

One Hundred and Forty Places in Bible Lands THROUGH THE STEREOSCOPE

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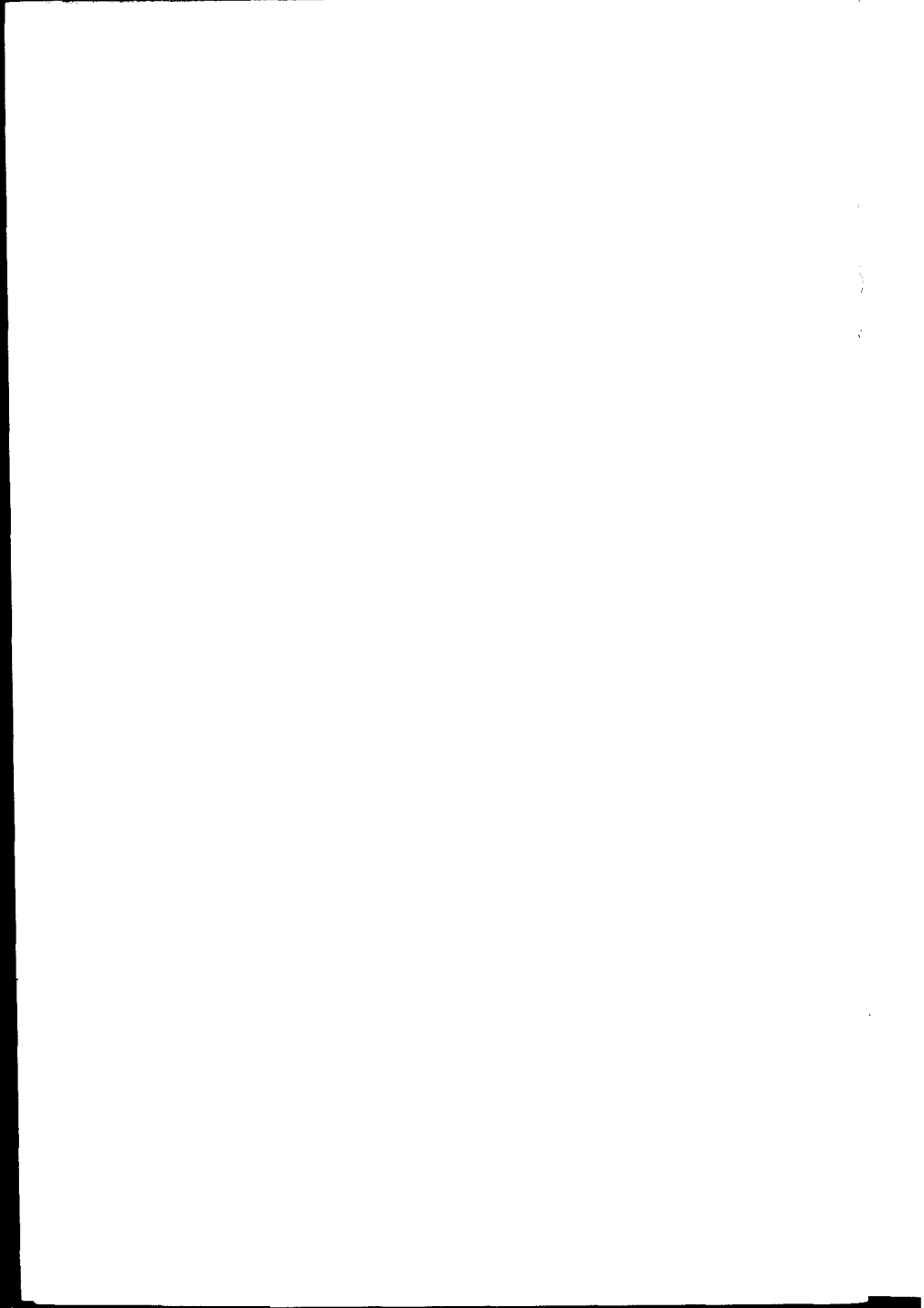
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DESCRIPTIONS OF
**One Hundred and Forty
Places in Bible Lands**

*To be seen through the Stereoscope
or by means of Stereopticon Slides*

BY
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WITH FIVE PATENT MAPS

The stereographs and slides have been specially
arranged by Professor Kent for use with his
"Biblical Geography and History," published
by Charles Scribner's Sons

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PLACES TO BE VISITED

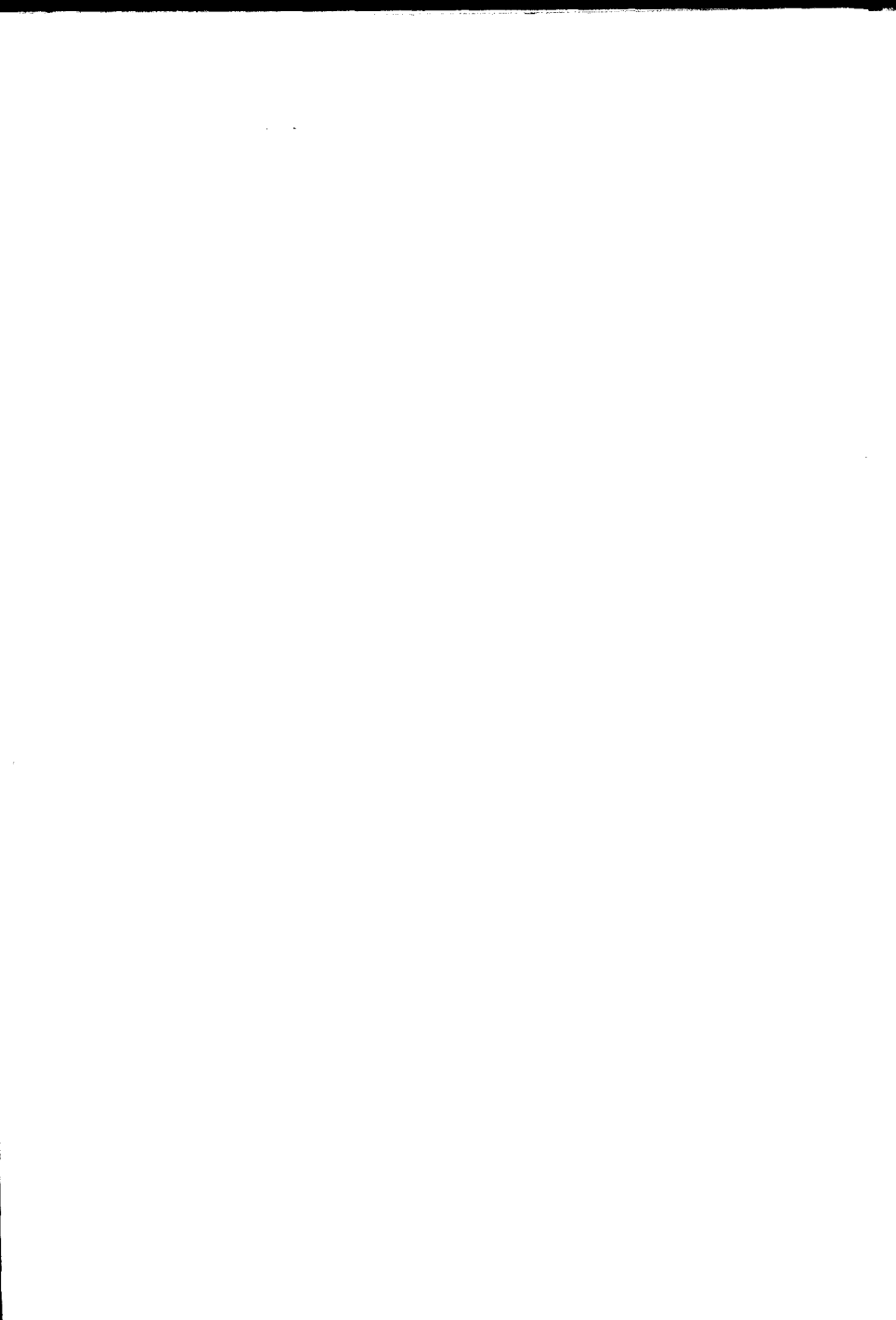
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INTRODUCTION

The educational value of the stereograph is now widely recognized. The Underwood Travel System has already found a large and permanent place in hundreds of educational institutions and in thousands of homes. It is important, however, that every one should clearly understand the optical principles upon which the stereoscope is based in order to gain the greatest profit by its use.

The stereograph is fundamentally different from the ordinary photograph, in being made on the principle of two-eye vision. That is, the ordinary photograph is made by a camera with a single lens, like a person with one eye, while the stereograph is made by a camera having two lenses set about as far apart as our two eyes. This stereoscopic camera gives two slightly different photographs. When these are mounted side by side on a card and used in the stereoscope they serve as windows through which to look. They not merely give us the appearance of space as in ordinary pictures, but, in accordance with familiar optical principles, enable us to see with our own eyes what we would have seen had we stood where the stereoscopic camera (with its two lenses corresponding to our two eyes) stood. Objects stand out in all three dimensions as in nature. We also see objects and places in natural size and at natural distances.

In this connection the following statement, recently signed by certain of the leading psychologists and educators of Yale, Clark, and other Universities, is illuminating:

"If a stereoscopic photograph of a place is used with certain accessories (as special maps which show one's location, direction and field of vision), it is possible for a person to lose all consciousness of his immediate bodily surroundings, and to gain, for a short time at least, a distinct state of consciousness or experience of location in the place represented. Taking into account certain obvious limitations, such as lack of color and motion, we can say that the experience a person can get in this way is such as he would get if he were carried unconsciously to the place in question and permitted to look at it. In other words, while this state of consciousness lasts, it can be truly said that the person is in the place seen."

The aim, therefore, in using these stereographs is to lose all consciousness of one's immediate bodily surroundings and to gain a distinct experience of being in the place itself. To facilitate the identification a patented map system has been provided. (See maps inserted at end of this book.) By this means one is able to know at a glance at what part of the country or city he is looking, the direction in which he is gazing, and his immediate surroundings. (See explanation at foot of maps.)

How to use the Stereographs most profitably.
The following directions are important:

(1) Always sit so that a strong, steady light falls on the face of the stereograph. It is well to let the light come over your shoulder.

(2) Hold the hood of the stereoscope close against the forehead, shutting out all sight of your immediate surroundings.

(3) Move the sliding rack, with the stereograph,

along the shaft until you find the distance best suited to your own eyes.

(4) First read carefully the comments on the place in question, made in the author's "Biblical Geography and History," where the number referring to the stereograph (or stereopticon slide) is found. Then, with the aid of the number, note the position on one of the maps at the end of this booklet, fixing definitely in mind the direction in which your eyes are to look. After looking at the scene for the purpose of identifying your position and the points of the compass, read the more detailed explanatory notes that are given here. In each case the number is the same for both the stereographs and the stereopticon slides, and makes easy the identification of any special place in the text, on the map, and in the detailed notes.

The choice of places seen. Each of the one hundred and forty places to be seen in connection with this book has been chosen because it helps make clear some striking physical characteristic of the biblical world, or else some important event in biblical history or in the development of the faiths of Judaism and Christianity. To cover the entire biblical field a skilled artist has spent over a year in the lands of the eastern Mediterranean securing the views desired by the author. By the combined use of text and stereographs (or text and lantern slides) it is possible in every class and in every home, not only to read about biblical lands, but also to travel through them, and, amidst the important scenes of biblical history, to trace the successive chapters in its unfolding.

How to secure the Stereographs (or Stereopticon

Slides of the same subjects). Inquiries in regard to prices, methods of ordering, and other details should be sent directly to Underwood and Underwood, 3 West Nineteenth Street, New York City, or to Underwood and Underwood, 104 High Holborn, London, W. C., England. It is important to state whether stereographs or stereopticon slides, or both, are desired. They may be ordered by number, provided the name of this book is given.

Sixty of the most important places that may be visited repeatedly while considering different subjects and different events have been specially starred.

PLACES TO BE VISITED

NOTE: *The map references are to maps inserted at the end of this present booklet.*

The page references (B. G. and H.) are to Kent's Biblical Geography and History, published by Charles Scribner's Sons.

***1. Relief Map by the Palestine Exploration Society**

Map 1. B. G. and H., p. 15. This gives at a glance the broad characteristics of the four great natural zones into which Palestine is divided. Several important places are numbered, and may be verified by notes on the back of the stereograph.

This relief map should constantly be used to illustrate the characteristics of different parts of the land. In the north along the Mediterranean are the narrow coast plains of Phœnicia, scarcely distinguishable because the mountains come so close to the sea. The Ladder of Tyre stands out boldly, marking the northern end of the Plain of Acre, which in turn extends to Mount Carmel. South of Carmel the contour of the Plain of Sharon is clearly illustrated. Further south the rolling plain of Philistia broadens until it merges into the barren South Country. Between it and the Highlands may be distinguished the irregular Shephelah or Lowlands.

Beginning again in the north, the student readily distinguishes the different terraces by which the Lebanons descend to the hills of upper and lower Galilee and finally nearly touch sea level on the great plain of Esdraelon. That triangular plain, flanked on the west by Mount Carmel and the

Samaritan hills and on the east by Gilboa, sends out its valleys in all directions. Further south the northwest and southeast trend of the northern Samaritan hills is evident. Ebal and Gerizim rise in the heart of Samaria; further south the Samaritan hills merge into the more rocky uplands of Judea, with their narrow valleys that sink on the east into the barren Wilderness of Judea. Still further south the characteristics of the wild, dry South Country may be clearly traced, and the deep, regular wadies (valleys) running east and west, which protect the southern outposts of Judea.

Again beginning in the far north, the eye distinguishes the broad valley between the Lebanons and the Anti-Lebanons, which merges further south into the deep rift of the Jordan and the Dead Sea. The marked characteristics of each of the divisions of this great zone, shut in on either side by steep cliffs and ending in the Dead Sea and the barren wastes of Arabah, are clearly revealed.

At the head of the eastern zone stand the lofty peaks of Mount Hermon, continued southward by the volcanic cones of the Jaulan. Those are flanked on the east by the great alluvial plain of the Hauran, which, in turn, is bounded on the east by the Druze Mountains. Further south the deep gorges of the Yarmuk and Jabbok and Arnon, with their confluents, can be clearly distinguished. Gilead, with its high hills, and Moab, intersected by deep wadies leading down to the Dead Sea and with doors wide open to the desert, are the continuation of this eastern zone. It ends in the south with the barren heights of Mount Seir, cut like Moab by deep, cavernous ravines.

By repeatedly referring to this relief map we shall also be able to supplement the nearer views by a larger outlook, and thus to gain a comprehensive knowledge of the entire land.

THE COAST PLAINS

2. Ruins of ancient Tyre, looking east across harbor to Galilee hills

Map 1. B. G. and H., p. 22. Turn now to map 1 at the end of this booklet—the general map of Palestine. Find Tyre on the seacoast a little north of 33° . The encircled number 2 is found there connected with the apex of a red V. It indicates that our second stereograph will enable us to stand at the apex of that V. The trend of the diverging lines tells us that we shall face eastward, away from the open sea, having spread out before us the space which the map includes between those diverging lines. Evidently we shall look across a cove of the sea and off to some inland hills.

Using the stereograph, we find the promise of the map precisely fulfilled. Directly before us stands a fisherman who strikingly illustrates the fulfillment of the prophecy recorded in Ezekiel 26, 27. The shore here is strewn with ruins of the monoliths that once supported the palace and temples of this ancient, opulent, commercial city. Further out are ruins of the old wall. Across the bay is the narrow strip of coast plain which furnished food for the ancient Tyrians. Eastward the hills rise in a series of terraces to the lofty heights of northern Galilee. On the right (beyond our present range of view) they run westward until they touch the sea at the Ladder of Tyre, while northward (on the left) they merge into the higher Lebanons.

3. Haifa and the plain of Akka, east from Mount Carmel

Maps 1 and 2. B. G. and H., p. 24. Consult the general map and notice at Haifa, on the coast, the apex of an unsymmetrical V marked 3. We are to stand at the point of that V and face eastward, looking over the space which is included between the arms of the V. The difference in the length of the lines indicates that we are to see considerably farther toward the left than toward the right, our range on that side extending several miles up into Galilee.

The red-lined oblong marked off on the general map to include Haifa and part of Galilee indicates that we have a special map of that section of the country, on a larger scale—Map 2. Turning now to that map, we have the same position (3) set down again, giving a more detailed understanding as to the character of the region we are to see—the shore, the inland plain beside Kishon, and the hills beyond.

In the immediate foreground is the embankment, flanked by olive trees, which stands before the monastery on the northwestern spur of Mount Carmel. Beyond and a little to the right of what we see, a road leads from the convent down to the prosperous modern town of Haifa. On the left is the narrow coast plain which skirts the northwestern end of Mount Carmel and connects with the Plain of Sharon to the south. Along it in ancient times, through the site of the present town of Haifa, and around the bay to the northward across the Plain of Acre, ran the great coast highway. The present town of Haifa is the western terminus of the rail-

way which runs across the Plain of Esdraelon and the Hauran to Damascus. Here is found a large colony of Germans who are developing the rich resources of the adjoining plains. In the distance rise the mountains of lower and upper Galilee. Twenty miles away among those heights directly ahead lies the little town of Nazareth.

4. "Roses of Sharon" on the plain of Sharon; east across caravan road

Map 1. B. G. and H., p. 24. See the general map, near the seacoast, latitude 32° . Our position is about four miles north of Lydda. At our feet is a field thickly decked with the red and scarlet poppies and anemones that in the springtime make the Plain of Sharon, when viewed from a distance, indeed a field of blood. They also suggest the exuberant fertility of this rich but now neglected territory. In the distance are cultivated fields and olive groves. Beyond is another of those rolling waves of land which characterize the Plain of Sharon. Further eastward, but not distinguishable, are the hills of Samaria which look down over this plain to the sea.

***5. Gaza, lowland stronghold of the Philistines, from the southeast**

Map 1. B. G. and H., p. 26. This fifth position is at the southernmost limit of our mapped section of the seacoast. Our outlook is northwest from Jebel el-Muntor. In the immediate foreground are productive fields shut in by cactus hedges and shaded by olive and oak trees. In the distance lies the modern city of Gaza with its mosques and minarets. The present town, with thirty-five thousand in-

habitants, occupies only a part of the ancient city site. The deserted portion on the east and south can be distinguished in the middle-distance. A nearer view would reveal the remains of ancient walls which guarded this metropolis of old Philistia. Gaza commanded the great coast road to Egypt, and therefore was the gateway that led from the land of the Nile to Palestine, Phœnicia, and Babylonia. Egyptian influence is still paramount here.

6. The Shephelah and Philistine plain west from Tell Sandahannah (Mareshah)

Map 1. B. G. and H., p. 26. The position is a few miles inland, just north of 30° . Remember that in each case we stand at the apex of the red V and look over the space included between the arms of the V. For the sake of the map's legibility it is often necessary to set the identifying number at a little distance away, merely connecting it with the V in question.

This view westward over the Shephelah between the highlands and the Philistine plain is obtained from the mound which to-day represents the ancient biblical city of Mareshah (cf. 108). The city of Beit Jibrin is only a short distance to the north, but the dangerous character of this outlying territory is suggested by the antique musket carried by the native who stands at our right. In the foreground are rocky chalk and limestone hills, low and intersected with caves which characterize this wild region. In the distance the shallow valleys of the Shephelah gradually merge into the rich alluvial plain of Philistia.

GALILEE AND THE PLAIN OF ESDRAELON

(Repeated reference to our stereograph of the Relief Map (1) will help in getting a clear understanding of this district.)

7. Highlands of Upper Galilee, N. E. past Safed, "a city that is set on an hill"

Map 1. B. G. and H., p. 29. See the general map, a few miles northwest of the Sea of Galilee. We look northeast toward Safed, "a city set on an hill," which occupies a higher point than any other large town of Palestine. It has to-day over thirty thousand inhabitants, chiefly Jews. It was mentioned by name for the first time in the Talmud, and was an important stronghold during the wars of the Crusaders. In front of the city a rushing torrent bursts from the side of the hill and irrigates the fertile valley which we see below. The town itself gathers about the acropolis, crowned with the ruins of an ancient castle. Beyond, in the distance, extends the lofty plateau of upper Galilee.

8. Lower Galilee northeast from Mt. Tabor, past Horns of Hattin to Upper Galilee

Maps 1 and 2. B. G. and H., p. 30. The little effort required to fix clearly the situation and direction is well rewarded. Map 2 tells about these with special plainness, though only the general map can identify the farthest points in sight. Mt. Tabor, you find (on Map 2), between Nazareth and the Sea of Galilee. From it one pair of lines diverge northeastward (Position 8), and another pair southwest-

ward (Position 9), the outlooks being in precisely opposite directions.

This view (8) was taken at sunset during a heavy windstorm. Spread out at our feet is one of the broad, fertile, upland plains of lower Galilee. Below where we stand, runs the great highway from the Plain of Esdraclon to the Plain of Gennesaret—a road familiarly known to Jesus and the first disciples. It continues on to Damascus. Out on the plain before us are prosperous little villages. In the middle distance is one of the low volcanic cones which are characteristic features in the landscape immediately east of the Sea of Galilee. Further to the right may be distinguished the volcanic ridge known as the Horns of Hattin and identified by late Christian tradition as the mountain of the Beatitudes. Immediately beyond it, though not visible to us now, lies the Sea of Galilee. On the distant horizon we see the lofty heights of the Jaulan, and get just a glimpse of Mount Hermon.

***9. South from Mt. Tabor to the Hill of Moreh and Mt. Gilboa**

Maps 1 and 2. B. G. and H., pp. 30, 152. Our standpoint now is on the same height as position 8, but we look in the opposite direction. The lines bounding our view reach to the southern limits of the map and are there numbered 9. To know how far we are actually to see, consult the general map, find Mt. Tabor and trace the lines—one to the Carmel range and the other almost to Mt. Ebal.

Below lies the fertile plain which runs up from the Plain of Esdraclon at our right (west). Beyond the valley we see the Hill of Moreh, or Little Her-

mon, with the poverty-stricken town of Nain at its foot. Across the valley and toward the left, on the brow of the low hill, to which the black-robed priest in the foreground is pointing, is the town of Endor, famous in the history of Saul. Through the valley to the right of the town came Saul and his followers to make the tragic visit to the witch of Endor. Beyond Moreh rises the bold front of Mount Gilboa; in the dim distance we see the lofty hills of northern Samaria. On the extreme right, over the heights of the Hill of Moreh, it is possible to catch a glimpse of the bold line of Mount Carmel. From our next position (10) we shall look back from Gilboa toward Tabor, on which we are now standing.

***10. North from Gilboa over Jezreel plain to Horns of Hattin and Sea of Galilee**

Maps 1 and 2. B. G. and H., pp. 31, 152. Mt. Gilboa is set down near the southern limit of Map 2. Notice how the lines diverging from 10 reach far out across Galilee, one extending to the northern limits of the map, the other over near the sea.

At our feet lies the modern village of Nuris among the northern foothills of Mount Gilboa. Beyond these the Plain of Jezreel begins its eastward descent toward the Jordan. In the middle distance at the left is the Hill of Moreh, in front of which the Philistines rallied to attack Saul. Further north we see the rounded top of Mount Tabor. Those rolling plains straight ahead extend toward the Sea of Galilee. In the distance rise the lofty hills of upper Galilee. It is a particularly beautiful outlook and full of historic suggestiveness. Besides being associated with epoch-making events in Old

Testament times, this part of the country spread out before us was intimately known to Jesus and many of His disciples. People with homes in this district flocked to hear Him.

***11. Broad sunny plain of Esdraelon and Mt. Carmel west from Mt. Gilboa**

Maps 1 and 2. B. G. and H., pp. 32, 173. This position can be most satisfactorily fixed in mind by using Map 2. Our standpoint is at the southern limits of the map; the diverging lines show very clearly the exact range of our view over the river valley. In the immediate foreground lie the western foothills of Gilboa, across which cuts the road from the south. It here divides, one branch running across the plain of Jezreel to the Jordan and the other northward toward the Sea of Galilee, and on to Damascus. In the middle distance is the town of Zerin, and beyond that stretches the rolling plain of Esdraelon enclosed by the hills of Samaria (right) and Carmel (left). Across this plain (unseen because its bed is cut so low) runs the Kishon, which makes its way to the sea through those seemingly impenetrable highlands off there at the west.

12. Northwest from Bethshean up the valley of Jezreel to the Hill of Moreh

Map 2. B. G. and H., p. 33. The town of Bethshean is located on the general map, on the southern border of the Galilee section; but our outlook from the town is marked on Map 2, our position itself being outside the map limits.

The dirty but picturesque village in the fore-

ground is a typical town of the plain. It is built on a slightly elevated plateau on the edge of the Wady Jalud. Beyond a broad gulch we see again the fertile Plain of Jezreel, which runs westward to join that of Esdraelon. In the distance at the right is the Hill of Moreh, and further to the left may be distinguished the hills of Nazareth. It was along this valley that the Philistines, after the battle of Gilboa, drove the defeated followers of Saul; and on the walls of this ancient Canaanite town they hung the body of Israel's dead king. Here, through all the centuries, the ancient heathen rites were retained, and here the Greek civilization early found root and developed into the prosperous Hellenic city which in Roman times became the capital of the Decapolis.

SAMARIA AND JUDEA

13. South from Gilboa to Mt. Ebal and hills of northern Samaria

Map 1. B. G. and H., p. 35. Now use once more the general map of Palestine. Mt. Gilboa, on which we take this thirteenth position, is crossed by the 30° parallel. The diverging lines that bound our outlook can be traced without difficulty as they are both marked 13; one ends near Samaria, the other near Mt. Ebal.

In the foreground appear the rocky foothills of Mount Gilboa. Beyond is the southeastern extension of the plain of Esdraclon. Out on the plain at the left in the valley is Beit Kad, the Beth-eked (Shearing House) of II Kings 10:12. Beyond, nestling close to the foot of the hills through which a pass led to central Samaria, is Jenin, the ancient En-gannim. Further on rise the Samaritan hills, and in the distance at the left may be detected the rounded heights of Ebal.

14. Rocky gorge of Wady Farah, where a western branch descends to the Jordan

B. G. and H., p. 35. This dashing torrent in the rocky valley represents one of the main western confluent of the Jordan. It is typical of the streams which cut their way down on the eastern side of Samaria and Judah and quickly join the Jordan, contributing little to the irrigation of the fields on the heights above.

**15. The plain of Dothan west from Tell Dothan,
where the town stood**

Map 1. B. G. and H., p. 35. See the general map, a little S. E. of the southern end of the Carmel range. The broad plain, with its fertile fields, lies spread out below us. On the right it extends northward to the plain of Esdraelon. Across it runs one of the main roads from the plain of Sharon northward. The low, rounded hills, sparsely covered with trees, are those of northwestern Samaria.

**16. The barley vale leading north toward Shechem;
Gerizim and Ebal ahead**

Map 1. B. G. and H., p. 35. See the general map at a point between Shechem and the 32° parallel. This is one of the chief valleys that cuts through the heart of central Samaria. The mountains ahead in the distance are Ebal and Gerizim, between which lies the city of Shechem. From the city of Samaria a branch of the Barley Vale runs westward, connecting with the branch from Shechem, thus providing a broad highway to the Plain of Sharon.

***17. Mt. Gerizim and the hills of southern Samaria;
south from Mt. Ebal over Sychar**

Maps 1 and 3. B. G. and H., pp. 36, 241. This position is marked on the general map just east of Shechem, the arms of the red V including between them a southern outlook of fifteen miles or thereabouts. The near-by portion of the outlook can be better noted by referring to the special map (3) of the neighborhood of Shechem. Map 3 shows in detail even the highways and buildings we are to see. Notice especially the position of Joseph's tomb and Jacob's well.

The road which runs to the right leads directly to Shechem. The rounded peak above it on the right is Mount Gerizim, on which was built in ancient times the famous Samaritan temple. The road before us leads southward to Jerusalem, through the open plain that skirts the eastern side of Gerizim. In the distance are the lofty heights of the southern Samaritan mountains, with Baal-Hazor in the background. In the valley immediately below us is the little town of Sychar. About it are fertile lands watered by the stream which comes down from Shechem. To the east, down at the extreme left of our range of view, is Jacob's Well, now encircled by a garden and walls.

18. Northeast from Mt. Gerizim over Jacob's well and Sychar to Mt. Ebal

Maps 1 and 3. B. G. and H., pp. 36, 241. The clearest index of this position is on Map 3 (Shechem), but only on the general map can the full range of the distant view be marked by the diverging lines. One line reaches up almost to Gilboa, the other to the hills bordering the Jordan valley.

Our view is from the height of Gerizim, which from (17) appeared prominently just across the valley. The Well of Jacob is in the garden enclosed by walls, below on the right. A little further to the left we see the town of Sychar. Beyond it runs the highway which leads off northeastward through Ophrah, Gideon, Tirzah, Bethshean, and the central Jordan valley. In the distance are the ridges of the Samaritan hills which run from northwest to southeast down to the Jordan.

19. Prosperous hill-country of Ephraim, northwest over 'Ain Jebrûd from near Bethel

Map 1. B. G. and H., p. 37. Look for this position a little northeast of Jerusalem. The number 19, for convenience sake, is set inside the V, connected by a zigzag line with the apex, where we are to stand. We face northwest. This is a typical scene among the hills of southern Ephraim. Across the valley is the town of 'Ain Yebrûd, past which runs the great highway from Jerusalem northward. It is only a short distance southeast of Bethel, and may possibly represent the ancient Ai. On these hills grow vines, fig and olive trees, and the prevailing spirit is that of peace and prosperity.

***20. Mizpah from the southwest, an old centre of Hebrew history**

Map 1. B. G. and H., pp. 38, 192, 213. See the general map just above the letter A in "Jerusalem."

Here the rounded, fertile hills of Samaria begin to be replaced by the rugged, austere hills of Judah. Traces of the natural terraces which in ancient times were used for vineyards are apparent at every point. Most of the soil, however, has been washed down into the narrow valleys, where are little fields and olive trees. Just over the northern side of this commanding peak is the modern town of Nebi Samwil, where late Moslem tradition places the tomb of the prophet Samuel. Later this northern outpost of Jerusalem was the capital of the little state over which Gedaliah presided in the days following the destruction of Jerusalem by the Babylonians. It was also the point where the valiant Jewish patriot, Judas Maccabeus, rallied his forces. Down

the rocky road in the foreground, and through the valley to the left, and on to the vicinity of Emmaus on the edge of the coast plain he doubtless led his warriors in that famous midnight march, when he eluded his Syrian pursuers and made the sudden and victorious attack upon their camp and followers.

21. Looking southeast from Mizpah to Jerusalem, four miles away. Olivet in the distant left

Map 1. B. G. and H., p. 38. See the general map just above the letter L in "Jerusalem." We look off from the height of Mizpah that was seen in (20). Again the rugged, rocky hills of Judah dominate the landscape. On those heights, four miles away, we see the tops of buildings at Jerusalem and on the Mount of Olives. Through the valley beyond the nearer range of hills ran the great highway northwestward from Jerusalem past Gibeon and down the pass of Beth-horon to the plain of Sharon.

22. A barley harvest near Bethlehem

B. G. and H., p. 38. This scene in the vicinity of Bethlehem is strongly suggestive of the story of Ruth. In Palestine to-day, as in the past, the girls and women share in the labor of gathering the grain. The rude sickle is the instrument used, and the donkeys or mules bear the grain to the threshing floors. The venerable patriarch to whom the field belongs wears the long-robed tunic which suggests that his task is that of watching rather than working. At the left, protected from the hot eastern sun, is a baby, whose mother is doubtless among the workers.

***23. Hills and fields of Judea, north from Bethlehem, showing road to Jerusalem**

Map 1. B. G. and H., p. 38. There are two sets of V lines extending from Bethlehem. This present outlook is indicated by the short-armed V reaching toward Jerusalem. We look from a high building in the town. Although the limestone rock crops out at every point, even among the fields about Bethlehem, and the stone walls are more prominent than the soil, the scene suggests fertility and prosperity. Vines, olive and fig trees thrive among the rocks. Contrary to the custom in other parts of Palestine, the houses of this northern suburb of Bethlehem are not crowded close together, but are scattered out over the open fields. Their stone walls and narrow windows indicate, however, that each house is built as a castle to protect its inhabitants from the hot sun and from thieves or marauders. The valleys of this watershed of central Judea are open and shallow, and are capable of cultivation. In the distance runs the main highway from Hebron northward to Jerusalem.

24. From the Mount of Olives south over the Judean wilderness to Frank Mountain

Map 1. B. G. and H., pp. 39, 243, 259. The position is of course just outside Jerusalem at the east; the identifying number 24 could not be marked at the very apex of the V lines, but is connected with it by a zigzag link. Notice how one of the limit lines reaches down near Hebron and the other to the Dead Sea's western shore.

The white ribbon below at the left is the road leading from Jerusalem past Bethany (which is over

the hill at the left) down through the Wilderness of Judea to Jericho. Beyond is the Kidron Valley, which cuts its deep furrow eastward toward the Dead Sea. Beyond the Kidron valley are the fields to the southeast of Jerusalem. They are bounded by rocky, treeless hills, which begin at this point, and grow ever barer until they reach the shores of the Dead Sea. The conical hill straight ahead on the horizon is the Herodium, once fortified by Herod the Great (cf. 86), and now known as the Frank Mountain.

**25. Marvellous gorge in the Wilderness of Judea—
Wady Kelt ("Brook Cherith")**

Map 4. B. G. and H., pp. 39, 127, 258. See the special Map (4) of Jericho and its surroundings. Our position is on the edge of the gorge near the Jerusalem-Jericho highway; we face northeast. This wild rocky chasm is typical of the deep gorges which the rivers of eastern Judea cut down through the steep cliffs above the Jordan and the Dead Sea. The rushing torrents have carried away practically all soil from these rounded hills, leaving them naked or with only a sparse desert vegetation. Except where, as in the present case, a perennial stream has chiselled the rocks into picturesque forms, the landscape is rounded and featureless. Built into the great cavern that opens under the cliff before us is the Greek monastery of St. George. To this cheerless solitude are banished monks who, for any reason, have fallen under the discipline of the Church. The association of this particular place with Elijah's story is merely legendary.

***26. Arabs and their tents in the wilderness of Tekoa; outlook north toward Bethlehem**

Map 1. B. G. and H., pp. 40, 150. See our general map, about midway between Hebron and the Dead Sea. We face northward.

Here the desert and the cultivated uplands of eastern Judea meet and overlap. In the summer the intolerable heat of the Dead Sea valley drives the Bedouin to these heights above, where they encamp—in the present case, near Tekoa, within sight of Bethlehem (ahead at the left) up among the hills of the central plateau. It is a barren, inhospitable region which supports only a poverty-stricken, nomadic people. The tents of the Bedouin we see pitched in a circle, even as were those of Saul's followers, when Israel's first king in this same desert region owed his life simply to the magnanimity of the young Bethlehemite whom he was pursuing.

THE JORDAN AND THE DEAD SEA VALLEY

27. In beautiful Lebanon—Mount Hermon and the upper Jordan valley from the west

Map 1. B. G. and H., p. 46. Consult the general map. The position is far up to the north on a ridge which forms the watershed between the Litany (Leontes) and Hasbany rivers. We face eastward.

This view is over lofty foothills that bound the western flanks of Mount Hermon. In the foreground are fertile valleys and tree-clad hills. Plum, cherry, almond, and pear trees flourish on the slopes of Hermon. Higher up the light-gray limestone, which is the prevailing stone, crops out and dominates the landscape. In the hollows upon the heights snow still remains, even though it is summer. From this point Hermon appears in its true character, like Carmel, a long mountain plateau.

28. The snow-clad summit of Mt. Hermon, the grandest height in Palestine

Map 1. B. G. and H., p. 46. We face nearly eastward.

Here we are on top of the great mountain that commands the entire land of Palestine. On its northern side and in the ravines lies the snow that never entirely melts. These masses of melting snow are the perennial source from which Palestine's chief river, the Jordan, draws its rushing waters. From this point, about thirty miles away to the northeast a traveller sometimes sees Damascus, like

a pearl set in emeralds, encircled by the brown desert.

29. Sources of the Jordan at Banias, southern base of Mt. Hermon

B. G. and H., p. 47. In the face of a sight like this it requires little imagination to hear the roar of the cold, crystal waters, as they break from the southern roots of Mount Hermon and joyously begin their rapid plunge of over fifteen hundred feet down to the Sea of Death. On the left we see a herd of sleek, native cows, guided by a herdsman, picking their way up this rough highroad toward the village of Banias.

***30. Down the upper Jordan valley, southwest from Cæsarea Philippi on Mt. Hermon**

Map 1. B. G. and H., pp. 47, 257. See the general map and notice how lines diverging from 30 identify the particular part of the country we are to have spread out before us.

Through the mists that often hang over this humid valley may be detected in the distance the abrupt western hills. Immediately before us lies the town of Banias on the site of ancient Cæsarea Philippi. Encircling it are the fertile gardens irrigated by the headwaters of the Jordan that break from the mountain behind us. To the right of the direction in which we are looking is the Mound of Dan.

31. Plain of the upper Jordan, north from near Lake Huleh to Mt. Hermon

Map 1. B. G. and H., p. 48. Be sure to note on the general map that this outlook from position 31

reverses the view from 30. From the reedy marshes at the northern end of Lake Huleh we are looking northward toward Mount Hermon. In the foreground are a drove of the strong Indian buffaloes with which the natives till the fertile plain. In the cold waters of the Jordan they are finding welcome relief from the heat and flies. Out on the plain to the left two farmers are ploughing. The streak of black on the left, at the upper end of the plain, is the mound of ancient Dan. Above tower the cool heights of Mount Hermon.

***32. West over the Sea of Galilee, from above Kersa (Gerasa) to Horns of Hattin**

Maps 1 and 2. B. G. and H., pp. 48, 255. This position is marked both on the general map and on the special map (2) of Galilee. The latter gives more detailed identification of what is seen. Our view is from the Wady Semakh directly across the Sea of Galilee at its widest point. Near the shore down on the right we see the little town of Kersa or Kursi; it probably represents the biblical town of Gerasa which gave its name to the Land of the Gerasenes. The banks here are more abrupt than at any other point along the lake. Seven miles away on the opposite shore is the Plain of Gennesaret. About it rise the bold hills of eastern Galilee. On the left are the Horns of Hattin, and on the more distant horizon the lofty peaks of upper Galilee.

***33. Plain of Gennesaret and Sea of Galilee, north from above Magdala to upper Galilee**

Map 2. B. G. and H., pp. 49, 247, 253. Our position is marked about halfway down the west bank

of the Lake. We look northward over the little town of Magdala beside the lake. At this point the great caravan road from central Palestine reaches the Sea of Galilee and runs along the shore over the Plain of Gennesaret that stretches to the north. It is a great, fertile plain, fed by many brooks and springs. The point that projects out into the sea as one follows the line of the lake shore is Tell Oreimeh, beside which is Khan Minyeh. Still further around the shore lay Capernaum (cf. 119). The mountains that rise in the background are the hills of upper Galilee, crowned in the distance by Mount Hermon.

34. South end of Sea of Galilee, S. W. from near old Hippos to site of Tarichea

Maps 1 and 2. B. G. and H., p. 49. This position is marked on both the general map and the Galilee map. See eastern shore of the Lake. The point from which we are looking is Kulat el-Husn, probably identical with or near the Hippos of later Jewish history. Below a wady cuts down from the plateau of the Jaulan. We are looking a little southwest over the southern end of the Sea of Galilee. Here the hills recede gradually from the lake, leaving a broad, encircling shore. Scarcely distinguishable at the southern end of the lake is the modern town of Semakh, now an important station of the Damascus-Haifa Railway, by which many travellers are enabled to visit with comfort the Sea of Galilee. Beyond rise the hills of lower Galilee. On the left begins the valley of the lower Jordan. Across the lake at the extreme right is found the ancient city of Tarichea.

***35. Plain of Jericho from the northwest, looking toward Dead Sea and Moab**

Maps 1 and 4. B. G. and H., p. 50, 258. The general map shows best the extent of the present outlook; the special map (4) of Jericho and its surroundings gives the more definite understanding of territory near at hand.

Here we are looking from near the site of ancient Jericho. From the heights on the right comes the Wady Kelt, which cuts its course at some distance out across the plain, but this side of the modern Jericho, the white buildings of which are plainly seen. This modern village has a population of about eight hundred and is rapidly growing. The plain is here fourteen miles across. Most of it is barren or else covered with thorny underbrush. It is, however, exceedingly rich when irrigated by the streams which come down from either side of the valley. In the distance may be detected the clay banks of the Jordan, which here approaches to the eastern side of the valley; still further on we catch a glimpse of the northern end of the Dead Sea, and above, completely filling the horizon, the steep heights of Moab.

36. The lower bed of the Jordan, northwest from Moab cliffs to Judean highlands

Maps 1 and 4. B. G. and H., p. 50. We are on the Moab side of the river, facing toward the hill country of Ephraim. In the foreground we see the tawny, coffee-colored Jordan as it pours its now tepid waters through the torrent bed which it has cut along its clay banks. On either side are the dense tropical thickets of tamarisks, willows, and

large poplars. In the distance are seen the steep clay banks of an older channel. Above on the right is the Monastery of St. John, built on the site of an earlier structure dating from the reign of the Emperor Justinian. Early tradition declares that in the grotto beneath lived John the Baptist. A little to our left, out of our present range of view, is the traditional scene of Jesus' baptism (cf. 118). There thousands of pilgrims of every shade of Christian faith resort to be baptized in the sacred waters of the Jordan. In the distance rise the bold cliffs of the Judean highlands.

37. On the north shore of the Dead Sea, looking southwest toward Hebron

Map 1. B. G. and H., p. 51. See the general map. The identifying number 37 is set, for convenience sake, at some distance from the apex of the V to which it belongs. Our point of vision is on the north shore of the Sea, west of the Jordan outlet.

In front are the quiet waters of this deep inland sea. The natives avoid venturing far from shore because, owing to the density of the water, they would float helplessly on its surface. We are looking southwest in the direction of Hebron and toward the steep hills of the Wilderness of Judea. No vegetation, but only sand or salt-incrusted driftwood is found in this hot, sultry basin.

***38. From lonely Machærus, where John was imprisoned, west across Dead Sea to Judea**

Map 1. B. G. and H., pp. 52, 230, 244. Our position is marked just east of the Dead Sea. We are standing on the rounded, transverse hill that cuts

across the broad valley that leads down rapidly to the eastern shore of the Dead Sea, three thousand feet below. On these heights a fierce, chill wind is blowing, but below the burning sun is sending heavenward the millions of tons of vapor that rise daily from this great caldron. Across the sea are the Judean hills, rounded and barren except where a wady cuts abruptly down the sides of the cliffs. The view is wild and barren, yet impressive, suggestive of the stern preaching of the prophetic herald who, on this spot, fell a victim to the treacherous hatred of Herod Antipas.

39. The wilderness south of the Dead Sea, northwest from 'Ain el-Beidâ to Jebel Usdum

Map 1. B. G. and H., p. 53. We are standing now near 'Ain el-Beidâ and looking northwest. Below are the deep crevasses of the castellated, rounded, water-worn masses of clay and marl that mark the southern end of the Dead Sea. Beyond are marshes, covered with reeds and low trees, flooded in winter and spring time, but passable during the remainder of the year, that fringe its southern end. Further on, at the extreme right, rises the flat hill known as Jebel Usdum or Mountain of Salt. It is about seven miles long, and rises nearly six hundred feet above the Dead Sea. For the first one hundred to one hundred and fifty feet it consists of crystalline salt, and is capped by chalk, limestone, and clay. This strange hill in the midst of its wild, barren environment furnishes a fitting setting for the stories of Lot and the destruction of the cities of the plain. No greater contrast could be imagined than between this wild, deserted spot and

the fertile gardens only about one hundred and fifty miles away, where the Jordan bursts from the foot of Mount Hermon. The Jordan-Dead Sea Valley furnishes some of the most varied and dramatic scenery to be found anywhere on the earth's surface.

40. In the heart of the Arabah; caravan going north between Petra and the Dead Sea

R. G. and H., p. 53. This position is a little too far south to be marked on our general map. Here we get a typical glimpse of the Arabah. It consists of miles of gravel, stone, and low desert bushes. A few brackish springs make possible travel through this desert region. Occasionally low, transverse hills cut across this desert waste. The caravan in the foreground is bound northward from Petra to the Dead Sea, and is travelling over the same highway along which Hebrew traders passed on their way to the Red Sea port of Ezion-geber. The hills on the left and in the middle distance are those of the South Country, almost as barren and cheerless as the Arabah itself.

41. South from Engedi along the Dead Sea shore to Jebel Usdum (Salt Mountain)

Map 1. B. G. and H., p. 53. This position can be readily identified on the western bank of the Sea, though its number had to be marked at some distance from the point of the V. In the foreground is the one important perennial spring on the western side of the Dead Sea. It is beside a wady which tears its way down from these steep heights that rise on the right. In the eyes of the poverty-stricken men who inhabit this region the trees and

gardens about this spring are a veritable paradise. It is a little oasis hung on the side of the mountains and encircled on every side by the barren wilderness which extends for miles to the south and west and north. From this point a narrow, twisting, steep trail leads up over the heights to Hebron and the great central highway. We shall later get a glimpse of that trail from position 90.

THE EAST JORDAN LAND

*42. Damascus and its gardens from a Moslem cemetery at the northwest

Map 1. B. G. and H., pp. 55, 169, 268. We are standing on a lower slope of the Anti-Lebanons, looking toward Damascus from the northwest. In the immediate foreground are the queer, plastered, Moslem tombs. The interior is arranged so that the corpse may sit upright when, on the second day after burial, his soul is demanded by the angels. The hole in front is provided that they may call down to him. The plastered mud town just beyond the cemetery is Es-Sâlehîyeh, the northern suburb of Damascus. Beyond are beautiful gardens that for miles surround the town, and in the middle distance lies the great city with its mosques, palaces, and bazaars. It has to-day a population of about two hundred thousand and still commands the trade of northern Arabia. About the town stand gray, limestone mountains, and then the white, encircling desert, which bring out strongly by contrast the tropical luxuriance of the gardens which are the glory and beauty of this ancient city.

43. Abana river, the life-giving "sweet waters," in a northern suburb of Damascus

Map 1. B. G. and H., p. 55. The source of the life of Damascus is the Barada river, known in biblical times as the Abana, which bursts forth from a great spring, the 'Ain Fijeh, west of the Anti-Lebanons. It penetrates these mountains through a picturesque gorge, and then divides into seven

branches. Two of these supply the water in the public and private conduits within the city of Damascus, while the other five irrigate the encircling gardens. After crossing through the city this river passes on out into the desert and loses itself in the Meadow Lakes eighteen miles beyond. No Oriental city is as well supplied with water as Damascus. Beside these flowing streams grow huge walnut trees, apricots, pomegranates, and luxuriant vines. The scene before us, with its cool waters and inviting shade, suggests an English or American river rather than an oasis in the midst of an encircling desert.

***44. Jerash (Gerasa) in eastern Gilead, looking northward over Roman ruins**

Map 1. B. G. and H., p. 59. This position is plainly indicated a little above the 32° parallel.

The ruins of ancient Gerasa before us lie beside the Wady Jerash, which four miles further south joins the Jabbok. The view is from the forecourt of an ancient temple, northward over the hills of eastern Gilead. Through the depression on the horizon to the right comes the road from Damascus to Jerusalem and Egypt. From the left comes another road from the Sea of Galilee and northern Palestine. On the surrounding hills and valleys are fertile fields. These mountains, which now seem so barren, were probably once covered with trees. From this great Forum a street of columns ran northward for fully half a mile. In the late Roman period, when this city was in its glory, fifty-six Ionic columns encircled the Forum. On the left of the street of columns may be distinguished the ruins

of the Tribuna. On the hill at the left are still standing a few of the two hundred and sixty huge columns that encircled the great terrace in front of the Temple of the Sun. These and other crumbling ruins still remain to testify to Rome's greatness even on this distant frontier on the borders of the desert.

45. The brook Jabbok (Zerka, the Blue River) at one of the main fords

Map 1. B. G. and H., p. 59. This is a characteristic view of one of the main fords of the Jabbok. It is a rushing, rippling river true to its ancient name, the Struggler. To-day it is called Zerka, the Blue River, because of its prevailing steel-blue color. Across the river are the canes and oleanders which mark the course of these east-Jordan streams. The hills that rise above are pasture lands with fertile fields crowning the heights.

***46. The fields of Moab (where the Moabite stone was found), north at old Dibon**

Map 1. B. G. and H., pp. 60, 122, 170. See the general map almost exactly on the parallel of $31^{\circ} 30'$. From this point we are looking northward across the rolling plateau of Moab. The depression in the distance is the Wady Waleh, which joins the Arnon further west. In the foreground are the scattered ruins of the old Moabite city of Dibon, situated on the top of a rounded hill divided by a low valley. The hill is strewn with acres of partially dressed stones of which the ancient Hebrews and Moabites made their homes. At the right of the view was found the famous inscription of Mesha,

king of Moab, in which he tells of the conquest of his land by Omri of Israel and of his recapture of the conquered cities from Omri's son.

47. A Bedouin camp in the mountains of the Abarim, highlands of Moab

Map 1. B. G. and H., p. 60. See the general map at a point in the eastern highlands opposite Jericho. At almost every point in this east Dead Sea land may be seen the black tents of Kedar and their Bedouin inhabitants, who are nearly as black and dirty as the tents themselves. The hour is mid-day, and most of the members of the tribe are asleep or at rest. In front are the rough sterile mountains of the Abarim, which rise abruptly from the Dead Sea to the fertile fields of Moab on the heights above.

48. The deep valley of the Arnon; outlook north along trail to northern Moab

Map 1. B. G. and H., p. 61. See the general map at a point east of the middle of the Dead Sea. We are looking northward across the famous pass that threads the deep valley of the Arnon and binds northern to southern Moab. In the depths is the rushing stream of the Arnon, three thousand feet below the heights above, and beyond it is possible to trace the winding trail that twists and twines through the valleys as it gradually ascends the cliffs on the opposite side. The sky line reveals the almost level, occasionally rolling plateau, which extends for miles to the north and south.

49. Old stronghold of Kerak, southern Moab, view south over modern Turkish town

Map 1. B. G. and H., p. 62. The place is a little

east of the southern end of the Dead Sea. We are here looking southward across the deep gorge of Wady Kerak. On the heights at the further end of the town rise the towers and walls of the huge crusader castle that stands on the foundations of the older Roman citadel. The city itself is surrounded by ancient walls with seven towers, and is protected, like many ancient Palestinian cities, by rapidly descending valleys on every side. It is itself an almost impregnable castle. In earlier times its only entrance was through two tunnels that led up into the city. It has to-day a population of about twenty-two thousand, who live in the mud hovels on the nearer side of the town. Here are stationed eight hundred Turkish infantry and three hundred and fifty cavalry, for it is in the heart of the Bedouin country, and from this strategic point the Turkish government endeavors to maintain its loose control over the wandering tribes that infest the surrounding country.

***50. Narrow gateway to Petra, and the Isis temple, seen through a crevice in the cliff**

B. G. and H., pp. 62, 184. This position is a little too far south to be indicated on our general map. Through the soft, variegated sandstone of the range of mountains that shut in the Petra valley on the southeast the Wady Mûsâ (Brook of Moses), has, through the ages, chiselled out this picturesque, mysterious entrance. The perpendicular, overhanging cliffs that rise from one hundred to one hundred and sixty feet almost touch above, at times completely shutting out the sky. The waters of this crystal mountain stream keep perennially clean and moist

the strange highway over which have passed Bedouin hordes, Hebrew and Roman armies, and caravans from the East and the West. In the distance is the transverse valley, in the side of which is cut the marvellous temple that may be studied in (51).

**51. Rock-hewn Temple of Isis ("The Treasury"),
probably of Hadrian's time; Petra**

B. G. and H., p. 62. Before us is the most beautiful and best-preserved architectural monument of the later Roman Empire. It is now known as The Treasury, but it is in reality a temple of the Egyptian goddess Isis. It was probably erected by the Emperor Hadrian, who visited the town in 131 A.D. All except the two central columns of the portico is hewn out of the gorgeously colored sandstone. The artists so planned their work that the rich reds, pinks, and browns of the rock blend and marvellously enhance the beauty of the whole. The façade is sixty-five feet high. The portico had six Corinthian columns, surmounted with capitals, cornice and pediment of exquisite workmanship. At the right and left of the entrance are carved figures of a man leading a horse. In front of the circular lantern that stands in the centre of the second story, between the two central columns, is a figure of Isis bearing a horn of plenty. To the right and left between the columns are niches containing figures resembling Amazons.

***52. Front view of a great High Place at Petra**

B. G. and H., pp. 62, 95. Before us is the best preserved High Place thus far discovered in the

Semitic world. It looks down upon the rock-cut streets, theatre, and tombs of ancient Petra, and commands a wonderful view of the encircling peaks of Mount Seir. Before it is a great rock-cut court, forty-seven feet long from north to south and twenty from east to west, in which the worshippers probably assembled. On one side is a small, raised platform of rock four inches high, on which possibly the votive offerings were presented to the deity. The great altar is three feet high and approached by steps, with a platform on which the officiating priest probably stood. It is separated from the adjoining rock by a passageway about three feet wide. On the left is another altar with steps and two peculiar openings on the side, in which was possibly stored the paraphernalia used for the sacrifice.

***53. Great altars for burnt offerings and libations on a High Place at Petra**

B. G. and H., pp. 62, 95. We are here looking from the north across the top of the two altars which were viewed from the front in (52). The open, rock-cut court is at the left, and on the right the rocks descend precipitously to the town below. In the foreground is the great rectangular altar nine feet long and six feet wide, with a rectangular hollow on the top presumably intended for fire. Upon this the whole burnt offerings were probably consumed. Beyond is the other irregular-shaped altar, eleven feet nine inches from north to south and sixteen feet six inches from east to west. The circular depression in the centre is three feet ten inches in diameter, and was probably intended for libations. A little east of this is the rock-cut trough in

which the priests and possibly the worshippers performed their ablutions. Further south was a great rock-cut reservoir in which water was stored for use in connection with the sacrifice. These altars were probably in use before the time of Christ, and resemble closely those found at the high places throughout the land of Israel.

JERUSALEM AND SAMARIA

***54. Valley of Kidron and southeast corner of Jerusalem's lofty wall; view north past Siloah**

Map 5. B. G. and H., p. 64. Turn now to the special map (5) of Jerusalem and its immediate surroundings. Our position is marked on the Hill of Evil Counsel near the southern limits of the map. In the foreground are the gardens in the bed of the Kidron Valley. On the left rises the hill of Ophel, and on the heights stands the temple area, over which may be seen the top of the Mosque of Omar. The road that comes down from the eastern corner of the temple area leads to the Virgin's Fount, which is hidden by the intervening shoulder of rock. On the right the other road leads up to the little town of Siloah. Through the valley in the distance can be seen the top of the so-called Tomb of Absalom.

***55. Jerusalem from the south, showing Tyropœan and Kidron valleys with Ophel between**

Map 5. B. G. and H., pp. 65, 204. Our point of vision is a little too far south to come within the map limits; the apex of the V is lacking. You can however, find the diverging lines (marked 55) at the southern edge of the map, and trace them northward to get the boundaries of our outlook.

We are looking northeast toward Jerusalem from the western side of the lower Kidron valley. Immediately before us the Valley of Hinnom joins the Kidron, which leads up past the village of Siloah, seen at the right of (54). The Valley of Hinnom

can also be traced as it runs to the left around the southern and western sides of the city. Opposite Siloah and between us and the space at the left of the temple area may be distinguished the shallow depression of the Tyropœan Valley. Between the Tyropœan and the Kidron Valley is the hill of Ophel, once crowned by the temple, which was in the front right hand (southeastern) corner of the present city. Here was the ancient Jebusite town, and here the palace of Solomon. The cultivated fields in front of modern Jerusalem represent the southern part of the ancient city, which ran far down into the Valley of Hinnom.

***56. Jerusalem from Mt. Scopus at the northeast, showing nearly the entire city**

Map 5. B. G. and H., pp. 67, 70, 202. See where our point of view is marked near the northeast corner of the map. Here we are looking southwest from Scopus, which was probably also the site of the ancient priestly town of Nob. On the extreme left the temple area may be seen projecting far out toward the Kidron Valley. Nearer, at this side of the town, is the depression of the Kidron Valley itself, which encircles the city on the east and north. On this northern side the temple area extends uninterruptedly to the higher hills at the right. The present northern wall of the city, which can be readily seen, is protected by a deep rock cut running from east to west. The nearest (northeastern) end of the city is the Turkish quarter. Beyond, on the southern side, is the Jewish quarter; in the northwest (right) are the Greek, Latin, and Armenian quarters.

***57. Jerusalem on the west—view S. from new tower over city walls and Bethlehem road**

Map 5. B. G. and H., pp. 69, 203. We are on the tower by the Jaffa gate, and are looking south along the western side of the city. On our left is one of the series of towers that guard this western entrance to Jerusalem. Immediately below us is a part of the ancient moat. The round depression just beyond the white road that turns to the right, making a half-circle, is the Birket es-Sultan, sometimes wrongly identified as the Pool of Siloam. On the causeway that bounds it on the further (southern) side is the fountain to which water is piped from the Pools of Solomon. Further on the Valley of Hinnom turns to the left, encircling the city on the south (55), and in the distance, turning to the right, runs the road to Bethlehem.

58. Damascus Gate in north wall of Jerusalem—outlook S. past Church of the Holy Sepulchre

Map 5. B. G. and H., p. 70. Reference to the map will help identify the landmarks in sight.

This is the gateway by which the great northern road enters Jerusalem. Before us is a typical section of the grim, picturesque, ornate wall which encircles the ancient city. Its foundations go back to Roman and early Hebrew times, but the wall itself is built from the ruins of earlier walls and dates only from the days of Soliman, who raised Jerusalem to its present strength during the sixteenth century of the Christian era. The gate is flanked by two square towers. Above it is an ancient arch. Beyond it are the flat, irregular tops of the Jerusalem houses. On the left is the Moslem quarter, and

on the right the Latin and Armenian; the rounded dome of the traditional Church of the Holy Sepulchre is the nearest and most conspicuous of all the domes in sight.

***59. Samaria from the north with its olive groves and encircling hills**

Map 1. B. G. and H., pp. 71, 170, 233. Refer again to the general map. The point of view is just north of the city on a neighboring hill. In the middle distance we see the rounded hill on which was built Northern Israel's famous capital. At its apex may be distinguished the excavations being carried on by the Harvard Expedition at the site of the temple of Herod and of the older palaces of Omri and Ahab. Lower down on the front face of the hill may be traced the outlines of the great amphitheatre constructed during the Roman period. The modern city lies on the other side of the hill (cf. 60). In the distance are the higher hills that encircle Samaria. About it are the fertile fields and broad valleys that contributed to the wealth and prosperity of this ancient capital. On the right is the broad, fertile Barley Vale, which extends westward to the Plain of Sharon. In the foreground is a fertile olive grove, and in the valley is one of the dashing brooks that find the sea across the western plain (cf. also 104).

60. Ancient acropolis of the royal city of Samaria, west from ruined St. John's Church

Map 1. B. G. and H., p. 71. We are now on the eastern side of the city looking from the ruins of a Christian church, over the modern town west-

ward to the acropolis which crowns the Hill of Samaria. The cellar in the immediate foreground, with stairs leading down, was once the ancient Pool of Samaria that stood just outside the city wall. Near this point in all probability the dogs once licked up the blood of the wounded Ahab. The unkempt modern town is in striking contrast to the splendors of the lordly city that once crowned this commanding hill. Halfway up the height may be detected the pillars of the street of colonnades with which Herod encircled the imperial city that he here reared in honor of his patron Augustus.

HISTORICAL GEOGRAPHY

***61. The mound of Gezer from the northwest, site of Canaanite and Maccabean forts**

Map 1. B. G. and H., pp. 88, 224. Consult the general map; our position is marked near the western seashore, a little south of the 32° parallel.

The ruins that crown the hill immediately in front lie on the western hill. The ancient town with its encircling walls was in the form of a narrow rectangle extending from east to west, broadening toward the west. Unfortunately the aged patriarch at our right cuts off in part the view of the excavations, and especially the lower valley which connected the two hills. Looking directly past his forehead we see the ruins of the old Canaanite temple and castle. On the nearer side of the mounds are the remains of the excavations which laid bare the later Maccabean castle.

62. Baalbek and the great plain between the Lebanons; north from town to mountains

Map 1. B. G. and H., p. 91. Position is near northern limits of our general map. We are looking north across the broad plain between the Lebanons with the high range of the Lebanons on the west. At our feet is the modern town of Baalbek. Beyond lie rich, fertile fields which extend for miles to the southwest and northeast. We can plainly see six remaining columns of the great peristyle one hundred and ninety by one hundred and sixty feet square, which, with its fifty-four columns, each of which was seventy-five feet high, stood before the

great temple of Baalbek. Beneath, in its foundations, are huge stones, one of which is sixty-four feet long and fourteen feet wide and high. It stands nineteen feet from the ground and weighs over three million pounds. Notwithstanding their vast size, these huge foundation stones are fitted so closely together that it is difficult to insert even a knife blade between them.

***63. The mound of Megiddo from the southeast**

B. G. and H., pp. 98, 131. The huge mound projecting out into the open plain proclaims at first glance its commanding position and character. Its sides rise abruptly on every side, except the southwest, where the neck of land mentioned in the campaign of Thutmose III connects with the Samaritan hills. The steepness of its sides is due to the fact that the mud walls which encircle it are covered at certain points to the depth of only a few inches by the débris which has washed down from above. The mound commands a view of almost every point on the Plain of Esdraelon, and is prominent on the horizon even when viewed from the heights of lower Galilee.

64. Ruined houses and public buildings excavated at old Megiddo

B. G. and H., p. 99. We are looking here out toward the Plain of Megiddo to the northeast. Below are the remains of the ancient Canaanite city of Megiddo, laid bare by the German excavations conducted by Schumacher. Immediately below are the lower walls of the miniature houses once occupied by the ancient Canaanites. They are little more

than cubicles with lanes only two or three feet wide connecting this residence portion of the city. Beyond are the foundation walls of the larger buildings, which probably included a palace and a temple, on the right. The ancient pillar is one of the sacred maccaboth which stood before every ancient Canaanite shrine.

65. The brick store-chambers of Pithom, built by Hebrews. Egypt

B. G. and H., p. 110. Here we are looking north over the mud-brick store-chambers excavated by the Egypt Exploration Fund. Already the drifting sands have almost completely filled up the excavations. The palm trees in the distance mark the line of the fresh water canal which runs from the Nile westward to the vicinity of Lake Timsah. From this canal in the days of Ramses II was drawn the water which quickly transforms this sterile plain into fertile gardens. In building these mud walls the Hebrew serfs probably once labored, and through this shallow valley of the Wady Tumilat the Hebrew clans passed, led by their prophet Moses, as they went forth to seek homes and freedom beyond the cruel dominion of Egypt.

66. Mount Seir, the barren Arabah and eastern borders of the South Country

B. G. and H., p. 115. Our position is too far south to be marked on the general map of Palestine. In the foreground is the deep, picturesque Wady Mûsâ that cuts through Mount Seir past Petra to the desert. Beyond is the barren, gravel-strewn Arabah, already viewed in (40). Still further beyond are the hot, thirsty mountains of the South

Country. In this region, which lies near the heart of the Bedouin country, are found many bold peaks that well satisfy the description of Sinai found in the earliest Hebrew narratives. Among the same hills to the west lies the spring of Kadesh-barnea, where the Hebrews established their central camp when they reverted to the life of the Bedouin wanderers.

***67. The traditional Mount Sinai (S. E.) towering above the Plain of Assembly**

B. G. and H., p. 116. In the foreground, cropping the barren bushes of the desert, are a flock of sheep guarded by their Bedouin owners, reminders of Moses who guarded the flocks of Jethro, his father-in-law. Across the broad Wady er-Râha, the traditional mountain of the law rises to the height of twenty-five hundred feet from the plain. According to very late Christian and Moslem traditions it was in the plain immediately in front of this mountain that the Hebrews assembled to receive the law from Moses. Up a valley at the eastern side is the famous Monastery of St. Catherine. Of the three peaks in the foreground, that to the left is Râs Selaï, that in the centre is Râs Safsaf. The higher, sharp peak on the right is Jebel Mûsâ, which rises to a height of seven thousand three hundred and sixty-three feet above the sea level. Even though the tradition is late that identifies this imposing mountain mass with Mount Sinai, it furnishes an impressive and suggestive setting for the events recorded in Exodus 19 and 20, for it was in the wild, barren atmosphere of the desert that the foundations of Israel's faith were laid.

68. Bedouin gardens in the Sinai wilderness

B. G. and H., p. 117. Before us is a typical scene in the wild, desert region that extends for hundreds of miles south of Palestine. It was in a wilderness like this that the Hebrews became inured to hardship and developed those habits of endurance, courage and dependence upon their God which, through all the centuries, have been the striking characteristics of their race. The name garden is almost a misnomer, for desert sands and rocks are everywhere in evidence. Here grow the trees which are able to strike their roots through the dry soil to the moisture below. The Bedouin have constructed rude stone fences to separate their possessions, which they visit only when the fruit ripens. This occasion is for them a time of great rejoicing, for it gives them a pleasing relief from the cheerless marches through the barren deserts.

***69. Making bread in a Bedouin tent**

B. G. and H., p. 117. Rarely do western eyes look upon a scene such as is now before us. Those who have eaten Bedouin bread will recognize why it is so plentifully supplied with small stones and sticks. It is first kneaded and flattened into thin layers, and then laid over a bowl similar to that which is now inverted over the smouldering fire. The smoke may be detected rising from this fire, which hardens if it does not thoroughly cook the bread. When done, the bread is slightly charred on the outside and often half-cooked on the inside.

70. Bedouin women churning milk

B. G. and H., p. 117. Bread, dates, and cheese, or curds, are the chief food of the dwellers in the

Bedouin country to the south of Palestine. The portable churn, with its rude support, made of the skin of a sheep, or goat, or donkey, is swung back and forth, as in the scene before us. The dirt and squalor that characterize the Bedouin life of to-day may be clearly seen. In the background of the tent are the coffee pots and also the brasiers which are sometimes used in cooking and in warming the tent on the cold nights when the winds sweep through as well as over these tents that offer little protection to their inmates. In the background are the rude beds and personal belongings of the family strewn in that picturesque disorder that characterizes the East.

71. A powerful Bedouin sheik and his hardy warriors

B. G. and H., p. 117. Sitting in the centre of this group, with his robe drawn close about him, is Frawan Evan Mahomed Majali, the sheik who ruled from the Dead Sea eastward five hours' riding out into the desert, and from the Arnon in the north to the Wady Hesa on the south. He claimed to have under him four thousand armed warriors, and until recently has ruled over his wide territory almost undisturbed by the Turkish Government. The latest reports, however, indicate that as a penalty for the capture of Kerak and resistance to the Turks, he and seventy-two other sheiks have been shot. When he was made sheik of his tribe, his father had been killed by a rival tribe. Summoning his warriors, he made war upon his foes, and compelled them, in keeping with the ancient law of blood revenge, to put to death the head of their

tribe in order to deliver themselves from bloody vengeance. Dark, olive complexion, lustrous eyes, thin nostrils, flowing jet black mustache and beard, splendid, erect bearing, and the mien of one accustomed to command men, suggest to the student of history the type of man who led the wandering Hebrew tribes through the dangers of the desert, and trained them until they were able to cope with the settled, highly civilized inhabitants of Palestine. In repeated engagements with the Turkish soldiers these sons of the desert have fully demonstrated their courage and military skill. As the guest of our party, this sheik showed himself able to adjust himself with marvellous facility and tact to the very different customs of the western world.

**72. Mount Nebo south from Wady 'Ayûn Mûsâ,
showing ancient road that leads to Jordan**

Map 1. B. G. and H., p. 124. See the general map of Palestine, at a point nearly due east from Jericho. We are looking up from the Wady 'Ayûn Mûsâ, which opens into the Jordan toward the rounded peak of Mount Nebo. It is simply a tongue of the upper Plateau of Moab which runs out toward the Jordan and overlooks the mountains of the Abarim. It commands a view not only of the Jordan and Dead Sea Valley below, but of almost the entire stretch of the central plateau of Palestine, from the mountains near Hebron to the heights of Galilee, with glimpses of Mount Carmel and Mount Hermon in the distance. Down through the valley which leads from Mount Nebo may be distinguished one of the many highways which run from the central road through Moab to the fords of the lower Jordan.

It is probable that along this easy highway, with its sparkling springs and rivulets, the Hebrews found their way to the Jordan.

***73. Ruins of Jericho, showing buildings and city wall; west to Judean mountains**

Map 4. B. G. and H., p. 125. See the special map of Jericho and its surroundings.. Below us, in the immediate foreground, is the deep trench sunk by the German excavators, disclosing the sloping wall of ancient Jericho crowned by the softer mud wall on the top. On the left may be distinguished the outlines of private and public dwellings. The trench encircling the mound follows the line of the ancient city. In the distance are the barren, rounded hills of the Wilderness of Judea.

74. The outer wall of ancient Canaanite Jericho with ruined houses beyond

Map 4. B. G. and H., p. 126. This site is indicated on the Jericho map. Here it is possible to gain an even more definite idea of the actual character of the old wall of Jericho. The wall of dirt on the top was apparently used as a breastwork behind which the defenders could easily repulse the attack of their foes. Beyond are the foundations of the small Canaanite houses, and above the mass of débris thrown up by the excavators.

75. Old road from Jericho to Ai—a westward view up among the hills of Benjamin

Map 1. B. G. and H., p. 127. See the general map just north of the red-lined oblong which distinguishes the Jericho district.

Here we are looking up into the hills of eastern Benjamin. The native limestone rock crops out at every point, but the soil is sufficient to support the gnarled olive trees and a little vegetation. The road follows the narrow valley beside the rushing torrent that comes down from the heights above.

***76. Hebron, the first capital of the southern Kingdom, from the east**

Map 1. B. G. and H., pp. 128, 153. See the general map. The identifying number had to be set at a little distance. The present town of Hebron that lies before us runs northwesterly along the bottom of a narrow valley. It is a closely built town of stone, surrounded by fertile fields and groves of olive and almond trees. To the right rises the minaret of the famous Mosque of Machpelah, where, according to Jewish and Moslem tradition, is to be found the tomb of Abraham, Isaac, and Jacob. Ancient Hebron stood on a bold hill to the northwest, which may be seen beyond the modern town at the right. Huge walls and ruins still testify to its strength. Here the Judahites established themselves in the south, and here David was made king. After the exile Hebron became one of the chief cities of the Idumeans.

***77. Rocky Bethel and its olive groves, from the south**

Map 1. B. G. and H., pp. 129, 177. See the general map. The identifying number is not at the apex of the V, but is connected with it. The present town of Beitin, usually identified with ancient Bethel, crowns the top of the low hill across the

valley. It is a small, poverty-stricken town, the inhabitants of which depend chiefly upon the fruit of the olive trees which encircle the hill and the patches of rock soil which they are able to cultivate. Over the hill to our left are found traces of two great Roman roads, and past it in earlier times probably ran one of the great highways from Jerusalem to the north. It must always have been a small town, but the traditions which gather about its sacred stones made it an object of pilgrimage from all the cities of central Israel. Here Amos, the sturdy prophet from Tekoa, proclaimed his startling message that was destined in time to transform the religious beliefs and practices not only of Israel but of the whole human race.

78. The Jordan's great spring at Dan

Map 1. B. G. and H., p. 130. Closely associated with Bethel in the religious history of Israel was the northern sanctuary of Dan. The centre of this ancient city was the famous spring, just beyond the trees in the foreground. Here the Canaanite colonists established the city of Laish and probably a temple in honor of the god of the spring. Later, when the Danites captured this picturesque site and founded the city of Dan, they also made it an important sanctuary. The poplars and oaks which surround the spring and cover the mounds are doubtless descendants of the trees that belonged to the sacred precincts of the ancient temple. At the right is a broad, low mound with traces of extensive ruins, which still awaits the spade of the excavator.

***79. River Kishon and old battleground of Hebrews and Canaanites**

Map 2. B. G. and H., p. 132. In the immediate foreground is the ford by which the main road from Megiddo northward to the Sea of Galilee and Damascus crosses the Kishon. In front we see the gradually rising plain on which the Hebrews took their stand to meet the advancing Canaanites. In the distance the valley extends to the vicinity of Mount Tabor and opens into many broad valleys through which came the valiant Hebrews for the great struggle against their oppressors.

80. Shiloh, scene of old religious assemblies, from the southeast

Map 1. B. G. and H., p. 141. See the general map just above the 32° parallel. The outlooks from positions 80 and 81 are in opposite directions. Across the valley we see the rounded hill covered with scattered ruins of ancient Shiloh. A deep valley in the rear separates it from hills that rise abruptly to the northwest. Beyond is the rounded height of Jebel Rakhwât. In front of the hill of Shiloh is a little one-story mosque with a large tree growing out on its western side. The more probable site of the Hebrew sanctuary must be sought on the level terrace directly beyond the ruins of Shiloh.

81. Southeast from the ruins at Shiloh to neighboring hills of Benjamin

Map 1. B. G. and H., p. 141. In the foreground we see the foundations of the small houses in which lived ancient Hebrews. Below is the humble

mosque with its overhanging tree, and beyond, extending for fully three miles to the right, is the broad, fertile plain across which the pilgrims came from the south and east. Still farther to the right, beyond the range of our view the Wady Seilun runs through a broad valley to the main central highway from Damascus through Northern Israel.

82. From a housetop at Ramah, traditional home of Samuel, northeast toward Gilead

Map 1. B. G. and H., p. 142. See the general map at a point directly north of Jerusalem and less than ten miles away. We are here on the lofty height of Ramah looking northeast across the hills of Benjamin. Here modern tradition fixes the birthplace and home of Samuel. The houses in this part of southern Samaria are all built on the same general plan, and their tops, as in the days when Samuel conversed with Saul, are constantly used, as we see them now, for a great variety of purposes. When the sun begins to sink on the western horizon, the inhabitants gladly escape from the squalid streets below and find coolness and peace and far-reaching vistas on the open spaces above their dwellings. In the distance we see the hills of Moab beyond the Jordan.

83. Gibeah of Saul, north from a field below the modern village

Map 1. B. G. and H., p. 142. See the general map, just north of Jerusalem. Although one of the highest points in this part of Benjamin, the home of Saul, which lies before us, rests on a hill that rises only a few feet above the encircling hills. As

in the days of Saul, it is a comparatively insignificant town built of stone, surrounded by fields, the home of farmers and shepherds, a type of the simple, pioneer period in which he lived.

***84. The Pass of Upper Beth-horon from the south, scene of Hebrew victories**

Map 1. B. G. and H., pp. 144, 212, 220. See the general map, just above the S in "Jerusalem." The villages of Beth-horon still bear their Arabic names of Upper and Lower. The one before us is Upper Beth-horon, which stands at the head of the pass that led down by a series of terraces from the heights of the central plateau to the level Philistine Plain. The road which runs under the brow of the hill and is overshadowed by the rocky town above, here descends rapidly to Lower Beth-horon. Along this highway the Philistines probably advanced to crush the rebellion headed by Saul, and down this same path they rushed, pursued by the victorious Hebrews. Probably at this same point Judas Maccabeus rallied his valiant followers and beat back the Syrian army, driving them in wild fright and confusion out upon the open plain. A little to the left of our vision on a lower terrace Judas Maccabeus rallied his faint-hearted followers for the last fatal engagement with his Syrian foes.

***85. Scene of Jonathan's victory at Michmash, head of precipitous Wady es Suweinit**

B. G. and H., p. 145. This is the head of the Wady Suweinit. A short distance beyond the road from Jerusalem northward to Bethel crosses the upper end of the gorge. On the right is the terraced cliff

on which was probably stationed the Philistine garrison guarding the highway to the north. Beyond is the present village of Michmash, hidden by this rounded mass of rock. On its steep face may be detected the beginnings of the series of caves which line the sides of this wady and offered places of refuge for the frightened Hebrews. Geba was on the heights to the south on the left side of the deep gorge. In all probability it was where the gorge narrows and is seemingly blockaded by great boulders that Jonathan and his armor-bearer, descending from the left, threaded their way through the rocky wady and climbed the seemingly inaccessible heights on the right.

***86. David's city, Bethlehem, southeast to Frank Mountain and heights of Moab beyond Dead Sea**

Map 1. B. G. and H., pp. 147, 233. The identifying number 86 has to be set some distance away, but the position is at Bethlehem itself; the diverging view can be traced across the wilderness and the sea.

We are looking from a tower in the western part of the town toward the eastern and main portion of modern Bethlehem. The low, round shaft before us is the minaret of the Mohammedan mosque. The tall, square tower to the right is that of the Church of the Nativity, where early Christian tradition places the birth of Jesus. In the distance rises the high conical top of the Frank Mountain, on which Herod the Great reared his huge fortress, the Herodium. Beyond we look down into the deep basin of the Dead Sea, shut in by the lofty heights of Moab.

87. A shepherd boy with his flock in a hillside pasture near Bethlehem

B. G. and H., p. 147. This view tells its own story, although the shepherd lad is by no means a type of the stalwart Bethlehemite youth, who in early times was able to vanquish every foe, whether bear or lion or Philistine giant. The rocky fields, with sparse herbage between the stones, surrounded by wild, barren hills, reveal the school in which Israel's future king received his early training. In the story of Jesus' birth the shepherds who were pasturing their flocks came from these same Judean hills.

***88. Scene of the slaying of Goliath in the valley of Elah; outlook northwest**

Map 1. B. G. and H., p. 148. See the general map at a point almost due west of Bethlehem. Our view is northwestward from the heights on the southern side of the valley of Elah. The brown fields in the valley are where the Philistine forces were drawn up. They are bounded on the right by the torrent bed through which David advanced as he came down from the sloping heights on the right where the Hebrews were intrenched.

89. Site of the priestly town of Nob north of Jerusalem

Map 5. B. G. and H., p. 148. See special Jerusalem map; position near northern limits of the city. We are looking eastward over the heights that rise to the northeast of Jerusalem. On the right is the high tower of the Russian observatory built on the mount of Olives. Just across this

highway that leads northward from Jerusalem is the level plateau known as Ras el-Masherif. Its artificial character is suggested at a glance. It and the rounded heights above command a fine view of Jerusalem below (cf. 56). Through the slight depression in the sky-line in front runs the road to Anathoth and Michmash by which Isaiah in imagination saw the Assyrians advancing upon Jerusalem (Is. 10:28-32).

90. In the Wilderness east of Ziph, following a rough trail towards Hebron

B. G. and H., p. 150. We are here on the steep path that leads up from the Dead Sea above Engedi to Hebron. Among these wild caves and fastnesses organized pursuit was impossible and it was easy for David and his followers to find secure places of refuge, even as did later Jewish fugitives from the persecutions of Antiochus Epiphenes. The problem of securing food, however, among these absolutely barren rocks was almost too great even for a resourceful leader like David, and explains why he turned so eagerly to Nabal and later threw himself upon the mercy of Achish.

91. In one of the limestone caves at Endor, home of the storied witch

B. G. and H., p. 152. The woman before us may well be a descendant of the medium, who—possibly in this same cave—once played upon the overwrought imagination of the superstitious Saul. The people of Endor are famous for their filth and squalor, and the present scene confirms that impression. The deep recesses of the limestone caves,

that abound in the hillside on which Endor rests, furnished a favorable setting for the religious practices that were closely connected with caves and here long survived.

92. The King's Pool, ancient reservoir in the heart of Hebron

Map 1. B. G. and H., p. 154. We are now near the middle of the town. About this great enclosed pool have been enacted the chief events of Hebron's long history. Here probably David was made king by the southern tribes. Here he received the messengers who paid with their life for the unseemly haste in announcing the assassination of Saul's son, Ishbaal. Near by is the present government building. Here the caravans that come in from the desert halt and relieve the wearied animals just as they have done for three thousand years.

***93. From Mizpah north over the terraced hill of Gibeon to distant Ramallah**

Map 1. B. G. and H., pp. 154, 213. See the general map just north of the letter L in "Jerusalem." The identifying number 93 is at a little distance, connected by a zigzag with the point where we stand. Before us on the rounded hill that looks like a huge native altar is the site of the ancient sacred city of the Gibeonites that marked the border line between the kingdoms of David and Ishbaal. On the level rock terrace on the side of the hill in the foreground under a huge mulberry tree has been found the great high place at Gibeon where Solomon with his court went to sacrifice. Rock-cut cisterns and channels for the blood proclaim the

character of this ancient place of sacrifice. About one hundred paces to the right of the village are a spring and a large reservoir. Either this or the second reservoir farther down the hill is the famous pool beside which Abner's men fought with those of Joab. In the valley beyond the hill runs the main northern road from Jerusalem down the pass of the Beth-horons to Joppa. Over Gibeon in the distance may be seen the large town of Ramallah and faintly to the right El-Birah, beside the main central highway to the north.

***94. The valley of Rephaim, ancient Hebrew battleground, with Jerusalem at the northeast**

Map 1. B. G. and H., p. 155. See the general map just southwest of Jerusalem. On the horizon, to the northeast the tops of certain of the buildings of Jerusalem are visible. The narrow tower straight ahead is that of the Russian observatory on the Mount of Olives. The broad fertile plain in the foreground was admirably fitted for the movements of the well-organized Philistine army. On this field David not only won independence for the Hebrews but also laid the foundations for that larger kingdom, which, with Jerusalem as its capital, soon grew into an empire.

***95. Southern end of the Jebusite city, northeast past Ophel to Olivet, outside Jerusalem**

Map 5. B. G. and H., pp. 157, 162. See the Jerusalem map. On the right is the valley of the Kidron that runs between the village of Siloah on the hillside and the hill of Ophel which rises in the foreground. On this side of the stone wall below Ophel

is the dry Birket el-Hamra, known as the Lower Pool of Siloam. It is about 150 feet long by 110 wide, and receives the overflow from the Pool of Siloam, which is a few feet up the Tyropœon Valley that comes down from the left. Immediately in the foreground and running up to the temple area on the left is the rocky site of the old Jebusite city. The steep rock, with a cave underneath, illustrates why it was difficult to scale it, even though it ran down far below the hills on either side.

**96. The water-city of Rabbath-Ammon, E. N. E.
along the Jabbok to the acropolis**

Map 1. B. G. and H., p. 159. See the general map, far east of the Jordan near the 32° parallel. Before us is the rushing Jabbok, fed by numerous springs that gush forth on its left bank. Further on is the span of an ancient bridge, and at the left the ruins of an old Roman basilica. Beyond that we see the remains of large thermæ. Above, in front, towers the eastern end of the lofty acropolis of Rabbath-Ammon. It runs back to the left behind the towers and overlooks this valley, which is without much doubt the ancient "Water-City."

**97. An oak in the Land of Gilead near the scene of
Absalom's death**

B. G. and H., p. 161. This majestic oak, with its low, overhanging branches is but one of the many that beautify the picturesque landscape of Gilead. It is not difficult to see how Absalom, fleeing through a forest of oaks like this, would meet with the strange accident recorded in II Samuel 18.

98. From Jerusalem's south wall, S. E. over the valley scene of Adonijah's conspiracy

Map 5. B. G. and H., pp. 162, 219. Consult the Jerusalem map. We are looking southeast from the southern wall of modern Jerusalem down the Tyropæon Valley toward the point where it joins the Kidron. Across the valley is Kefr Silwan, probably the Caphersalama of I Maccabees. At the point where the Tyropæon joins the Kidron is the Birket el-Hamra or lower Pool of Siloam which we saw in (95). Above it, near the tower, is the Pool of Siloam (107). To the left of our view, up the Kidron Valley, is the Gihon spring where Solomon was proclaimed king. Further down the Kidron Valley, between the lower Pool of Siloam and the Well of Job (which is at the point where we can see the Valley of Hinnom coming into the Kidron from the right) Adonijah assembled his followers. (For the reverse of this view see 55.)

***99. Jerusalem, "beautiful for situation," northwest to site of Solomon's temple and palace**

Map 5. B. G. and H., pp. 164, 233, 260. See the Jerusalem map. We stand outside the town on Olivet. We are looking from the southeast across the Kidron Valley upon the great temple area that extended southward along the hill of Ophel. The Dome of the Rock that stands in the centre of the present area probably covers the remains of the great rock-hewn altar that stood in front of Solomon's temple. West of this rose the temple itself. Immediately south of the temple, resting on the native rock that has been covered by Herod's extension of the temple platform, were the other build-

ings of Solomon's palace. Even at this distance it is possible to distinguish the raised platform of native rock upon which the temples of Solomon and Herod stood and the steps that lead up to it from the south.

***100. The native rock in the Temple area, traditional site of the altar, Jerusalem**

Map 5. B. G. and H., p. 164. See the Jerusalem map. No stranger sanctuary can be found in all the world than this gorgeous, octagonal building that covers an irregular mass of gray limestone rock. The original building was reared as early as the seventh Christian century, but the present was erected in the eleventh century. The monoliths in the double row of columns that support the roof were taken from various heathen temples. The great rock in the centre is 58 feet long and 44 wide, and rises from 4 to 6 1-2 feet above the encircling pavement. On the left or western side are traces of a level platform and several artificial indentations and channels may be distinguished on its surface. Under the southeastern (front, right hand) side of the rock are eleven steps leading down to a cave. The round stone that covers its centre rings hollow, indicating that there is either a cistern or cavern beneath. Possibly this was the ancient cave that led the pre-Hebrew inhabitants of Palestine to regard the rock as sacred. Later it was probably used as a drain to carry off the water used in connection with the sacrifices.

101. Shechem, where the Hebrew empire was divided; east past Mt. Ebal

Map 3. B. G. and H., p. 166. See the special map

of Shechem and vicinity. The scene before us fully explains the history of Shechem. Rushing waters, trees, and gardens reaching far up the side of Mount Ebal to the north, all speak of prosperity. The open valley meant commercial opportunity, and explains why the modern Nablus, that here lies on its southern side, is one of the chief towns of Palestine. At the same time this open valley, with overhanging mountains, afforded no natural defence.

102. Rock of Elijah's altar on Mt. Carmel and outlook north over Plain of Esdraelon

Maps 1 and 2. B. G. and H., p. 172. See either our general map or the special map of Galilee. Here we are looking nearly north across the rolling plain of Esdraelon. Beyond rise the terraces first of lower and then of upper Galilee. The straight line across the plain below is the modern railroad from Haifa to Damascus. Parallel to it runs the ancient road from Megiddo to Accho and the coast highway. Nearer, under the cliff, is the Kishon. Tradition places the site of Elijah's altar on the rock at the foot of the first descent, just where the man on a white horse is standing. Underneath the trees beyond him is a spring. The little upland plain at the right offered ample room for the assembled representatives of northern Israel.

***103. A Syrian shepherd with his flock in the home country of Amos, near Tekoa**

Map 1. B. G. and H., p. 177. See the general map just below the AE of "Judæa." Before us are the small, lean sheep and goats that find a scant pasturage among the grim limestone rocks. No trees break

the monotony of these rocky, rounded hills. Water is almost as scarce as vegetation. The danger of attack from hungry Bedouin robbers (cf. 71) is ever present. The chief task of the shepherd is from some bare height to watch carefully the valleys that lead up from the southeast, and, if he sees a marauding band, to sound the alarm.

***104. The Passover, as celebrated by the Samaritans on Mount Gerizim**

Map 3. B. G. and H., p. 181. Use the special Shechem map. One week later than the Jews at Jerusalem the survivors of the Samaritan nation, only about one hundred and fifty in number, come up from the town of Nablus below, and here, near the site of their ancient temple, celebrate the Passover feast. The tents in which they live for a week are visible in the background. On the afternoon of the Passover, about half an hour before sunset, the men gather around a long trench that has been dug in the ground. All the congregation join with the priest in singing a loud chant while they bow toward the holy place on the top of the mountain. Then the priest chants rapidly the story of the Exodus. When he reaches the words: "The whole assembly of the congregation of Israel shall kill it in the evening," young men clad in white spring forward, and catch and slay the lambs that have been provided. While they skin the animals, the bitter herbs wrapped in unleavened bread are passed around. Then seven of the lambs are hung by the hind legs on a pole and borne on the shoulders of two, as we see in the scene before us, to the trench, where a great fire has been kindled. The

lambs are then laid on the coals and banked with straw and sod. At midnight the men, with ropes about their waists and staves in their hands, eat the feast with haste. Finally all the remnants are burnt in the fire.

105. The Samaritan high priest with the ancient Pentateuch roll at Shechem

Map 3. B. G. and H., p. 181. See special map of Shechem for location of the synagogue. This is the famous Samaritan Bible, consisting of the first five books of the Old Testament, written in the Samaritan characters on a roll of parchment. The case is of silver and with its rods requires two men to carry it. In this plain, whitewashed room the old synagogue worship is still carried on. The high priest Jacob reads from the roll, and sways back and forth as he reads the service, while the people prostrate themselves as their fathers have for thousands of years.

106. Records of the campaign of Shishak who took Jerusalem; relief at Karnak, Egypt

B. G. and H., p. 182. Before us is the south wall of the pylon that stands at the entrance of the vast temple of Amon, at Karnak in upper Egypt. And there is the inscription of Sheshonk, the Shishak of the Old Testament, in which he gives a list of the Palestinian cities that he captured in the days of Rehoboam. The tall figure in the middle is the god Amon. He has two tall plumes on his head, a sword in his extended right hand. In his left he grasps a number of cords with which he is leading the long line of captives that are pictured below him. Each captive symbolizes the Palestinian city

the name of which is spelled out in Egyptian hieroglyphics.

107. The upper Pool of Siloam outside modern Jerusalem

Map 5. B. G. and H., p. 185. Consult the Jerusalem map. This muddy pool at the foot of the Ophel, where the Tyropæon Valley joins the Kidron (cf. 98), is the outlet of the ancient, rock-hewn channel that leads under the Ophel at our left. In the days of Isaiah this pool was probably within the city walls. A few steps beyond is the Lower Pool of Siloam which Ahaz was possibly inspecting.

***108. Hill site of ancient Mareshah, seen at southwest beyond modern town of Beit-Jibrin**

Map 1. B. G. and H., pp. 186, 198, 217, 226. See the general map a few miles northwest of Hebron. Before us is the modern town of Beit-Jibrin, which lies in a hollow between three hills. Beyond, to the southwest, rises the imposing mound of Tell Sandannah (cf. 6), the Mareshah referred to by Micah. After the exile it became (under the name Marissa) the capital of the Idumean kingdom. The little town in which Micah lived was probably on some one of the hills to the left of this mound. Among fields like those before us he meditated upon the advance of Assyria and upon the social evils that were undermining his nation.

***109. Anathoth, Jeremiah's home town—outlook northeast toward Jordan and Gilead**

Map 1. B. G. and H., p. 189. See the general map just northeast of Jerusalem. The little town on the hill is the place where the great prophet Jere-

miah was born. The limestone rocks crop out on every side and other villages crowd it on every side, so that it was never large. Its houses are small and grouped closely together on the top of the hill. Beyond are the ranges of eastern Samaria that run down to the Jordan, and in the distance, on the right, we can detect the dim outlines of the lofty hills of Gilead.

110. The Jews' wailing place by the outer wall of Solomon's temple, Jerusalem

Map 5. B. G. and H., p. 192. See the Jerusalem map at a point southwest of the open temple grounds. We are deep down in the upper Tyropæon Valley. Before us is the lower part of the western foundation wall of the temple that rises above us fifty-nine feet. The native rock is as many feet below, covered by the débris of centuries. These huge stones were undoubtedly in the foundation of Herod's temple and may come from the days of Solomon. The fine drafting on some of them suggests Phœnician work. The pathetic figures before us are Jews lamenting over the fall of their sacred city and that exile which is still a grim reality for all of them, even though they may live under the shadow of the site of their ancient temple. Here every Friday and on other sacred days they gather in great numbers, as they have since the Middle Ages, and read the book of Lamentations or chant a litany that voices their woes and their undying hope that God will yet restore Zion's former glory.

111. Assuan and the Island of Elephantine south from western cliffs above the Nile, Egypt

B. G. and H., p. 195. We are looking from the

western cliffs nearly southward across the Nile. The trip of land on the right is the little Island of the Sirdar. Beyond in the middle of the river is the long Island of Elephantine. Up the river to our right, out of the range of view, is the first cataract. Across the river we see the buildings of Assuan, the Shrine of Jeremiah and Ezekiel. In the distance are the rough, rocky desert and the Arabian mountains. The buildings on this end of the Island of Elephantine are a hotel and a British army hospital. At the further (southern) end, behind the masses of trees, are the ruined heaps of the old Egyptian city called the "Elephant Town." Through this frontier town passed the products of Nubia: ebony, gold, ostrich feathers, and the ivory that gave its name to the place. During the Persian period, on the western side of the town, was the large Jewish colony, with its temple and traditional customs—a little Judah nine hundred miles up the Nile.

112. The crowded bazaar and thoroughfare of David St.; east to tower on Olivet. Jerusalem

Map 5. B. G. and H., p. 205. See the Jerusalem map. We are in one of the main thoroughfares of Jerusalem. In the distance rises the tower of the Russian observatory across the Kidron on the Mount of Olives. Before us is the mixed motley of races that is found in Jerusalem; Jews, with their low hats and long, flowing tunics, Moslem women with covered faces, and foreigners in western garb. Above is one of the many stone archways that span the streets of the city, connecting the housetops, on which the people live during most of the year. On

both sides of the street are the little bazaars, in which various kinds of goods are for sale.

***113. Overgrown mound, the site of Modein, home of Judas Maccabeus; S. E. toward Jerusalem**

Map 1. B. G. and H., p. 211. See the general map at the western edge of the Judean mountains just below the 32° parallel. To the southeast, across the rocky fields, is the round, tree-clad mound of Modein. On the nearer side is the site of the lower town. To our extreme right, looking through under the olive tree, we may see the valley (Wady) Malakkeh, which comes down from the other side of Modein. In the distance, over the ruined mound, are the bold, western hills of Judea.

114. Battleground of Bethsura and the old Hebron-Jerusalem highway

Map 1. B. G. and H., pp. 214, 223. See the general map just north of Hebron. Before us is the round hill on which stood the ancient fortress of Bethzur. It is now crowned by a little village and a ruined tower. Hewn stone and fragments of columns on the top recall its former strength. Along its eastern side runs the road from Hebron to Jerusalem, following in general the course of an older Roman highway. Near where this road reaches its highest point on the hill another ancient road starts westward down the Judean hills through the Wady es-Sur to the Philistine Plain. Near the point where the two roads part Judas and his followers won their famous victory over the Syrians.

***115. Cæsarea north from near site of Herod's theatre to harbor breakwater**

Map 1. B. G. and H., pp. 233, 277. See the general map at a point on the seacoast between Haifa and Joppa. We are standing near the site of Herod's great theatre that would accommodate twenty thousand spectators. It faced the sea and had two towers on the sea end. Running out into the sea are the remains of the great breakwater that protected the southern side of the artificial harbor. The ruins on the land (to the right) are the remains of the mediæval town. Further inland, to the right (east) of the point from which we are looking, was the great Roman hippodrome. Back from the shore, covering an area of three hundred and seventy acres, was the imperial city of marble, residence of the Roman procurators and the scene of Paul's long imprisonment.

***116. Nazareth, the home of Jesus, from the north-east**

Map 2. B. G. and H., p. 239. See the special map of Galilee, near its centre. We are looking down from a hill on the northeastern side of the town. The houses are built of stone, and those higher up command glorious views of the picturesque landscape about. The windows are few and small, for the people live outside, and the houses are simply for protection from the heat and storms and the cold winds of night. In the distance, at the left, is the southeastern end of Mount Carmel. About the town are the gardens and the fields which support the inhabitants, who now number about eleven thousand. Of these four thousand are Mos-

lems and the rest belong to the different Christian sects.

117. Ancient Fountain of the Virgin where Mary came for water. Nazareth

Map 2. B. G. and H., p. 241. This view tells its own fascinating story. Before us is the spot where the veil of comparative silence which surrounds Jesus' early years is drawn back. In imagination we see the boy of Nazareth, in close touch with the life of his home and neighbors, by experience and keen, sympathetic insight learning what was in the heart of man, amidst these simple surroundings laying the foundations for a work which was to influence all mankind.

***118. Baptizing in the Jordan—outlook southeast across a bend of the river**

Map 4. B. G. and H., p. 243. Use the special map of Jericho and vicinity. Very different is this muddy river before us from the sacred Jordan of song and story. To this spot, however, each year come thousands of pilgrims of many shades of Christian faith to be baptized in its waters, even as the one before us is about to be immersed by the dark-garbed priest. The men in the immediate foreground are the natives who collect toll from the pilgrims. In the distance are dense thickets, while before us rush the whirling, muddy waters of the Jordan.

***119. Ruins of homes at Capernaum and eastward outlook across the Sea of Galilee**

Map 2. B. G. and H., p. 248. Use the special Galilee map; our position is near the north end of

the lake. Immediately before us are the scattered ruins of the old Roman and Arab city which cover the sloping plain for miles. The three white domes with the great wall about them represent the Franciscan monastery. Just beyond are the ruins of the great marble synagogue. Here the shore slopes gradually back from the lake to the hills behind us. On the left, four miles away, is the mouth of the Jordan, and on the right, two miles distant, is the famous spring of Tabighah (120). Looking now across the Sea of Galilee to its eastern side we plainly see the bluffs which form the edge of the Julan plateau.

***120. Fountain Tabighah and Gennesaret plain;
southwest over Sea of Galilee to the Horns of
Hattin**

Map 2. B. G. and H., p. 249. Use the Galilee map. The waters of the spring gush from the ground and flow into the large, heptagonal reservoir below us. One side has been broken down, with the result that the waters flow forth before they rise far from the bottom of the present pool. Part of the water is then conducted by the aqueduct to the borders of the lake where it pours forth its gushing stream, warming the waters about. In the light of the statement of Josephus, this point marks the western limit of the far-extending city of Capernaum and the beginning of the Plain of Gennesaret, which begins on our right and extends along the northwestern end of the lake to those mountains in the distance. On the extreme right, over the trees beside the lake, may be seen Tell Oreimeh, the rocky hill that has usually been re-

garded as the northern limit of Gennesaret. Just beyond it is Khan Minych, sometimes identified with Capernaum. Beyond, the Plain of Gennesaret broadens, and is furrowed by series of streams that cut down from the rocky wadies at the north and west. At the foot of the mountain at the farther end of the plain is Magdala, three and one-half miles distant (33).

***121. Shattered remnants of old Chorazin's buildings; south over Sea of Galilee**

Map 2. B. G. and H., p. 250. See the Galilee map at its extreme northern limit. In the distance, to the south, we look down upon the Sea of Galilee and its western hills. From the lake a deep volcanic gorge, along which may be traced an ancient Roman road, leads up to the plateau on which we stand. To the right this rocky plateau overlooks the gorge and commands the road, which led northward to the "Way of the Sea." Before us in wild confusion are the black, hewn, basaltic rocks. Most of them were once a part of the synagogue of Chorazin. On several of the pillars can be seen the ornate carving that characterized the architecture of late Roman times. The unkempt native at the right is sitting on the pedestal of one of the pillars that stood in front of the synagogue. To-day this spot is a scene of absolute loneliness and desolation.

***122. Beautiful site of old Bethsaida beside Jordan at the north end of Galilee**

Map 2. B. G. and H., p. 251. Use the Galilee map again. We are facing south southeast. Again the woe that rests upon Chorazin is illustrated by

the surroundings of ancient Bethsaida. Before us the Jordan winds and twists through the delta which it has made on the northern end of the Sea of Galilee. On the left, across the sea, we can distinguish the lofty hills of the plateau of the Jaulan, on which were the Greek cities of Hippos and Gamala. Further south stood the opulent Roman city of Gadara. The ancient city of Bethsaida was across the river from where we stand, at the point where the Jordan breaks through the encircling hills. Fishermen's villages, however, were probably built along the delta to the borders of the sea, and possibly the site of the homes of Jesus' three disciples who came from Bethsaida were somewhere within our range of vision.

123. Fishermen mending nets where the Jordan enters the Sea of Galilee

Map 2. B. G. and H., p. 251. Use the Galilee map. We are facing south, down the lake. We are at the point where the Jordan flows into the Sea of Galilee from the north. On the left may be seen a native standing on the tip of land across the river, which is usually fordable at this point. This is the best fishing ground on the lake. Before us are a group of fishermen mending their nets. They are sturdy men, inured to hardship, and browned and blackened by the hot, sultry suns that beat down upon this tropical sea, in external appearances, at least, very similar to the fishermen whom Jesus transformed into fishers of men.

***124. Bethany, the home of Jesus' friends, south from the eastern slope of Olivet**

B. G. and H., p. 259. We are looking down from

the eastern slope of the Mount of Olives upon the modern, wretched little town of Bethany. Few towns of Palestine to-day are more filthy and poverty-stricken. The outcrop of rock suggests the proximity of the neighboring Wilderness of Judea. In the days of Jesus it was apparently a prosperous suburb of Jerusalem, which now lies at our right. Somewhere on this sloping hillside was Jesus' home while in Judea. Modern tradition points to the large, ruined building on the extreme right as the house of Simon the leper, and the credulous are led to the home of Mary and Martha not far away. The quiet atmosphere and the noble vistas still remain, to help explain what attracted the Master to this secluded village.

***125. Pilgrims in the old Temple courts; north northwest from El Aksa to the Dome of the Rock**

Map 5. B. G. and H., p. 260. See the Jerusalem map, near the southeast corner of the temple area. We are looking across the ancient court of the Gentiles north toward the Dome of the Rock (100). The multitudes that stream on every side are Moslem pilgrims, who regard this spot as second only in sanctity to Mecca. Between the two tall cypresses in the foreground is the top of an ancient reservoir, to which the water was once conducted from the Pools of Solomon south of Jerusalem. In the foreground may be seen the stone steps leading up to the platform of rock about ten feet above the general level of the temple area, on which stood the ancient temple. Also in the time of Jesus gates led up from the southern side of the temple platform.

The main entrance, however, was to the right (east). Over on the eastern side of the temple area was Solomon's Porch, from whence the gate led upward to the court of the women, and through that westward to the great altar. To the left (west) of the present Dome of the Rock stood the ancient temple with its great façade, encircled by the series of buildings devoted to the various needs of the service.

**126. Ancient olive trees, Garden of Gethsemane—
outlook west to city wall of Jerusalem**

Map 5. B. G. and H., p. 261. See the Jerusalem map. Tradition has fixed upon this spot down on the western side of the Kidron Valley as the scene of Jesus' agony and arrest. Monkish devotion has transformed it into a formal garden where flourish most of the trees and flowers known to this part of Palestine. In the foreground, however, are the gnarled stumps of ancient olive trees that suggest the name Gethsemane. In the distance are the walls and battlements of Jerusalem, grim and harsh, symbolic of that relentless hierarchy that thirsted for the blood of the quiet teacher from Galilee.

***127. The "new Calvary" outside the Damascus
gate, seen from northern wall of Jerusalem**

Map 5. B. G. and H., p. 262. See the Jerusalem map. We are looking from a housetop beside the northern wall of Jerusalem across the valley which has been excavated by the Romans and later Moslem rulers. Here in this northern extension of the temple rock they found the stones with which to rebuild the city. Viewed from certain angles this

cliff, with its two caves beyond the standing figures, resembles a human skull with its two eye-sockets. Above are white Moslem tombs. This ridge, even when it extended nearer to the city, was probably left in its present desolate state. Hence it is exceedingly probable that on yonder hill, or on nearer rocks long since carried away by excavators, stood the cross on which Jesus proclaimed his deathless love for mankind.

128. Rock-hewn tomb in a hillside north of Jerusalem, probable place of Jesus' burial

Map 5. B. G. and H., p. 263. See the Jerusalem map at a point just outside the city's north wall. Before us on the left is the door which leads into the next tomb, regarded by General Gordon, who visited Jerusalem in 1882, as the rock-hewn sepulchre in which the body of Jesus was laid. The small window that lights it may be seen a little above and beyond the entrance. Straight before us, only a few yards away, is Jeremiah's Grotto (*cf.* 127, Map 5). Jerusalem lies directly to our right.

129. The tomb of our Lord—interior of the rock sepulchre at the "new Calvary"

B. G. and H., p. 263. For location, see 128 on our Jerusalem map. Before us and beyond the two Syrian maidens clothed in white is the finished tomb which many consider to be that of the Master. All is cut from the native limestone rock. Like many of the tombs on the northern side of Jerusalem, it is indeed a rock-cut room with a vestibule in the foreground, and is typical of the finer Roman tombs that were used in Palestine in the days of

Jesus. In the gardens to the northwest are many other similar tombs, some with a series of chambers.

130. Jaffa, the Joppa of Biblical times, east from an anchored steamship

Map 1. B. G. and H., p. 265. We are viewing the city from the deck of a steamer at anchor in the open Mediterranean. On this rounded hill, which rises to the height of one hundred and fifteen feet from the shore, is a city with over forty-five thousand inhabitants. In the fertile fields beyond are gardens and the orange groves from which come the famous Joppa oranges. Near the shore on the left may be seen a few rocks that mark the reef and mole which once encircled the tiny harbor of Joppa.

131. Antioch in Galatia, where Paul preached to Jews and Gentiles

B. G. and H., p. 270. We are looking here a little west of north over the rocky site of the ancient city. In the foreground are traces of Turkish digging for building material from the Roman ruins with which to construct the modern town of Yalovach. Near by are the cultivated fields from which the people of this old Roman colony drew their food supply.

***132. Turkish railway town of Konia (Paul's "Iconium") with mountains at the west**

B. G. and H., p. 270. On this broad, fertile plain, watered by the river which comes down from the western mountains, is a city of over thirty thousand inhabitants. The encircling gardens proclaim the fertility of the region. Beyond the town we see the modern railroad station which now connects this

distant scene of Paul's labors with Constantinople and the western world.

133. Site of old Lystra where Paul taught; outlook south to the Taurus mountains

B. G. and H., p. 271. This mound marks the ruined site of ancient Lystra at which Paul labored. About and around it have been found many architectural remains that proclaim the magnificence of the former city, but they have been largely carried away by the Turks to build another town near by. At the foot of the mound there is a spring, and close by it the foundation of an old Christian church. Against the skyline is the snow-capped range of the Taurus mountains.

134. Life to-day on the ground of Derbe where Paul and Barnabas taught

B. G. and H., p. 271. We are looking here from the northeast toward the low mound on which stood the ancient city of Derbe. The wall in the foreground is built of stones quarried from the ruins of the old city. As at the other scenes of Paul's labors, the Turks have largely torn down and carried away the old Roman structures, leaving on the surface few traces of Derbe's ancient glory.

135. Looking northwest over the sand-barred harbor of old Troas toward Macedonia

B. G. and H., p. 272. Before us to the south is the ancient harbor of Troas, now blocked up by a sandbar fully eighty yards wide, which has been deposited here through the centuries that intervened since the days when Paul set sail for Neapolis and Philippi from this famous western port of Asia

Minor. Above it, upon the high bank, extending for some miles inland, but now overgrown by a forest of oak trees, lay the ancient city. Close examination reveals among the trees the remains of massive temples and other public buildings amidst which Paul had his great vision of the western world.

***136. Athens, old and new, southwest from Lykabettos over palace and Acropolis to the sea**

B. G. and H., p. 274. We are standing on Lykabettos looking southwest, with the modern town of Athens in the foreground. The great marble building at the left is the royal palace. In the centre rises the Acropolis crowned by that masterpiece of all architecture, the Parthenon. The low, rocky hill at the right immediately to the west of the Acropolis is the Areopagus or Mars Hill. The deep chasm that separated the two hills has been largely filled in, and through it runs a street which continues to the Piræus, which we can see in the distance beside the sea. The ancient Agora was in front (north) of the Areopagus. On its summit in early times sat the court of the Areopagus, but when Paul was summoned before it, its sessions were probably held in the Stoa Basileios. Ancient Athens encircled the Acropolis, but the greater part of the public buildings were to the east (our left). Here was the home of that Hellenic culture which played such an important rôle in later biblical history.

137. Isthmus of Corinth, E. N. E. from ancient Acropolis toward distant Attica

B. G. and H., p. 275. From this lofty acropolis to

the southwest of ancient Corinth it is possible to see the waters of the Corinthian Gulf on the left and of the Saronic Gulf on the right. Before us stretches the comparatively narrow Isthmus of Corinth, which separated the Aegean from the Adriatic. Across it passed a large part of the commerce of the ancient East and West. Below, on the rocky terrace that rises slightly above the plain, was the wealthy, cosmopolitan, corrupt city of ancient Corinth, now a deserted ruin strewn with the reminders of its earlier splendor.

***138. The great theatre at Ephesus where the mob cheered for Diana**

B. G. and H., p. 276. We are facing northwest. Immediately below us is the theatre which was the pride of the pleasure-loving Ephesians. The present structure was probably not built until the days of Domitian, but it rested on the site of the theatre in which Paul was assailed by the frenzied multitude. The later Roman theatre had sixty-six tiers of seats, rising nearly to the point from which we are looking. The size of the man standing in the arena below suggests the vastness of the structure. Beyond him are the three rows of pillars which supported the podium. The back of the stage was adorned with Pompeian figures and with statues, and all that the ornate art of the later Græco-Roman period could suggest. Beyond, to the right, running out toward the sea, is the agora. At the end of the street are the ruins of an ancient gymnasium and the wharves along the shore of the inland basin now filled by the alluvial soil carried down by

the Cayster which finds its way to the sea on the right.

**139. Miletus, where Paul called the convention;
northwest from the theatre toward the sea**

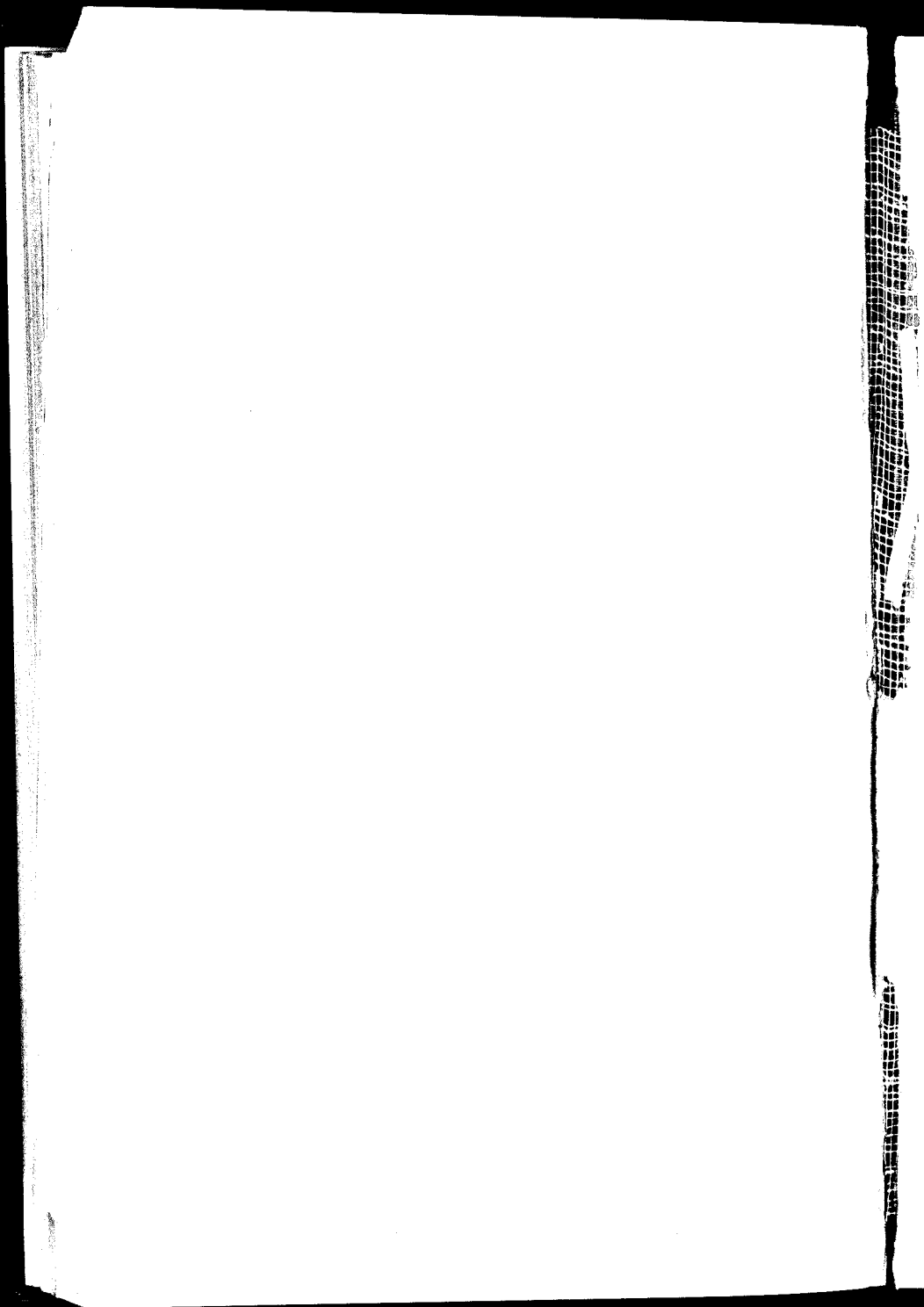
B. G. and H., p. 277. We are looking westward over the great Roman theatre of Miletus. It was built in the days of Trâjan, but on the site of an older Greek theatre which was standing when Paul set sail for Syria from the harbor that then lay in front of the town. An idea of the vastness of the theatre can be garnered by noting the size of the man on the marble seats on the other side. It is one of the best preserved theatres thus far uncovered in the Græco-Roman world. Beyond, at the right, we see the Meander River that once flowed through the midst of the plain in front of us. In the distant horizon we catch a glimpse of the Island of Samos.

140. The Roman Forum, southeast from the Capitol to the Colosseum

B. G. and H., p. 277. Rome was the goal toward which Paul long had looked, and the Forum was the heart of Rome. The tall pillars immediately before us belong to the ancient temple of Saturn. On the right are the foundations and pavements of the Basilica Julia. On the left of the pillars of the temple of Saturn may be seen the worn stone pavement of the Roman Forum, from which ran the Appian Way southeastward straight before us to Puteoli. This spot before us, therefore, marked the end of Paul's long journeyings. Beyond the Basi-

lica Julia are three pillars of the little temple of Castor and Pollux, and beyond this was the abode of the vestal virgins. In the middle distance may be seen the Arch of Titus, that commemorates the fall of Jerusalem and the scattering of the Jewish race. At its right is the Palatine Hill with the ruins of the palace of the cruel Nero to whom tradition imputes the death of Paul. Beyond, on the Palatine, was the palace of Augustus, under whose rule the Great Teacher of Nazareth was born. At the left in the distance rise the huge ruins of the Colosseum, where probably Paul, with other Christian martyrs, fought his last victorious fight.

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