flooded berth, 18.
 Fountain of the Virgin, 114.
 Funeral, Jewish, 85.
 Galilee, Sea of, 165-169.
 Garden Tomb, 75.
 Gath-Hepher, 163.
 Gennesaret, 168.
 Gerizim, Mount, 139.
 German Lutheran Church,
 61.
 Gethsemane, 88.
 Gibraltar, 21, 22.
 Gihon, pool of, 114.
 Gilboa, Mount, 154, 160, 181.
 Gilgal, 104.
 Gizeh, pyramids of, 214.
 Gleaning, 55.
 Golden Gate, 123.
 Gordon's Calvary, 75, 86.
 Greeks, patriotic, 32.
 Haifa, Caiffa, 183.
 Harvesting, 30, 54.
 Hebron, mission work at,
 134.
 Hejaz railway, 178, 179.
 Heliopolis, obelisk, 212, 213.
 Hermon, Mount, 50, 170.
 Hezekiah's pool, 114, 115.
 Hinnom, 62.
 Holy Fire, 122.
 Holy Sepulcher, 70, 122.
 Holy Thursday, 132.
 Horns of Hattin, 164, 169.
 Hot springs, 173, 174.
 Jabbok, 50.
 Jacob's Well, 139.
 Jaffa, 41-44.
 Jaffa Gate, 56, 83.
 Jebus, 63.
 Jehoshaphat, valley of, 84.
 Jenin, 152.
 Jericho, 98-103.
 Jerusalem, 57-62.
 Jews' Wailing Place, 76-80,
 132.
 Jezreel, 154.
 Jordan, visit to, 105-107.
 Jordan Valley, 49-51.
 Joseph's Tomb, 140.
 Kidron Valley, 59.
 Kishon River, 182.
 Lazarus, tomb of, 111.
 Lebanon, 47.
 Lebonah, 139.
 Little Hermon, 160.
 Longinus, chapel of, 121.
 Lord's Prayer, church of,
 122.
 Man overboard, 26.
 Mars Hill, 33, 34.
 Mary's fountain, 158.
 Medical examination, 193.
 Messina, 28.
 Missionary Alliance, 134.
 Mizpeh, 138.
 Moab, 47, 91.
 Mohammedans at prayer, 40.
 Heads covered, 67.
 Women's veils, 68.
 Moriah, 63.
 Mount of Olives, 87-91.
 Nablus, 141, 142.
 Nain, 154.
 Naples, 27.
 Nativity, church of, 95.
 Nazareth, 155-161.
 Nebo, Mount, 105.
 Nilometer, 198.
 Omar, mosque, 66.
 Ophthalmic hospital, 133.
 Palestine, physical features,
 48-50.
 Size, 47.
 Parnassus, 30.
 Patras, 29.
 Patriarch's pool, 114.
 Perea, 180.
 Piræus, 37.

INDEX

- Pisgah, 105.
Port Said, 40, 196.
Prayer, Mohammedan at, 40.
Pyramids of Egypt, 214-218
Puteoli, 27.
Rachel's Tomb, 94.
Railways, Greece, 30.
 Palestine, 52.
Ramah, 138.
Ramallah, 138.
Sabbath-keeping in Jerusa-
 lem, 129.
Safed, 164.
Salamis, gulf of, 33.
Samaria, hill of, 147-150.
Samaritan Inn, 101.
Samaritans, 142-145.
Samson, home of, 56.
Scopus, 87, 91.
Scylla, 28.
Semakh, 178.
Sharon, 53.
Shechem, 140-145.
Shepherd scene, 175.
Shops in Jerusalem, 124,
 128.
Shunem, 154.
Sicily, 28.
Siloam, pool of, 114.
Slings 100.
Solomon's pools, 116.
 Quarries, 85.
 Stables, 69.
Sphinx, 217.
Steamship, Kaiser Franz
 Josef I, 15, 16.
 Osmanieh, 37.
 Prince Abbas, 39.
 Tewfikieh, 190.
Stephen's, St., Gate, 87.
Suez Canal, 195, 200.
Tabor, Mount, 154.
Temple Area, 64, 65.
Temptation, hill of, 104.
Thrashing-floors, 30, 55.
Tiberias, 165, 175.
Titus, 87.
Trotter, Miss, Algiers mis-
 sion, 23.
Turban, significance of, 131.
Tyropeon Valley, 60.
Veils, women's, 68.
Veronica, St., house of, 122.
Via Dolorosa, 132.
Wailing Place, Jews', 76,
 132.
Yarmuk River, 180.
Zion, 63.
Zwemer, quoted, 206, 207.

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