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Sinai and Jerusalem;

OR,

SCENES FROM BIBLE LANDS.



# SINAI AND JERUSALEM;

OR,

SCENES FROM BIBLE LANDS:

ILLUSTRATED BY

TWELVE COLOURED PHOTOGRAPHIC VIEWS, INCLUDING  
A PANORAMA OF JERUSALEM.

*WITH DESCRIPTIVE LETTERPRESS.*

BY THE

REV. F. W. HOLLAND, M.A.,

HON. SEC. TO THE PALESTINE EXPLORATION FUND.

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THE HOUSE OF THE FATHERS BY THE RIVER (Pillar)





NEORETTI & ZAMBRA, Photo.

AN EGYPTIAN TEMPLE By the River Nile (Philæ)

London: Society for Promoting Christian Knowledge.



## AN EGYPTIAN TEMPLE AT PHILÆ.

**T**HE Island of Philæ, the name of which appears to be a Greek corruption of the Egyptian Pilak—"the frontier"—is situated a short distance above the first cataract of the Nile, which formed the boundary line, in ancient times, between Egypt and Ethiopia. It is celebrated for the beauty of its scenery, no less than for the ruins of its ancient temples. The waters of the Nile tear furiously down the cataracts, but above the river is broad and lake-like; and numerous Islands, of strange fantastic shapes, stud its surface. On the banks huge blocks of porphyry and granite lie in wild confusion, many of them brightly polished by the action of the water, aided, probably, by the mud and sand which it carries down with it, and which render so fertile the land that it floods.

The calmness of the river, the feathery tresses of the palms, contrasting with the wildness of the surrounding rocks, and the massive walls and colonnades of the ancient temples, give a peculiar charm to the scene; and the traveller feels, as he enters Nubia, and looks down upon the Island of Philæ, that there was, after all, some cause for the mysterious stories which the ancient Egyptians told of the neighbouring country of Ethiopia and its inhabitants.

The temple here represented, though small in size, is of beautiful proportions. It is built upon a raised platform, and the architect appears to have chosen its position so as to add to its effect when seen from the river. Neither this nor the great Temple of Isis, which stands on the eastern side of the island, are older than the time of the Grecian Ptolemies, by whose orders they were built in the third century before Christ. Though comparatively modern, they are, however, copies of that peculiar style of architecture which had belonged to former ages; and we see in them an attempt to restore the old Egyptian worship, and to revive the feelings of that ancient religion which existed long before the children of Israel went down into Egypt.

During their long sojourn in that land, the Israelites did not escape



the taint of the idolatrous worship practised by those whose servants they were. Even at Mount Sinai, after God had declared Himself to them, in the absence of Moses they caused Aaron to make them a golden calf, the image of an Egyptian idol, and they worshipped it, and said, "These be thy gods, O Israel, which have brought thee out of the land of Egypt" (Exodus xxxii. 8). The temples of Egypt all belong to the same style of architecture, and were all, with certain modifications as to size and arrangement, built upon the same plan. An avenue of stone sphinxes led up to the pylon, or gateway, over which was carved the figure of the winged globe and serpent, the emblem of the Almighty. Sometimes there were two or three pylons, separated from one another by more sphinxes. The temple itself consisted of a portico, extending across its whole breadth, supported on columns, with strangely carved capitals; then came the naos, or court; and at the end of this, or sometimes in its centre, stood the adytum, or sanctuary. This was the simplest form of temple, the number of courts and halls being often increased.

These buildings were surrounded by a crude brick wall, enclosing a rectangular space, called "the Grove," or "sacred enclosure," which was entered by an outer gate, flanked by lofty pyramidal towers. The effect of the whole temple, with its massive walls and groups of columns and sphinxes, is very imposing. The whole expanse of wall, both of the gateways and the temple, is covered with sculptures, which record the histories of the kings who built them, and who are represented as bringing offerings to their gods, or slaying their enemies in battle: the kings being always made equal to the gods in size, towering above their subjects and enemies.

The shape of the Egyptian temples reminds us of the plan of the tabernacle which Moses was commanded to make for the children of Israel. That consisted of an outer court, enclosed with hangings and pillars; the holy place, answering to the naos; and the holy of holies, where stood the ark, which was in the same position as the Egyptian adytum. We are inclined, perhaps, to wonder that God permitted in His tabernacle any likeness whatever to the temples belonging to so idolatrous a nation. It was, perhaps, allowed in merciful regard to the early associations of the children of Israel; but it suggests to us the lesson that "God dwelleth not in temples made with hands."





REV. ARTHUR B. COTTON, M.A. Photo.

OBELISK AT HELIOPOLIS (On Aven, or Bethshemesh.)

Gen XLI, 45—Jer XLIII, 13—Eze XXX 17.

London: The Society for Promoting Christian Knowledge

## OBELISK AT HELIOPOLIS.

**T**HE ruins of Heliopolis are situated a few miles on the edge of the desert, bordering the narrow strip of cultivation which is fertilised by the river Nile, and which forms the land of Egypt. The ruins consist simply of a wide expanse of low mounds, partly planted with gardens, amidst the trees of which stands a solitary obelisk. This obelisk is the only portion of the ancient temple that still remains to mark the site of the once famous "City of the Sun."

The earliest name by which this city was known was *Aven*. By this name it is mentioned in Genesis xli. 45, where it is said that Joseph gave Joseph to wife Asenath, the daughter of Potiphar, an Egyptian. We find it mentioned again, nearly 1,200 years later, under the name of Beth-shemesh and Aven, in the prophecies of Jeremiah, who foretold the destruction of Egypt by the King of Babylon. "Thus saith the Lord of Hosts, the God of Israel; Behold, I will send Nebuchadnezzar, the King of Babylon; and when he smite the land of Egypt. He shall break also the image of Bethshemesh, that is in the land of Egypt" (Jer. xlii. 13). "The King, who is Aven and Pi-beseth shall fall by the sword, and their cities shall go into captivity" (Ezekiel xxx. 17).

The special mention that is thus made of this city proves that it was an important place in the time of the prophets. Its temple, dedicated to the worship of the sun, was the origin of the Hebrew name of Beth-shemesh, or "the House of the Sun," by which it was known amongst the Jews. This was afterwards changed into the Greek form of the name, "Heliopolis."

Small as the city was, it obtained a great celebrity, not only on account of the beauty of its temple, but also as a seat of learning. It was the University of Egypt. Philosophers journeyed to it from distant





OBELISK AT HELIOPOLIS (On Aven, or Bethshemesh)

See EGYPT, pp. 120-121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

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The earliest name by which this city was known was On. Under this name it is mentioned in Genesis xli. 45, where it is said that "Pharaoh gave Joseph to wife Asenath, the daughter of Potipherah, priest of On." We find it mentioned again, nearly 1,200 years later, under the names of Beth-shemesh and Aven, in the prophecies of Jeremiah and Ezekiel, who foretold the destruction of Egypt by the King of Babylon. "Thus saith the Lord of Hosts, the God of Israel; Behold, I will send and take Nebuchadrezzar, the King of Babylon; and when he cometh, he shall smite the land of Egypt. He shall break also the images of Beth-shemesh, that is in the land of Egypt" (Jer. xliii. 13). "The young men of Aven and Pi-beseth shall fall by the sword, and these cities shall go into captivity" (Ezekiel xxx. 17).

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Small as the city was, it obtained a great celebrity, not only on account of the beauty of its temple, but also as a seat of learning. It was the University of Egypt. Philosophers journeyed to it from distant



countries to place themselves under the tuition of the priests; and until the accession of the Ptolemies to the throne of Egypt, when the schools of Alexandria were established, the ancient colleges of Heliopolis were held in great repute. It was here that the daughter of Pharaoh sent her adopted son, Moses, to be educated. St. Stephen (Acts vii. 22) speaks of him as having been "learned in all the wisdom of the Egyptians, and mighty in words and in deeds." That learning, which, under the providence of God, fitted him to become the great leader of His people out of the land of bondage, was obtained in the precincts of the Temple of the Sun; and heathen priests were the appointed teachers of him who was destined to be the agent through whom the knowledge of the true God was made known to man, and the worship of idols and of the host of heaven was destroyed.

With what interest, then, do we gaze upon this solitary obelisk, the oldest known in Egypt, having been raised about a century before the coming of Joseph. It looked down on his marriage with Asenath; it has seen the growth of Moses; Plato sate under its shadow. It was the witness for many hundred years of the heathen rites which were practised by the worshippers of the sun. One by one, it has seen the other obelisks, which formerly stood around, carried away by foreign conquerors to adorn their capitals; for from these gardens came the obelisks at Rome and Alexandria. It has seen, too, the fulfilment of the prophecies uttered against the city and temple, when Egypt was in the height of its power; its perfect preservation serves only to make the surrounding desolation more complete; and so it stands, as a monument to remind us of the fall of the pride of man, and of the judgment of God against those who refuse to pay to Him the worship that is His due.





NEGRETTI & ZAMBRA, Photo.

Enck & Binger-Chromolith. 214 Berners Street, W.

# BRICK PYRAMIDS OF DASHOUR, EGYPT.

Ex V. 5. 18.

London: Society for Promoting Christian Knowledge.

## BRICK PYRAMIDS AT DASHOUR.

**R**EMEMBER well how eagerly I waited, on approaching Cairo, to catch my first view of the famous Pyramids of Egypt, the accounts of which had so often filled me with wonder and amazement. At last I saw them, glowing in the setting sun, and looking huge and gigantic, in spite of a distance of many miles. The Pyramids are not only the largest, but also the most ancient monuments in the world; and as one looks upon them, one's thoughts are transported by the remembrance that, as they appear to you, such like they seemed to those to Joseph, perhaps to Abraham.

None of the Pyramids are quite perfect, even if they have been more or less, robbed of their stones to build houses and walls elsewhere; but it has been calculated that the largest of them, even here, was more than 480 feet high, and that its base must have covered an area of thirteen acres—a space as large as Lincoln's Inn Fields. It is always difficult to realise the size of a building when the number of feet only is given, but most of us will be able to form some idea of the vast size of the Pyramids, when we know that it was eighty feet higher than the top of the cross of St. Paul's Cathedral. It is not, however, till you are close under the Great Pyramid, and look up at the huge blocks rising steeply into the sky, that, as Dean Stanley says, "The enormousness is forced upon you that this is the nearest approach to a mountain that the art of man has produced." The granite blocks, which furnished the debris of one of these huge buildings, and the inside of another, were once being brought all the way from the quarries at the first cataract, near the Island of Philæ, a distance of more than 800 miles. The carrying of these stones must have been a most difficult task: yet, how much more the building of them up, and the raising of them to so enormous a height. Even in our own time, with all





BRICK PYRAMIDS OF DASHOUR, EGYPT.

Ex V 518

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None of the Pyramids are quite perfect, most of them having been, more or less, robbed of their stones to build houses and tombs elsewhere; but it has been calculated that the largest of them all must have been more than 480 feet high, and that its base must have occupied an area of thirteen acres—a space as large as Lincoln's Inn Fields. It is always difficult to realise the size of a building when the number of feet only is given; but most of us will be able to form some idea of the vast size of this Pyramid, when we know that it was eighty feet higher than the top of the cross of St. Paul's Cathedral. It is not, however, till you are close under the Great Pyramid, and look up at the huge blocks rising above you into the sky, that, as Dean Stanley says, "The consciousness is forced upon you that this is the nearest approach to a mountain that the art of man has produced." The granite blocks, which furnished the outside of one of these huge buildings, and the inside of another, must have been brought all the way from the quarries at the first cataract, near the Island of Philœ, a distance of more than 600 miles. The carriage of these alone must have been a most difficult task: yet, how much more the building of them up, and the raising of them to so enormous a height. Even in our own time, with all



the modern appliances of machinery, the building of such a monument would appear an Herculean undertaking; and it is almost impossible to conceive how they can have been erected at all in the time of the early Kings of Egypt. This has never been satisfactorily explained. The real object for which the Pyramids were built appears to be as uncertain as the names of the builders, and the dates at which they lived. But the chambers and sarcophagi found within several that have been opened, show that they served for tombs: it has also been supposed that they were intended for astronomical purposes. They all stand round about the ruins of the ancient town of Memphis, the capital of Lower Egypt, and were probably the sepulchres of its Kings. There are several groups of Pyramids, varying in size: two of those at Dashour, which are represented in the accompanying picture, are built of crude, or sun-dried bricks. It has been suggested that they were the work of the children of Israel, whom "the Egyptians made to serve with rigour, and made their lives bitter with hard bondage, in mortar, and in brick" (Exodus i. 13, 14); but there is nothing to support such a supposition. Yet still, as one looks at them, one cannot help recalling to mind the bondage of the Israelites; for those bricks, if not actually made by their hands, are of the same kind that they were compelled to make, and are, very probably, even older than their time. They serve, too, to explain the cruel command of King Pharaoh, that their work should be increased by straw being withheld from them (Exodus v. 7). Chopped straw, or chaff, is always used in the East to mix with the clay employed in making sun-dried bricks. As we use hair with plaster, so the Egyptians use straw in making bricks, to bind the clay together, and make it more solid. An examination of the ancient bricks proves that they were made in exactly the same way. Hence we can easily understand how much the labour of the children of Israel was increased when no straw was given them, and "the people were scattered abroad throughout all the land of Egypt, to gather stubble instead of straw" (Exodus v. 12).





REV. ARTHUR B. COTTON, M.A. PHOTO.

# THE DESERT OF SINAI.

London: Society for Promoting Christian Knowledge.

## THE DESERT OF SINAI.

**T**HE Peninsula of Sinai is remarkable as a desert, which is second only to that which we find in Persia. In the desert land of the wanderings of the Israelites, during those long forty years before they reached the Promised Land, it was the scene of the miracles by which God overcame their unbelief, and supplied their needs; as the spot selected by Him for giving His law from the Holy Mount; it is a land full of sacred associations, but one, and one alone, which we cannot help longing to know more.

Its situation alone would render it remarkable. It is the connecting link, not only between the two great continents of Africa and Asia, but also between three nations distinguished in history amongst all other nations of the world—Egypt, Arabia, and Palestine. Yet, independently of its historical associations and remarkable position, its natural character is such as to attract our attention. It combines the three grand features of earthly scenery—the sea, the desert, and the mountains. The two northern branches of the Red Sea, the Gulf of Suez, and the Gulf of Akaba, enclose it on either side; and from most of the highest peaks the blue waters of one, if not of both, are seen. The mountains rise grandly up from the valleys to a height sometimes of 7,000 or 8,000 feet above the level of the sea; and the desert, with its striking stillness, adds an awfulness, and even grandeur, to the scene. The accompanying picture gives a very fair idea of the general character of the desert in the Peninsula of Sinai. It is not taken from any very striking point of view; there are no grand mountains in the distance, nothing to attract particular attention; it is just a simple view of such a tract of desert as the traveller passes over day after day. Yet, because it is such, it is perhaps all the more interesting to us. But I think I hear some one exclaim, "Why, there is no sand!"





THE DESERT OF SINAI.

London: Society for Promoting Christian Knowledge.

## THE DESERT OF SINAI.

**T**HE Peninsula of Sinai commands an interest which is second only to that which we feel in Palestine itself: as the desert land of the wanderings of the children of Israel during those long forty years before they reached the Promised Land; as the scene of the miracles by which God overcame their enemies, and supplied their needs; as the spot selected by Him for giving His Law from the Holy Mount; it is a land full of sacred associations for us, and one about which we cannot help longing to know more.

Its situation alone would render it remarkable. It is the connecting link, not only between the two great continents of Africa and Asia, but also between three countries distinguished in history amongst all other nations of the world—Egypt, Arabia, and Palestine. Yet, independently of its historical associations and remarkable position, its natural character is such as to attract our attention. It combines the three grand features of earthly scenery—the sea, the desert, and the mountains. The two northern branches of the Red Sea, the Gulf of Suez, and the Gulf of Akaba, enclose it on either side; and from most of the highest peaks the blue waters of one, if not of both, are seen. The mountains rise grandly up from the valleys to a height sometimes of 7,000 or 8,000 feet above the level of the sea; and the desert, with its striking stillness, adds an awfulness, and even grandeur, to the scene. The accompanying picture gives a very fair idea of the general character of the desert in the Peninsula of Sinai. It is not taken from any very striking point of view; there are no grand mountains in the distance, nothing to attract particular attention; it is just a simple view of such a tract of desert as the traveller passes over day after day. Yet, because it is such, it is perhaps all the more interesting to us. But I think I hear some one exclaim, “Why, there is no sand!



Surely you cannot have a desert without sand?" The popular idea of a desert is a vast level expanse of sand, relieved perhaps occasionally by a range of mountains; and most of us have been taught to connect a desert more closely with the idea of sand than anything else. Such, indeed, are some of the deserts of Africa; as, for instance, a large portion of the great desert of Nubia, over which I have toiled day after day, surrounded by a sea of sand, and able to trace the road for miles before me only by a line of bleaching skeletons of camels that had fallen under their burdens.

But the desert of Sinai is, as a rule, such as you see it in this picture—a mountainous country, barren and desolate to look at; and yet, withal, a land of exceeding beauty, though not such as we admire in this country. There are few trees, and no green grass to clothe the mountains; but the wonderful colouring of the rocks, changing their hue with the rising and setting sun; the strange fantastic shapes which the mountain peaks assume, and the wild desolation of the scene, afford a beauty which none who have seen it can fail to appreciate.

From a geological point of view, the Peninsula may be divided into three districts—limestone, sandstone, and granite. The limits of these rocks are naturally not very clearly defined; they overlap and interlace one another; but they are sufficiently distinct to allow of their being classed under separate districts; and since the general features of the country vary much, according to the rocks of which each district is composed, I shall follow their order in my description of it.

The limestone is confined chiefly to the northern portion of the Peninsula. Here a long white range of mountains, known by the name of *Jebel et Tih* (*Jebel* being the Arabic word for a mountain), stretches across the whole breadth of the country, from the head of the Gulf of Suez to that of the Gulf of Akaba, not in a straight line, but forming a festoon, like a loose chain hanging down from two points. To the north of this range of mountains is a high plateau, sloping down towards the Mediterranean Sea, into which its drainage runs.

The character of the country to the south of *Jebel et Tih* is very different, being exceedingly mountainous and rugged. Here lie the sandstone and granite districts; the former occupying a position between the limestone and granite, the largest masses of it being situated on the western side of the Peninsula.

The sandstone is remarkable for the red hue of its rocks, and the peculiar manner in which the mountains have been worn away, their sides often forming a succession of steep ledges, or steps. The water in this district is scarce, and generally very brackish and unwholesome; and the vegetation is exceedingly scanty. It contained, however, many important mining stations in the time of the ancient Egyptians. The mines extended over an area of many miles, the principal stations being fixed at *Wady Mughârah* and *Serâbit-el-Khâdim*, two points about twenty miles distant from each other. I may here add that the Arabic word *Wady*, which I shall frequently have occasion to use, signifies a valley, or watercourse, more or less deep, or wide, or long, generally dry, but worn or washed by the mountain torrents and winter rains for a few months in the year.

The *Wady Mughârah*, or "Valley of the Cave," is so called from the large caves which were made by the Egyptians in their search for turquoises. A large number of turquoise mines are also found at *Serâbit-el-Khâdim*; and in the neighbourhood of both these places numerous tablets of hieroglyphics, inscribed upon the rocks, record the progress of the mines, and the names of the Kings of Egypt who were reigning at the time. It has been proved by these tablets that some of them were worked many years before the time of the Exodus, and that probably at the very time that Moses was leading the children of Israel through the desert, a strong body of Egyptian troops was stationed here to protect the miners from the attacks of the inhabitants of the desert, or, perhaps, prevent the escape of captives, who were compelled to labour in the mines.

In *Wady Nusb*, a valley a few miles distant from *Serâbit-el-Khâdim*, extensive heaps of slag show that smelting furnaces for the extraction of copper were established there near some ancient wells. The greater portion of the ore was probably brought from some distance. The ruins of an Egyptian temple, containing many curious monuments and inscriptions, stand on the summit of the hill near the mines of *Serâbit-el-Khâdim*.

The granite district comprises the central and southern portions of the Peninsula, and being far better watered than the other districts, and affording more vegetation, it has always been the home of the greater number of the inhabitants of the country.

In the centre of the Peninsula, the mountains rise to the highest altitude, culminating in Mount Catherine, which is upwards of 8,000 feet



above the level of the sea. A little to the north-west of this mountain stands Jebel Mûsa, Mount Sinai. It is not so high as Mount Catherine by nearly 1,000 feet, and is out-topped by many of the surrounding mountains; but its complete isolation, and the precipitous character of its cliffs, render it remarkable, apart from the sacred associations connected with it. The prevailing colour of the granite rocks is a silvery grey, or red; but green, purple, yellow, and other tints, of wonderful variety and depth, are constantly seen with the ever-changing light and shade. The clearness of the atmosphere adds greatly to the charm of the scene; while the warm air rising from the heated rocks produces the deceptive effects of mirage, magnifying low plants into trees, and giving the appearance of beautiful pools of water to the depressions in the face of the parched and burning desert.

The changes from the cold of the night to the heat of the day are often very remarkable, especially in the high ground about Mount Sinai. I remember one morning in November my thermometer standing, at six A.M., fourteen degrees below the freezing point! My water-skin contained a mass of solid ice, and I had to thaw it by the fire before I could obtain sufficient water to make a cup of coffee. And yet, at twelve o'clock, the thermometer, when exposed to the sun, rose to 130°. This was an unusually rapid change; but the cold is always so great in the winter, that the Arabs are driven down by it to the lower valleys; and the wild goats also forsake the higher mountains, which often remain white with snow for many weeks together. Rain falls principally between the months of November and March, and the sudden floods caused by thunderstorms are much dreaded.

In December, 1867, I witnessed a storm of terrific violence. Day after day, as I travelled along, my Arabs had warned me against pitching my camp in the beds of the Wadys, lest a flood should come. I was inclined to laugh at their fears, the heavens looked so bright and clear; but I fortunately followed their advice, for at last a storm came: it began to rain at five one afternoon, such rain as I never saw before; and the roar of the thunder, echoing from peak to peak, and the howling of the wind, were quite deafening. It soon grew dark, but the lightning lit up everything around us. The waters now began to gather, pouring down from the rocky mountain sides as from the slated roof of a house; and in an hour's

time a foaming torrent, from eight to ten feet deep, was tearing down the valley, which was nearly 300 yards in breadth. A beautiful tamarisk wood, two miles long, was completely swept away; and hundreds of palm-trees, from the gardens of Wady Feiran, were borne down to the sea, besides scores of sheep and goats, camels and donkeys, and even men, women, and children; for an Arab encampment, pitched a few miles above me, was overwhelmed by the flood.

At half-past nine the waters were rapidly subsiding, and in the morning a quietly-flowing stream, a few inches deep, was all that remained. But the whole bed of the Wady had been changed, and a scene of devastation presented itself, such as I shall never forget.

The violence of these floods results in great measure from the absence of vegetation and trees, to retard and check the streams which flow down from the mountains.

When, formerly, the country was inhabited by a large population of monks and hermits, who cultivated every available spot, placing walls across the valleys, planting fruit-trees, and building reservoirs in which to store the water, it was impossible for a flood to gather force, and sweep everything before it as it does at the present day.

It is also a well-known fact that the presence of trees produces rain; and so, doubtless, at that time the rainfall was larger and more constant; and, consequently, the amount of vegetation far more abundant. This was, perhaps, still more the case at the time of the Exodus; for the Amalekites, the then inhabitants of the country, appear to have been to some extent an agricultural, as well as a pastoral people. There are also many other reasons for supposing that the Peninsula was in olden times far better wooded than it is now; and, with the destruction of the woods, it is easy to see that both the supply of water and the amount of pasturage must have decreased in proportion. Even now there is both more water and more vegetation than has usually been described, especially in the neighbourhood of Mount Sinai.

The trees that are most common are the date-palm (of which a group is represented in the picture), the tamarisk, and the acacia. The wild palm-tree of the desert grows in groups, and generally marks the presence of water. When cultivated, and stripped of the dead leaves which hang from its trunk in its wild state, it is very fruitful; and the dates from



the gardens of Tor and Wady Feiran form a considerable portion of the food of the Arabs in the Peninsula of Sinai. That these trees grew in the desert at the time of the Exodus, we learn from the description of Elim, one of the encampments of the Israelites on their march to Mount Sinai, "where were twelve wells of water, and threescore and ten palm-trees." (Exodus xv. 27.)

The tamarisk tree is well known on account of the manna which exudes at certain times of the year from its leaves, when they are punctured by a kind of fly. This manna does not, however, at all correspond, as some have supposed, with the manna mentioned in the Bible, and which is described as being "a small round thing, as small as the hoar frost on the ground," and "like coriander seed, white; and the taste of it like wafers made with honey." (Exodus xvi. 14, 31.) The so-called manna from the tamarisk is of the colour, and somewhat resembles the taste, of honey; but it is only found in very small quantities, and is utterly unsuitable for use as food. The Arabs collect it, and it is sold by them at Cairo for medicinal purposes, and to the Russian pilgrims who visit the convent at Sinai, as a relic from the desert.

The acacia is supposed to be the shittim tree which furnished the wood used for the boards of the tabernacle, the table, and the ark. (Exodus xxv. 10—23; xxvi. 15.) Doubts have been expressed as to whether it ever grew to a sufficient size for such purposes. The Arabs cut off the young shoots every year for feeding their goats, and hence most of the trees are stunted in their growth; but where they have escaped such ill-usage, they grow to a large size, and I have measured several upwards of nine feet in girth.

Poplars, almond, olive, apple, pear, fig, and other kinds of fruit-trees, are found in the old monastic gardens, but most of them probably have been brought from other countries.

The ruins of hermits' cells and monasteries are very numerous throughout the granite district. But there are also other ruins of greater interest, which extend over a still larger area. In form they resemble the "bothan," or beehive houses in Scotland, being built in the shape of a dome, and having a low door, but no windows. They are about five feet in height, and from forty to fifty feet in circumference, and are often found in clusters of from twenty to thirty in number. These houses were evidently

built by a settled population, who inhabited the Peninsula at a very early period; and it is quite possible that they were the work of the Amalekites, who were conquered at Rephidim by the children of Israel. Stone circles, similar to what we call in this country "Druids' Circles," are also by no means uncommon, some of them being of large size, fifty and even a hundred yards or more in diameter. They are decidedly of a sepulchral character, and appear occasionally to be connected with the stone houses. But if the ruins of Amalekite houses and tombs are found, why, it may be asked, are not some of the burial-places of the Israelites found, such as that at Kibroth-hattaavah, where "they buried the people that lusted" for meat? (Numbers xi. 34.) There is, indeed, nothing to render their existence at all improbable. We know that we have still older monuments in the Egyptian tablets at Wady Mughârah; and some of those very "Druids' Circles," or the rude heaps of stones that are sometimes passed, may, perhaps, mark an Israelite's tomb; but there is no mark left by which to identify them. The Sinaitic inscriptions have been supposed by some to have been the work of the children of Israel. Greek inscriptions and Christian symbols have, however, been discovered in connection with them, which of course prove at once that they are of far later date. By the help of the Greek, also, the Sinaitic character has been read, and they are found only to contain Arabic names and forms of greeting. They appear to have been made by people residing in the Peninsula, and trading with Egypt, in the third and fourth centuries.

But although we have neither the help of tombs nor inscriptions to guide us in our endeavours to lay down the route of the Israelites on their march to Sinai, the natural features of the country have enabled us to do so with probable accuracy. The encampment by the Red Sea, mentioned in Numbers xxxiii. 10, proved that the Israelites kept down the coast after crossing the Red Sea somewhere in the neighbourhood of Suez. They first "went three days in the wilderness, and found no water" (Exodus xv. 22). Then they came to Marah, where the water was bitter, so that they could not drink of it (v. 23), and from there they removed to Elim, whence they removed to their encampment by the Red Sea. Now the traveller to this day, on his journey to Mount Sinai, after traversing a long strip of barren desert without water, that extends down the coast, comes to a district where the water is brackish and unwholesome; a day's



journey next brings him to an elevated plain, where there are wells of water and palm-trees; and then he descends again to the sea coast, having been forced to pass round the back of a mountain, which reaches out into the sea. Thus the character of the country, and distances from point to point, exactly agree with the Bible narrative. And this is the case the whole way to Mount Sinai: for next comes a large plain, that answers well to the wilderness of Sin, where the Israelites were first fed with manna (Exodus xvi. 1); and from that plain one of the principal Wadys affords an easy road to Mount Sinai, a day's journey from which is a spot which tradition marks as the site of the battle of Rephidim, and which agrees well with the short description we have of that battle-field. So mountainous is the country that there is only one other route which could possibly have been followed by the Israelites; and the mention of the encampment by the sea renders that almost impossible.

Thus the features of the country bear out and explain the Bible narrative; and research here, as elsewhere in Bible lands, confirms our belief in the truth of that history of God's chosen people which has been given us in the Holy Scriptures.







REV. ARTHUR B. COTTON, M.A. PHOTO.

# MOUNT SINAI (HOREB) From the Plain of Er-Raheh.

Exodus XIX. 2.

London: Society for Promoting Christian Knowledge.

## MOUNT SINAI.

FOR a long time doubts have existed as to which of the mountains in the Peninsula of Sinai was the scene of the Giving of the Law. Several different mountains have been suggested by various writers, but it has generally been held that the choice lay really between two only, viz. Jebel Mûsa and Jebel Serbal. Many arguments have been brought forward in favour of each of these; but what was most wanted to decide the question was a more accurate survey of them, and a fuller investigation as to how far each one meets the requirements of the Bible narrative. That investigation has now been made. In the winter of 1868 an expedition was sent out from England, under the auspices of the Director-General of the Ordnance Survey, and the result has been that Jebel Mûsa, "the Mountain of Moses," has been proved, with almost absolute certainty, to be the Mount Sinai of the Bible.

It may be well, however, to state the reasons which have led to this conclusion.

The advocates of Jebel Serbal based their belief partly on ancient traditions, and partly on the descriptions given by travellers of the natural features of that mountain. In massive grandeur it certainly does excel all other mountains in the Peninsula. But, unfortunately, no complete view of it can be obtained from any of the surrounding Wadys; and there is no open ground at its base, which would have formed a suitable camping-ground for the Israelites; no convenient spot to which Moses could have "brought them forth out of the camp to meet with God," or where they could have "stood at the nether part of the Mount" (Exodus xix. 17). Again, although Jebel Serbal was undoubtedly at one time held by the monks, who were established in the Peninsula, to be the Mountain of the Giving of the Law, there is nothing to prove that such a tradition is of





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See also the illustration on p. 100.

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earlier date than the second or third century after Christ. There are numberless traditions attached to various spots in the desert, which have reference to the march of the Israelites through it: but many of them are evidently merely of monastic origin; others have been handed down by the Arabs; and all appear to be too vague and uncertain to bear much weight. We can attach little real importance to them, and it is rather to the natural features of the country itself that we must look for light to guide us in tracing out the route and encampments of the children of Israel.

If we read carefully through the account that is given us in the Book of Exodus, of the encampment of Israelites before Mount Sinai, and of the Giving of the Law, although we have not any accurate description of the mountain and its immediate neighbourhood, we find, nevertheless, that the existence of certain leading features is rendered absolutely necessary by the narrative; and unless we find those features existing, we may feel sure that we shall have to look elsewhere for the true Mount Sinai.

Thus we read, in Exodus xix. 2, 11, 12, 16, 17, that "Israel camped in the wilderness, *before the Mount*;" that "the Lord came down *in the sight of all the people*, upon Mount Sinai;" that "Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the Mount;" and that he was commanded to "set bounds about the Mount," lest the people should go up into the Mount, or touch the border of it; for whosoever touched the Mount after it had been sanctified was to be put to death.

From a comparison of these and other passages which bear on the encampment of the Israelites before the Mount, it does not, in the first place, appear necessary to believe that the whole host pitched their tents immediately at its foot. It is far more probable that they were encamped in the neighbouring valleys, within easy reach of it, whenever summoned by Moses to assemble before it.

The necessity of procuring pasturage for their flocks and herds, and even of sufficient space around the camp, for the people to go out daily and collect the manna for their own support, seems to favour such a supposition.

But it certainly is a necessary condition that there should be before the Mount a plain, or open space, sufficiently large for all the people to have assembled in, when gathered together to take part in some solemn act,

such as the delivery of the ten commandments. This plain also must have had such relation to the mountain, that the people could stand "at the nether part of the Mount," and yet "remove and stand afar off," still remaining in sight of it.

It is further evident that the summit of the Mount of the Law must have been a well-defined peak, easily distinguished as the "top of the Mount," on which the Lord came down; and that it must also have been so situated that the people below could hear the voice of the Lord when He spake out of the midst of the fire, and answered Moses "by a voice."

Again, that the mountain rose precipitously from the place of assembly is proved by the statements that the people stood, not only "at the nether part of it," but also "came near, and stood *under it*," being able, apparently, at the same time to see the summit. It is moreover described as a mountain that could be touched; and it was sufficiently isolated to allow of the possibility of setting bounds round it.

Now, it has been found, after the most careful investigation, that Jebel Serbal has not these necessary qualifications; and that no other mountain in the Peninsula does possess them, with the exception of Jebel Mûsa. And since that mountain agrees well in position, so far as we are able to judge, with the requirements of the Bible narrative, and also has in its neighbourhood the largest supply of water and pasturage in the whole country, we may, I think, safely affirm it to be the true Mount Sinai.

The spot from which the view here represented is taken, is the plain of Er Rahah, the place of assembly before the Mount. The ground, it will be seen, slopes gently down towards the mountain, which rises precipitously beyond. A dip in the ground near its base deceives the eye, and causes it to appear much nearer and less high than it really is. It is, in fact, nearly two miles distant, the picture having been taken from a point near the water-shed, at the head of the plain; and the cliff rises to a height of about 2,000 feet.

The name Jebel Mûsa is applied to the whole of the mountain which occupies the left hand side of the picture. It covers an area of about two miles long, from north to south, and one mile broad. The highest peak lies to the south, and cannot be seen from any point in the plain of Er Rahah. On it stands a little chapel, in which service is occasionally performed by the monks from the convent beneath; and also the ruins of



a mosque, which has long fallen into decay. The monks regard this southern peak as the spot from which the Law was given; but it cannot really be so, since there is no suitable place for the assembling of the Israelites in the valley beneath—the Wady Sebâiyeh. The two northern peaks, which rise up from the plain of Er Rahah, have a far better claim to that honour; and there can now be little doubt that it was upon them that the Lord descended in fire, and that here were “the thunders and lightnings, and the thick cloud upon the Mount, and the voice of the trumpet exceeding loud, so that all the people that was in the camp trembled.”

These peaks are known by the name of Ras Sufsâfeh, “the head of the willow,” being so called from a willow-tree, that grows near a little chapel in the basin behind them.

An elevated basin, enclosed by surrounding peaks, is a common feature in the granitic mountains. And such, more or less, is the character of the top of Jebel Mûsa: only here there are several basins separated by ridges of rock. These hollows generally produce a considerable amount of vegetation; and all those on Jebel Mûsa were formerly cultivated by the monks and hermits, the ruins of whose cells and chapels are still to be seen. The sides of the mountain are very precipitous; on the north and south they are perfectly inaccessible, but there are three paths on the east, and two on the west, by which the summit can be reached.

The eastern paths consist of (1) a steep, rocky slope leading up from the bottom of the convent valley to the basin immediately behind the peaks of Ras Sufsâfeh; (2) a flight of rough steps up a ravine above the convent, which is the usual mode of ascent, and leads to the summit of the southern peak; (3) a carriage-road, made by the soldiers of the late Abbas Pasha, who intended to build a palace for himself at the top of Mount Sinai, but was happily led to select another mountain for its erection before the road was quite completed. This road rises from the shoulder of the mountain, at the head of the convent valley, and joins the one last mentioned in the central basin.

The western paths lead up from the valley beneath to the same basin, one of them only being used at the present day. Which of these five paths was the one by which Moses ascended the mountain, it is, of course, impossible to say; but the first one mentioned appears to me to answer

best to the description of his descent, with the two tables of stone in his hands, when he heard the noise of shouting, but could not tell what it meant until he came nigh unto the camp (Exodus xxxii. 15). It is also by far the shortest road up from the plain of Er Rahah. I have often ascended it in less than an hour. The peaks of Ras Sufsâfeh have been well described by Dr. Stanley, as rising like a huge altar in front of the plain, visible against the sky, in lonely grandeur, from end to end of it. It is the very image of the “Mount that might be touched,” and the plain before it is not broken and uneven, and narrowly shut in, like almost all others in the Peninsula; but presents a long retiring sweep, up which the people could “remove and stand afar off.”

At the bottom of the plain, about 300 yards from the actual base of the mountain, a low semi-circular hill runs across it, forming a kind of natural amphitheatre, sufficiently large to seat many thousand persons: from it the voice of a man standing in the cleft that separates the two peaks which tower above can easily be heard.

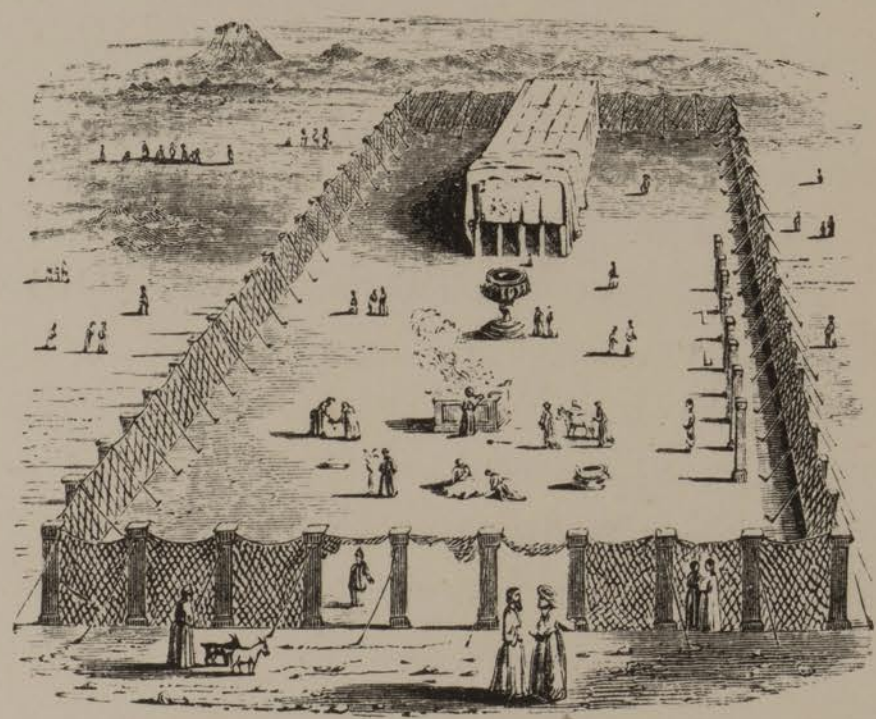
The more closely one examines into the natural features of this spot, so much the more is the conviction strengthened that this can be none other but the Mount of God, from which the Law was given to the children of Israel assembled in the plain beneath.

It will be seen from the picture how completely isolated the mountain is from those around it. On the left, as we view it from the plain of Er Rahah, the deep valley in which stands the celebrated convent of St. Catherine, separates it from Jebel ed Deir; behind it, two other valleys, running east and west, divide it from a lower range; and on the right, the Wady Shireich completes its isolation. In this Wady are terraced gardens, watered by a stream, which probably was the brook descending from the Mount, into which Moses cast the dust of the Golden Calf, after he had burned it with fire, and stamped it, and ground it very small (Exodus xxxii. 20).

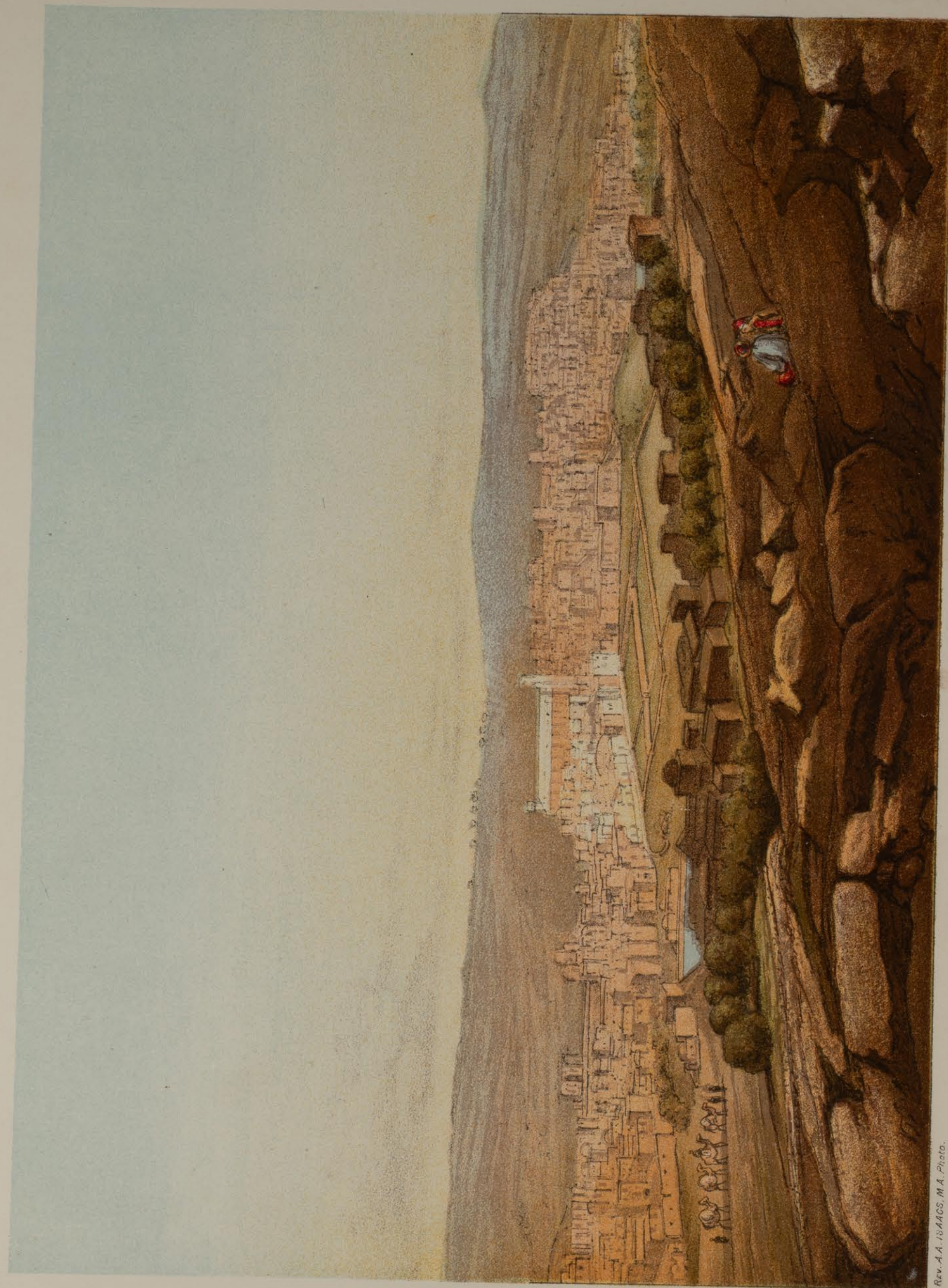
Still further to the right runs a larger and deeper valley, the Wady Leja, which also contains a plentiful stream of water, and at its head there stands another ruined monastery. A detached mass of rock, fourteen feet high and seventeen broad, is pointed out in this valley as the Rock of Moses, from which the children of Israel were supplied with water during their wanderings in the desert. A seam, of a different coloured rock, runs



across it, intersected by cracks, which are said to be twelve in number, and to be the mouths from which the water flowed for the twelve tribes. It has for many hundred years been an object of reverence both to Christian pilgrims and to Arabs; and though evidently a trick of nature, which has originated a legend, and through the legend a sacred locality, it cannot be viewed without deep interest. At the foot of Ras Sufsâfeh, a hole in a rock is pointed out as the mould in which Aaron cast the Golden Calf; and at the mouth of the convent valley stands a low hill, on which the calf is said to have been placed. These and many other spots, are objects of the deepest reverence to monks and pilgrims; but, to us, Mount Sinai itself calls forth a feeling of religious awe, which seeks not to localise individual incidents, but throws a halo of sanctity over all.







HEBRON.

London: Society for Promoting Christian Knowledge.

Rev. A. A. 1846. M. A. Photo.

## HEBRON.

**T**HIS view of Hebron is taken from the hill which faces it on the south, and is that which first meets the traveller's eye as he approaches it from Beersheba.

Hebron is situated about twenty miles to the south of Jerusalem, about midway between that city and Beersheba; and is described in Joshua xx. 7, as being "in the mountain of Judah."

It is one of the most ancient cities in the world still existing: rivalling Damascus in this respect. In our Bible, we are told (Numbers xiii. 22), "seven years before thou art in Egypt." Unfortunately, we do not know exactly when Hebron was built; but this very early notice of it proves at least its great antiquity. Its original name was Kirjath Arba, "The city of Arba," the father of Amos. It was conquered by the children of Israel, and given to Caleb (Joshua xv. 10); and it was afterwards assigned to the Levites, and became one of the cities of refuge (Joshua xxi. 13). When David came to the throne of Israel, before he took Jerusalem from the Jebusites, he made Hebron his capital, and lived there for seven and a-half years (2 Sam. v. 5). We do not hear much of it in later times, but it was rebuilt after the captivity; then conquered by the Edomites; rescued again by Judas Maccabeus; and burnt at the time of the capture of Jerusalem by the Romans. In the twelfth century we again read of it as having been taken by the Crusaders; and at last it fell, with the rest of Palestine, into the hands of the Mohammedans.

The modern name of Hebron is "El Khullil," "The Friend," the name still given by the Mohammedans to Abraham, and which has been handed down at least from the time of Jehoshaphat (2 Chron. xx. 7). He was called "the Friend of God" (James ii. 23). This reminds us that the chief interest of this sacred spot arises from its having been the home of





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Abraham and the Patriarchs long before any city at all existed there. There Abraham buried Sarah his wife, "in the cave of the field of Machpelah before Mamre" (Gen. xxiii. 19); and we have a most graphic account of his purchase of it from the children of Heth. The cave is still there, enclosed within the massive walls of the mosque, which forms so prominent an object in the midst of the town. "Bury me," said Jacob, "with my fathers in the cave that is in the field of Machpelah. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah" (Gen. xlix. 31).

Ever since it has been in the hands of the Mohammedans they have closed the door of the mosque against all Christians, until, in 1862, the Prince of Wales was allowed to enter, accompanied by Dr. Stanley, who has given an accurate description of the interior. They were shown the shrines of the Patriarchs and their wives who were buried here, but not the real tombs; these lay beneath in the sacred cave, into the darkness of which they could only gaze through a small circular hole, the only aperture now left. The guardians of the mosque tell of a servant of a great king, who once, 2,500 years ago, penetrated through some other entrance; he descended in full possession of his faculties, and of remarkable corpulence, but returned blind, deaf, withered, and crippled; and fear to open the cave.

The valley which runs below the town is the valley of Eshcol, where the Jewish spies got the great bunch of grapes (Numbers xiii. 23). Here is seen a large reservoir, the ancient "Pool of Hebron," where David hanged the murderers of Ishbosheth (2 Samuel iv. 12). Higher up in the valley stands an aged oak, said to be that under which Abraham pitched his tent; and other spots of traditional interest are pointed out around the town. But all these sink into insignificance by the side of that sacred cave, which still doubtless contains, not only the tombs, but also the carefully-embalmed bodies of the Jewish Patriarchs and their wives.





BETHEL.

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## BETHEL.

**B**ETHEL, "the House of God," resembles Shiloh in its unimpressive situation. We are naturally inclined to connect the great sanctification of God with some grand mountain, or striking feature in nature; yet, in these two most sacred places there is nothing to attract the eye or engage the fancy of man. One's first feeling on viewing them is one of disappointment; yet the absence of impressive scenery rendered these spots not less fitting dwellings for a religion "which expressed itself, not through the voice of rushing forests, or the clefts of mysterious precipices, but through the souls and hearts of men."

The ruins of the ancient city, now called Beitin, cover an area of three or four acres in extent, occupying a low, rocky ridge, between two converging valleys. They consist mainly of broken walls and large heaps of stones. On the highest point of the hill are the remains of a square tower; this, and the walls of a small church, standing within the foundations of an older building, are the only buildings that attract the eye; except it be a group of six or eight of rude huts, formed out of ancient materials.

In the western valley, a large cistern, 314 feet long by 217 broad, and built of massive stones, demands attention. Its walls have fallen into decay, and it has long ceased to contain a supply of water; but the two springs which feed it still remain, and round them are gathered many memories of the past.

"The name of the city was called Luz at the first," and it does not appear to have received the name of Bethel before it was taken by the tribe of Ephraim, after which the name of Luz appears no more (Judges i. 22, 23). But in very early days we find mention made of Bethel in the Bible. We notice, however, that there is at first no





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description of any town or building there, and that a marked distinction seems to be drawn between the early Canaanite "city" of Luz, and the consecrated "place" of Bethel.

When Abraham, after he had been called by God to leave his own country, was journeying southwards through the land of Canaan, we read of his pitching his tent on a mountain to the east of Bethel, and building there an altar unto the Lord (Genesis xii. 8). A famine drove him down to the land of Egypt; but on his return, he again "went on his journeys from the south even to Bethel, unto the place where his tent had been pitched at the beginning, between Bethel and Hai" (Genesis xiii. 3). Lot was then with him; and it was here that they separated, when Lot chose the plain of Jordan, and Abraham removed to the plain of Mamre, in Hebron.

We next read of Bethel as the scene of Jacob's dream, when he had left his father's home at Beersheba, and was journeying towards Haran. It was after this dream of the ladder reaching up to heaven, and of the angels of God ascending and descending on it, that Jacob, awaking out of his sleep, said, "Surely the Lord is in this place, and I knew it not; and he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." And he set up as a pillar the stone that he had put for his pillows, and poured oil upon it, and called the name of that place Beth-el (Genesis xxviii.). More than twenty years elapsed before, at the command of God, he returned again from Padan-aram, and came to Bethel with all the people that were with him, and built an altar there.

Here it was that God again appeared to him, and changed his name to Israel; and here he buried Deborah, Rebekah's nurse, beneath an oak, which henceforth bore the name of "the oak of tears."

The next mention made of Bethel is in connection with the taking of the city of Ai by Joshua, when the men of Bethel appear to have joined with those of Ai in their unsuccessful opposition to the invasion of their country by the children of Israel (Joshua viii.). In the division of the country, Bethel is mentioned as a border city between the tribes of Ephraim and Benjamin; but it does not appear to have been taken possession of until after the death of Joshua (Judges i. 22). In the time of the Judges it became a well-known place of assembly. Deborah, the prophetess,

dwelt here, under the palm-tree of Deborah, and the children of Israel came up to her for judgment (Judges iv. 5). Samuel went there in circuit from year to year (1 Samuel vii. 16); and Saul gathered together there the army of Israel to fight against the Philistines (ch. xiii. 2). When the kingdom of Israel was divided, Bethel became a place of still greater importance, both as a sanctuary and as a border fortress. Jeroboam set up there one of the golden calves that he had made; and it was by the side of the altar at Bethel that the king's hand, that he had "put forth to lay hold of the man of God, which had cried against the altar, was dried up, so that he could not pull it in again to him;" while, at the same moment, "the altar was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord" (1 Kings xiii. 1—5).

Although the sanctuary was thus cursed, it still continued to be regarded as a holy place, and a college of prophets was established there in the time of Elijah.

The golden calf, however, was not taken away; and the iniquity of the place became so great, that the prophet Hosea spoke of it no longer as Bethel, "the House of God," but Beth-aven, "the house of idols."

At length Josiah arose as king over Judah, and, filled with holy zeal, commenced to purify his kingdom from the idolatry which had so long polluted it.

Amongst other places, he visited Bethel, and "brake down the altar, and burned the high places, and the groves, which Jeroboam had made;" and he took "the bones out of the sepulchres that were near, and burned them upon the altar, and polluted it according to the word which the man of God had proclaimed." He spared only one sepulchre, that in which lay the bones of the old prophet of Bethel, side by side with the bones of the man of God from Judah, whose death he had caused by his deceit (2 Kings xxiii.). Bethel was again occupied by the Benjamites after their return from captivity. Although it is not mentioned in the New Testament, it must still have remained a place of some importance; for we read of its being captured by Vespasian on his march to Jerusalem. Situated, as it was, on the highway between Galilee and Jerusalem, it must often have been visited by our Saviour in passing.

It had dwindled down to a small village in the fourth century of our

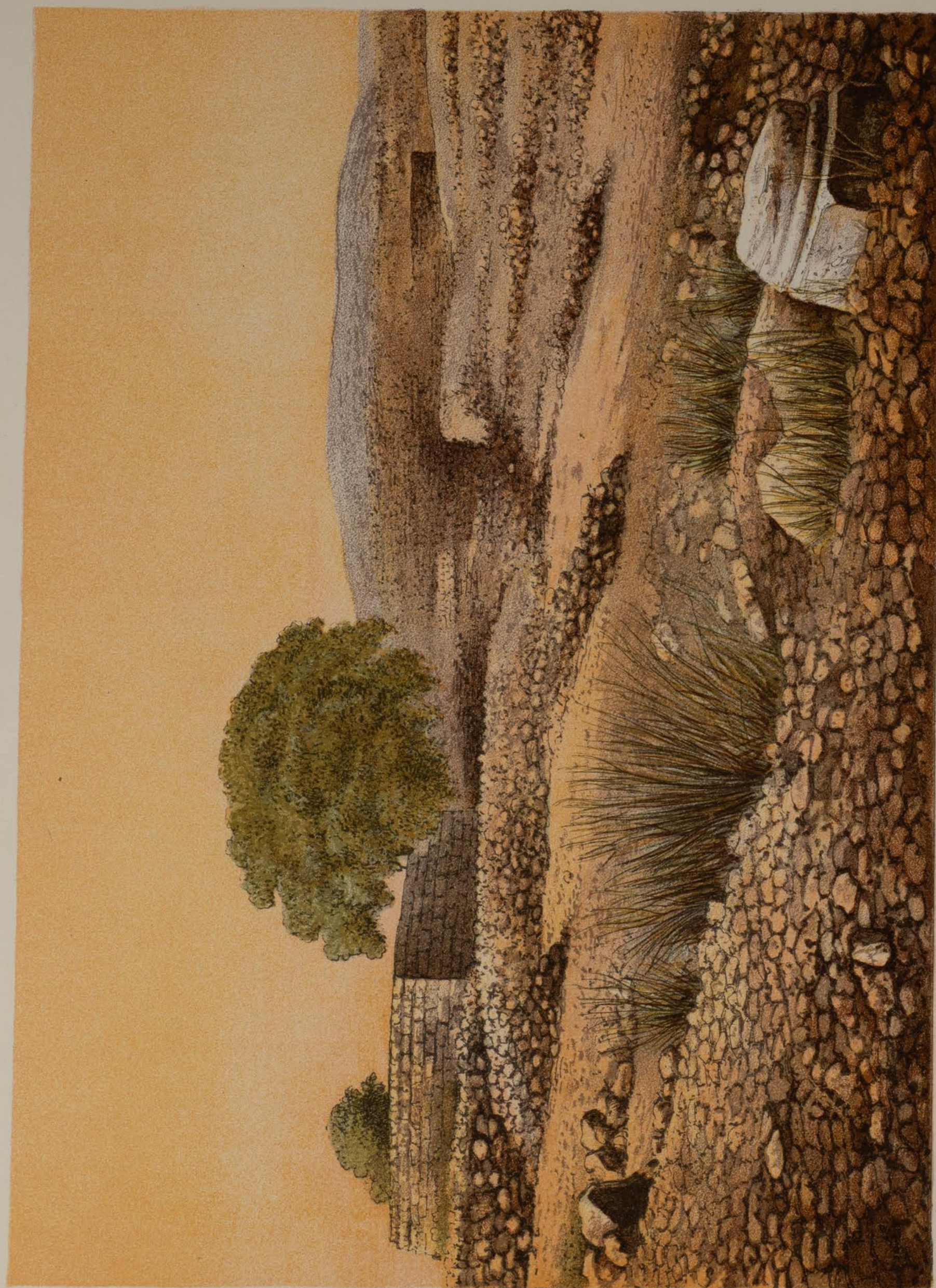


era, but the ruins of churches and houses, which cannot be of much older date than the time of the Crusades, show that it afterwards revived for a time; yet only for a time: its desolation, foretold by the prophets Amos and Hosea, has long been fully accomplished. "Bethel has come to nought." It lies a shapeless ruin; but yet a silent witness that the Word of God will always come to pass at His appointed time.

There is a Jewish tradition that the actual stone which Jacob set up in Bethel was removed to Jerusalem, and served as the pedestal for the ark in the second temple.

The custom of setting up stones to mark the sanctity of a spot, or to stand as a memorial of past mercies, was by no means an uncommon one in early times; and the question as to the possibility of some of those stones still remaining has during the past year been a source of much interest, in consequence of the discovery, amidst the ruins of the town of Dibon in Moab, of a stone with an inscription upon it, which describes it as having been erected by King Mesha, in commemoration of his victories, and the building of certain cities. That King Mesha is probably the very same King of Moab whose bloody wars the Bible recounts, and who was contemporary with the Kings of Israel, Ahab, Ahaziah, and Jehoram (2 Kings iii. 4). The inscription contains the names of a number of towns which are mentioned in the Bible; and the stone has been spoken of as "the only authentic and original biblical monument which has been found up to the present time." Full descriptions of this discovery have been given in the publications of the Palestine Exploration Fund; and that Society has also caused further exploration to be made throughout Moab and Palestine, with a view to the discovery of other such monuments, if any exist. So far their search has been unsuccessful, yet it will be diligently continued; and if no monuments remain above ground, excavations may perhaps reveal some buried beneath. The stone which Jacob set up must still exist somewhere: perhaps even that may be recovered, to bear witness in these last days of the awe which set it up nearly 4,000 years ago.





SHILOH

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**T**HE position of Shiloh is very accurately described in the Book of Judges (ch. xxi. 19): it is said to have been "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Jebel." In journeying northwards from Beitin to Nâblus, the ancient Bethel and Shechem, the traveller, just before he reaches El-Lotâ, the Gilead of Scripture, turns off the highway to the right, and, crossing a high plain, reaches the ruins of Seilân—Shiloh. The ruins are scattered over the side of a low rocky hill, and there is little in them to attract attention; but yet they mark the site of one of the earliest and most sacred of the Hebrew sanctuaries.

Shiloh (writes Dr. Stanley) is so entirely uninteresting, that, had it not been for the preservation of its name, and for the extreme precision with which its situation is described in the Book of Judges, the spot could never have been identified; and, indeed, from the time of Jerome till the year 1838, its real site was completely forgotten, and its name was transferred to the commanding height of Gibeah, which a late age naturally conceived to be a more congenial spot for the sacred place, where for so many centuries was "the tent which God had placed among men" (Psalm lxxviii. 69).

There is nothing attractive either in the scenery or the ruins. There is not a single bold feature to relieve the monotony of the rocky slopes of the surrounding hills; and the ruins are merely those of a modest village, with here and there a few fragments of religious, and large secular houses, which show that buildings of greater magnificence have stood there. The square building, represented in the accompanying view of the ruins, is of comparatively modern date; it was once a mosque, and now chiefly attracts attention from the noble oak which grows within it. Near it stand the





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ruins of a smaller square building, originally designed for a church, but afterwards converted into a fortress. Yet, insignificant in themselves as these ruins appear, they recall to mind the history of the past. The ruined church reminds us of the spread of Christianity throughout this Holy Land, and the message of the Gospel carried to every city and village by Christ Himself and His disciples. The mosque tells of the followers of Mohammed, who established their false faith wherever their sword was victorious. And then the thoughts wander on to the struggles of those brave men, who, fighting under the ensign of the cross, sought in vain to wrest out of the hands of the infidels the land and city which they held so sacred.

But there is yet another object, which carries us back still further into the past, to scenes which here at least possess a greater interest for us. About half-a-mile to the east of these ruins, in a deep wild glen, is the fountain of Shiloh. The water from it flows into an old reservoir by its side; and in the rocks around are many excavated tombs. There is a Jewish tradition that Eli and his sons were buried here: we know that they lived at Shiloh, and that they ministered in the same tabernacle which the children of Israel first set up in the wilderness, before Mount Sinai, and which, when they entered the Promised Land, was permanently established at this spot. The tabernacle itself was placed probably on the summit of the little hill on which the ruins of later times lie; but from this fountain—the only one near at hand—must have been drawn the water for the use of the tabernacle. The springs, also, so valuable in eastern lands, have always been the places of meeting; and as we stand by this spring at Shiloh, we feel that we are on the very spot frequented by Joshua, Samuel, and Eli, and all the priests and people of note in Jewish history who lived between their times.

During the progress of the conquest of the land of Canaan by the children of Israel, the ark of the covenant was kept at Gilgal, in the Valley of the Jordan, a few miles to the east of Jericho; but when the land had been subdued before them, "the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there" (Joshua xviii. 1). It was here that Joshua "cast lots before the Lord," and "divided the land unto the children of Israel," Shiloh itself falling to the lot of Ephraim; and here, about forty years afterwards,

when the rest of the Israelites had destroyed all the Benjamites except six hundred, and these wanted wives lest the tribe should become extinct, advantage was taken of the gathering of the people at the annual feast of the Lord, and the children of Benjamin lay in wait in the vineyards, and seized "the daughters of Shiloh, who came out to dance, and carried away two hundred of them to be their wives" (Judges xxi.).

It was here, too, that Hannah, "in bitterness of soul, prayed unto the Lord," that she might have a son; and when Samuel was born, "she brought him unto the house of the Lord in Shiloh, and the child did minister unto the Lord before Eli the priest" (1 Samuel i. 24, ii. 11).

The tabernacle and the ark remained here until the close of Eli's life, a period of about 300 years; and it was not until the ungodly conduct of Eli's sons had occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, that Shiloh sank into insignificance. Its glory then departed; and it was afterwards held up by the prophet Jeremiah as an example of the vengeance of God upon the wicked. "Go ye now unto My place which was in Shiloh, where I set My name at the first, and see what I did to it for the wickedness of My people Israel" (Jeremiah vii. 12).

After the death of Eli, only one incident is mentioned in the Bible connected with the history of Shiloh which is worthy of notice. It was here that the prophet Ahijah lived, to whom Jeroboam sent his wife in disguise, that she might inquire of him what should become of his child who had fallen sick. But when Jeroboam's wife, laden with presents, arrived at the house of Ahijah, although he could not see her by reason of his age, the Lord made known to him the reason of her coming, and he at once addressed her by name, and declared to her the destruction of the house of Jeroboam, in consequence of his great wickedness (1 Kings xiv. 1—16).

The selection of Shiloh as the sanctuary where the tabernacle was to be established may partly have arisen from its secluded position; so quiet a spot was well adapted both for the performance of the acts of worship which the Jewish law required, and also for religious study. But its central situation was, perhaps, a point of still greater importance: it was within easy reach of all the tribes, and the annual festivals must have seen large assemblies gathered together from every point. Stony as the



surrounding hills appear, their terraced sides are very fertile; and there are few spots in Palestine which produce finer crops. Its vegetation and abundant supply of water must have rendered it a fitting place for the annual gatherings of the people of Israel.

The name of Shiloh was probably derived from a Hebrew word, signifying "to rest." To no place would such a name be more appropriate; for here the tabernacle of the Lord, which had accompanied the children of Israel during their long wanderings in the desert, found its final resting-place; and here the Lord Himself dwelt in His holy place, and rested among His people, until at length their long-continued wickedness disturbed that peace that God had given them.







NEGRETTI & ZAMBRA, Photo.

THE DEAD SEA. From the Northern Shore.

Gen. XIII. 10 II. XIX. 24 25.

London: Society for Promoting Christian Knowledge.

## THE DEAD SEA.



ANCIENT authors described the Dead Sea as a spot enveloped in perpetual gloom; its waters were represented as continually sending forth sulphureous exhalations, which, hanging over it, rendered it impossible for any living creature to approach it; and even the birds which attempted to fly across it were said to drop down dead. These stories, however, have long been proved to be gross exaggerations; yet still it is in several respects one of the most remarkable spots in the world; and whether regarded from a physical or an historical point of view, it is full of interest. First of all, it lies at a depth of no less than 1,300 feet below the level of the Mediterranean Sea. The effect of climbing a mountain is well known: as we ascend the air becomes lighter and cooler, but here we have exactly the opposite effect: as we descend the mountains from Jerusalem, and advance lower and lower, towards the valley of the Jordan and the Dead Sea, the air becomes more oppressive, and the heat increases, and at last we find ourselves in an almost tropical atmosphere. The constant evaporation of the water, owing to the heat of the atmosphere, causes a thin mist to float over it during the day; and this no doubt, added to the desolate character of its shores, gave rise to the stories of its gloominess. It is, in fact, as the picture represents, by no means a gloomy spot: its surface sparkles brightly in the sun, and its water is remarkably clear and blue.

The total length of the Dead Sea, from north to south, is forty miles, and its greatest breadth eight and a-half, narrowing to five at the northern extremity. It is shut in on either side by lofty cliffs of limestone, so closely, in many places, that not even a footpath is left along the shore. At sunrise and sunset these mountains assume the most glorious purple tints, and at such times the view of the sea is one of great beauty.





THE DEAD SEA. From the Northern Shore.

Gen. XII: 10. II. XIX. 24. 25.

NEGRETTI ZAMBRA PARIS.

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A broad, low promontory, called El-Lisân, "the Tongue," stretches northwards from its south-east angle to a distance of about five miles; and the whole section of the sea to the north of this promontory is of great depth, varying from 40 to 218 fathoms. The southern section, on the other hand, is only a few feet deep. The extreme saltiness of the water is one of its most remarkable characteristics. As compared with sea-water it is said to be more than six times as salt, the saline matter in the water of the ocean amounting only to four per cent., whereas the water of the Dead Sea contains no less than  $26\frac{1}{4}$  per cent. One curious result of this saltiness is its extreme buoyancy. The human body cannot possibly sink in it. A bathe in it is pleasant and refreshing, and, at the same time, most amusing. As one walks into the water, when it reaches to the waist, one begins to find it impossible to keep one's legs on the ground; they will rise to the surface. On beginning to swim, you find yourself constantly striking out your legs and arms in the air, for you float almost on the top of the water. When tired you can lie, or sit, or place yourself in any other position, without danger of sinking. But woe betide you if you get the water into mouth or eyes. I remember once, when I was bathing there, a Russian pilgrim came down to watch me, and, seeing how much I was enjoying myself, he was tempted to follow my example. But he dipped his head, poor fellow, with his mouth and eyes wide open, and soon beat a hasty retreat.

Another effect of the saltiness of the water is its power of preserving from decay the trunks of trees that are washed down into it by the river Jordan. Numerous trunks of palm-trees are washed up on its shore by storms, although the palm has disappeared for many years from the valley of the Jordan.

A long line of drift-wood encircles the shore, and adds to the desolation of the scene, which is further increased by the incrustation of salt caused by the evaporation of the water. The sterility which surrounds it, added to its death-like solitude, renders the name of the Dead Sea most appropriate. No vegetation is to be found, except where a brackish fountain or mountain stream creates a little thicket of tamarisk, willow, or oleander.

The principal causes of the extreme saltiness of the water are the salt-hills of Jebel Usdum, on the south; and the continual evaporation of the fresh water that flows in; but there are also saline springs at several points.

A few hot springs show the presence of volcanic action, and masses of asphaltum rise from the bottom, and are found floating on the surface, especially, it is said, after earthquakes.

In ancient times it was supposed that some hidden outlet must exist by which the waters escaped; for although the Jordan is continually pouring into it a large volume of water, its level never varies much. The real cause, however, of this phenomenon is the enormous evaporation which is continually going on; this is sufficiently great to keep it within its present limits.

Nearly 4,000 years ago, when Abraham and Lot separated, and Lot chose him all the plain of Jordan, because "it was well watered everywhere before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar" (Gen. xiii. 10), the aspect of the surrounding country must have been very different. There must always, however, have been a lake there to receive the waters of the Jordan; for even the Sea of Galilee is depressed considerably below the level of the Mediterranean and Red Seas; and the Jordan must always have emptied its waters into the deep basin of the Dead Sea.

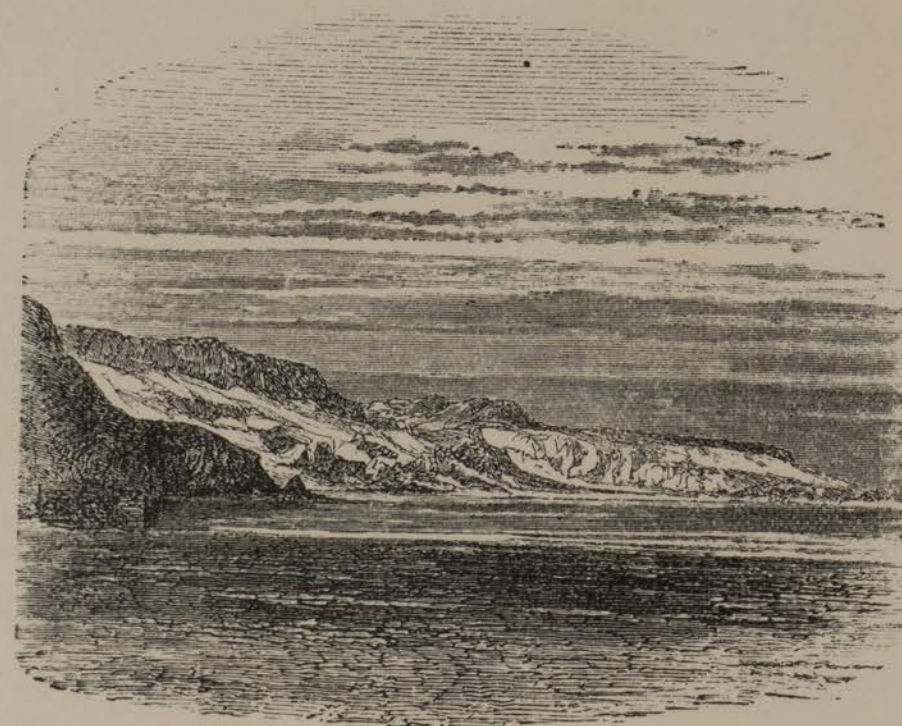
"The Vale of Siddim, which is the Salt Sea," is mentioned as the place where the five kings were joined together to give battle to the four who marched against them. The cities of the plain formed evidently at that time one of the chief centres of civilised life in Palestine. In the battle which ensued, the kings of Sodom and Gomorrah are described as having fallen at the slime pits, which were in the vale. It is interesting to find now, in the same locality, the existence of bitumen, or asphaltum, both rising from the bottom of the sea, and also occurring in the salt-pits in the surrounding marshes.

But the Dead Sea is best known to us as the site of the terrible catastrophe which befel the wicked cities of Sodom and Gomorrah, when "the Lord rained down upon them brimstone and fire out of heaven" (Gen. xix. 24). The exact situation of those doomed cities has never been discovered; a well-known traveller, indeed, professes to have found their ruins, but his account has not been confirmed by subsequent investigation. It seems probable that the sea was formerly of smaller extent than at present; if so, the ruins perhaps lie beneath its waters. That they were,



however, situated to the south of it, appears to be proved by the fact that Abraham, from the neighbourhood of Hebron, beheld "the smoke of the country going up as the smoke of a furnace," which otherwise would have been impossible. Lot, also, had they been situated elsewhere, could not have reached Zoar, which stood on the south-eastern shore, in the short interval between dawn and sunrise.

The Dead Sea is several times mentioned as one of the landmarks in determining the borders of the tribes. Thus the south border of the lot of the children of Judah is described as running "from the shore of the Salt Sea, from the bay that looketh southward" (Joshua xv. 2); and "the Sea of the plain, even the Salt Sea," is spoken of as one of the boundaries of the tribes of Reuben and Gad (Deut. iii. 17).







THE VALLEY AND LOWER POOL OF GIHON, JERUSALEM.

London: Society for Promoting Christian Knowledge.

## THE VALLEY AND LOWER POOL OF GIHON.

THE city of Jerusalem is built upon a broad elevated ridge, which lies between two valleys: the one extending to the east from the Mount of Olives; the other, commencing on the west, runs southwards for a short distance, and then, sweeping round to the east, finally joins the former valley below the city. The latter is the Valley of Gihon, or, as it is now called, Jehennam, a name evidently derived from the Hebrew name usually given to it in the Old Testament, the "Valley of the Son of Hinnom."

The position of the Valley of Gihon has rendered it an important feature in the history of Jerusalem, both as a boundary line and as a defence. It is first mentioned in the Bible in the description of the boundary line between Judah and Benjamin: "And the border went up by the valley of the son of Hinnom unto the south side of the Jebel: the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward" (Joshua xv. 7). The present features exactly correspond with this description.

The upper part of the valley resembles a large shallow basin, in the centre of which is situated the "Upper Pool of Gihon." This was the spot where Solomon, by David's command, was anointed king: "when Zadok the priest, and Nathan the prophet, caused Solomon to ride upon King David's mule, and brought him to Gihon; and Zadok the priest took an horn of oil out of the tabernacle and anointed Solomon" (1 Kings i. 38, 39).

About 800 yards lower down, the valley is crossed by the arched aqueduct which conveyed the water to Jerusalem from Solomon's Pools.





THE VALLEY AND LOWER POOL OF GIHON, JERUSALEM.

London: Society for Promoting Christian Knowledge.

Rev. A. A. 184403, M. A. 2010.

## THE VALLEY AND LOWER POOL OF GIHON.

**T**HE city of Jerusalem is built upon a broad elevated ridge, which lies between two valleys: the one separates it on the east from the Mount of Olives; the other, commencing on the west, runs southwards for a short distance, and then, sweeping round to the east, finally joins the former valley below the city. The latter is the Valley of Gihon, or, as it is now called, Jehennam, a name evidently derived from the Hebrew name usually given to it in the Old Testament, the "Valley of the Son of Hinnom."

The position of the Valley of Gihon has rendered it an important feature in the history of Jerusalem, both as a boundary line and as a defence. It is first mentioned in the Bible in the description of the boundary line between Judah and Benjamin: "And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward" (Joshua xv. 8). Its present features exactly correspond with this description.

The upper part of the valley resembles a large shallow basin, in the centre of which is situated the "Upper Pool of Gihon." This was the spot where Solomon, by David's command, was anointed king; "when Zadok the priest, and Nathan the prophet, caused Solomon to ride upon King David's mule, and brought him to Gihon; and Zadok the priest took an horn of oil out of the tabernacle and anointed Solomon" (1 Kings i. 38, 39).

About 800 yards lower down, the valley is crossed by the arched aqueduct which conveyed the water to Jerusalem from Solomon's Pools.



Just below this is the "Lower Pool of Gihon," which is represented in the picture. The view is taken from the southern end of the pool, looking up the valley; and the arches of the aqueduct are just seen over the top of the wall beyond it. The high wall in the distance, on the right of the picture, is the north-west corner of the wall which surrounds Jerusalem.

Below this pool the valley rapidly increases in depth, and becomes more rugged and wild, the hill on the south rising up in broken, irregular cliffs, in which many ancient tombs have been excavated. Tradition places here the site of the potter's field, where Judas Iscariot was buried.

But the lower portion of the valley is especially interesting to us, on account of its connection with the cruel rites practised by the worshippers of Baal and Molech, in the time of the idolatrous Kings of Judah. It was of this spot that the prophet Jeremiah writes (ch. vii. 31): "And they have built the high places of Tophet, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart."

The statue of Molech is said to have been made of brass, with the body of a man and the head of an ox. It was hollow inside, and was fitted up with a large furnace, by which the whole statue could be made red hot. The children to be sacrificed were then placed in its arms, and so burnt to death, while drums were beaten to drown their cries. King Solomon first introduced this cruel worship, which continued to be practised here for nearly 400 years, until King Josiah put down the idolatrous priests, and "defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech" (2 Kings xxiii. 10). It afterwards became a burial-place; and the multitude of tombs that are still to be seen there show how literally were fulfilled the words of Jeremiah: "Behold, the days come when it shall no more be called Tophet, nor the valley of the son of Hinnom, but the valley of slaughter; for they shall bury in Tophet, till there be no place" (ch. vii. 32).





THE WELL OF EN-ROGEL, JERUSALEM.

London The Society for Promoting Christian Knowledge

REV. A. A. ISHACS, M.A. Photo.

## THE WELL OF EN-ROGEL.

**T**HE Well of En-Rogel is situated in the bottom of the Kidron Valley, a little below its junction with the Valley of Gihon, or Hinnom. It is one of the landmarks mentioned by Joshua, for determining the boundary between the tribes of Judah and Benjamin. "The goings out thereof were at En-Rogel, and the border went up by the valley of the son of Hinnom, unto the south side of the Jebusite" (Joshua xv. 7, 8). Bir Eyub, or "the Well of Job," is the name by which it is now known to the Arabs, though it does not appear very clear whence this name has been derived. It is also sometimes called "the Well of Nehemiah," from a tradition that the sacred fire of the Temple was hid in it during the Babylonish captivity, and that Nehemiah, on his return to Jerusalem, was thus enabled to recover it.

The picture of it, taken from a photograph, represents its southern side, as one stands below it, and looks up the Valley of the Kidron towards Jerusalem: the walls of which are just seen in the distance, with the dome of the Mosque of El-Aksa rising above them.

The well itself is 125 feet deep, walled up with large stones, terminating in an arch above; the rude masonry proves it to be of great antiquity. The ruined building which now stands over it is of more modern construction. Like most eastern wells, it is surrounded with troughs, into which the water is poured when drawn.

In olden times, numerous reservoirs within the walls of the city of Jerusalem supplied its inhabitants with water; but almost all of these are now rendered useless, having fallen into ruins or been choked with rubbish.

The aqueducts, also, which conveyed the water to these reservoirs, have been allowed to perish; and, consequently, the scarcity of water in a





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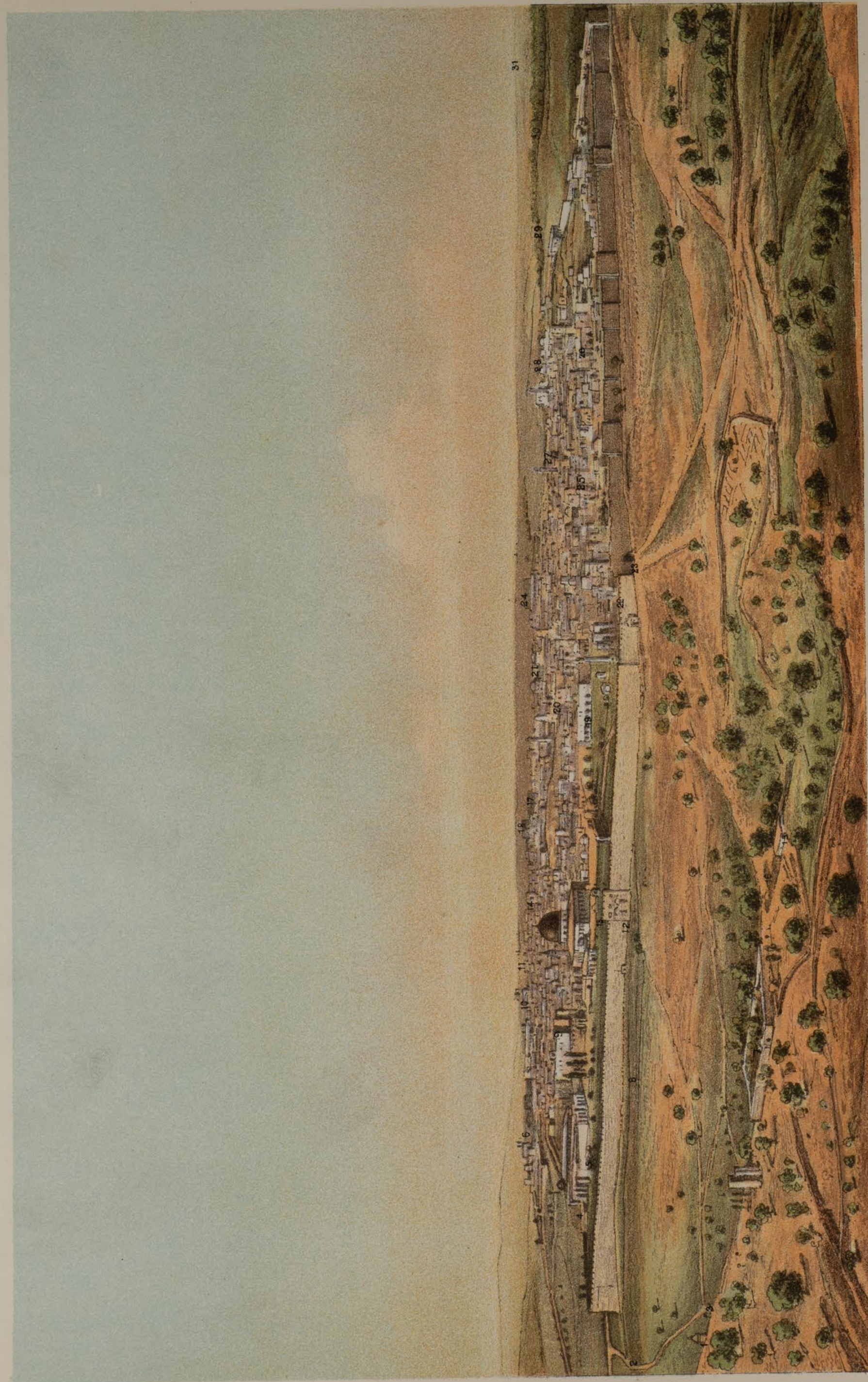
The aqueducts, also, which conveyed the water to these reservoirs, have been allowed to perish; and, consequently, the scarcity of water in a



dry season occasions great suffering amongst the inhabitants. When I was last at Jerusalem, they depended almost entirely upon the Well of En-Rogel for their supply, and troops of donkeys, carrying water-skins, were constantly passing to and fro. The water in this well never fails, and after abundant rains it sometimes overflows, and forms a stream down the Kidron. The excavations lately made in this valley, by Captain Warren, under the auspices of the Palestine Exploration Fund, have revealed a curious underground passage, leading down from the city in the direction of the well, but apparently having no connection with it. It is impossible to conjecture the object of this passage: it is covered with an arched roof, and flights of steps lead down to it at intervals. It may, perhaps, have been connected with the water supply of the city; or it is even large enough to have formed a secret passage for troops; but no satisfactory conclusion regarding it has yet been arrived at.

Besides its mention as a landmark, the Well of En-Rogel is known to us as the scene of two incidents connected with the history of David. When Absalom, his son, rebelled against him, Jonathan and Ahimaaz, David's servants, "stayed by En-Rogel, for they might not be seen to come into the city;" and a woman brought them the secret instructions from Hushai which enabled David to escape (2 Sam. xvii. 2). It was here, also, that Adonijah, David's son, when he "exalted himself, saying, I will be king, slew sheep and oxen and fat cattle by the stone of Zoheleth, which is by En-Rogel, and called all his brethren the king's sons, and all the men of Judah the king's servants" (1 Kings i. 9). Its retired position in the deep Valley of the Kidron, which afforded an easy way of escape from Jerusalem, rendered it, at the same time, an admirable place of concealment.





Rev. A. A. 184605, M. A. Photo

1. ABSELONS PILLAR. 2. VALLEY OF JEHOSHAPHAT 7. GARDEN OF GETTSEMANE 12. GOLDEN GATE. 15. TOMB OF THE VIRGIN. 19. PASHA'S RESIDENCE. 22. POOL OF BETHESDA. 23. ST. STEPHEN'S GATE. 32. VALLEY OF THE KEDRON.

3. MOUNT OF OLIVES.

4. MOSQUE OF OMAR. 5. MOSQUE EL AKSA 9. JEWISH QUARTER 11. ARMENIAN CONVENT 17. JAFFA GATE. 20. GREEK CONVENT.

6. TOMB OF DAVID 10. MOUNT ZION. 14. CHRIST CHURCH. 18. CASTLE OF DAVID. 21. CHURCH OF THE HOLY SEPULCHRE. 24. LATIN CONVENT 27. DAMASCUS GATE. 28. MOUNT AKRA 29. GROTTO OF JEREMIAH 30. TOMB OF THE KINGS

31. NEBI SAMWIL

25. CHURCH OF ST. ANN 26. MOHAMMEDAN QUARTER.

PANORAMA OF JERUSALEM

London: Society for Promoting Christian Knowledge.



1. ASSALOM'S PILLAR. 2. VALLEY OF JERUSALEM. 3. MOUNT OF OLIVES. 4. MOSQUE OF CHAR. 5. MOSQUE EL ANSA. 6. MOSQUE EL ANSA. 7. JAFFA GATE. 8. BRICK CONVENT. 9. CHURCH OF THE HOLY SEPULCHRE. 10. CASTLE OF DAVID. 11. MOUNT ZION. 12. CHURCH OF THE VIRGIN. 13. TOMB OF THE VIRGIN. 14. TOMB OF THE VIRGIN. 15. TOMB OF THE VIRGIN. 16. TOMB OF THE VIRGIN. 17. TOMB OF THE VIRGIN. 18. TOMB OF THE VIRGIN. 19. TOMB OF THE VIRGIN. 20. TOMB OF THE VIRGIN. 21. TOMB OF THE VIRGIN. 22. TOMB OF THE VIRGIN. 23. TOMB OF THE VIRGIN. 24. TOMB OF THE VIRGIN. 25. TOMB OF THE VIRGIN. 26. TOMB OF THE VIRGIN. 27. TOMB OF THE VIRGIN. 28. TOMB OF THE VIRGIN. 29. TOMB OF THE VIRGIN. 30. TOMB OF THE VIRGIN. 31. TOMB OF THE VIRGIN. 32. TOMB OF THE VIRGIN. 33. TOMB OF THE VIRGIN. 34. TOMB OF THE VIRGIN. 35. TOMB OF THE VIRGIN. 36. TOMB OF THE VIRGIN. 37. TOMB OF THE VIRGIN. 38. TOMB OF THE VIRGIN. 39. TOMB OF THE VIRGIN. 40. TOMB OF THE VIRGIN. 41. TOMB OF THE VIRGIN. 42. TOMB OF THE VIRGIN. 43. TOMB OF THE VIRGIN. 44. TOMB OF THE VIRGIN. 45. TOMB OF THE VIRGIN. 46. TOMB OF THE VIRGIN. 47. TOMB OF THE VIRGIN. 48. TOMB OF THE VIRGIN. 49. TOMB OF THE VIRGIN. 50. TOMB OF THE VIRGIN. 51. TOMB OF THE VIRGIN. 52. TOMB OF THE VIRGIN. 53. TOMB OF THE VIRGIN. 54. TOMB OF THE VIRGIN. 55. TOMB OF THE VIRGIN. 56. TOMB OF THE VIRGIN. 57. TOMB OF THE VIRGIN. 58. TOMB OF THE VIRGIN. 59. TOMB OF THE VIRGIN. 60. TOMB OF THE VIRGIN. 61. TOMB OF THE VIRGIN. 62. TOMB OF THE VIRGIN. 63. TOMB OF THE VIRGIN. 64. TOMB OF THE VIRGIN. 65. TOMB OF THE VIRGIN. 66. TOMB OF THE VIRGIN. 67. TOMB OF THE VIRGIN. 68. TOMB OF THE VIRGIN. 69. TOMB OF THE VIRGIN. 70. TOMB OF THE VIRGIN. 71. TOMB OF THE VIRGIN. 72. TOMB OF THE VIRGIN. 73. TOMB OF THE VIRGIN. 74. TOMB OF THE VIRGIN. 75. TOMB OF THE VIRGIN. 76. TOMB OF THE VIRGIN. 77. TOMB OF THE VIRGIN. 78. TOMB OF THE VIRGIN. 79. TOMB OF THE VIRGIN. 80. TOMB OF THE VIRGIN. 81. TOMB OF THE VIRGIN. 82. TOMB OF THE VIRGIN. 83. TOMB OF THE VIRGIN. 84. TOMB OF THE VIRGIN. 85. TOMB OF THE VIRGIN. 86. TOMB OF THE VIRGIN. 87. TOMB OF THE VIRGIN. 88. TOMB OF THE VIRGIN. 89. TOMB OF THE VIRGIN. 90. TOMB OF THE VIRGIN. 91. TOMB OF THE VIRGIN. 92. TOMB OF THE VIRGIN. 93. TOMB OF THE VIRGIN. 94. TOMB OF THE VIRGIN. 95. TOMB OF THE VIRGIN. 96. TOMB OF THE VIRGIN. 97. TOMB OF THE VIRGIN. 98. TOMB OF THE VIRGIN. 99. TOMB OF THE VIRGIN. 100. TOMB OF THE VIRGIN.

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# JERUSALEM.

**T**HERE is no more striking view of Jerusalem than that from the summit of the Mount of Olives, which is here represented. The whole city seems to lie at one's feet; nearly the entire circuit of its walls can be traced, and the position of almost all the principal buildings and places of interest in and immediately around it recognised.

Immediately below us, as we stand upon that sacred hill, hallowed by the memories of some of the most touching events in our Saviour's life, lies a deep valley, commonly known as the Valley of Jehoshaphat (2). This name, however, is of comparatively modern origin: in the Bible the valley is mentioned only as the "Brook Kidron." Here it was that the good King Josiah brought the image out of the House of the Lord, and "burned it, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people" (2 Kings xxiii. 6).

This text appears to prove that even in those early days it was used by the Jews as a burial-ground, and still the last wish of the dying Jew is that his bones may be laid in the Valley of Jehoshaphat; for here he believes that the Messiah will stand at the day of judgment, and summon from the dust all flesh; and he thinks that the bodies of those who have been buried here will then at once rise from their graves, while those whose bodies lie elsewhere will have to make a long and painful journey underground to this spot. Hence the lower slopes of the Mount of Olives are literally paved with the white tombstones over Jewish graves; while on the opposite side of the valley may be seen, under the walls of the city, the burial-place of the Mohammedans (8), who have borrowed the tradition of the Jews, and believe that their prophet will superintend from this spot the resurrection of the dead.

One of the ancient tombs in this valley goes by the name of Absalom's



Pillar (1). It is recorded in 2 Samuel xviii. 18, that Absalom in his lifetime reared up for himself in the King's dale a pillar, which he called after his own name, to keep his name in remembrance, because he had no son. The shape of this tomb probably suggested the idea that it was the Pillar of Absalom, but the architecture of it proves at once that this is impossible. Farther up the valley, on the western slope of the Mount of Olives, is a spot, the name of which at once attracts our attention—the Garden of Gethsemane (7). Can this, indeed, be the very garden where our Saviour endured that terrible agony before His betrayal, when “His sweat was as it were great drops of blood falling down to the ground”? If not here, the very spot cannot have been far distant; and tradition of many hundred years' age has stamped this garden with a sanctity which cannot fail to impress the minds of all who visit it.

The square enclosure, surrounded by high white walls, contains a little garden, neatly kept by the Latin monks, to whom it belongs. The spreading branches of eight venerable olive trees, whose decayed trunks attest their great age, overhang the roses and other flowers which adorn the borders. The monks, of course, are ready here, as elsewhere, to point out the exact spot where each special incident connected with our Saviour's agony took place. But the contemplation of the simple garden, with its aged trees, is to us far more impressive than the site of this or that holy place, the situation of which is often based on traditions of no authority whatever. Such a holy place is the Tomb of the Virgin (15), which is marked in the picture, a short distance to the right of the Garden of Gethsemane, close by the bridge of the Kidron (16), over which runs the road that leads down from Jerusalem to Bethany and Jericho.

As we ascend the “Valley of Jehoshaphat,” it becomes broader and less deep. To the north of the city it sweeps round in a westerly direction, and near its head are situated the so-called “Tombs of the Kings” (30). In these tombs, which consist of several chambers, each containing recesses for the dead, some richly-sculptured marble sarcophagi were found; and these, together with the care with which the vaults had evidently been hewn out of the rock, and the beauty of the sculptured frieze and cornice which extend over the front of the vestibule, led to the supposition that they were the Royal tombs of the Kings of Judah. This supposition, however, is now generally believed to be erroneous; and it appears to be

more probable that they mark the site of the tomb of the Empress Helena, which is mentioned by Josephus.

The position of two other places of interest without the walls, on the north side of the city, are shown in the picture, viz., “The Grotto of Jeremiah” (29), which consists of a huge rude cave, excavated in the rock, connected by modern tradition with the name of the prophet, but probably in reality nothing more than a quarry, from which stone was obtained for building purposes; and the Nebi Samwîl (31), a commanding hill, on which stood the ancient Mizpeh of the tribe of Benjamin. The name Mizpeh, signifying a watch-tower, is peculiarly applicable to this hill, which affords an extensive view over the whole of the surrounding country.

The valley on the western side of the city, in which are situated the upper and lower pools of Gihon, is hidden from our view; but to the south, on a portion of the Hill of Zion, which was formerly included within the walls of Jerusalem, but now stands without, is seen a cluster of buildings, which bear the name of the Tomb of David (6). This marks, probably, the true site of the Royal tombs of Judah; for although burial within the walls of their cities was forbidden by the Jews, an exception was made in the case of their kings, and we know that David and most of his successors were buried in Zion.

Having now surveyed the surrounding country, let us turn our attention to the city itself.

The first thing that strikes us is the smallness of its compass. The walls which surround the city are not much more than two miles in circumference. Formerly, doubtless, the walls extended much further to the north, and included also the whole of Mount Zion, and the spur of Ophel, on the south; but on the east and west, the valleys of the Kidron and of Gihon prevented the extension of the city in those directions.

Jerusalem occupies the ridge of elevated ground which lies between those two valleys. Its walls, which follow, more or less, the inequalities of the ground, are irregular in their course, excepting on the eastern side; but, speaking in general terms, it may be described as a square, with its sides facing the four points of the compass. There are now only four gates leading into the city which stand nearly in the centre of each of its four sides. There were formerly several other gates, but they have been walled up. The principal entrance is situated on the western side, and is called



the "Jaffa Gate" (17), because it leads to the road which runs to Jaffa, the nearest sea-port, and the ancient Joppa of the Bible.

On the north stands the "Damascus Gate" (27), so called because the road which issues from it leads towards the city of that name. On the east is St. Stephen's Gate, near which is pointed out the traditional site of the scene of the death of the first martyr; and on the south, nearly opposite the tomb of David, is the "Zion Gate," which is chiefly used by the wretched lepers, whose huts are clustered together in an open space just within the walls, for they are not permitted to live with the rest of the people. "He is unclean: he shall dwell alone; without the camp shall his habitation be" (Leviticus xiii. 46).

The interior of the city is divided into four different quarters, the limits of which are marked by two streets: the one running north and south from the Damascus Gate to a point a little to the east of the Zion Gate; the other crossing it at right angles, commencing from the Jaffa Gate. The streets are everywhere narrow, and wretchedly paved, if paved at all; but they are, on the whole, more regular than those of most eastern cities, especially the two which I have mentioned.

The division of the city into quarters will help us to understand the position of the principal buildings.

The Mohammedan quarter (26) occupies the north-east. Here, as in other parts, the city seems to have shrunk within its walls, and large spaces of waste ground are seen covered with the ruins of houses. The mosques are not worthy of notice, and the only building of any importance is the Pasha's residence, or Serai (19), a large straggling building, which adjoins the Haram Area.

In the Christian quarter, which lies to the north-west, the most conspicuous building is the Latin Convent (24), which occupies almost the highest ground in the city. A little below it, to the south-east, is the Church of the Holy Sepulchre (21), adjoining which is the Greek Convent (20). Farther still to the left, close by the Jaffa Gate, is the Castle of David (18), the ancient tower of Hippicus, described by Josephus; and the English Church (14), the foundation of which was laid by Bishop Alexander, in 1842.

I need hardly say that the Church of the Holy Sepulchre is one of the first places that the traveller visits on his arrival at Jerusalem. It is the

common centre round which are gathered the different Christian Churches. Greeks, Latins, Armenians, Copts, and other rival sects here quarrel over their various holy places and absurd traditions; and, to their shame must it be said, that the first sight which meets the eyes on entering this great Christian Church is an armed guard of Mohammedans, placed there by the Governor of Jerusalem to keep the peace amongst these Christians.

Yet, however much they may quarrel in other respects, they all agree in the reverence which they attach to one little chapel, which stands under the dome in the centre of the Rotunda. Here is shown the marble slab which hides the rock-hewn tomb in which our Saviour's body was laid. Pilgrims, who have travelled from all parts of the world, approach it on their knees, with bared feet, and cover it with their tears and kisses. Even although we may feel some doubt as to its actually being the spot where our Lord was buried, we cannot gaze upon it, watching the reverence that is paid to it, and remembering the blood that has been shed for it, without feelings of the deepest solemnity and awe.

The Armenians occupy the south-west quarter of Jerusalem. The ancient Mount Zion (10) and a large portion of its space is taken up by their convent buildings and garden (11).

On the eastern slope of Mount Zion, and extending down into the valley of the Tyropæon, which separates it from Mount Moriah, is situated the Jewish quarter. Their miserable dwellings are crowded, and filthy beyond description; their synagogues are wretched buildings. The contrast is, indeed, sad, between the squalid misery of the Jews at present and the glory of the past, when, on the very same spot, stood the splendid palaces of their ancient monarchs.

There is one other portion of the city which has as yet remained unmentioned—the "Haram Area," or Sacred Enclosure of the Mohammedans, in which stands the "Mosque El-Aksa" (5) and the "Mosque Es-Sakra" (13), or, as it is usually called, the "Mosque of Omar." Next to the Church of the Holy Sepulchre, this is to us the most interesting spot in Jerusalem, since it marks the position of the ancient Mount Moriah, where Abraham offered up his son Isaac; where David built an altar on the threshing-floor of Araunah, the Jebusite, and offered sacrifices to the Lord, and called upon Him to spare Jerusalem from the destroying angel; and where, also, Solomon afterwards built the Jewish Temple.



The Haram Area, with its two mosques, constitutes a quarter of itself, and is almost equal to one-fourth of the entire city. It consists of a large open court, covered with grass and dotted with numerous trees and prayer-niches, in the centre of which stands a raised platform, partly artificial and partly formed of natural rock. "The Dome of the Rock," or Mosque of Omar, occupies the middle of this platform, being built over the mass of rock, about five feet high and sixty feet across, which is held most sacred by every Mohammedan, and is connected by tradition with the history of their prophet. But both by Christian and Jew it is held almost equally sacred, since it is believed by them to have been the threshing-floor of Araunah, and the spot where stood in after years the Holy of Holies of the Jewish Temple.

From the summit of the Mount of Olives every portion of the Haram Area is easily distinguished. Occupying the whole of the south-east corner of Jerusalem, the interior of the enclosure is raised to a height considerably above the level of the ground outside; it is supported by massive walls, many of the stones of which exceed eight feet in length; one is even more than eighteen feet long, and five feet high! Between the Mosque of El-Aksa and the south-east corner of the wall, the platform is supported on arches forming extensive vaults, which are known as Solomon's stables. The length of the eastern wall of the enclosure is 1,529 feet, that of the southern 926 feet. Nearly in the centre of the former wall is situated the Golden Gate (12), which has, however, long been walled up. On the right of the Haram Area a white tower may be seen, which is often called the Tower of Antonia: it is really of modern structure, but must mark very nearly the site of the ancient tower of that name, where the governors of the city were wont to keep a guard of soldiers, that they might be ready at hand to quell any disturbance that might take place in the courts of the Temple, especially at the seasons of the three great festivals, when so many Jews were gathered together from all quarters of the globe.

Between this tower and St. Stephen's Gate is the Pool of Bethesda (22), the traditional site of that pool by the sheep market, having five porches, which was stirred by an angel at certain seasons, and where Jesus healed the man who had lain there thirty and eight years (John v. 3). The well-known "Wailing-place" of the Jews lies behind the Mosque of Omar, outside the western wall of the enclosure. Here, on every Friday, the Jews

are permitted to approach the ancient walls to mourn over the desolation of their city, and the destruction which has overwhelmed their Temple. It is a touching sight to see them covering the stones with their kisses and bathing them with tears, while they lament, in accents of the deepest sorrow, the reproach that has fallen upon them, and call on God to cause His face again to shine upon them.

I have said that the Haram Area stands upon the ancient Mount Moriah, but it is impossible for us now to know the limits and shape of that mountain in consequence of the artificial raising of the enclosed ground. It is even by no means certain that the Temple itself occupied the site of the Mosque of Omar. All authors are agreed in placing it within the sacred enclosure; but some say at one spot, some at another: and it has even been suggested that the Mosque of Omar is the identical church which Constantine erected over the rock which contained the tomb of Christ. The author of this theory places the Temple on the site now occupied by the Mosque of El-Aksa. Christ was, we know, buried without the walls of the city; and if we could only succeed in tracing the lines of the three walls, which are described by Josephus as fortifying Jerusalem, "wherever it was not encompassed by impassable valleys," we might probably succeed in setting at rest for ever these vexed questions of the sites of the Holy Sepulchre and the Jewish Temple. Unfortunately, the features of the ground in and around the city have altered so much, that his description, minute as it is, cannot be followed. The *débris* of former times has filled up the valleys to an almost incredible extent, and the ruins of ancient Jerusalem lie buried some twenty, forty, sixty, and even eighty feet beneath the present surface.

A society, entitled the Palestine Exploration Fund, has for several years been at work on the recovery of the ancient city, and much has already been accomplished. Excavations have been made in different places; underground passages have been explored; and, by degrees, a map is being pieced together, which will, it is hoped, present us in time with a faithful record of the leading features of Jerusalem, and the position of its principal buildings in the time of our Saviour.

The most interesting discoveries have been made around the Haram Area. On the west of it a succession of shafts, sunk across the Tyropœon valley, has shown that it was formerly a valley of considerable depth, and



spanned by two bridges leading from the enclosure. A few projecting stones in the wall, forming the segment of an arch, had led Dr. Robinson to the conclusion that a bridge formerly connected it with Mount Zion; but it remained for Captain Warren to discover, by sinking shafts, not only the piers of the bridge, but even the arch itself, lying in ruins upon a pavement forty feet below the surface, just as it had fallen. On breaking through this pavement, and digging down through thirty feet more of *débris*, he came to a channel cut in the rock in the bed of the valley, and in this channel there actually lay the ruins of a still older arch.

On the south of the city Captain Warren has uncovered the walls and towers of the ancient suburb of Ophel, and discovered subterranean passages for supplying it with water in time of siege. He has also traced down the walls at the south-east and south-west corners of the Haram Area to a depth of more than seventy feet, and has discovered at the bottom the rude letters, or mason's marks, which were painted upon the stones by the Phœnician workmen whom King Solomon hired from Hiram to build the Temple. It has also been proved, by other excavations, that the Kidron Valley was formerly far deeper and more precipitous than it is at present; the existence of a valley, 120 feet deep, has been shown, lying immediately to the north of the Haram Area; and many plans have been made of the ancient reservoirs and channels by which the city was supplied with water.

Thus the Palestine Exploration Fund is gradually bringing to view the buried city, which far exceeds in interest the modern city that has risen up upon its ruins: we are recovering the knowledge of the very streets which were trodden by our Saviour, perhaps even by David and the early Kings of Judah; and if the excavations can be continued, there is little doubt that in a few years we shall be enabled to fix with certainty the exact site of the Temple and walls of ancient Jerusalem, and thus throw a fresh flood of light upon the sacred history of the past.

