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A Knight Templar's
Pilgrimage



To the Holy Land

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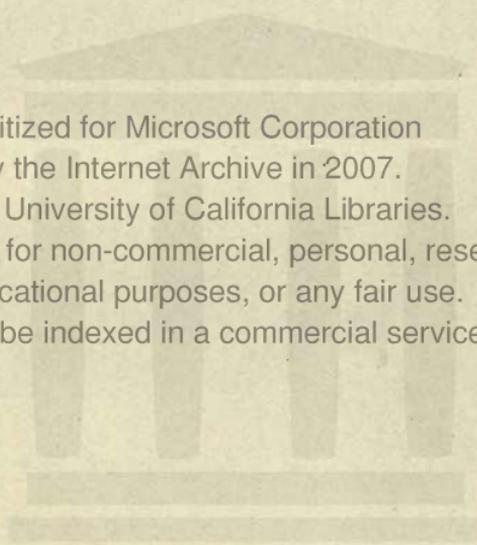
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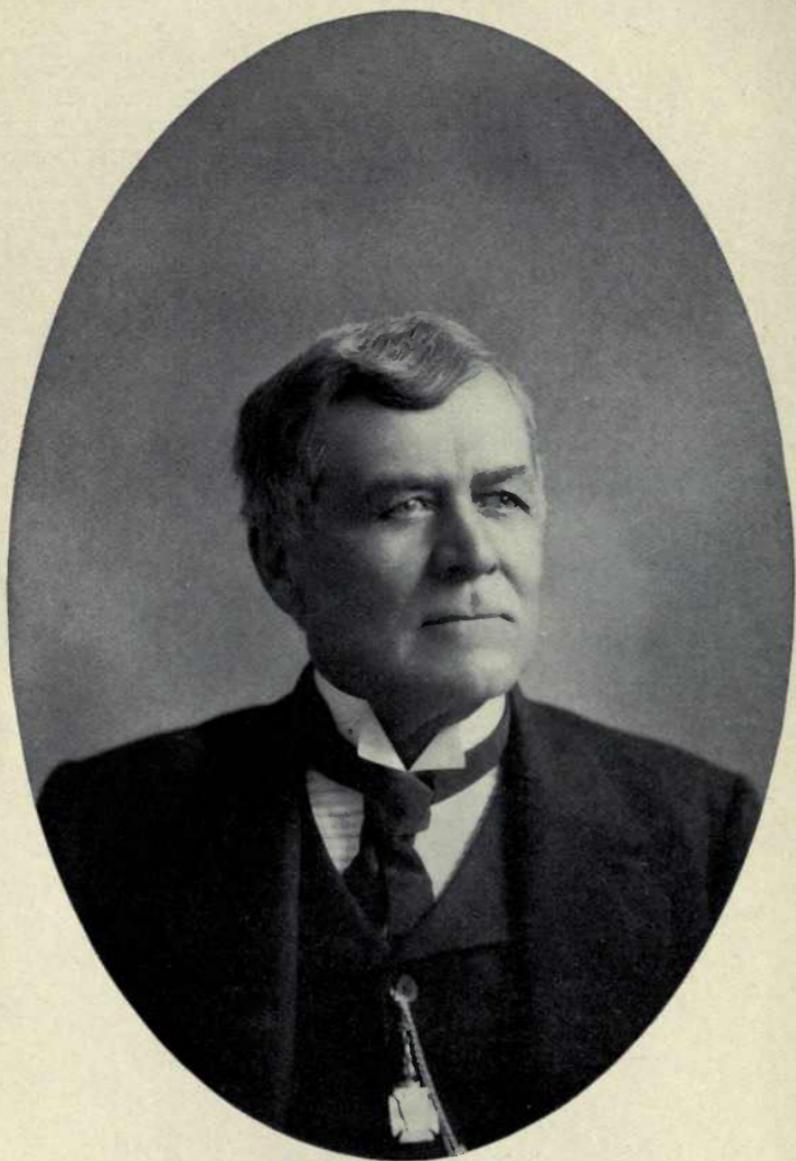
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INTERNET ARCHIVE



J. W. Wilson

A Knight Templar's Pilgrimage

TO THE

HOLY LAND.



BY
THOMAS W. WILSON,
EUREKA, CALIF.

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Wife
J.R. Rouse

NO. 1111
ANNOTATED

DEDICATION.

To my two daughters, who taught me many beautiful truths; whose words have strengthened and encouraged me to live more true to my God, my fellowmen and myself; who saw good when others looked for evil; who never gave me a heartache.

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THOMAS W. WILSON

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PREFACE.

This book has been written for a purpose, but it has not been written at the suggestion of any one or under the direction of any one.

It is the outgrowth of my desire to bring before the public what the power of prayer is and what it means to them that persist. Jesus said, "Pray without ceasing." Reader, you will see that all I speak of, has been accomplished by prayer, and prayer today rules nations, states, cities and man. By prayer you can accomplish anything that is right. Prayer is desire.

I use this form realizing that the world today is given to reading fiction, and a book of that character is frequently read when a more profound work is neglected.

THE AUTHOR.

PALESTINE.

PALESTINE, or the Holy Land (take a Bible in one hand and pencil and note book in the other), extends from the southern shore of the Dead Sea in the south, to the northern slope of Mt. Hermon in the north, viz., from latitude $31^{\circ} 10'$ to $33^{\circ} 20'$ north, which is almost identical with the biblical definition of the limits of the land of Israel as extending "From Dan to Beersheba." From the coast, Palestine extends eastward to the Mountains of Moab and Giliad, beyond the Dead Sea and the River Jordan, viz., from longitude $34^{\circ} 30'$ to 36° east. It is bounded on the north by the southernmost spurs of the two mountain ranges of the Lebanon and the Anti Libanus and by Mt. Hermon; on the east by the Arabian Desert; on the south by Arabia Poetrea; and on the west by the Mediterranean Sea. Its length from North to South is about 140 miles; its average breadth about 80 miles; and its area nearly 10,000 square miles.

The name "Palestine" occurs in the Bible in the following passages: Exodus 15:14; Isaiah 14: 29 to 31. The most ancient name of the country, however, is Canaan, similar to that of the fourth son of Ham and grandson of Noah. Palestine was divided into four

provinces: Galilee, Samaria, Judea and Perea, which last included all the country of Gilead and Moab east of the Jordan and Dead Sea.

The country is very mountainous. The valley of the Jordan is much lower than the Mediterranean, and the climate varies greatly, some districts being very cold and others very hot. The soil varies as much as the temperature, some parts, such as Hebron and the Plain of Sharon and Esdraelon, being extraordinarily fertile, while in other districts there are rocks, sand and gravel. Palestine is now and has been, for many centuries, under the dominion of the Sultan of Turkey.

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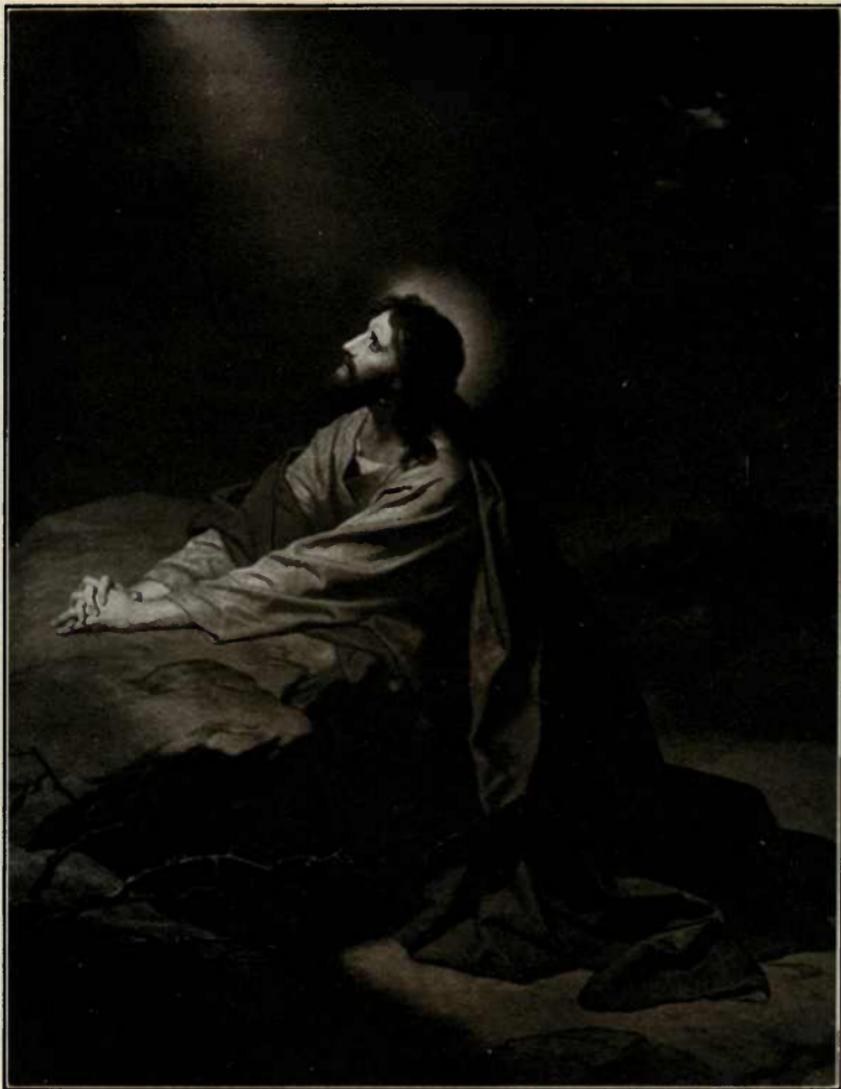
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JESUS.

A Knight Templar's Pilgrimage.

CHAPTER I.

ON THE WAY.

There are three kinds of pilgrims: First, those who go in a reverential attitude, to see the native land of our Saviour, to traverse his walks up and down the land of Palestine and to gain inspiration from its associations.

Second, those who go for educational purposes only, who see in that noted country only an important part of the world's history centers, and receive only the knowledge and polish which comes from extended travels.

And third, the fault-finders and kickers who are incapable of accepting existing conditions, complain at every petty inconvenience and spoil the pleasures of their companions.

I was a pilgrim of the first class. A journey in the Holy Lands had been my cherished dream for years, and it came, as every other good thing has come into my life, in fulfillment of an intense desire.

When the Knight Templar's Pilgrimage was advertised to leave New York, I realized that the way had been opened for me, and I immediately made my prepara-

tions to take my long-desired journey. I left Eureka, Humboldt County, California, January 13th, on the Steamer Geo. W. Elder, arriving at San Francisco the next day. I found in San Francisco five Knight Templars who were on the same journey, and we were traveling companions to Washington, D. C., where we were to secure traveling passports from the State Department.

At San Francisco I fell in with a fellow-traveler whom I will call "friend" as I do not think he would like for me to give his name. We left San Francisco January 20, 1908, over the Sunset Route. To give you some idea of California in winter, I will say you may sit upon almost any veranda in California and lift your eyes from the brilliant green ornamental trees, shrubs, fruit and flowers. Think of Californians leaving such a climate for the snow-clad mountains of the east! Our route led us through Texas, Louisiana, Mississippi and Georgia where we saw neither flowers nor fruit. I said to my friend, "How is this for the Sunny South—no flowers?" "Oh, it is too cold here," he replied. "See the negroes with their overcoats and gloves on, standing about the bon-fires. How could you expect to have flowers?"

When we got to Washington, D. C., the temperature was below zero and the wind was blowing at the rate of fifty miles an hour. We had to walk three blocks to the hotel, and had all we could do to make it, as the frost was something new to our lungs. State Senator Rolley of Humboldt had given me letters of introduction to the California United States Senators—Perkins and Flint—

and shortly after my arrival in Washington, I went up to the Capitol and sent my letters and cards to those gentlemen in the Senate Chamber. In a very short time the messenger returned and asked me to follow him in. It was recess, and Senators were standing about in groups talking. As I neared one group, Senator Flint came briskly forward and shook my hand most heartily, "Mr. Wilson, I should like to take this trip away from you and have it myself," and went on to express his approval of my contemplated journey. Quite different was Senator Perkin's remark as he simply took my hand, "I do not see what any one wants to go wandering over the Holy Lands when he has such a grand country at home," and turned indifferently away. Senator Flint was kindness itself. He took me to Secretary Root who supplied me with passports and letters to our consuls in the different countries. These were very helpful to me, especially those to Consul Harris at Jerusalem, who gave me much information and many advantages which I could not otherwise have obtained. Harris found out that I was an old soldier from Iowa, his native state, and we were comrades at once.

During my four day's stay in Washington, Senator Flint showed me many courtesies. He went with me to the Library Building and the Patent Office, and introduced me to several of the cabinet officials, and, the morning of the day I was to leave, had arranged for me to meet President Roosevelt, but unfortunately the intense cold had brought on me a profuse bleeding of the nose

and mouth, and I was obliged to forego that pleasure. I was given the best of treatment in Washington, but my friend said any place but Washington for him.

After a stay of four days in Washington, we left over the Baltimore & Ohio Railroad for New York City, where it was colder still. On landing in New York my friend and I separated for our five days stay there, and did not see each other again until we embarked on the Steamer Arabic, 16,000 tons, of the White Star Line, specially chartered for the Pilgrimage to the Mediterranean and the Holy Land. I will say nothing of New York City except high winds prevailed and it was very, very cold. My friend said that New York and the "other place" was a great voyage apart. I said that probably the reason so many lived here was to give them time to reflect and do better.

"I believe all you think about is something good," my friend said.

"It is better to think of something good than to think evil," I answered. "I would rather think of a good beef-steak than a bad action."

The Arabic sailed 8 a. m. February 6, 1908, from White Star Line Pier, foot of West Eleventh Street, New York. The Arabic is one of the largest steamers in the world. The service of the White Star Line is unsurpassed. An excellent band of trained musicians played daily during lunch and dinner, also on deck and when leaving and arriving in port.

The company on board was a very congenial one, made up of Knight Templars and their families, and a few others. The managers of the excursion made good every promise in the way of traveling accommodations on land and sea. The officers and crew of the Arabic were as good as ever manned a vessel. The fittings of the vessel are palatial, and the service unexcelled. The passengers soon became acquainted, the charm of the "mystic tie" removing all feelings of strangeness, and the utmost good feeling pervaded the company.

From New York, with its icy wintry blasts, snow and slush, we steamed directly across the South Atlantic through mild latitudes to Madeira, an island of sunshine and flowers, where perennial verdure greets the eye. We were eight days crossing the ocean. At Madeira a ball was given in our honor at the fine Casino which my friend thought was an elegant affair.

Funchal, the capital where we landed, lies on an abrupt slope with mountain peaks, 5,000 feet high, towering in the background. Owing to the steep roads, the vehicles consist of sleds drawn by oxen. Nevertheless, the Island is one of the most picturesque spots on the globe. The highest point on the island is 6,100 feet high, with snow caps. There are waterfalls from 500 to 1,000 feet high. Here it seemed like home. The flowers, fruits and the climate all took me back to good old California.

Columbus is identified with the early history of Madeira, for on seeing Menina Perestrello at a school in Portugal, he followed her to her island home and mar-

ried her in 1473. He lived in Porto Santo and afterwards in Funchal. His father-in-law was a mariner, and Columbus got his first taste for a sea-faring life from studying his charts. It is said in 1486, a wrecked vessel drifted to Funchal and soon after its arrival all on board died from exhaustion and starvation. The pilot gave to Columbus his charts, and from these he obtained his first ideas of the existence of unknown lands. At Seville, Spain, is a fine tomb of Columbus, The Biblioteca Columbina, built in the northeast corner of the Cathedral, open from ten to three, was established by Fernando Colon (Columbus), the son of the great discoverer, who spent his wealth collecting books of his period. It contains 30,000 volumes and some of them relate to the discovery of America. In this library is the Bible of Alfonso the Learned.

Said my friend, "I would never marry any of the island women because of their customs in property interests. At marriage the man vests one-half of his property in his wife, and she vests one-half of hers in him, and neither can dispose of it without the consent of the other."

"Why," said I, "that is just. I cannot see anything wrong about that. I wish it were so in America."

"There it is again," he said, "my views are always wrong."

The tourist will get very few ideas in Madeira about the latest fashions. This is the home of English walnuts, oranges, lemons, bananas, figs, etc. My friend remarked that the largest industry is beggars (God loves a cheerful

giver). Divers hold themselves ready in small boats to dive for any coin which may be thrown into the water, which they never miss getting before it sinks ten feet down.

The next stopping place was Cadiz, Spain. We entered the bay of Cadiz, which is a deep inlet forming an inner and outer bay, and came to the City of Cadiz situated on the extremity of a long narrow isthmus of the island of Leon. The town which is surrounded by walls, forms nearly a square, each side being about a mile and a half in length. The houses are of white stone and as one approaches from the sea it presents a bright and clean appearance. The streets are narrow but well lighted, and flowers bloom everywhere, clothing ruins and aged walls with verdure. There are some pleasant public streets, the finest being the Alameda. There are not many fine public buildings. The cathedrals are poor specimens of architecture, and contain little of interest save in one there are two paintings by Murillo, old and dingy but of great value.

The emancipation of the South American colonies was the death-knell of commerce in Cadiz, although the establishment of new lines of steamers are benefitting the old city.

This is one of the most ancient cities of Europe, having been built by the Phoenicians under the name of Gaddir, three hundred and fifty years before the founding of Rome, and has been in the possession of many different peoples—the Carthegenians, Romans, Goths and Moors,

and was taken by the Spaniards in 1262. Three hundred years later Sir Francis Drake destroyed the Spanish fleet in the bay. Nine years later Lord Essex burned and pillaged the city. It has been besieged in turn by France, England and Spain, seven different times since the ravage by Lord Essex.

The finest Spanish cities are Cadiz and Seville. Seville is 95 miles distant by railroad which runs through a most fertile and beautiful country.

“What,” said my friend, “is your opinion of Seville? One thing I don’t like is so many dirty beggars. I feel like banishing every one. They are a nuisance. They expect money at every turn, and the churches are all beggars. I feel like I never want to see a church again. What I like is the bull fights and other games. Bull fighting is so interesting.”

“In regard to beggars, they are professional. They make a business of it. You don’t need to give to them, nor let them bother you. As for the churches, they do the same in America. They cannot run them without money, and ‘the laborer is worthy of his hire.’ As for bull rings and other games, bull fighting seems to be a Spanish institution. It is said a single bull fighter in the season of 1894 killed no less than 230 animals. The bull ring in Seville is an imposing building with room for 15,000 spectators. It is a cruel and brutalizing sport, and has had much to do with deading the mental and moral life of the nation. To show the extent to which this national pastime is carried, there are not less than 275

buildings in Spain for this purpose. What do you think was the downfall of Spain?"

"I guess you are about right this time," he replied.

"Now we want to be careful. We are treading on Holy ground."

"How is this?"

Read Romans 15:29. Paul says, "I shall come in the fullness of the blessing of the gospel of Christ."

Next we reached Gibraltar. It is as solid as the Rock of Gibraltar. It is a fortress, a colony and a prison. The highest point is 1,400 feet. The rock is honeycombed with tunnels from which the gunners can pour out deadly fire. Two, one-hundred-ton guns, thirty-two feet long, throw a shot of two thousand pounds a distance of eight miles.

"Friend," said I, "how do you like Gibraltar?"

"Don't like it."

"Why? If the Americans owned it, it would be all right."

Now we are entering the mighty Sea that separates and washes three continents, stopping at Algiers. Here we see a population of Arabs, Moors, Berbers, Turks, Bedouins, Negroes and Maltese. There were heavily laden caravans from the great African desert, snake charmers, and an endless variety of wonders.

"My friend," said I, "What say you of Algiers?"

"Well," he replied, "My first impression is that they are certainly a cut-throat looking gang. If they are descendants of pirates, they know nothing about managing a boat. They are a stupid and incompetent set of

men. The most striking object in the city is the hideous way the women have of hiding their faces. I can't see if they are good looking or not. And the way the men dress. Just think of it! When a man is marriageable he wears no stockings, and the married men wear stockings. The married women cover their faces. I want to get out of this place."

"I thought they were all right. They landed us safely in their little boats, and the bay was rough. You know God does not look at the outward appearance. It is the heart that God searches. You put me in mind of a man that kicked at everything. By the way, he was a good musician. He was asked what he would do if he went to heaven, and they asked him to play the piano. He studied a minute and said, 'I kiek. I would not play.'"

We leave this beautiful place, and steaming along the northern coast of Africa, we next visited the world-renowned Island of Malta, the home of the Knights of Malta, and Paul Bay where Saint Paul was shipwrecked. (Acts 27.)

The Island of Malta is an English possession, as is plainly evidenced by the military aspect of its inhabitants, many of whom wear the livery of King Edward. The island is strongly fortified and large companies of artillery and infantry are stationed here. The harbor is of an even depth and the largest vessels may lay alongside the very shore. The island forms an admirable station for sheltering a fleet to command the Mediterranean, and makes it almost as good a fortification as Gibraltar and

far more useful. But what made Malta dear to me and the other Knight Templars, is its historic associations. In Medina, a handsome old town lying inland, is the ancient palace of the Grand Masters of the order of St. John of Jerusalem. In 1530 Emperor Charles V. gave the island in perpetual sovereignty to the knights of this order who spent tremendous amounts of money in raising fortifications and in beautifying the island in every way. The soil was very fertile and every tropical plant will grow. Malta was famed in that olden time for its roses, the island being often called the "Rose of the Mediterranean." The knights claimed that the bees made aromatic honey and that the birds were more beautiful than in any other land. The Knights of Malta defended their island against many assaults of the Turks who lost over a hundred thousand men in their sieges and attacks. Though waging an almost perpetual war, the knights held possession until 1798 when overcome by Bonaparte's treachery, and disorganized by internal dissensions, the knights surrendered their noble fortress to the French, but two years later it fell into the hands of the English. The city is rich in relics and objects of interest, representing the changes which have taken place since the Phoenicians colonized the island in the 16th century before Christ.

"Well, my friend, what say you of Malta?"

"Malta is all right," he said, "and the Knights of Malta are all right too. I think you are one."

"Why?"

“Because I saw one take you in his arms and greet you.”

We landed at Phaleron Bay, at Athens, the largest city in Greece. Here is Mars Hill. (Acts 17:22.) Athens pleased my friend, who said,

“Athens is a lively place for fun and to stand around and tell stories, and is given to merry games and play, and has many idlers.”

“Read what Paul said at Athens and you will see what befalls a place like this.” (Acts 17:22-23.)

“I don’t think this trip will amount to much to me as you spoil all my fun.”

We left Athens and steamed through the Dardenelles, passing the site of ancient Troy, and across the Sea of Marmora, and arrived at Constantinople. Here we spent three days sight-seeing. When we got through sight-seeing I asked my friend what he thought of Constantinople. I will not record what he said as I am afraid I might be tempted to agree with him and I want to look on the bright side of everything. As I often tell my wife, when you go to the apple barrel, always take the best ones and you will have the best till the last. My friend takes the worst one, and in that way he never has a good one. I told him to open wide the windows and let the sunshine in.

There is one thing in the Mohammedan religion that appealed to me as good, and that is the Muezzin’s call to prayer. We had the opportunity to hear the call which is this: “God is great; God is great; God is great. I bear

witness that there is no God but God; I bear witness that there is no God but God. Come to prayer; come to prayer. Come to salvation; come to salvation. God is great. There is no other God but God. Prayers are better than sleep." As soon as the call is sounded every Turk stops in the streets or in his place of business, and prostrates himself with his face toward Mecca to pray. The writer was fortunate to hear the Muezzin call. The Moslem bible reads like this: "The Messiah—Jesus, was the son of Mary and Joseph. He was also the ambassador of God. Believe in God and his ambassador, but do not say that God is three, for God is one and cannot have a son. Pray, then, to God alone—that is the only way."

Here we are in Smyrna, the chief city of Asia Minor.

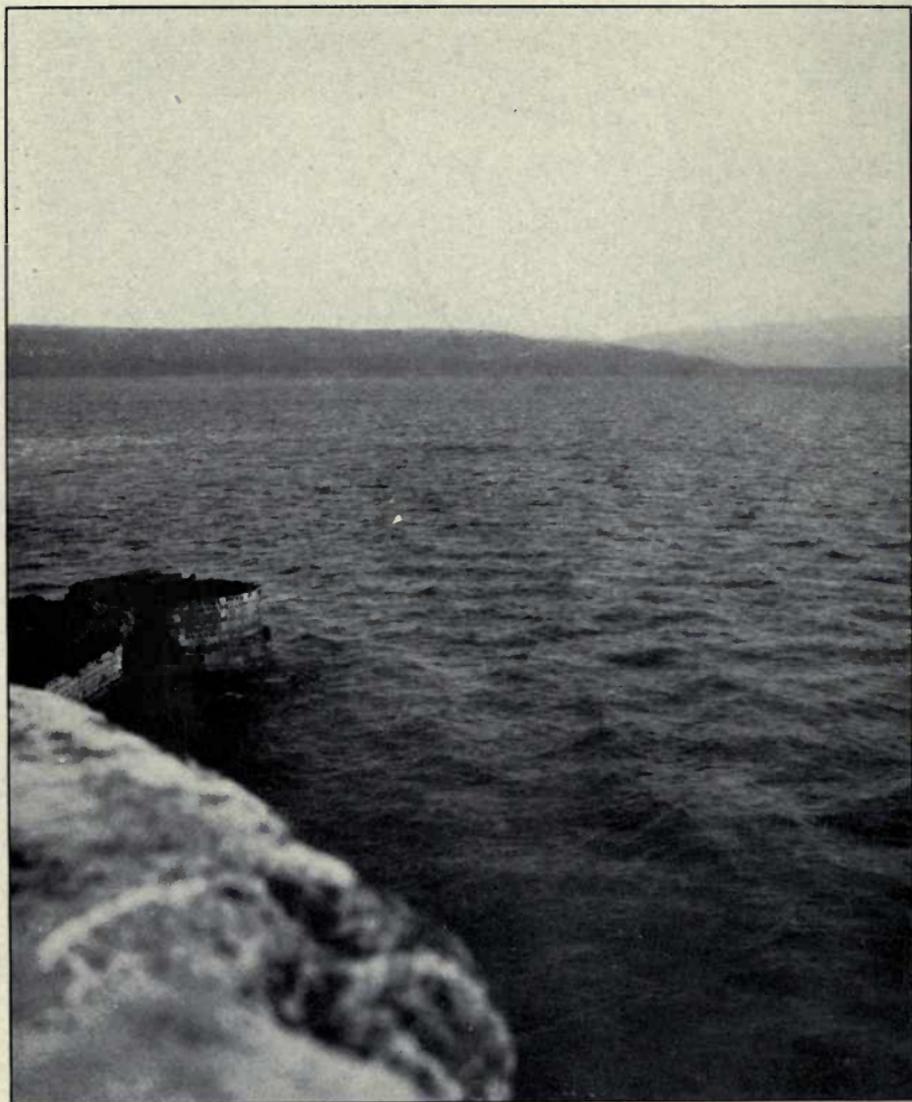
"This," said my friend, "suits me. It is lively, proud and gay. They dress well and are idle and have games of all kinds."

"See what Revelation 2:8 and third chapter says about Smyrna. This city has been destroyed time and again."

"I will quit you," says my friend, "as my sayings have no weight with you. I will see you somewhere before the glorious trip ends."

"My prayer is that you may see things on the bright side and you will live longer and be a bright star to all with whom you come in contact. My prayer is for you to see the Holy Lands aright. Take off your shoes as the next stop is Ephesus. 'I will remove thy candlestick out of its place'—Rev. 2:5."

Every word has been fulfilled. Ephesus is all in ruins and no one is living there except a few Mohammedan soldiers that guard the old works. See the Temple of Diana. Read Acts 19, and you will see why it is in ruin. Here is the theatre where Paul barely escaped death. Here the traveler can stand and bring to mind the thrilling scene recorded in the 19th chapter of Acts. Here stood Paul for two hours trying to make himself heard against the howling mob. The theatre was the largest in Asia, seating over 30,000 persons. The Temple of Diana was one of the Seven Wonders of the World. It was 425 feet long, 225 feet wide, and had 129 columns. Now, you cannot find anything but a hole in the ground, eight feet deep and full of water. The coins of Ephesus have many allusions to the Diana worship. Josephus says the Jews were numerous there. Disciples of John the Baptist were found here after the ascension of Christ—Acts 18:25; 19:3. Paul established a church here of which Timothy was the head. It is supposed that St. John the Divine wrote his gospel and epistles here. My friend did not want to say anything about this place. He knew that where the mighty works were done and still rejected, it must fall. Once a great city; now nothing is left.



GALILEE.

Galilee circuit district is sometimes called Sea of Chinnereth, Sea of Tiberias and Lake Gennesaret. "And Jesus returned in the Power of the Spirit into Galilee" (Luke 4:14).

CHAPTER II.

CANA AND GALILEE.

Now we leave for the Holy Land—Haffa or Caifa. Our ship dropped anchor in the Bay of Acre and we got our first impressions of the Holy Land, Caifa, and Mt. Carmel. Carmel, which means in Hebrew “garden land,” is a famous mountain in Palestine, rising on the south-east to 1,700 feet. The soil is fertile. (Isaiah 33:9.)

We recall the story of Elijah and the Prophets of Baal—1 Kings 18—“Then said Elijah unto the people, ‘I, even I only remain a prophet of the Lord; but Baal’s prophets are four hundred and fifty men. Let them therefor give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces and lay it on the wood, and put no fire under; and I will dress the other bullock and lay it on wood, and put no fire under. And call ye on the name of your gods and I will call on the name of the Lord: and the God that answereth by fire, let him be God.’” Here prayer was answered and everything I shall speak of was done by prayer. Here we hear Elijah saying, “Hear me, O Lord, hear me, that this people may know that thou art the Lord, God.” And Elijah brought the prophets of Baal down to the Brook

Kishon and slew them, and the brook ran red with the blood of the Prophets of Baal. Here is where Elijah said to Ahab, "There is a sound of rain," and Elijah went up to the top of Carmel and cast himself down. Now there had been a drouth for three and one-half years and prayer brought abundance of rain.

Leaving Mt. Carmel we came to a fountain where Heber's wife slew Sisera by driving a nail through his temple. Then on to the Plain of Esdraelon where Barak and Gideon won their great victories.

After twenty-four miles of carriage riding through new and absorbing scenes, we came to the City of Nazareth, 1,100 feet above sea level. In the time of our Lord it was a small village, but is now a prosperous town. A few old houses remain. (Mat. 2:33; 4:13.) "And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene.'" (Acts 24:5.) Here is the most harmonious place the writer was ever in. Here you cannot and do not want to think evil. Here they point out to the pilgrim, Joseph and Mary's house. It consists of three rooms hewn out of solid rock. And here we see Joseph's work shop, where we may be sure that our Lord must have spent many an hour of his childhood and youth. Here is the place where the men of Nazareth sought to cast Jesus down headlong over an awful precipice, and here is a large rock 20 feet long, 12 feet wide and 4 feet high which, it is said, our Master and his disciples used as a dining table and on it, Jesus ate

his last meal with them, after his ascension. Here is the synagogue in which Jesus stood up to read the scriptures. Here also is the fountain at the edge of the town which has been its one unfailing source of water supply from time immemorial, and from the mountain which rises 500 feet above it, is seen one of the grandest views of Palestine; the mountains of Naphtali, the snowy dome of Mt. Hermon, the Highlands of Bashan and Gilead, and the Great Plain of Esdraelon and Jordan, the Dead Sea, Mt. Carmel, and the blue waters of the Mediterranean. Here is the spot where the Lord often came to hold communion with the Father, how to overcome this sinful world and to show us the way; and here He could look over the land where his labors and sufferings were to be for a sinful race.

Sunday, March 8, 1908, I was at Nazareth walking down to the fountain. A boy of fourteen years came up to me and said, "You American?"

"Yes," I answered.

"I like Americans."

"That is nice. I am glad you do, my little man. What is your religion?"

"I am a Christian."

"What do your Christians believe?"

"Well, to make a long story short, we believe that we should do what Jesus taught us to do."

"What would you do if any one was sick?"

He looked at me for a moment and then said, "The Elders of the Church pray for them."

“Do they get well?”

“You bet they do.”

“God bless you, my little boy, you have more faith than some Americans have.”

Like a message from home was the bit of verse given below which was picked up from a table in the hotel office at Nazareth. It was printed on cardboard:

POST-CARD

Memories of Galilee

To be sung by tourists on the Lake of Tiberias

Each gentle dove, & sighing bough: That makes
the eve, so blest to me: Has something far, diviner
now: It bears me back, to Galilee.

Ch. O Galilee! sweet Galilee! Where Jesus loved
so much to be: O Galilee! blue Galilee! Come sing
thy song again to me.

Each flowry glen, & mossy dell: Where happy
birds, in song agree: Thro' sunny morn, the praises
tell: Of sights & sounds, in Galilee.

And when I read, the thrilling lore: Of Him who
walked, upon the sea: I long, oh, how, I long once
more: To follow Him, in Galilee.

Name of tourist.....

Date of singing.....190

Printed by A. Ballora, Cana, Syria.

I stopped three nights in Nazareth. It was a hard thing for me to leave here. Had my family been with me,

I would have stopped here for three years, it is so harmonious. Here is where I got my desire, as I prayed from the time I left home that I might see some sign or token or dream, and I heard a still small voice as plain as I ever heard any one, saying, "Go home. Mind your own business and do right yourself and you will do wonders." What is self? They that have ears to hear, let them hear. I will say that it is a hard demonstration to make, as self sticks out often, but I can make it if I stay by prayer. The Master said, "Pray without ceasing that you do not enter into temptation." My prayer is that I may see the right.

We left Nazareth and in five miles we came to Cana of Galilee. At the southern end of the town is an excellent fountain of water. Cana was the home of Nathaniel and the place where Jesus wrought his first miracle and demonstrated the power of God and his glory. Here also he received the nobleman from Capernaum whose son was healed by his word. (John 4: 46.)

When in Cana, we were driving along the shore of a small lake and stopped to water our horses, and we saw a hundred and fifty Russian pilgrims come down the hill and seat themselves on the rocks about and eat their noonday meal. There were men, women and children in the throng. Their dinner was a crust of dry black bread sodden and dirty. The children were packed in baskets and carried on the backs of donkeys, as were any adults who fell sick or who were unable to walk. A single dirty

garment was worn by the women, and the children wore less than that. All wore rude sandals.

These pilgrims walked 2000 miles to be at Jerusalem at the Easter time. These were two weeks ahead of time, and during that interval must subsist on the charity of the public.

Next we came to beautiful bell-shaped Mt. Tabor, 1,800 feet above the sea level. The beauties of this mountain are extolled in Psalms 89; Jer. 46:18; Judges 8:18; I Sam. 10; 3.

Then we crossed the great Crusader battlefield of Hattin, and the traditional Mount of Beatitudes and the Mount of Transfiguration. (Mat. 5-6.) This is a beautiful mountain, round, and flat on top, near the Sea of Galilee. And here is where our Lord and Master came nigh unto the Sea of Galilee and went up into a mountain and sat down, and great multitudes came there that were lame, blind, dumb and maimed and he healed them, and they glorified the God of Israel. And Jesus said, "I have compassion on the multitude and will not send them away fasting, lest they faint by the way." And the disciples say, "Whence should we have so much bread in the wilderness, to fill so great a multitude." Jesus said, "How many loaves have you?" They said, "Seven, and a few fishes." And he commanded them to sit down on the ground, and he took the seven loaves and the few fishes and gave thanks and they did all eat and were filled and plenty to spare, and they that did eat were four thousand men, besides women and children. And Jesus

returned in the power of the spirit into Galilee. (Luke 4:14.)

Our party picnicked on the shore of Lake Galilee that day, near the City of Capernaum. On leaving the hotel we were rowed across the lake on large boats. The distance was about eight miles. There are twenty rowers to each boat, Turks, who kept time to the movements of their oars by a monotonous "Hoo-Hah," repeated in sing-song tones. Blue Galilee is rightly named, heavenly, celestial blue, when looking at it from a distance; but directly beneath the eyes, it is so clear that nothing seems to intervene between you and the bottom of the lake.

When we lunched at noon, at my suggestion we sang "Sweet Galilee" read the eighth chapter of Matthew and repeated the Lord's Prayer in concert.

In Galilee Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand," and went about all Galilee and healing all manner of sickness and all manner of diseases, and his fame went throughout all Syria and Galilee, Decapolis and Jerusalem, Judea and beyond Jordan. And they brought unto him all sick people that were taken with divers diseases and torments, those possessed with devils and lunatics and those that had the palsy, and he healed all of them. And seeing the multitude, he went up into a mountain and taught them, saying, "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the pure in heart, for they shall see God. And when you pray, do not as other

people do, for they think that they shall be heard for their much talking. Be not ye therefore like unto them, for your Father knoweth what things ye have need of before you ask him; that thou appear not unto men to fast but unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly.

The Sea of Galilee is twelve miles long. The greatest width six and one-half miles, and the maximum depth is 157 feet. The water is clear and blue and has the right name—"Sweet Galilee."

The chief towns of Galilee are Capernaum, Kadesh Bethsaida, Tiberias, Nazareth and Cana, besides many other smaller villages, the ruins of which are scattered over nearly every hill top and hillside. Here was the scene of a greater part of the works and life of Jesus which are the subject of the first three gospels.

Capernaum is owned by the Catholics by a concession given them by the Sultan. Around one part where excavations are being made and from which some beautiful pillars have been removed, a high, closely barred iron wall keeps out all intruders.

The old priest, who is in charge there, was greatly angered by one of our party focusing his camera at him and the inclosure. In the Syrian tongue he scolded and denounced. Our guide said that he was forbidding the party to take any pictures, saying it was not allowed. The guide entered into an argument with him and both were rapidly working themselves into a passion when I resolved to apply my rule that "Love conquers every-

thing," and spoke to the priest in German saying, "Brother, we have come here for good." Instantly his countenance changed. He cast one questioning glance at me and then extended his hand between the bars and clasped mine in a friendly grasp. Then he told me that my party might go in but must not take anything away, not as much as the tiniest pebble. I then told the others that those who were willing to abide by that ruling might go in, otherwise they should stay outside. All went in and were shown around the place. On leaving, the priest said to me in a low tone in German, "Stay behind." I did so, and he took me to his home and showed me many interesting things; and when I left gave me a souvenir of the place, the first that had ever gone out from there, which is one of my most treasured mementos.

Here I found my friend. He was on his return from Damascus "brim full of Galilee." He said he saw a fish that his guide told him was like the one that Peter took up out of the water with money in its mouth.

"I hope," he said, "you don't believe that tale; and this is where Jesus walked on the water, and Peter tried it—that is another thin story. And they claim they fed five thousand people with a few loaves and two fishes. They must have been big ones. And here is another good one. They tell me, and point out the site of Capernaum, that Jesus said, would sink lower than hell when she is only from eight to ten feet below the surface. The idea! When the whole country is solid rock. And there is Bethsaida—they claim they can't find any trace of it, and

that place is a solid rock. I guess I have you up a tree for once."

"In regard to the money in the fish's mouth, Jesus said, take no thought for what ye shall eat or drink. My heavenly Father knows what ye have need of. He sent out his disciples and told them not to take money nor two coats, and heal the sick, cast out evil and preach the gospel. And when they came back he asked them if they had any need. Nothing whatever. You see our Lord and Master knows what we need and he will supply our wants. But seek first his kingdom and right doing, and put yourself first in union with the infinite and love your neighbor as yourself, then you are keeping his commandments. He says, to love the Lord your God with all your mind and your neighbor as yourself, is the fulfillment of the Law. I will say here I have seen a good many summers and I have never yet seen an instance of either man or beast that could not be conquered by love. It is working wonderful things, every day, yes every hour. We are subject to the power of love, and love will cast out all evil and fear. Love is the only command between us and the Christ. He gave us no other but to love one another—fervently and truly—and if we are filled with love, nothing can hurt us. In regard to Capernaum and Bethsaida, Bethsaida cannot be found—not one trace of it. Bethsaida, "House of Fishing" was north of the Sea of Galilee. Here is where the blind man was cured—Mark 8:22, "He cometh to Bethsaida and they brought him a blind man and besought him to touch him. And he took

the blind man by the hand and led him out of the town." Here is where he fed the five thousand. (Luke 9:10-17.) This is the native place of Peter, Philip and Andrew. And see what Jesus said and how he condemned Bethsaida. "Woe unto thee Bethsaida. If the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." (Mat. 11:21.)

Two miles from here is Capernaum. The centurion besought Jesus to heal his servant with the palsy, grievously tormented. Jesus said, "I will come and heal him." (Mat. 8:6-7.) And straightway he went into the synagogue and taught. (Mark 1:21-22; John 4:46; John 6:17.) "And thou Capernaum which are exalted unto heaven shalt be brought down to hell." (Mat. 11:23-24.)

"Now, friend, you see the whole town is brought low. You say the ground grows. Why don't that hole fill up too? You see every word Jesus spoke is true, and that is what gave him the title of Messiahship."

Only eight miles from here is the city of Tiberias. This is the site of the city of Herod Antipas. It has about seven thousand souls, mostly Jews. Here is where Jesus said, "Go and tell that fox." (Luke 13:32.)

It is safe to say that there is no other place on earth where so much of the beautiful life of Jesus was seen as here at Galilee, or where such mighty works were done. Here is where Jesus loved so much to be and where he spent so many happy hours of his earthly life. It is safe to say that here is where Jesus met his disciples after

the resurrection, and it is safe to say that he will meet with us if we put ourselves in union with him. He said he would come and abide with us, and we have this promise if we love one another as he has loved us, "I will love him and will manifest myself to him." Judas said, "How is it that thou wilt manifest thyself unto us and not unto the world." Jesus answered, "If a man loves me, he will keep my words, and my Father will love him and we will come unto him and make our abode with him." I will say here, this is how he will appear to us nowadays, and unto them that look for him, shall he appear the second time without sin. My friend, take courage and cast all your care on him and watch the results. If you have not the mind of Christ, you are none of his. My friend, I will tell you my vision before I close this book. Now faith is the substance of things hoped for, the evidence of things not seen. (Heb. 11.)

Here my friend and I left Galilee and went back to Haffa seaport. We went through the Plain of Esdraelon by Mt. Tabor. This is a beautiful valley. Here we could see big and little Mt. Hermon, Naptha, the Highlands of Bashan and Gilead, the deep depression of the Jordan Valley, the high mountains of Samaria and Benjamin, Mt. Carmel and the Mediterranean Sea. This is where the three sacred mountains, Tabor, Hermon and Carmel, can be seen at one time. Here our Lord and Master often had communion with the Father. It was quite a task for me to leave here. Everything around me was so harmonious I felt like camping here for a season. I could see

why God selected such a glorious spot for his dear Son to work out the salvation which was for our benefit, and we have the same thing to do sooner or later.

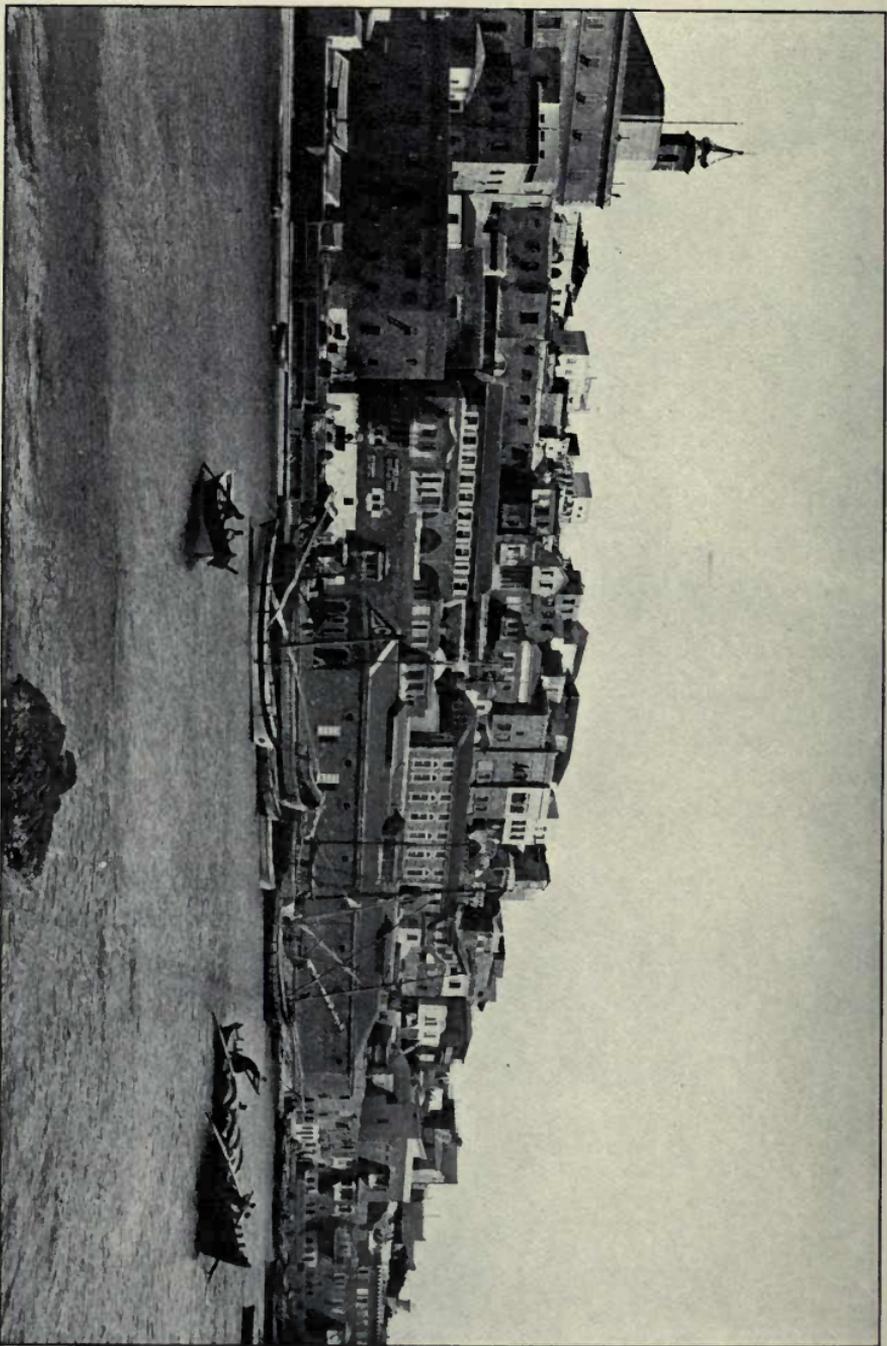
“Yes,” said my friend, “but the road is rough and rugged.”

“But, my friend, here is where Jacob saw his vision and we must go up step by step till we gain the crown.”

“And he dreamed and behold a ladder set up on the earth and the top of it reached to heaven.” (Gen. 28.)

Bethel is a barren, stony ridge, twelve miles north of Jerusalem. Jacob built an altar here. Here is where Jacob seems to have thought only of a local God who lived at Bethel, with whom he was disposed to make a bargain for service on conditions. The beautiful incident of the meeting of Jacob and Rebekah at the well exhibits the pure and simple habits of shepherd life. Laban drove a very hard and shrewd bargain with Jacob, compelling him to serve fourteen years for Rachel and marry Leah besides, but this was repaid by Jacob in sharp practice in making himself rich in much cattle. At the age of one hundred, he returned to Canaan and on the way his name was changed to Israel—“God’s Soldier.” Jacob stayed awhile at Shechem where he buried under a sacred tree the stolen images. At Bethel he built an altar while on the way to Hebron where his father was. His son Benjamin was born, and the mother, Rachel, died and was buried near Bethlehem where a tomb preserves her memory to this day.

Rachel, the youngest daughter of Laban, wife of Jacob, mother of Joseph and Benjamin. The so-called tomb of Rachel is about half a mile from Bethlehem near the Jerusalem road. It will be observed by the traveler to the right, near the place where the road to Bethlehem branches off from the high road which leads to Hebron. The identity of this tomb has not been disputed, for this is the spot which for many hundreds of years was marked by a pyramid of twelve stones for the twelve tribes of Israel. The place is respected almost equally by Jews, Christians and Mohammedans.



JOPPA.

Joppa—Beauty—is a seaport town on the Mediterranean. A Jewish cemetery with inscriptions of the second and third centuries. (II Chron. 2: 16) "And we will cut wood out of Lebanon and bring in fletes to Joppa and thou shalt carry it up to Jerusalem."

CHAPTER III.

JOPPA TO JERUSALEM.

A message from home :

When the golden sun is setting,
In that far, far distant land,
And the ocean waves come rippling
Out o'er the sparkling sand.
When the perfume of sweet flowers
Come wafting through the air,
All telling the same sweet story
That God is everywhere.

When evening's twilight gathers
O'er all the land and sea,
And your thoughts are free to wander,
Just give a thought to me.
When morning light is breaking,
And song birds fill the air,
I know that you'll rejoice
That God is everywhere.

When in Holy Lands you are traveling,
And God's wondrous work you see,
On the banks of the River Jordan,
Or by the Sea of Galilee,
May there come to you sweet visions,
Gently floating through the air,
Telling you in words so true,
That God is everywhere.

By W. H. Mauzy.

I do not know of anything that would give me greater satisfaction than to go again to the Holy Land. The Bible has become a new book to me. It is Palestine that beckons so invitingly above all countries in the world to the Bible student. So that one can scarcely resist becoming a pilgrim to its sacred shrines.

Joppa is the nearest seaport to Jerusalem. We reached that city March 5th, at seven o'clock in the morning. The steamer anchored over a mile from shore, as the harbor is very poor, and filled with jagged reefs which make even landing in the small boats a matter of no little danger. Turks are the boatmen and their boats were in readiness for us. Everybody went ashore.

The house of Simon the tanner was the first place visited. "Send men to Joppa to call for one Simon surnamed Peter." (Acts 10:5.) And he was in the city of Joppa praying, "And I saw a vision." (Acts 11:5.) Here Peter had his vision which warned him to regard no man as unclean; to proclaim his message of good tidings to the world at large, not merely to the Jews but also to the Gentiles. It taught him a great lesson—the brotherhood of man.

The Holy Land is like a stringed instrument, it vibrates at every turn with the beautiful passages of the word of God.

The house of Simon is a one-story stone building, flat roofed, ill-smelling and musty from being long untenanted. There is a large date tree before the door which has been trained all over the roof, and as one walks around there

he must dodge and work his way among the low-hanging limbs.

We next went to Hotel Howard, a good lodging place where we had good fare and service. The landlord took the Masons who were in the party out behind the hotel where is a lofty tower. We ascended the tower and the landlord pointed out to us the Mountains of Lebanon from whose forests the great timbers for Solomon's Temple were hewed and dragged to the seashore and floated to Joppa, thence transported to Jerusalem down the long valley and up a raise of 2,600 feet to the height of Jerusalem to Mount Moriah. How these immense timbers were removed that distance is not known exactly. But with all the mechanism of today the task would be a herculean one.

From the tower top, we were shown the place where, it is said, that Jonah was spewed from the whale's mouth. The place was a mile north of us, just where a small ravine makes into the ocean.

The markets of Joppa are the finest that I ever saw. Every known fruit and vegetable and meats are exposed for sale, arranged on the floors of the market place with women sitting beside them soliciting your attention to their wares.

Camels and donkeys are the means of transportation, the streets being so narrow that no vehicle could be used. Men share in the burden bearing. I saw big half-naked Turks carrying huge Dutch sacks of wheat from the market place to the wharf, there to be loaded into the

small boats which convey them to the steamers. Two men seize a sack of wheat and swing it onto the bended back of the carrier, bind it with a short rope which passes across the forehead, and balancing the burden by movements of the shoulders, he proceeds with a tilting, mincing step to the wharf, a fourth of a mile distant. Women bear their share of the burdens and more too. They go two and three miles to find fuel, carrying great loads on their heads, and if, when they return, their husbands think that they have not brought enough, they are severely beaten. It is considered a shame for a man to cut fuel, carry water or grind flour. In every alley are seen women squatting on the ground grinding flour between two stones.

There are many churches in Joppa and each has its quota of sacred relics, whose claims are a tax on the beholder's credulity.

We were shown the house of Tabitha or Dorcas, whom Peter raised to life after his vision and while he was residing at the home of Simon the tanner.

The present population is about 40,000. An average of 20,000 pilgrims, many of them Russian peasants, pass through Joppa annually. It has a large export trade in olives, figs, pomegranates and apricots, but especially in oranges. It has a delicious climate and is surrounded by four hundred gardens or orchards of orange trees, each garden covering from three to twelve acres.

It is said that many of the Jews fall upon their knees and kiss the earth in their joy at being in Palestine, and

the Russian pilgrims do the same. Joppa is the main entrance to the Holy Land and travelers are eager to cross the Plain of Sharon and get into the mountains of Judea, and the royal city of David and Solomon. But we cannot leave Joppa yet as every part of the land about us is throbbing with Bible memories. My friend came in while I was writing, and said,

“I was looking at the bright side of things here in Joppa. I was up to the place where Jonah was landed after his submarine voyage. I was just thinking how good he must have felt when he got up and walked away and looked back and saw that great monster. That is a lesson we must not forget. We cannot get away from God and we had better take our medicine.”

“My friend, I am really glad that your mind runs for good. I can see you are looking for good. That is one thing we can find, as it is everywhere; and now as we go up to the Holy City, think nothing but good. I want a good report from you in the Royal City and I want your mind clear in regard to the teaching of our Lord and Master.”

Joppa was anciently a Phoenician colony in Philistia, and according to Pliny it existed as a city before the flood. Its ancient name, “Joppa the Beautiful,” is said to have been derived from Japeth, one of the sons of Noah. Along the highway, out into the open desert, are long processions of patient camels in single file, tied head to tail together, led or ridden by Bedouins and their blue-draped women whose faces are covered by black veils,

and all whose wealth is displayed in silver ornaments on their heads and arms; and then we see a professional man praying, who will recite the Koran at five cents, or two pence half penny, a chapter; a harem bewailing the lost husband; the ladies of the mourning family preparing and dispensing cups of coffee under a tent pitched close by; and on Thursday, the weekly festive day, all the Moslem ladies of Joppa resort to the cemetery, their only pleasure garden and rendezvous, to pray, picnic and gossip from sunrise to sunset.

From Joppa to Jerusalem is thirty-six miles over a fine road. This road has for ages been traveled by Pilgrims, Jews and Christians, barefooted, and also by devout nuns. The dashing crusaders knew it well. The timber from Lebanon for building Solomon's and Ezra's temples was carried over this road to Mt. Moriah. And Peter the Apostle traveled by it, stopping at Lydda on the way. (II Chron. 2: to 17; Ezra 3:7.) And as Peter came to Lydda he found a man named Æneas who had kept his bed eight years and was sick of the palsy. And Peter said unto him, "Arise and make thy bed," and he arose. (Acts 9:32 to 38.)

After leaving Lydda we came to a handsome fountain and there is a house which the dragomen point out as the house of Tabitha. Here they point out a sepulchre as that of Tabitha's tomb, and a little farther on is the village of Yagus, the traditional scene of Samson's exploit with the foxes. (Judges 15:4-5.) Here Samson caught three hundred foxes and tied tail to tail, put fire brands

to the tails, turned them loose in the ripe grain fields and had the whole country in flames in a few minutes. Here is where Samson lived in the rocks and where he prayed the Lord God to give him strength, and then took hold of the pillars and said "Let me die with the Philistines." At this time he slew more than in his life. (Judges 16 and 17.) He was from the tribe of Dan. The account of his birth, life and exploits is given in the Judges. He was the strongest man, and celebrated for his fearless and wonderful acts.

Mohamet declared that at the last day Christ will slay anti-Christ at the gate of Lydda.

Next we came to Ramleh famous for its tower, and Arimathea, where Joseph came from and begged the body of Jesus and laid it in his own tomb wherein no man had lain. Between Ramleh and the next village, two miles on the right side of the road, are the ruins of Tell-el-Gayer, a royal city of the heathen on the border of the tribe of Ephraim. It was taken by Pharaoh and burned, and the land given by him with his daughter to Solomon as a dowry. Solomon rebuilt it. (1 Kings 9:16.) It was here that a few years ago the famous Gayer inscription in ancient Hebrew and marking the limits of the land belonging to the ancient city, was discovered.

Next we came to the Valley of Ajalon. "Sun stand thou still upon Gibeon, and thou moon in the Valley of Ajalon; and the sun stood still and the moon stayed, and there was no day like that before it or after it." (Josh. 10:12 to 14.) What wonders prayer does accomplish!

Why do not we commune more with the Infinite within our temple? As Jesus said, "The time is coming and now is when you will not worship in this mountain nor at Jerusalem, but worship in Spirit and in Truth."

Next we came to Latroon. Tradition, through many centuries, perhaps ever since the day when the crosses stood on Calvary, makes this the birthplace of the penitent thief. From Latroon after passing guards' houses, we see on the right, Job's well.

Next we came to Kirjath Jearim (Joshua 9:17). Here the ark of the covenant was restored by the Philistines—it was brought here from Beth-Shemeh and placed in the house of Abinidab on the hill, where it remained until it was taken by King David to Jerusalem. And as we go on, we are doubtless in the track of the wonderful procession described in II Samuel, 6.

Many villages and ruins are seen between Kirjath-Jearim and Jerusalem which are not positively identified by history, either sacred or profane. It is supposed by some, however, that the ruin on a round hill beyond Eklala was the house of Obededom the Gittite, in which the Ark of the Covenant rested, "And the house was blessed." (II Sam. 6:10 to 12.) We should see to it that the Covenant of our Lord and Master should rest in our house, the temple not made with hands eternal in the heavens.

This place has been identified with the ancient Mizpeh of Samuel (I Sam. 7), and going down the hill towards Kolonich we see in the distance on the right hand (foun-

tains) Kasim the traditional burial place of St. John the Baptist; a beautiful valley terraced from top to bottom and planted with olive trees and figs in abundance, giving some idea of Judea as it looked when one was crying in the Wilderness of Judea!

The traditional Emmaus, where Jesus went with the two disciples, is not far from here, being situated on the hill west of Neby Samuel. From here, the road passes over a brook from which, tradition says, David chose the smooth stones for his sling on the occasion when he fought and slew the Philistine giant, Goliath of Gath. And David said to Saul, "Let no man's heart fail because of him. I will fight him." And Saul said to David, "Thou art not able, as thou art but a youth," and David said unto Saul, "Thy servant kept his father's sheep and I slew a lion and a bear and this Philistine shall be as one of them, seeing he hath defied the armies of the living God." Saul said, "Go, the Lord God be with you." David was short, light, had red hair and blue eyes, was strong and swift of foot, valiant and prudent. He was anointed King by Samuel. From the sheep-cot he went to carry food to his three brothers in Saul's army. He killed Goliath with a stone from his sling. Here is the brook Elah, from which David selected five, smooth stones. We went down in the brook and walked over the pebbles that had been washed smooth by the great force of the water from the mountains which has flowed over these pebbles for ages. There is where David armed himself. He had a great many to select from and found just

the size he wanted. He prepared himself with five volleys so that if one failed he had four more chances. The place corresponds with the Bible.

I got interested in this fight. I could see David and Goliath the champions—the one God appointed, the other evil appointed. Here the destiny of the world was at stake. Here are two mountains, five hundred feet high, the Philistines on one and the Israelites on the other. David the champion of God and the Israelites; Goliath champion for evil and the Philistines. The fight is in the valley.

David was a little fellow, under-sized, a youth, tender in years. I can see him walking forward, as the Bible says David made the first step forward. Here comes Goliath, the Champion of Gath, whose height was six cubits and a span, a helmet of brass upon his head, armed with a coat of mail the weight of which was five thousand shekels of brass; greaves of brass on his legs, and a target of brass between his shoulders. The staff of his spear was like a weaver's beam, and his spear head weighed six hundred shekels of iron. And one bearing a shield went before him. He cried unto the armies of Israel and said, "I defy the armies of Israel." You can see him coming in all his array, trusting in nothing—self.

Here comes that little whipple swinging his sling made out of two strings of flax twisted and a small leather at the bottom. Swinging these you can see the stone which struck Goliath in the forehead. David's

weapon is the God of Israel, and he can use it at long range.

“Come to me,” says the giant, “And I will give your meat to the ravens and the beast of the field; your flesh will be a banquet to the vulture and the jackals.” I hear him laugh through the mouth-piece of his helmet. “Come to me, you contemptible little thing.” The idea that a five-footer should dare to come out against a ten-footer.

David responded, “I come to you in the name of the Lord of Hosts.” And he who fights in that spirit wins.

“What about the helmet on his head,” said my friend, “did the stone which David flung crush through the helmet?”

“No. You see when Goliath scoffed and laughed and jerked up his head, the helmet fell off because he defied the God of Israel. David saw the bare forehead and the skull cracked and gave away as an eggshell, and the ground shook.”

Here is a lesson to all. If we go in the name of the God of our fathers, all our battles are fought. And there is nothing too large for us to tackle if we use the sword of Truth, as it is mighty in our battles.

The sword and armor of the giant were first taken to his tent in Bethlehem, afterwards to Nob, and laid up in the tabernacle. Saul took David into his service as a minstrel. Jonathan was his friend. Women sang his praises as superior to Saul. Saul, jealous, sought twice to kill David. Being afraid of David, he made him captain, and David behaved wisely. All Israel loved

him. Michal, Saul's daughter, loved David, and Saul gave her to David for a price and David paid double the price. He was made armor-bearer with a place at the King's table. He had a secret meeting with Jonathan and at the sign of the arrow David flies. He eats consecrated bread and gets Goliath's sword at Nob. The incident of the water at Bethlehem—I Chr. 11:17. He takes his parents to the King of Moab. They are never mentioned again. The Gadites swim the Jordan at its flood and join him. A royal residence in the City of David—Zion. His wives were increased. Hiram of Tyre, an ally, sends cedar wood for David's palace. He blesses the people from the new Tabernacle on Zion—"The Lord of Hosts, He is the King of Glory." God's house is designed. Uriah is murdered. Nathan's rebuke—"Thou art the man." David numbered the people unlawfully in pride. Joab and the captains opposed it. Gad the Prophet warns of three calamities. David would not choose, and the three days pestilence killed 70,000 and was stayed at the threshing floors of Arnan. David bought the site for a sanctuary. It is now marked by an ancient church. The dome of the rock at Jerusalem. David renews his resolve to build a house for the Lord. In short, David was a shepherd, soldier, poet, prophet, priest, statesman and king, a friend, leader, devoted father. He represents the Jewish people at the point of the change from the lofty writers of their older system to the higher civilization of the newer. He was a type of the Messiah who is called the Son of David.

David as King was above reproach. His private life proved him a man. Next to Abraham, his name is cherished of all the ancient Patriarchs. His writing and instruction are far beyond any other scriptures and are equally used by all the Christian churches and by the Jews. I think the saying, that he was a man after God's own heart, meant that he was chosen and Saul rejected. He passed through trial and temptations and passions, and his noble qualities outweighed his faults.

CHAPTER IV.

THE HOLY CITY.

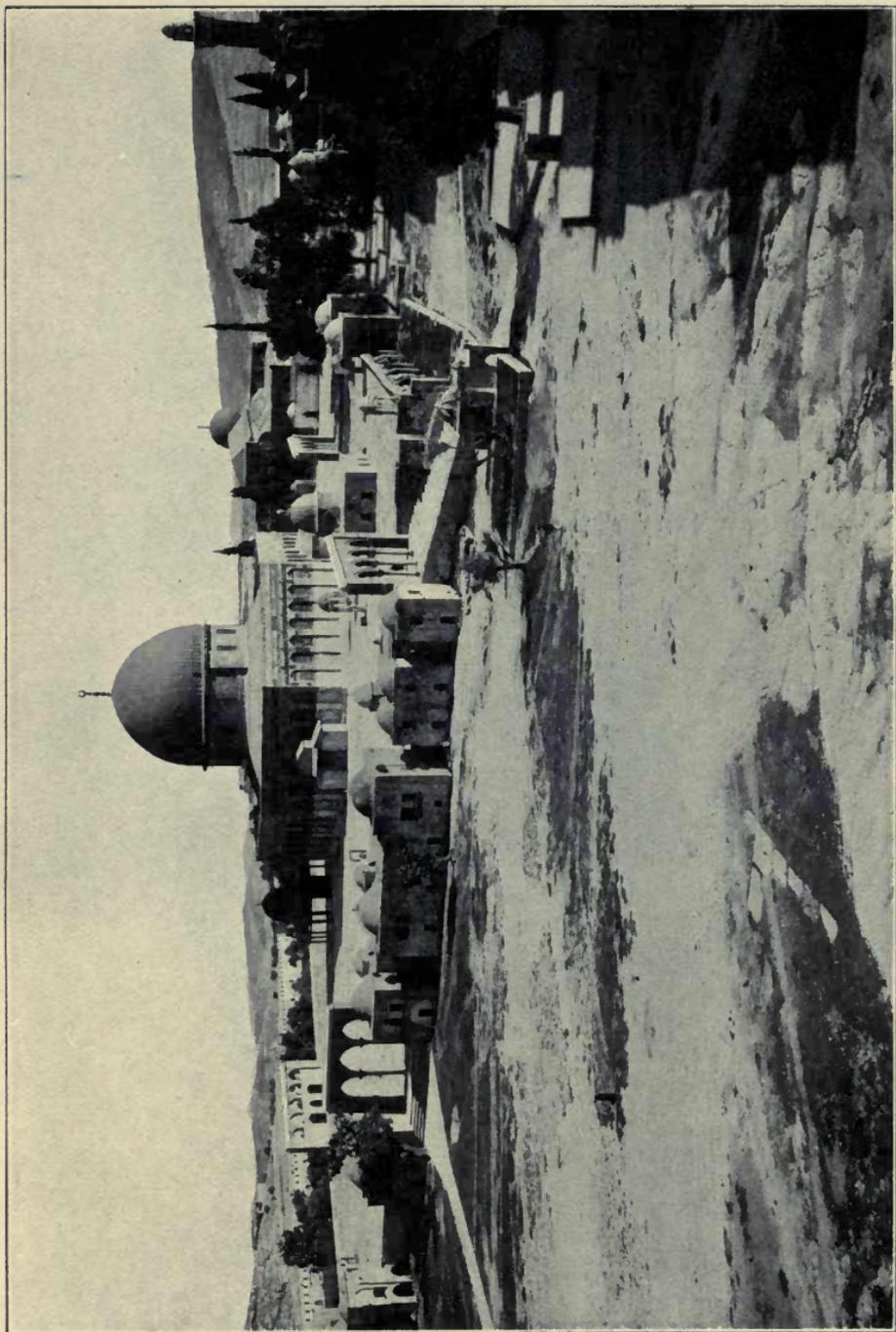
Jerusalem, my happy home,
Name ever dear to me,
When shall my labors have an end
In joy and peace in thee.

When shall these eyes thy heaven-built walls
And pearly gates behold,
The bulwarks with salvation strong
And streets of shining gold.

Now, my dear reader, we are in Jerusalem. Take off your shoes as we are on holy ground, and look for good and you shall receive it, as good is present everywhere. Look pleasant! Let the sun shine in!

We are near Mt. Zion and the Ark of the Covenant. Here is where Jesus taught and practiced his wonderful works. We have the promise that we can do the same, and mightier works shall we do.

The City of Jerusalem, at the time of the siege of Titus, contained, according to Josephus, more than 2,700,000 people. The Jewish population has largely increased of late in Jerusalem as well as in Palestine generally, although measures have been taken by the Turkish government to stem the incoming tide. Jeru-



General View of the Temple Area Inside of the Walls of Jerusalem.

salem is a very old city. When Abraham returned from pursuing the Kings of the Plains, he met Melchizedek, King of Salem, the Priest of the Most High God. Inside of the walls, starting first from the Damascus gate, a street divides the Moslems quarters on the east from the Christian quarter on the west, and the prolongation of the same thoroughfare separates the Jewish quarter on the east from that of the Armenians on the west. David's Street leading from the Joppa gate to the Haram (Solomon's Temple) at first separates the Christian quarter on the north, from the Armenian to the south; and later on it divides the Moslem to the north from the Jewish quarter to the south; thence from St. Stephen's Gate to the Church of the Holy Sepulchre where was. it is believed, the western wall, and thence by Christian Street into David's Street, the chief thoroughfare, and has traversed the length and breadth of modern Jerusalem. This, however, cannot cover the full area of the ancient city which was able to accommodate at the solemn festivals, as Josephus relates, at least as many as 2,700,000 persons that were pure and holy enough for it to be lawful for them to be partakers of the sacrifice, not to mention the many thousands who were debarred by some physical impurity or defect from this privilege. We have yet to learn how far Jerusalem extended at that, and at other periods of her great glory.

At night, the streets are dark and it is not considered prudent to go inside the walls. A thousand interesting points in this venerable city await the observing eye, and

that leisurely and scholarly study which is not often lavished on Jerusalem, through which pilgrims pass at a gallop, regarding it as any other city or hamlet. The traveler should read the Bible through once more in the Holy Land—the only way you can get understanding and full enjoyment of the book itself.

Starting from the Joppa Gate we are descending David Street by many broad, shallow steps. We pass the grain market and bazaars and arrive finally at one of the gates of the Haram.

The Mohammedans revere Jerusalem as one of their four holy cities, only second to Mecca. For the Jews, Jerusalem is the only one, and here they come to die and to be buried in its sacred soil; here they live on the charity of their wealthy brothers all over the world, and by these benefactions Jewish children are educated gratuitously. There are some prosperous Jews living in Jerusalem, but in spite of all charity, the mass of the Jews are poor and physically degenerate. One of the synagogues, of which there are three principal and many smaller ones, all of course, in the Jewish quarter, should by all means be visited. The beautiful, pale green dome of one of these, is a conspicuous feature in the view of Jerusalem as seen from the Mount of Olives. Very old and beautifully inscribed rolls of the Old Testament may be seen here. Jews are not allowed to pass before the Church of the Holy Sepulchre, they having crucified Christ. This is an unwritten law, passed and enforced by the less civilized element of the Christian body in



DAVID'S STREET.

Jerusalem; and Jews are also excluded by their own religious scruples from the Moslem enclosure, where stood their King Solomon's Temple in all its glory. We were admitted to the jealously guarded spot enclosing, as it does, the dome of the rock—one of the holiest of shrines to the Moslem. The house where Jesus was judged is located at the northwest corner of the Haram. The Crusaders respected the dome of the rock and held sacred service in it, but used the Mosque for a stable, despising it as a work of the Jews.

The Holy Rock itself is 57 feet long and 43 feet wide, rising 6 feet above the ground, and hovering, as faithful Mohammedans assert, without any support, over a cavern which through a hole in the rock has received the blood of innumerable sacrifices in all ages, for here Abraham worshipped and offered sacrifices and burnt offerings, and here Elijah and David, Jesus and people of all nations, have shed tears and prayed.

According to tradition, the souls of righteous dead come here twice a week to pray. The Ark of the Covenant is supposed to be buried below, on which account no Jew would venture to cross the threshold of the Mosque of Omar lest he should unwittingly profane the Holy of Holies by his tread.

According to the Bible, the Jews were first mentioned as "Jews" in II Kings 16:6. Jeremiah frequently used the name, perhaps because the Tribe of Judah was very numerous represented in the captivity. In the New Testament the Jews are spoken of as the opponents of

the Gospel, as the independent thinkers, and separation of the Church and State with the falling to pieces of the Jewish Church in favor of the Church of Christ.

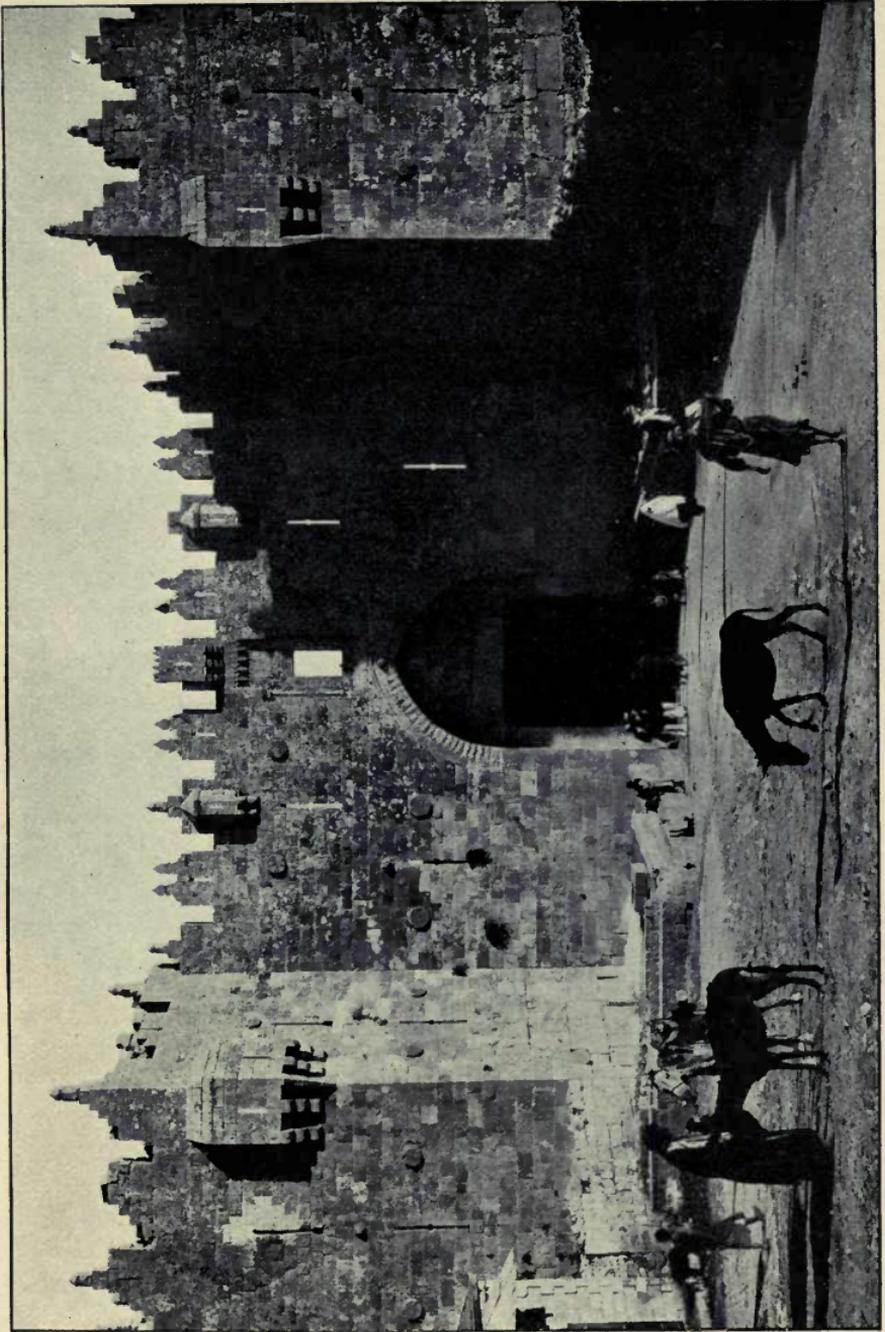
The past of Jerusalem is full of thoughts, but the future is equally impressive. These ruins are not always to remain. The future temple and the restored Israel when Jerusalem shall be the throne of the Lord to all nations, claim the most earnest thought. The day when the feet of the Lord shall stand on the Mount of Olives, which is over against Jerusalem toward the east, is full of importance, and whether we look backward or forward, we have to speak of Zion as the joy of the whole earth, for salvation is of the Jews.

“I suppose,” said my friend, “you will be circumcised before you go back, as you think the Jews are all right.”

“Except ye be circumcised of the heart, you are none of His. Circumcision of the flesh profits nothing. We all are Jews that are circumcised of the heart. God wants a pure and contrite heart. Such he seeks to worship him. He does not look on the flesh but he wants a pure mind and if we have not the mind of Christ, we are none of His.”

“They show two places,” said my friend, “where they crucified Jesus. The Romans have one place in their church, and another is in the Sepulchre.”

“Now please go with me out through Damascus Gate to the hill that is called Mt. Calvary. Here we observe a gently rounded hill which resembles a human skull. Here we see eye-sockets and a human skull. This is said



DAMASCUS GATE.

by the Jews to be the true site and not that shown in the Church of the Sepulchre. This round and hollow hill shaped like a skull is the true Golgotha, the place of a skull, and not the other. Here is where the three crosses stood. If so, perhaps the sepulchre whose now open mouth we see not far to the west of the hill, is that which belonged to Joseph of Arimathea wherein never man laid. And the women came early on the third day wondering who should roll away the heavy stone which closed its entrance, when an angel in bright raiment appeared unto them and said, 'Our Lord is not here. He is risen.' "

Our guide was explaining how our Lord and Master was crucified and Joseph had begged the body and had laid it in this tomb, and one of our party, a lady from America, I am sorry to say, asked the guide, "Is he in there yet?" Just imagine how we all felt and how we looked at one another, but not a word was spoken by us. The guide says, "No, Madam, he has risen, and I am sorry if he has not risen in your conscience."

I realized more than ever that he had risen, as my mind went to the fourteenth chapter of St. John, where he said, "I will pray to the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance." For this

end Christ rose and revived. That made him Lord both of the dead and the living.

Here is a cavern in the hillside, called the Grotto of Jeremiah, in which the Prophet is supposed to have written his Book of Lamentations. In this same hill are the tombs of the Kings and Prophets. From the Church of Holy Sepulchre to Golgotha is about a quarter of a mile, while the other place is close to the cell where Jesus was in prison. The prison is a room hewn out of solid rock and a large rolling stone to close it. The rolling stones are round and flat. They have a groove at the top and bottom chiseled out of solid rock.

“They don’t agree,” said my friend, “on the site of David’s tomb, or King Solomon’s. (Read Neh. 3:16.) “What about the quarry? I am afraid to go in it as they say it is not safe and one could get lost. Were you in it?”

“Yes, I was, and it is worth seeing. One hundred paces east of the Damascus Gate there is an entrance through the foundation of the city wall to quarries in which workmen—dead perhaps thirty centuries ago—left some of their work unfinished, exhibiting to this latter age their method of operation, and showing how Jerusalem was built. The rock roof is sustained by huge pillars. The quarry extends under a large part of the existing city but it should be visited in company with an experienced and careful guide, otherwise there is risk of pitching headlong into the dark. The quarry extends 700 feet under the city. Its stones are white and quite soft, but hardens when exposed to the air. The place is

interesting to Masons, as many hold the Masonry was here instituted by King Solomon. Emblems made from the stone are highly prized by the fraternity. There is no doubt but that many temples and buildings were built from these stones, as the quarry is very large. In the quarry we met as Masons and had our pictures taken." As we came out of the quarry on the highway leading via Mount Olives to Jericho, my friend and I were in conversation.

"I am not satisfied," said he, "with the place where your guide says that Jesus was crucified, as I paid one franc to see another place of crucifixion inside the walls."

"You must take the Bible for your guide in the Holy Land, as this is the spot that God chose to send His only begotten Son to do his mighty works and frame the Bible, and it is a rule and guide to our faith. Do you see that round hill, the shape of a human skull? And the Bible says that Calvary was the place of a skull. Look! Beneath the forehead is a cavern that looks like eyeless sockets. You see the shape of a skull."

"Yes, I see all that, but they make that other place so plain."

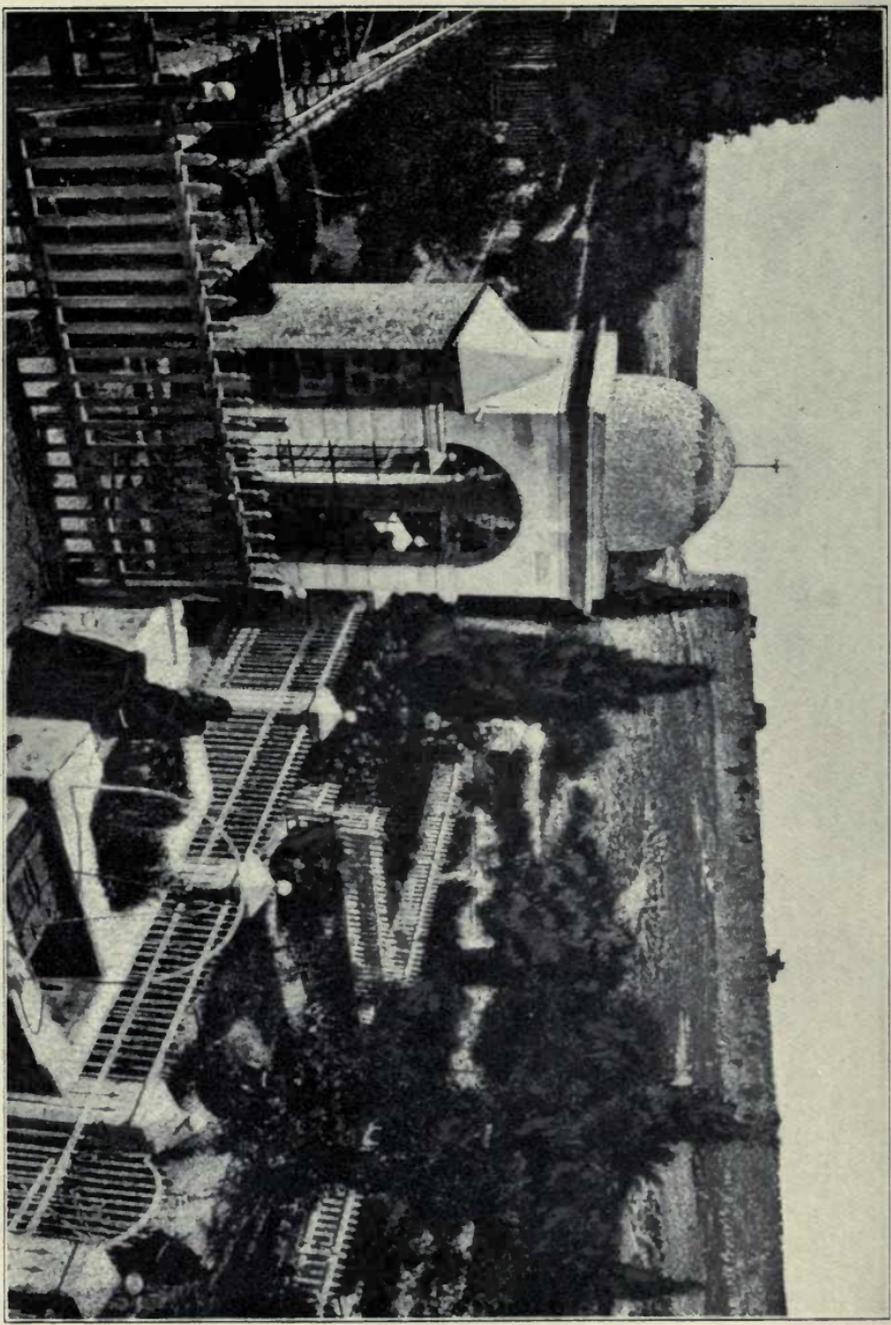
"Yet surely you do not see any signs of Calvary or place of skull. The Bible says that Jesus was crucified outside the gate, and this is outside the gate, while the site you speak of is inside the gate; and besides, this skull-hill was for ages the place where malefactors were put to death, and Jesus was slain as a malefactor, and the Bible says it took place beside a thoroughfare along which

people went wagging their heads, and there is the thoroughfare. You see the inside place is a money affair. This is free. Here is another proof that this is the place—as the Jews go by this place, they spit at this hill in contempt of Christ Jesus.”

“I will accept this place.”

“Look yonder! You can see the cracks and crevices in the rocks which were made, I think, by the convulsions of nature when Jesus died. Here is the place where they crucified Him. Two others with him and Jesus in the midst. “Behold thy mother.” “This day thou shalt be with me in Paradise.” “Father forgive them; they know not what they do. If it is possible, let this cup pass from me. I thirst!” What sighs! What tears! What sorrow! What agony!

While I stood there the whole scene came to me. Here is the first place my friend shed tears, and my dear reader, if any one can pass through this scene without shedding tears, he has a heart of stone. We see one of the thieves repenting. We see a group of gamblers casting lots for the coat of the dying Saviour. We see women—mothers—and some whom he had healed and from whom he had cast out evil spirits or thoughts and demons. Just think of the condition of the atmosphere! It was not a solar eclipse such as we ourselves have seen. It is dark—darker—until you cannot see the surrounding hills; darker still, till the chin of our Lord and Saviour falls on his breast, and then we hear him saying, “It is finished.” And as I stood here, silence took possession



GARDEN OF GETHESEMANE.
"Then cometh Jesus with them unto a place called Geth-sem-a-ne, and saith unto the disciples, Sit ye here while I go and pray yonder."

of me and the thought came to me that the whole world would be moved toward this hill. The Prophets pointed forward to this hill. The Apostles and martyrs pointed backward toward this hill, and all heaven has pointed downward. I could endure the scene no longer, and we next met at St. Stephen's Gate.

We crossed a Moslem cemetery to the spot where St. Stephen was stoned, and descending a steep path we crossed the Brook Kedron (Jer. 31 : 40 ; II Chron. 30 13 :14) passing the upper part of the Valley of Jehoshaphat and the Tomb of the Virgin to the left.

Here to the right is the Garden of Gethsemane "Oil press," near Jerusalem, the garden of our Lord's agony. (Matt. 26 : 36.) "Sit ye here while I go and pray yonder." (Mark 14 : 32 ; John 18 : 1.) Just think what took place here at different times, but especially the night before the crucifixion. The garden is 300 x 200 feet, enclosed by a high wall. There are eight large olive trees which look to be old enough to be the very trees that were here at the time of the shedding of tears of blood.

We come to the Mosque of Omar, a throne of Mohammedan, where we are met at the door by soldiers who bring slippers which we must put on before we take a step further, lest our feet pollute the sacred place. A man attempting to go in without these slippers would be stopped by the soldiers on guard there. In these awkward sandals, adjusted as well as we could, we are led to where we see a rock with an opening in it through

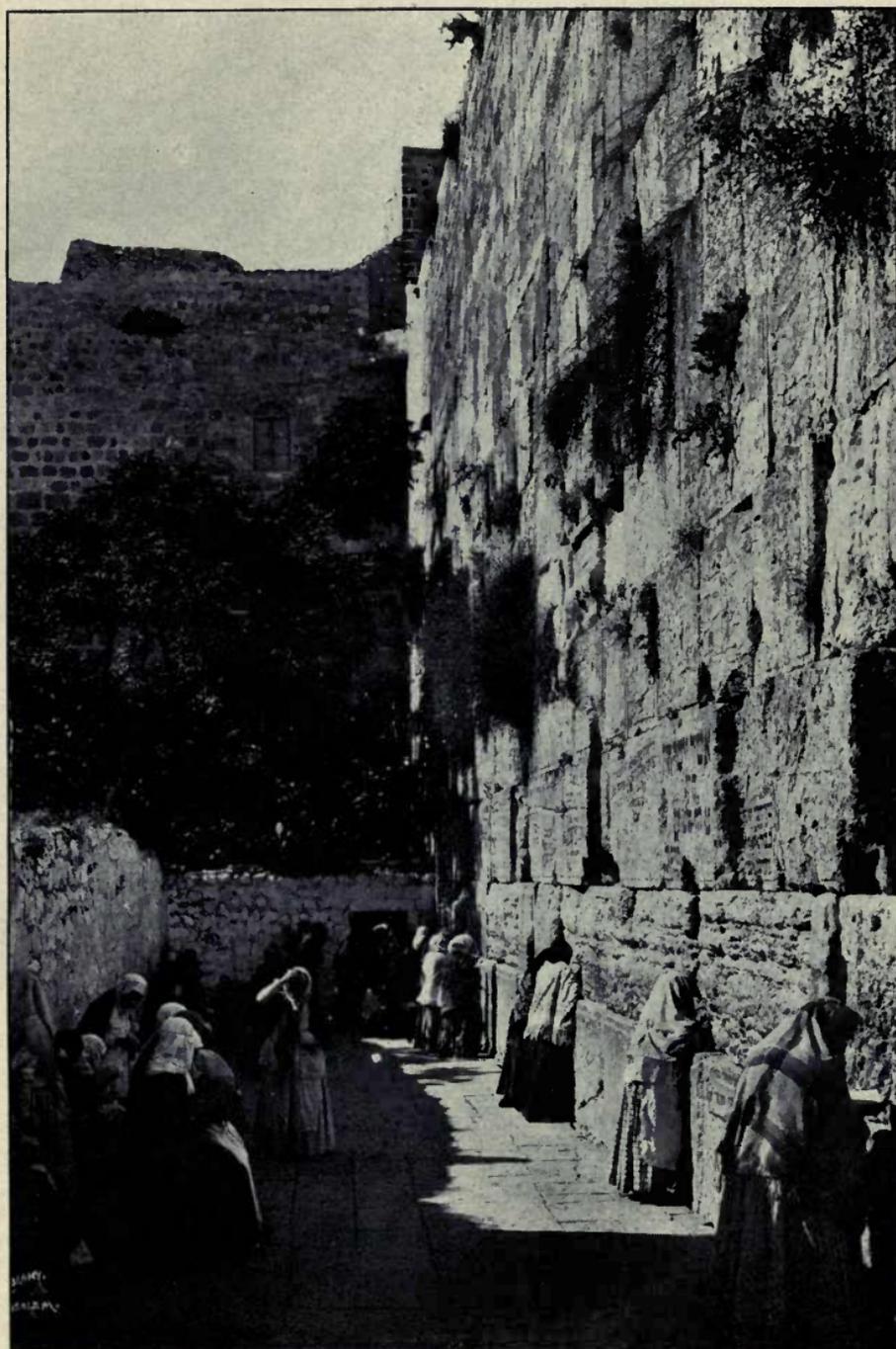
which, no doubt, the blood of sacrifice in the ancient temple rolled down and away.

Whatever else may be said about the sites of Jerusalem, one thing is positively sure, and that is, that the Mosque of Omar, or as it should properly be called, the "Dome of the Rock," marks the spot where stood Solomon's Temple, and where afterwards stood the imposing temple of Herod. There is but little doubt, but that here is where Abraham offered up Isaac as a sacrifice. Venerated alike by Jew, Moslem and Christian, up to fifty years ago, the Moslems so restricted the entire area that no Christian was able to gain entrance. The enclosure has an area of thirty-six acres—about one-sixth of the entire space inside of the walls of the city.

I was glad when I got through it and could take off the cumbrous slippers and step into the clear air. They are nothing like the sandals of old. The Moslems have no mechanical eye, as the ones they put on me were large enough for Goliath, and for the time we were walking through the Mosque of Omar—about ten minutes—we had to pay one franc, equal to 20 cents of our money.

Leaving the Mosque of Omar, we see a curve of stone which is part of the bridge that once reached from Mount Moriah to Mount Zion, and over it David walked or rode, to pray in the temple.

We next visited an ancient wall consisting of broken stones and debris which had formed the wall of a Hebrew temple, where is the "Wailing place" of the Jews, where for centuries almost perpetually, during the day time,



THE WAILING PLACE.

The Wailing Place is a portion of the wall of the temple which is certainly very old. Jews constantly visit this place kissing the stones and weeping.

whole generations of the Jews have stood, putting their heads and lips against the wall of what is supposed to be a part of Solomon's Temple, and it is now smooth with their tears and kisses. It was one of the saddest and most solemn and impressive scenes I ever witnessed, to see scores of these descendants of Abraham with tears rolling down their cheeks, and lips trembling with emotion, a book of Psalms open before them bewailing the ruin of the ancient temple and the captivity of their race, and crying to God Jehovah for the restoration of the temple in all its original splendor. I am sure that God will answer their prayer just as soon as they accept the Messiah, which they are doing by the thousands. I think their prayer will bring Jerusalem back in all its glory, it may not be in precious stones and architectural majesty, but in a moral splendor which shall eclipse, forever, all that David and Solomon saw.

Just outside the gate is where some of the most severe conflicts in Jewish history were fought. Here it was that the Apostle Paul was rescued by Roman soldiers from a mob of infuriated Jews. This is the place of all places. Here I stood and asked, "O Lord God reveal to me the grandeur of the City" for there are some things you can see more vividly with no one but God and yourself present.

From this place there is a beautiful view over Kedron and Olivet. Near the wall, by a pair of stairs, one descends to the stables of Solomon. They are kept clean and neat and not used for anything. It gives the impression of being a great subterranean cathedral with over a

hundred and fifty massive columns. You can see where the horses were tied by halters drawn through holes in the mangers which are worn smooth, as all are made of rocks. Coming up from this large and well arranged stable, I came out at the temple area. My first words were, "O Jerusalem, Jerusalem, City of God, Joy of the whole earth." We Jews that are circumcised at heart will redeem Jerusalem and all nations will flock to it. But one can shut his eyes and can hear the crash of the twenty-three sieges which have come against Jerusalem in the ages past. But in the twenty-fourth siege, my dear reader, you will be a soldier. In that warfare we will beat all war weapons into plowshares and pruning hooks, not weapons of death but only the sword of the Spirit. This is the war we are engaged in in the twentieth century. This is the War of Peace. When Jerusalem shall purify herself and take back the Christ she once cast out, then it will be a type of that Heavenly City which Paul styled the "Mother of us all." When this temple is completed, here on earth, then we will all march to that Jerusalem where there will be no more discord, but all harmony, and when this temple is built without hands, eternal in the heavens, and Jesus Christ the cornerstone. When we acknowledge Christ in the flesh as the cornerstone, then we will go into the large upper room (Luke 22:12-13) where the disciples made ready the Passover and where they ate and drank with their Master for the last time. We were shown the chamber in which the Apostles are traditionally reported to have been assembled when they

received the gift of tongues. When being all with one accord in one place, suddenly there came a sound from heaven as of a rushing, mighty wind, and filled all the house where they were sitting; and there appeared unto them cloven tongues like as of fire and it sat upon each of them and they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. (Acts 2:1-4.)

About this time at a gathering of the brethren, Peter rose to speak, the number present being about a hundred and twenty, and said that the prediction of scripture had to be fulfilled, which the Holy Spirit made by the lips of David, about Judas who acted as guide to arrest Jesus. This man had bought a piece of land with the payment for his treachery and falling from a height his body burst open and all his bowels protruded. This was known to all in Jerusalem, so the field got its name, "Aceldama," which means, "blood field."

All around me are holy sites which are connected with our Lord's passion and death. Here is the "Stone of Unction" where his body was laid for the anointing, and you can see devout Russian pilgrims covering it with kisses and measuring it, that their winding sheet may be made the same size. Here is the "Chapel of the Parted Raiment," marking the place where his garments were gambled for. That spot just beyond was where they crowned him with thorns. Here is the place where they scourged him; here is where they nailed him to the cross; and there is the very rock where the cross stood with

the actual cavity in which it rested. A few feet away is a rock cleft, so they tell you, which is the very center of the earth. This is the place where the Roman centurion stood who said, "This is the Son of God." And here is the spot where Jesus appeared to Mary Magdalene after his resurrection.

Down a stairway of thirty-five steps you can go to the Chapel of St. Helena, where the mother of Constantine sat while the work of finding the crosses went on. So tradition says, three crosses were found. Not knowing which was the true cross, one was taken to the presence of a sick woman. It proved to be the cross of a thief and because of that she became a maniac. The second cross was brought to her and she was thrown into fits. The third cross was brought to her and she was immediately restored, and thus the true cross was identified.

When I read the account of the crucifixion the Old Bible became a new Bible to me. I stood where I could look over at the dome of the rock where once stood the Temple of Solomon. I remembered in olden days that the priest put his hand upon the head of the goat, confessing the sins of the people, and then by the hand of a fit person sent that goat into the wilderness, bearing the iniquities of the Children of Israel. And my eyes filled with tears when I read, "All we like sheep have gone astray. We have turned every one to his own way, and the Lord has laid upon the iniquities of us all."

The Pool of Bethesda is just outside of the north wall of the temple area. It is 370 x 125 feet with a depth of

sixty-five feet. Bethesda means "House of Mercy." This is the pool where the miracle was wrought (John 5:2) by the Sheep market, a pool which is called in the Hebrew tongue Bethesda. Here lay a great multitude waiting for the moving of the water, and a certain man was there 38 years and could not get in for the press. Jesus saw him and said unto him, "Arise, take up thy bed and walk," and he did walk. It was on the Sabbath Day and the Jews said, "What man is that that told you to walk?" The man answered it was Jesus, and the Jews sought to slay him because he had done this on the Sabbath Day.

Close by the pool is Mary's Well or fountain. This fountain has at various times gone by other names, but acquired its present name after the death of Mary, the Mother of Jesus. She being accused of unchastity, drank of its waters which had from time immemorial been used as a test of feminine innocence or guilt, and thus established her innocence. Up to that time it had been called the fountain of accused women, of which the innocent drank unharmed, but which was death to the guilty. Mary is said to have washed the clothes of the child Jesus in it, and since then it has become a favorite bath with the women of the neighborhood. It is identical with the lower Pool of Gihon formed by King Hezekiah (II Chron. 32:30). At the water gate, the spring is within a cave 25 feet deep, whence it flows twice daily in the summer, once daily in the autumn, and from three to five times a day in the winter. The explanation given for this phenomena is that a dragon dwells in the unexplored cavern to which

a passage, visible inside the outer cave, is supposed to lead. This dragon, say the Arabs, manages to secure a monopoly of the water for his own consumption while he is awake, but when he sleeps, as luckily even dragons must at times, the spring flows on again. This tradition must be ancient, for Prophet (Nehemiah 2:13) mentions the dragon well in connection with the dung port which is still almost directly above the fountain. The water has a peculiar taste.

Outside the city is the Upper Pool of Siloam (John 9:7), where Jesus sent the man, blind from his birth, to wash after he had anointed his eyes with clay. From this point a path leads to the wall around to the right to the dung gate, and from there southeast to the Haram, and on the left the Gate of Zion.

The Lower Pool of Siloam lies inside the remains of an ancient wall of Jerusalem, one of the walls alluded to in Isaiah 22:11. A little south of this pool you will see an old tree surrounded and propped up with stones, which marks the spot where the Prophet Isaiah is said to have been sawn asunder in the presence of King Manassah.

Just within the Aksa Mosque is shown a cistern called "Birel Warka"—"Well of the Leaf"—in memory of an adventure which befell a friend and companion of the Khalif Omar.

Beneath the pavement here are spacious ancient reservoirs supplied with water from Solomon's Pool beyond Bethlehem, by aqueducts still existing. A friend of Omar happened to let his pitcher fall into the cistern below, and

descending to recover it he found a gate which opened into an unknown garden where he plucked a leaf which never faded, for it was a leaf from Paradise. Other men have since gone down in hopes of plucking a leaf or flower from Paradise that should not fade, but none have ever found again that garden gate.

Here we see huge stones of the oldest Jewish Period, and parts of the city wall enclosing the Haram show, as seen from without a very massive Hebrew masonry, believed to be coeval with Solomon; but it is thought that if excavations were permitted, even more extensive and ancient remains would be found.

On ascending some steps near here, to get a view from the top of the wall, we notice the protruding section of a column built into the wall horizontally. The column can be seen also from outside; and to it, according to Moham-medan tradition, a rope, fine and slender like a hair of steel wire, will be fastened at the last day, stretching over the Valley of Jehoshaphat from the Mount of Olives. On this weak bridge the souls of the good from the myriad tombs on the side of the Mount will cross over safely to enter Paradise, while the bad will fall midway into the Valley of Jehoshaphat where the mouth of hell will gape wide for them.

Close by is a domed canopy, covering the traditional site of the throne of Solomon, where he delivered his judgments and where he was found dead. In order to conceal his death from his slaves, the genii, that they might finish the work he had set them to do, when dying

he propped himself up on his seat with his cane, and only when the worms had gnawed it through and the body fell, did the demons realize that they were at last released from their bondage to the Royal King. Threads of garments of pilgrims are fastened upon the gratings of the window.

Mohammet venerated the site of Solomon's Temple, and unbelievers have not been allowed to enter the enclosure of the Haram until of late years. Permission to visit the Haram must be obtained through the Consulate of the visitor, and the fee varies according to the number of persons in the party. A sunny day should be chosen for all such visits, that the dark interior of many of these interesting and beautiful places may be better seen.

Following a trail a short distance outside the city we come to a slight elevation which is named "The Mount of Evil Counsel," so-called from ancient days in the time of Jeremiah, who says of it (19:7), "And I will make void the counsel of Judah and Jerusalem in this place." It is also called "Field of Blood" or Aeldama, being the field said to have been bought with the thirty pieces of silver paid to Judas for betraying his Lord and Master. Here also, tradition says, Judas hanged himself from a tree which is still pointed out to pilgrims.

On the side of this hill, sloping to the Valley of Hinnom, are extensive tombs. Some of the low entrances to these tombs have stone doors, and from the early Christian Period were occupied as hermitages by devout men. Some of the chambers are richly sculptured, and some

adorned with the carved monograms of Jesus with crosses and other devices, while others have pictures in fresco, and some still contain bones. The Apostles are supposed to have concealed themselves in one of these caverns when their Master was imprisoned in the House of Caiaphas, the High Priest, which stood opposite. It receives its name from the tradition, that here at his residence, Caiaphas made the agreement with Judas by which he was to betray his Lord and Master into the hands of his enemies.

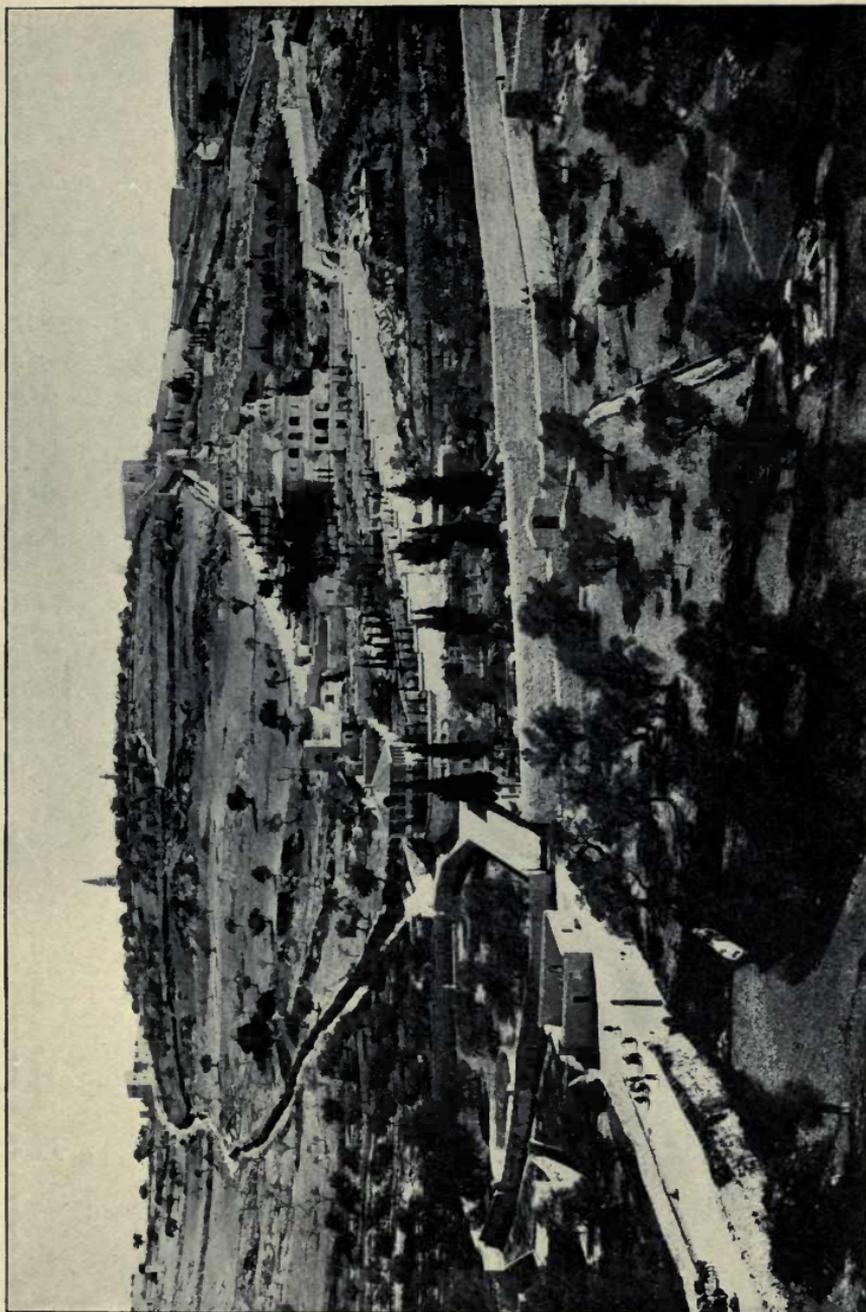
CHAPTER V.

MOUNT OF OLIVES AND BETHLEHEM.

Mt. of Olives is a long range of mountains, 2,600 feet above the sea, east of Jerusalem, commanding a fine view of the Jordan Valley (II Sam. 15:30; Matt. 21:1). When Jesus drew near to Bethpage on Mt. of Olives, he sent two of his disciples into the village. "You shall find an ass with a colt; loose them and bring them unto me." Here at Bethpage is the very stone from which our Saviour mounted the ass. This stone was discovered during the excavations now under progress. Here is where Jesus wept over Jerusalem, and here, on this rock, is where he descended and left his tracks in this solid rock just as one would in mud. I measured the track. It was a No. 7 shoe, after our custom of measurement.

"What," said my friend, "about these tracks, and the tracks the cock left when Peter denied our Lord?"

"The tracks our Lord and Master left behind, when he made his ascension, was to show the unbelieving Jews that he was the Messiah, and still they rejected him. And in regard to the tracks of the cock, when Peter denied him, there are signs following. I accept it, for all power in heaven and earth was given him. The same thing



MT. OF OLIVES.

Mount of Olives is a long range of mountains 2,600 feet above the sea east of Jerusalem, commanding a fine view of the Jordan Valley (Matt. 21: 1; II Sam. 15: 38).

occurred in the fig tree. Jesus being hungry, seeing a fig tree afar off came to the tree and finding nothing but leaves, said unto the tree, 'No man shall eat fruit of thee hereafter forever.' And in the morning they saw the fig tree dried up from its roots. Peter called the Master's attention to it."

The fig tree is very useful in Palestine. It is the first tree mentioned in the Bible. (Gen. 3:7.) And their eyes were opened and they sewed fig leaves together and made aprons. It has been cultivated for its fruit which in most warm countries forms an essential portion of the food of the inhabitants, either in a fresh or a dried state. The fig tree lives to a great age. It puts forth its fruiting stems before its leaf buds expand, and these green figs remain through the winter. Cakes of dried and pressed figs were and are still used as an article of food, and all Israel dwelt safely under his fig tree from Dan to Beer-sheba, all the days of Solomon. "For every man shall sit under his fig tree and none shall make him afraid;" the Lord of Hosts has spoken it.

From Jerusalem to Bethlehem, the road runs down from the Joppa Gate, crosses the upper Valley of Hinnom below the range of almshouses built for poor Jews by the late Sir Moses Montefere of England, leaving the Hill of Evil Counsel to the left, here to the right we pass a neat, clean village, built and inhabited by the German Templars. The road passes the Valley of Pehhaim on the right, where David fought twice with the Philistines and conquered them, the signal for the battle being given

the second time by the sound of a gong in the top of the mulberry trees which should betoken the presence of the Lord. (II Sam. 5:18-25.)

The Valley of Giants is on the left (Josh. 18:16) and the well in which, when quenching their thirst, the Wise Men from the east, beheld once more reflected in its waters, to their exceeding great joy, the Star which had led them to Jerusalem in search of the newly born King of the Jews, that they might worship him. (Mat. 2:1-12.) From the hill about it can be seen at the same time, both the City of the Great King, and the City of David. To the north lies Jerusalem, and the Mount of Olives surmounted by a Russian bell tower. Beyond, to the north and east, are the Mountains of Moab and the Dead Sea, while to the south is Bethlehem, built high on a ridge around a fertile valley, and the old town of Giloh where dwelt the Gilonites, David's counselors (II Sam. 15:12).

Near this is "the field of Peas." Jesus passed by, to or from Bethlehem no doubt, and saw a Jew sowing peas. Jesus asked the man what he was doing. The man answered, "I am sowing stones," and from that day to this whatever seed might be sown there, this field produced only stones, and stones similar to peas may be seen all over the field. Here is the scripture fulfilled, whatsoever you sow, so you reap.

David's well is to the left of the road as it enters the town of Bethlehem. It is called David's well in II Sam. 23:14-17. When the Philistines were in possession of the

town, and David was hidden in a hole in or near the Cave of Adullam, he longed and said, "Oh, that one would give me to drink of the water of the Well of Bethlehem which is by the gate," and three mighty men broke through the hosts of the Philistines and drew water out of the well of Bethlehem that was by the gate, and took it and brought it to David. He would not drink it but poured it out unto the Lord. "Is this not the blood of the men that went in jeopardy of their lives?" From the well, a splendid view of the whole town is to be had, and this place is held sacred by all sects of Christians, as being traditionally connected with the birth of Jesus our Lord.

Bethlehem is the market of the Dead Sea Bedouins, and also of the numerous small towns and villages in the vicinity, and it has, besides, various flourishing industries of its own, as for example, production of the embroidered dresses and the large industry of the carving of mother-of-pearl, which are carried on to perfection. The education of the people is well provided for by eight good schools, German, Protestant and English. The people of Bethlehem look happy, and they show their progressiveness by the manufacture of artistic souvenirs made from shells and olive wood. The shops are well worth a visit.

Bethlehem means "House of Bread." In history, it is associated with the lovely romance of Ruth, and was the home of David and the birthplace of Joab, but it is pre-eminent, from the fact that here was born the Saviour of the World. There is no question that Bethlehem was the birthplace of our Lord. We have assurance of the

exact site. John speaks of the birth occurring in a certain cave, close to Bethlehem. Here also David was anointed King, by the Prophet Samuel, at the Lord's command, when he had rejected Saul from reigning over Israel. I Sam. 16:1-13) after which Bethlehem was called the "City of David." (Luke 2:4.) This place was also the scene of the interesting story of Ruth and Naomi, which the traveler is advised to re-read before or after his visit. Boaz married Ruth as directed by the law (Deut. 25:5). He was a pure and high-minded man, fearing the Lord and keeping his obligations among men. It was in this vicinity, Ruth the Moabitess gleaned among the sheaves.

Near the spot where the "Wise Men" knelt is the Women's Grotto in which Joseph, Mary and the Babe, are said to have once found shelter and concealment, is here found. A drop of the Virgin Mother's milk, as she was giving suck to the Holy Child, fell, it is said, to the floor of the cave, ever since which, as both Moslems and Christians believe, the dust here possesses the miraculous property of increasing the flow of mothers' milk. Here women from all parts resort to buy cakes which are sprinkled with this dust.

Here the road leads to a grassy plain called the "Field of the Shepherds," making its surroundings a pleasant picture which helps the imagination to realize the scene described in Luke 2:8-16. To the Shepherds abiding in the field, keeping watch over their flock by night, appeared the angel of the Lord bringing good tidings of

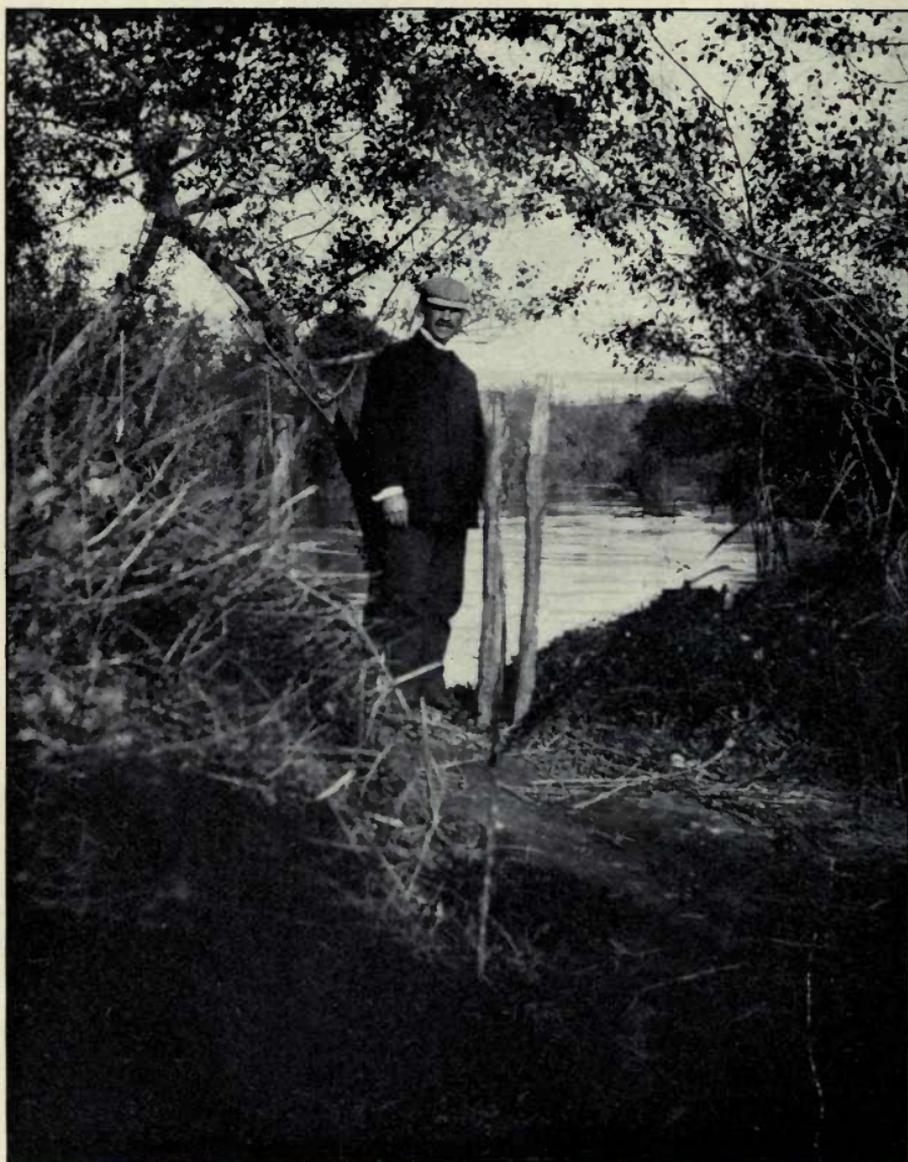
great joy which shall be unto all the people, for unto you is born this day, in the City of David, a Saviour which is Christ the Lord. And suddenly, there was with the angels a multitude of heavenly host, praising God and saying, "Glory to God in the Highest, on earth peace, good will toward men."

Ain Karim is the traditional birthplace of John the Baptist. The road leads over the Jebel Ali (Mountain) and gives the traveler grand views of the Wilderness of Judea. Here at Ain Karim, according to tradition, dwelt Zacharias the Priest, and Elizabeth his wife, in whose house the Virgin Mary abode about three months and sang her beautiful song, and where Elizabeth, being well stricken in years brought forth a son in fulfillment of the promise of Gabriel, the Angel of the Lord (Luke 1:5-80). For hundreds of years the Convent Church of St. John the Baptist, was used by the Arabs to stable their horses and donkeys. A French Ambassador of King Louis IV persuaded the Sultan to give it to the French who forthwith cleansed it and restored it, making it one of the finest modern churches in Palestine.

Distance is reckoned by minutes, hours and days, in Palestine. In the city of Jericho I wished to find the post-office, and asked a man the distance and direction. "Two minutes, north," said he. After walking what I took to be more than three minutes, I asked another man and he told me that I had yet one minute to go. I walked on more than two minutes before I reached the post-office, in all I must have been five minutes on the way.

It takes fifty minutes to reach the Valley of Roses from which Ain Yalo is gained in twenty more. It is a plantation of rose trees which are cultivated for distilling of rose water much used in the east to flavor cooling drinks. After passing by the roses, the way leads through olive gardens, vineyards and cornfields, until we reach the fountain of Yalo on the ancient road to Gaza.

Gaza is the last town in the southwest of Palestine on the coast toward Egypt, on the high road between Egypt and Syria, mentioned in Gen. 10:19. It is one of the oldest cities in the world. Joshua could not subdue it. "And Joshua smote them from Gaza even unto Gibeon." Here Samson carried off their gates. Samson came to the city Gaza and the people of the town said, "In the morning we will kill him." And Samson lay hidden until midnight and took the doors off the gate of the city and the two posts, and went away with them to the top of the hill which is before Hebron. The Ethiopian was baptized by Philip on the way to Gaza. There are good wells of water, orchards of varieties of fruit, palm trees and olive groves.



RIVER JORDAN.

Near the supposed place of the baptism of Jesus (Matt. 3:13; Mark 19th chapter; Luke 3:16), showing two banks covered with rushes and higher clay banks (Josh. 3:16) undermined in the rainy season.

CHAPTER VI.

JORDAN AND JERICHO.

On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie.

Oh, the transporting rapturous scenes
That rises to my sight;
Sweet fields arrayed in living green,
And rivers of delight.

One of the most interesting excursions which may be made from Jerusalem, is that to Jericho, the Dead Sea and Jordan. It is a hard trip unless the traveler is pretty well seasoned to fatigue. We slept at Jericho where there are good hotels, and spent a delightful day on the banks of the Jordan.

The route follows the main and ancient road around the base of the Mount of Olives to Bethany, where dwelt the family of Lazarus, the friend of Jesus, thence down to the waters of Enshemesh mentioned in Josh. 15:7. This is the only drinkable water on the road between Jerusalem and Jericho, as that at the inn at the midway is very bad. Enshemesh—"Spring of the Sun"—is a landmark on the north of Judah, the only spring now known

east of the Mount of Olives. It is also the Spring of the Apostles, so-called because it is supposed that Jesus and his apostles rested there often, about one mile east of Bethany. The sun shines on the spring all day, hence the name "Spring of the Sun."

At the end of the fourth hour, the scenery becomes very wild, among barren and rugged cliffs where the brook Cherith takes its rise. About twenty minutes, off the main road, is the cave where, by the waters of the brook, the prophet Elijah dwelt, "And the ravens brought him bread and flesh in the morning and bread and flesh in the evening and he drank of the brook," according to the command of the Lord. (I Kings 17:2-6.) "Get thee hence by the Brook of Cherith that is before Jordan." It is supposed that Thisbe in Galilee was the birthplace of Elijah the Tishbite of the inhabitants of Gilead. His one grand object was to awaken Israel to the conviction that Jehovah, alone, is God. And Elijah said unto Ahab, "As Jehovah God of Israel liveth before whom I stand, there shall not be dew nor rain these years but according to my word." (I Kings 17:1.) The Brook Cherith, however, in course of time dried up and another place of refuge had to be provided for the Prophet. This was found in the house of a poor widow with an only son, and she not in the land of Israel, but at Zarephath in the territory of Zidon. He found her near the gate of the city, gathering a few sticks to prepare the last meal of which she and her son might eat and thereafter die. And he added, as the ground for her

belief and for his own demand, "For thus sayeth Jehovah God of Israel, the barrel of meal shall not waste neither shall the cruse of oil fail till the day that Jehovah sendeth rain on the earth." On the occasion of an illness befalling her son, she said to Elijah, "What have I to do with thee O thou man of God? Art thou come unto me to call my sins to remembrance and to slay my son?" Elijah prayed to the Lord, "I pray thee let this child's soul come into him again." And the child began to breathe. She said, "Now by this I know that thou art a man of God."

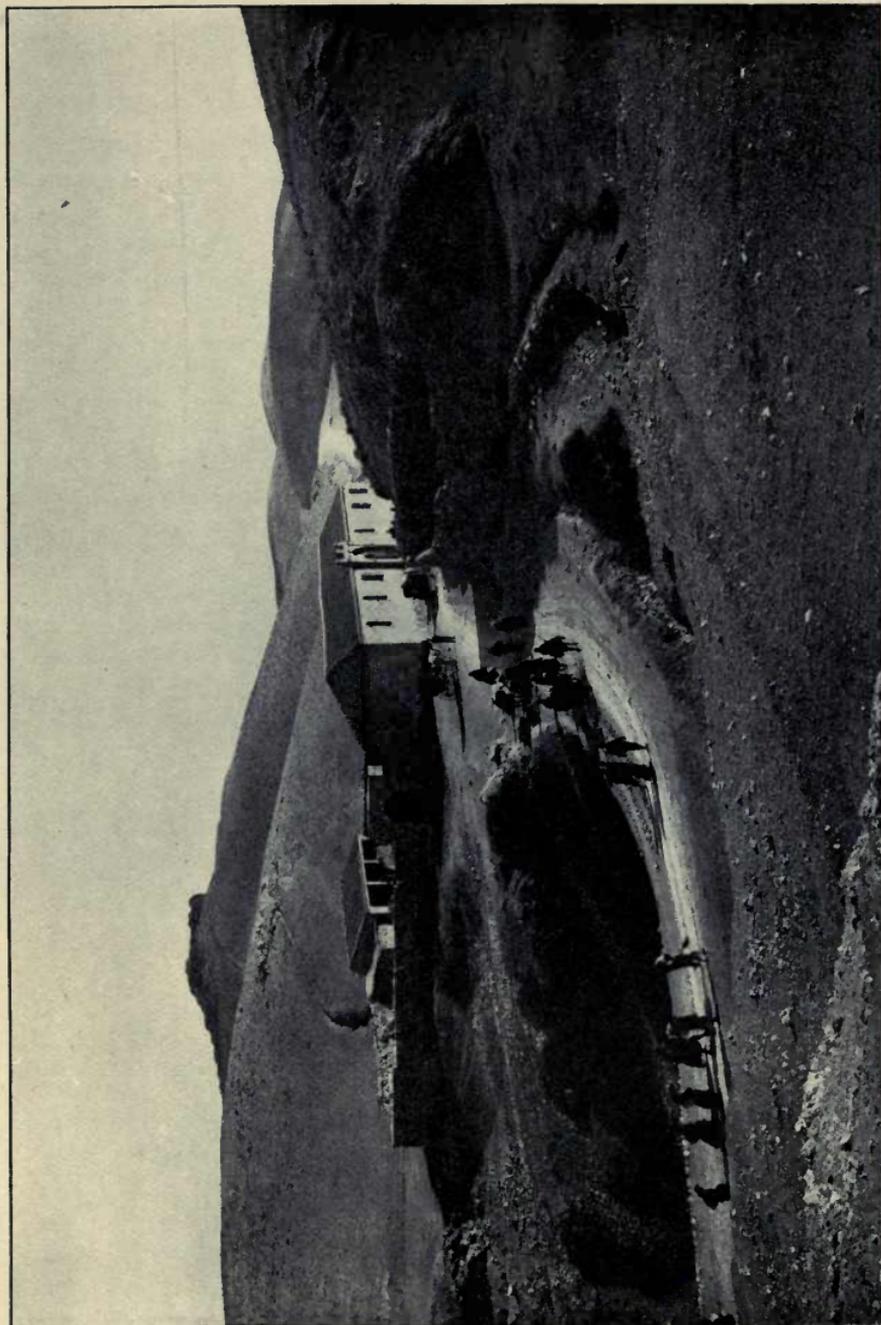
After the third year of Elijah's sojourn with the widow, the Lord came to him and bade him go and show himself to Ahab (I Kings 18:1) then return to Carmel. Now the long drouth was broken and a plentiful rain descended at the Prophet's prayer.

Leaving the cave where Elijah was fed by the ravens, is the Valley of Achor, the scene of the tremendous punishment of Achan, by Joshua, for his sins, when he took "the accursed thing" out of Jericho (Josh. 7:21-26). Joshua said unto Achan, "My son, give glory to the God of Israel. What hast thou done. Hide it not from me." And Achan answered and said, "I saw among the spoils a goodly garment, two hundred shekels of silver, a wedge of gold." And they cast out Achan and all his kindred and cattle and gold, silver and garments, and stoned them to death and burned them up, and they raised over him a great heap of stones unto this day.

We now come to the Inn of the Good Samaritan. Listen to a lesson of the good Samaritan. A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his raiment, and wounded him and departed, leaving him half dead. And by chance, there came down a certain priest that way and when he saw him he passed by on the other side. And likewise a Levite, when he was at the place came and looked at him and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow he gave two pence to the host and said unto him, "Take care of him and whatever thou spendest more when I come again I will repay thee." Which now of these three thinkest thou was neighbor unto him. And he said, he that showed mercy on him. Then Jesus said, "Go and do thou likewise."

And I say we have plenty of priests and Levites but not enough of good Samaritans. What a world this would be if we all were good Samaritans, and all our secret orders would practice the good Samaritan's spirit. Now dear reader, let us commence anew and do what Jesus taught and practiced.

Near ancient Jericho is Elijah's Spring, a beautiful stream of pure cold water which gushes out of the side of a hill in modern Judea, two feet deep and five in



GOOD SAMARITAN INN.

"A certain man went down from Jerusalem to Jericho and fell among thieves which stripped him of his raiment" (Luke 10: 30).

width, which waters the whole valley used for irrigation and house supply. It is carried in stone aqueducts across Brook Cherith massive enough to bear up a train of cars. This is the spring which Elijah healed from Salt. The men said, "The city is good but the water is poor," and Elijah healed the water and it is good and sweet to this day.

When we landed in Jerusalem, one of our first expeditions was to go down to Jericho. One of our party, a preacher, said to me, "You had better not take this trip which is a hard one. You are too old a man to stand the fatigue." But I assured him that I was surely going and would keep up with the best of them. Jericho is today as it was in our Saviour's time, a den of robbers. In the caves and rocks thereabout, bandits and thieves are hidden and come out to prey on travelers. The Turkish government makes feeble efforts to suppress the brigandage, but with little effect. As we were starting forth, the preacher asked me, "Have you a revolver?" "Yes," I replied, and drawing my Bible from the breast pocket of my coat, "Here is my revolver."

"Oh, that is all right in times of peace, but on this occasion, a gun is necessary."

"My dear sir, in times of peace we do not need the Bible as a defense, and in times of danger has not the Lord promised to be our strength and our refuge?"

We went safely to Jericho, a government escort being furnished us and no danger came anigh. On our return we were obliged to walk nine miles up hill, even the ladies

of the party had to walk as the way is so steep that the horses could only drag the empty carriages along. I surprised my preacher friend and others, by keeping in the lead the entire distance. They called me "the kid." My years of tramping through the mountains of California had made the task easier than it seemed to the others.

Jericho, embowered in orchards and gardens, is called the "City of the Moon." And the Children of Israel pitched in the Plains of Moab on this side of Jordan by Jericho. (Num. 22:1.)

Jericho is in the Jordan Valley, eight miles from the Dead Sea and six miles from Jordan. When the Jews crossed the Jordan, Jericho was a large and strong city. Its origin is not recorded. Since it is not mentioned in Gen. 13 when Abraham and Lot looked over the Plain, it must have been built after that time. It is surrounded by palm trees, of which there were many kind. (Gen. 34.) Moses went up from the Plain of Moab of Nebo to the top of Pisgah which is over against Jericho, and he saw all the land of Gilead unto Dan, and all Naphtali, Ephraim and Manassah, Judah unto the utmost sea, and the plain of the Valley of Jericho the City of Palm trees unto Zoar. The Lord said to Moses, "This is the land. I have caused thee to see it with thine eyes but thou shalt not go over thither." So Moses died in the land of Moab and God buried him over against Beth Peor but no man knoweth where.

Here the writer could see into the land of Moab and Mount Pisgah. Our field glasses came in good use.

Reader, if you ever make a trip to the Holy Land, get the best binocular Zeiss German, as you will have use for them every day.

The Valley of Jericho is thickly dotted about with pleasure gardens, besides balsam figs, rose plants, cypress and almond trees. Josephus says it will not be easy to light on any climate in the habitable earth that can well be compared to it. It was the first city west of Jordan taken by the Israelites. Joshua cursed the city (Josh. 6:26), and the curse was fulfilled in the person of Kiel the Bethelite (I Kings 16:34), and the ancient Jericho has not been rebuilt to this day, to remain, for cursed is the man that will rebuild it.

Modern Jericho is about two miles from the site of ancient Jericho. There are extensive ruins on both sides of the Brook Cherith. The city of the New Testament was on the banks of Wady Kelt on the direct route from Perea to Jerusalem. It was visited several times by Jesus. Approaching it he cured the blind man. (Luke 18:35.) Here in the house of Zaccheus in a garden in the suburbs, he related the parable of the ten pounds. And behold there was a man named Zaccheus which was the chief among the publicans and he was rich. He was very small in stature and he climbed up in a sycamore tree, and when Jesus came to the place, looking up, "Zaccheus, come down. I must abide at your house this day." And he came down and received him joyfully. And they all murmured, saying, "He was gone to be a guest with a man that is a sinner." And he said unto the Lord, "Behold,

Lord, the half of my goods I give to the poor, and if I have taken anything from any man falsely, I restore him fourfold." Jesus said, "This day is salvation come to this house."

There are specimen of the sycamore tree, but it has no relationship to the sycamore of this country. It grows to a considerable size, is evergreen, and bears fruit. The fruit is small and sweetish. It abounds in Egypt and parts of Palestine. Its leaves are heart-shaped. The fruit grows from the trunk itself on little sprigs, in clusters like the grape. The wood is very durable. Mummy coffins made of it are still sound. The trees are held in great value.

The Jordan is the largest river in Palestine. It rises in Mt. Hermon and empties into the Dead Sea, Majestic Hermon, whose melting snows supply the Jordan. From Mt. Hermon, the water passes south into Lake Huleh, and flowing west from its south angle, tumbles down a rocky ravine with cliffs on each side sinking seven hundred feet in nine miles, to the Sea of Galilee. From the south of this Sea, the Jordan flows, sinking six hundred feet in sixty miles, in a straight line, but making two hundred miles by its windings to the Dead Sea. The surface is about 1300 feet below sea level. The swift stream slips along noiselessly between its sandy banks. From the head to the mouth of the Jordan is over 3000 feet of a decline.

Here a number of Bible associations come to mind as we stand at the ford. There returns a vision of the great hosts of Israel, and Elijah and Elisha passing through on

dry land. At this ford was the baptism of Jesus by John. At the present time, pilgrims attach great importance to baptisms and baths, especially during the week after Easter. Two of our party were baptized. All are clothed in white garments as they wade into the stream, and these garments are carefully kept for burial garments. Here pilgrims take cans and bottles of water to carry away with them.

Here at Jordan is where the Children of Israel crossed over on dry ground. And Joshua said, Pass over before the Ark of the Lord, and every man take a stone for the twelve tribes, that they may be a sign among you and your children forever (Josh. 4).

And Elijah took his mantle and wrapped it together and smote the waters and they were divided hither and thither so that they two went over on dry ground. And Elisha asked Elijah for a double portion of his spirit to rest on him. Elijah answered, "You have asked a hard thing." And Elisha took the mantle that fell from Elijah and smote the waters and they parted as they did for Elijah. (II Kings 2.)

About two miles from here is Gilgal, near Jericho, which was the first encampment of the Israelites in Palestine where they set up twelve stones as a memorial of the passage of the Jordan. It is an ancient city. (Deut. 11:30.) It was for centuries the great place of the nation's assembly. The tabernacle was pitched here until it was removed to Shiloh. It was visited by Samuel, Saul and David. There was a high place for idolators.. (Hosea

4:15.) As prophesied, the place is desolate, only a few stones and a palm tree mark the spot. Elijah went with Elisha from Gilgal, to Bethel, about six miles, where Jacob had his dream.

Not far from Gilgal we come to an ancient mosque called Nebby Moussa, sacred to the prophet Moses, wither devout Moslems resort in large numbers at Easter time, bearing in stately procession a certain most holy banner from the Mosque of Omar, whose departure from Jerusalem and return thither, is honored by the attendance in state of the governor and his suite of notables, with a large military escort. This great function at Eastertide has been arranged, it is believed, to occupy and amuse the faithful during the church ceremonies of the Christian festival at that season, and owes its origin to the shrewd policy of the Turkish Government in having a large body of Mohammedans at hand ready to move upon Jerusalem at a moment's notice should occasion require, and yet without any of the excitement which would be caused by the formal calling out of the military reserve. The beggars young, middle aged, old women, children and the soldiers, all hold out their hands for "Bakshish, bakshish, bakshish."

The beggars resemble ragbags or scarecrows. They are professional beggars. Their garments hang around them like a gunny-sack stretched over a bean pole, and in their outstretched hands are two rusty dippers. Their feet may be compared to a large bear's foot after pulling

it out of soft black mud. They speak not, but their silence is understood by all.

And there is another class, and these expect a tip at every turn. It is not wise to give alms to street beggars, for if a charitably disposed person begins to give alms, he is pestered beyond endurance.

From the wilderness we journeyed on six miles and came to the shore of the Dead Sea. The Dead Sea is 45 miles long and from four to ten miles wide, and its greatest depth is 1300 feet. The surface is about 1400 feet below the level of the sea. The water contains 25% solid substance in solution, of which 8% is salt. This is six times as dense as the water of the Pacific Ocean.

No living thing can be found in its waters and no vegetation of any kind grows on its shores. About seven million tons of water flow into the Dead Sea each day, all of which is carried off by evaporation.

Not far from the Dead Sea, on the road to Jericho, is a pillar of salt which from a distance resembles a human figure, and which is said to be Lot's wife, and for 300 yards each way nothing grows, as it is all salt.

We left the city of Jericho at five o'clock, March 10th, and proceeded by rail to Jerusalem, reaching that city at noon.

When traveling in Turkey you need a passport from Uncle Sam. Then in Turkey you need a Turkish lozera (local passport) costing \$2.00 for traveling in Galilee or Samaria. Firearms and ammunition are prohibited, and

tobacco is sometimes confiscated in Syria. There are trained dragomen in Palestine. They are, as a rule, Christian gentlemen of wide knowledge concerning the Bible and Palestine.

CHAPTER VII.

THE WILDERNESS OF JUDEA.

The Wilderness of Judea is a mountain, the scene of our Lord's temptation. Along its face are openings or caves, once used by hermits, and just beyond these may be seen the walls of a small Greek Convent. In the cliffs, higher up, are the ruins of the "Chapel of the Temptation." It takes a practiced climber to reach it. Now, if you are a good climber, we are where the devil taketh him up into an exceedingly high mountain and showeth him all the kingdoms of the world and the glory of them. Reader, give this a serious thought and see what this devil is. Look this up as it may be of great interest to you. We could only see the whole world in mind. Look this up before you pass judgment. See the answer Jesus gave. "Get thee hence, Satan, for it is written thou shalt worship the Lord thy God only."

"You say," said my friend, "that there is no devil."

"Here is the greatest demonstration of Jesus' perfect life. He overcame the evil thoughts and an angel of God, thoughts, ministered unto him. See what wonderful works he did by denying the thought of an earthly king. How much better it would be for us to deny the worldly

honors. 'And behold an angel came and ministered unto him.' He came and dwelt in Capernaum which is on the sea coast in the border of Zabulon and Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles. The people that sat in darkness saw a great light, and to them which sat in the region and shadow of death, light is sprung up. And Jesus full of good thoughts and deeds, went about all Galilee teaching and healing all manner of diseases."

Leaving the wilderness of Judea, we passed the site of Bethagla (Josh. 15:6) in full view of Mounts Nebo and Pisgah. And Moses went up to the mountains of Nebo to the top of Pisgah, and the Lord showed him all the land of Gilead unto Dan, and all Naphtali, and the land of Ephraim and Manassah, and all the land of Judah, unto the utmost sea, and the south and the Plain of the Valley of Jericho the city of palm trees unto Zoar. The Lord said, "This is the land which I swear unto Abraham, Isaac and Jacob, I will give it unto thy seed." All nations agree that his promise was made to the Jews.

"But," said my friend, "this prophecy is literally lost."

"No, all the Old Testament which the Jews reverence, prophesies that the Messiah would be born from one of their daughters and they would reject him, which is fulfilled. He came to his own and his own received him not, but as many as will receive him he will give eternal life.

Now the time is at hand. They will be restored as they accept the Christ. They are coming by the thousands and receiving the healing balm."

CHAPTER VIII.

WHO ARE THE BEDOUINS?

The Arabs, as a nation, have not been prominent in either biblical or secular history, but certain allusions to them from time to time remind us of their continuous existence.

It was to a company of Ishmaelites that Joseph was sold and taken into Egypt, and from this race came the Queen of Sheba (II Chr. 9:1). She came to prove Solomon with hard questions at Jerusalem, with a very great company and camels that bore spices and gold in abundance, and precious stones. And she said to the King, "It was a true report which I heard in mine own land, of the wisdom, the half of which has not been told me."

That Arabia has always been the home and land of the Arab, there is no doubt. Long before the Children of Israel possessed the Promised Land, the descendents of Abraham, through Ishmael, possessed this land, and they dwelt from Havilah unto Shur that is before Egypt (Gen. 25:18). One thousand years later their land was spoken of by Isaiah as the desert of the sea, and in Isaiah we read of the encampment that Kedar doth inhabit.

Later Jeremiah speaks about the tents, customs, ves-

sels and camels of Kedar, and also refers to this people as a nation, wealthy, dwelling without care, having neither gates nor bars—dwelling alone.

There is no doubt but that Abraham's bond women brought forth this great nation, and Hagar is the mother of them all (Gen. 16:10). And Hagar bare a son and the son which Hagar bare was Ishmael. And the angel of the Lord said unto her, "I will multiply thy seed exceedingly that it shall not be numbered for multitude."

To Abraham (Gen. 17:20), "And as for Ishmael I heard thee. Behold I have blessed him and will make him fruitful and I will make him a great nation."

To Abraham (Gen. 21:13), "Of the son of thy bond-woman will I make a nation because he is thy seed."

And to Hagar (Gen. 21:18), "Arise, lift up the lad and hold him in thy hand, for I will make him a great nation."

Who are the Bedouins? They are proud of their descent from Abraham and Ishmael in fulfillment of the promises: "And he will be a wild man. His hand will be against every man and every man's hand against him, and he shall dwell in the presence of all his brethren."

Invaders, one after another, have tried in vain to get the Arab's country, but have failed and no section of his country has been taken by any of the Christian powers of the earth.

Ishmael was born in Mamre but was sent into the wilderness south of Beersheba, Paran, when he was sixteen years old. He had a wife from Egypt who was the

mother of his twelve sons and one daughter. Esau married the daughter. Ishmael dwelt from Havilah unto Shur that is before Egypt (Gen. 25:18). Their language is spoken all over Arabia and here the prophecy—"He shall be a wild ass, every man against every man"—is now and ever has been true. The desert is called in Arabic "Bedu," and the genuine Arab calls himself "Bedouin" (desert man). Four thousand years have not changed their dispositions, manners, habits, occupations, government or dress. They live in caves and crevices in the rocks to this day, as they did in the time of Jesus. "And they came over the sea unto the country of the Gadarenes and there met him a man out of the tombs with an unclean spirit, and he said, 'Come out of him, thou unclean spirit.' "

As a nation, they have no use for intoxicating drinks. Immorality is promptly and severely dealt with by the killing of the guilty parties. Every tribe has its chief. They have no form of government. Their chiefs adjust difficulties and dangers. From what I saw, I find if you treat them right you have made a faithful friend. A great sight it is when the Bedouins come from the deserts with camels loaded with kids, lambs, meats and skins to exchange for dates, grain and the few other necessities of life.

Camels are used as a means of traveling, especially across the desert, both for riding and for burdens, and also used in war. The hair which is shed in the spring, is made into tent cloth and heavy cloaks for cold rains,

and are used in the desert. The fine hair is made into shawls. Its meat is forbidden as food, because it does not divide the hoof. Some of their pet camels are ornamented with silver and gold and fancy needle work. Its feet are provided with pads under the two toes which do not easily sink in the sand. Its nostrils can be closed at will, against the dust or sand or hot wind. Its long sharp teeth are adapted to cut off the prickly shrubs of the desert. Its hump is almost pure fat, which can be absorbed on a long journey, where food is scarce, and its stomach has several extra water bags holding supply for many days. The desert would be uninhabitable were it not for the camel. The camel's milk is a luxury in the east.

The swiftness of the camel is one thousand miles in nine days. They are very docile. They lie down to receive their burdens, and sometimes their masters overload them so they cannot rise to their feet. Then three or four of these cruel Bedouins help them to their feet and they carry the overload all day. They make a hideous noise when they rise to their feet with an overload.

The Bedouins live in tents of hair. These are made entirely of goat's hair which is collected, spun and woven by the women, and are water and wind proof. Instead of house-cleaning, they move their tents. There are large villages of Bedouins who have been without a house for over three thousand years.

Noah lived in a tent; Abraham lived in a tent; Jacob pitched his tent in the mountains; Isaac pitched his tent

in the valley; Lot pitched his tent toward Sodom; the Syrian army was in a tent. "O Israel, to your tents." The woman Jael nailed Sisera to the ground within a tent. Paul was a tent maker. Isaiah indicates that all the human race lived under the blue tent of the sky when he said that "God stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in."

THE BIBLE.

The Bible is the only authentic source from which instruction can be derived. It is sufficient to justify the faith of the feeblest Christian. It teaches us to regard the Bible as the utterance of Divine Wisdom and Love.

God is good.

Good is God.

Manifested in the Spirit.

Seen by the angels.

Proclaimed among the Gentiles.

Received up into Glory.

RULES TO STUDY THE BIBLE.

Put yourself, as it were, in the times, places and circumstances of the writers.

Carefully consider the context before you draw a conclusion.

Consider the circumstances of a passage as far as you can, by whom it was written, and with what design.

Never form opinions from detailed parts and passages.

Be content to remain in ignorance rather than to plunge into error.

Do not judge your brother, for you yourself might be the one in error. Always have charity for your brother, as his ways and thoughts are not yours.

I want to give you one illustration: We tell our children that the kingdom of heaven is above, and God dwells on a throne; and the streets are lined with gold. How misleading! when Jesus says the Kingdom of Heaven is within you. Malachi says, "The Lord whom ye seek shall suddenly come to his temple." Paul says, "If you have not the mind of Christ, you are none of his."

CHAPTER IX.

THE TWO CREATIONS.

A Scriptural Narrative Concerning the Two Creations.

In the beginning, God created the heavens and the earth and the earth was without form and void and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, "Let there be light:" and there was light.

John 5:39 says, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." As we seek to know and find God, our first thought naturally is to find what God is to us, our relationship. As a starting point we find in the first chapter of the Good Book, first verse, "In the beginning God created the heaven and the earth," and from the first to the twenty-sixth verse we find that God created the firmament which he called heaven. Take notice this is the firmament. And he also created the light, the grass, the herb, the fruit tree yielding fruit, the fish and every living creature, cattle, beasts of the earth, and God saw that it was good. Now in the 26th verse God said, "Let us make man in our image, after our likeness." Notice God is a spirit, and they that worship him must worship

him in spirit and in truth. (John 4:24.) The image of anything is an exact production or counterpart of the thing itself. Therefore, man is made in the image and likeness of God. In the 27th verse, "So God created man in his own image, in the image of God created he him, male and female, created he them."

So, to begin with we find man is made in the image of spirit. What is spirit? We answer, the life of man. Therefore, God is the life of man. Acts 17:28—"For in him we live, and move, and breathe, and have our being." And in Gen. 1:31, God saw everything that he had made and behold it was very good. We find now that man is good. And in the second chapter of Genesis, first and second verses, "Thus the heavens and the earth were finished and all the host of them, and on the seventh day God ended his work and rested."

We naturally ask why have we been believing that man was evil. And who made this evil? Finding, as we have, that God finished his work, and saw everything that he had made and it was good. Take notice that in the sixth verse of the second chapter, "But there went up a mist from the earth and watered the whole face of the ground"—(an exceedingly heavy mist). And in the seventh verse we find a man made from the dust of the ground and the Lord God breathed into his nostrils and man became a living soul.

Here is another man made from the dust of the ground which a mist had covered. Well, we go farther and find, in the eighteenth verse, this man had no helpmeet, so in

the twenty-first and twenty-second verses, the Lord God caused a deep sleep to fall upon Adam, and he slept, and he took one of his ribs, and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made he a woman and brought her unto the man. And twenty-third verse—and Adam said, “This is now bone of my bones and flesh of my flesh. She shall be called woman because she was taken out of man. And this man was made from the dust of the ground, not in the image and likeness of God—Spirit.

So we wonder God having made all in and of spirit, and this man made of the dust of the ground, we find here another distinct creation. Let us see. In the beginning of the third chapter of Genesis we find a serpent taken into account as a prominent feature, and he is securing a hearing with the woman, using his influence to introduce or create disobedience into his creation by declaring (after the woman having said—in the 2nd and 3rd verses—what they were forbidden to do, “We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden God has said ‘Ye shall not eat of it, neither shall ye touch it lest ye die’”), “Ye shall not surely die, for God doth know that in the day ye eat thereof then your eyes shall be opened and ye shall be as gods, knowing good and evil.” (4th and 5th verses.) Notice after ye partake of this fruit then your eyes shall be open and ye shall be as gods, knowing good and evil. Here comes in a knowledge of evil. In this second creation we find evil, while in the

spiritual we find only good. Designating the first as a spiritual creation in which only good is found, the opposite where evil is found, we term a material creation. Now comes the question, in which are we to rely? We are all looking for good and naturally say, give me the spiritual every time. Well, how are we going to rid ourselves of believing the material where evil reigns? So we will get at the bottom of this second creation and see what foundation this Adam man rests on.

At Jerusalem in charge of the Holy Sepulchre there are in evidence Turkish soldiers, largely from the fact of the constant disturbance that arises among the various Christian sects, especially on festal days. Here each denomination has its own shrine within the enclosure, and each regards the other as intruders. We pay one franc for a candle to light us through, and we find the exact spot where, it is said, the dust was procured for the creation of Adam. Now the definition from Webster—in Hebrew, man, earth man; red earth. And the word Adamic, pertaining to Adam; Adamic earth; a name given to common red clay, from a notion that Adam means red earth. We also learn that Adam lived 930 years, and he died, and they point out his grave near by, over which a part of the building of the Holy Sepulchre has been built. The death of Eve is not recorded.

Now God has made all good, then turns around and makes a man from the dust and places a temptation before him to do evil and lets it govern him. Is this consistent? Would this not be charging God with having created

another creation and it an evil one; creating one thing on a foundation of only good, and another thing on a foundation of evil and giving it the greater power so that it would be able to tear down the first creation and abolish it. Would any one accounted as possessing good sense make such a mess of their efforts? Much less the all-wise, all-knowing, all-seeing, Infinite Wisdom.

God, Spirit, rules supreme in the spiritual creation. The devil, evil, rules supreme, by a recognition of another power, through greed, lust, deceit, murder, sin, disease and death—the fruit of the material creation.

Definition of devil: Smith's Bible Dictionary—In the Greek—diabolos, slanderer, false accuser. In the Hebrew—Satan. To lie in wait, to oppose. The opposite of God. This character expresses the antagonistic, malicious and perverse nature of the enemy of God and man. He is also called dragon, evil one, angel of bottomless pit, prince of the world, the god of this world. There we find the god of the second creation, and the first commandment reads, "Thou shalt have no other Gods before me"—Spirit; and Jesus further speaks of the devil (John 8:44) as a liar and the father of lies and abode not in the truth for there is no truth in him. And in Rev. 20:1-2-10-14, the devil (god of this world) that deceived, was chained by an angel from heaven, having the key to the bottomless pit. (Notice this having the key). And laid hold on the dragon, that old serpent which is the devil. And death and hell were cast into the bottomless pit.

Now for centuries this creation of the man, Adam, has held us through a recognition of another power called evil, serving two masters. The serpent was more subtile than any beast of the field and he pops up whenever we will listen to him. He will dictate to us all day if we give him a hearing. We knowing of only one power and that God, good, should realize that evil has no more power than the nerves of a dead man. We find also through recognizing the two creations as one and God being the creator of both, that we get into a very mixed condition of thinking by recognizing one power of evil, also another of good. The evil has been feared and has influenced us as having more power than good, through our business relations, government, sickness and sin, and we often confess that it is easier to do wrong than right at all times; and giving power to evil, sin, disease, as when any disease attacks us we are filled with fear and worry, and any serious trouble confronts us of a sinful nature we give it our whole attention and worry how it will come out. We hope and pray, but when placed in the balance, fear and doubt weighs the heaviest, and we give up to what we have called the inevitable and have called it God's Will. Think of it! God's will!

Therefore, the foundation of this consists in a knowledge of sin, sickness and death, having as its ultimate the bottomless pit spoken of in Rev. 20:1-3. Now from this mist or misapprehension that covered the whole face of the ground, we find to have arisen the knowledge of evil and all of its accompaniments, consequently believing

they were one and the same creation, we charged God, who created only good, with this terrible state of affairs. So having reached the City of Adam (owing to the red nature of the earth), that is by Zaretan, we looked for a guide to find our way to the New Jerusalem, the house not made with hands, eternal in the heavens. Notice eternal in the heavens, and the firmament he called heaven—Gen. 1:8—which foundation is the Rock—Christ. Having found that we are created in the image and likeness of God, we find the true creation to be spiritual, not material; also, that Jesus Christ came as the way-shower to teach us how to build on a true and firm foundation, against which the storms may beat and spend their fury, but this house falls not because it is built on the rock Christ, Truth. He made the statement, “I am the Way, the Truth and the Life,” and he backed up his saying by giving proofs of it, in healing the sick, casting out devils, restoring the lame, blind and halt, and raising the dead in many instances, and finally in his own personal experience at the crucifixion. John 17:3, “And this is life eternal, that they might know thee, the only true God and Jesus Christ whom thou hast sent.” Notice life is a knowledge of the only true God and Jesus Christ, so through obtaining a knowledge of the teaching and proofs of Jesus Christ, we get rid of the belief of serving two masters—God and mammon—good and evil—through the understanding of the one and only true creation which Jesus himself gave ample proof of.

A CLOSING WORD.

I stood in the "temple area" which was the site of Solomon's Temple but now the courtyard of the Mosque of Omar. It is on a slight elevation which was called by the Jews, Mount Moriah. Back to the time of which history has no record, this spot has been reserved as a place of religious worship. Many centuries before the great Temple was reared, pagan nations had used it as a place of sacrifice, and here Abraham came and made his offerings to the Lord.

I stood there, surrounded by my countrymen and the guides, when suddenly I saw a vision. I saw the wonderful Temple of Solomon as it was in the day of that great king. I saw the "greater house" ceiled with fragrant fir, overlaid with fine gold, and set with palm trees linked with golden chains. The porches thereof were overlaid with gold of Parvaim, and posts, beams and walls were of carven gold. Immense Lebanon cedars supported the lofty walls, and pillars were reared before the temple, to the right and to the left.

I saw the Holy House, within the inner temple, with its guarding cherubims of fine gold whose outstretched wings hovered the Ark of the Covenant. I saw the altar of burnished brass, and the laver of molten brass with brim worked in lily flowers; the golden candle sticks and all the golden vessels about the Ark of the Covenant.

A moment the glorious vision gleamed before my eyes and vanished. Only the cracked and broken stones of the

courtyard, the Moslem Mosque behind me, and ruins all about.

I have pondered on this vision, and God's reasons for rearing the magnificent temple and then destroying it and removing every trace of his favored servant's handiwork, and the truth was borne into my mind that the vision was for me. I saw the temple that I must build, pure inside and out, with all the rubbish heaved out over the walls. My temple made without hands must be eternal in Harmony. In my temple must be the Ark of the Covenant, the Covenant of Jesus which is "Love Thy Neighbor as Thyself," and is the fulfillment of the law.

How can we love our neighbor as ourselves? Saying that we love our neighbor does not make it so. We must show it in our works. When we bring ourselves into harmonious relations with Divine love, we must necessarily be in the same harmonious relations with our neighbor and love him as we do ourselves.

What will be the future of Jerusalem? I gazed upon the ruins and saw with the spirit of prophecy, the possibilities which may come to pass in this historic land. Only a few thousand people inhabit a country that can be made to support two or three millions. The population are the meanest and most degraded of people. The filth and disease of their physical lives is equaled only by the mire of their morals and the low average of their mentalities. The weak and inefficient Sultan is allowing his power to slip away from him. Concession follows concession to Germans, English and French and to his own subjects.

Divine Wisdom is working out the problem. Nations are the crayons, and time the slate on which the sum is being solved, and the grand result will be, that through the power of love, Jerusalem shall pass into the hands of the people of Christ and the Son shall turn all over into the dominion of the Father. Jerusalem shall be restored, not in its original physical magnificence, but in the greater glory of a spiritual reconstruction, and all nations of the world shall flock to the Holy City.

PART II.

CHAPTER I.

BIRDS OF PASSAGE.

Editor Times,

Eureka, California.

I will leave January 12, 1908, on the Steamer Geo. W. Elder, and will stop in San Francisco for six days, then take the Southern Pacific via New Orleans to New York. I will stop five days in Washington, D. C., where I will visit the Capitol of our United States; thence go on to New York, where five days will be enjoyed in the wintry scenes of a great city.

I will embark Thursday, February 6th, at 8 a. m., from the White Star line pier, foot of West Eleventh Street, New York, on the Steamer Arabic, 16,000 tons, one of the largest boats plying on the waters of the Atlantic, having on board an excellent band of trained musicians, which will play daily during lunch and dinner hour; also on arriving and departing from ports.

Leaving New York we will steam directly across the south Atlantic to the Madeira Islands, thence to Cadiz, Spain, Seville and Gibraltar, where we will enter the

Mediterranean touching Algiers, along the African coast, Malta, Athens, Constantinople, Smyrna, Rhodes and Cyprus, Safia, Mount Carmel, and the Holy Land, Jerusalem, Lake Galilee and Cana of Galilee, Tiberias, Nazareth, Mount Tabor, Dead Sea, Jordan, Jericho, the Wilderness of Judea, Bethany, Joppa, Alexandria, Cairo, Naples, Pompeii, Rome, Nice, Villefranche, Monte Carlo; through Italy, Switzerland, Germany, France, Paris, London, Stratford-on-Avon, Windsor Castle, Oxford, Warwick Castle, Liverpool, Queenstown, and home to New York about May 15th.

On Board S. S. Arabic, February 19, 1908.

Editor Times,

Eureka, California.

Upon leaving New York, February 6th, we had zero weather. The harbor was full of ice, and the wind blowing a regular gale. Just think how nice for a Californian.

We steamed south for 2,700 miles past the Isle of Azores to Madeira, the island of sunshine, which belongs to Portugal, where perennial verdure greets the eye. Here a ball was given in our honor at the fine Casino. Funchal, the capital, lies on an abrupt slope with mountains towering in the background to a height of 5,000 feet. Owing to the steep road, the vehicles consist of sleds drawn by oxen. When we arrived within six hundred miles of Madeira we encountered Humboldt weather; its fog made me think of home. Madeira is a grand sight

from where our ship lay at anchor in the harbor. The town is built of stone painted white. I was the first one to step on shore. The main places of interest are a fort four hundred years old, fine parks and gardens, and the small narrow streets so crooked you can't see one hundred feet ahead. The streets and sidewalks are constructed of little pebbles set on end, and they keep them greased so the sleds will slide easily. These sleds are handled by oxen. On the streets are seen women and children carrying great heavy burdens on their heads.

Ample time was given at Funchal for a thorough inspection of the quaint old city. Those who wished to, took the celebrated slide down the mountain, two miles on a sled guided by one of the natives.

The visit to this island is seldom made by American travelers, and it is viewed with great interest. Just think for a moment, eight days' steady steaming on the Atlantic, then to stop in sunshine, fruit and flowers. Don't you think we were ready for them?

In the harbor there were about fifty small boats, with two persons to a boat, one rowing and the other a diver. Our people would throw in two or four bits, and before it went ten feet, they would secure it; the water was forty-five feet in depth where we anchored. Madeira is certainly an island of flowers, and fruit and all kinds of vegetables grow in abundance.

From Madeira, we steamed over the well-known track of ancient navigators to Cadiz, Spain. Here we landed February 19th, and took carriage drives of about three

hours, four tourists to a carriage. Cadiz is the famous seaport from which Columbus set forth upon his wonderful voyage of discovery. A town of 70,000 people. Here we begin to tread the ground where the Apostle Paul visited. Romans 15:24--28.

Our ship gave better service than any I have ever seen in all my travels. I must say we are treated like lords.

Will write you from Constantinople, as from now on we will see things of interest.

Gibraltar, February 24, 1908.

Editor Times,

Eureka, California.

The first visit of note we made in Cadiz, Spain, when we landed February 20th, was to the cathedral built in 1722 and completed in 1836. This old cathedral or church possesses no feature of note or beauty but the tabernacle or Holy of Holies, made of solid silver, kept there and is worth seeing. At the chapel of Capuchinos is a picture, "The Espousal of Santa Catalina," which is fixed above the high altar. This was Murilla's last painting—the vision of San Francisco.

The botanic garden is only a small garden of no note, but for the fact that in the center is an excellent specimen of the dragon tree, four hundred years old. At the Church of San Felipe Neri, above the high altar, is a picture of the Virgin, by Murillo, one of his best.

The best club in Cadiz is at the Casino Guditano. Its principal apartment, on the ground, is a beautiful specimen of Moorish architecture.

A look inside the bull ring will enable one who has never seen a bull fight to form some idea of the sport. A special Spanish dance, for which this part of Spain is noted, was arranged for us. It was great.

Now we leave Cadiz and take up Seville, the most interesting town in Spain. The ride from Cadiz to Seville, a distance of ninety-five miles, is through a most fertile valley and beautiful country—passing through the towns of San Fernando, Puerta Real, and Santa Maria, all located in a rich vine-growing district.

Seville has 155,320 inhabitants, and is very prosperous. It has a great deal, both in modern life as well as in ancient art, to attract the traveler. The cathedral is the finest in all Christendom. Its stained glass is some of the finest known, enhancing the beauty of the interior and glowing in the soft purple light within the lofty dome. The Alcazar has beautiful Moorish arches supported by double marble columns. Seville is of interest from first to last.

Our boat sailed for Gibraltar, which we found to be, as the old saying goes, hard as the rock of Gibraltar. The steamer anchored well out in the harbor. We landed in steam tenders to visit the fortifications. The British fortress is considered the strongest in the world. It has galleries from two or three miles in length, tunnelled through the solid rock, and batteries built in all advan-

tageous points up to 1350 feet above the sea. The steamer's course is through the Mediterranean Sea and eastward toward the shores of Africa.

As we sailed away the rock of Gibraltar resembled a lion in its outlines. Gibraltar extends about two miles north and south, and two-thirds of a mile east and west, the complete circuit being seven miles. It has three summits. From a distance the rock stands out there but a close approach shows it to be covered with vines and shrubbery as though nature were trying to belie the rock's warlike reputation. The rock is honeycombed with tunnels from whose port holes gunners can pour out deadly fire, being in the meantime completely protected.

Two 100-ton guns, thirty-two feet long, are able to throw a shot of two thousand pounds weight a distance of eight miles, one accurate shot being sufficient to destroy the largest ship afloat. Everywhere on the rock cameras are forbidden, and sketching and taking notes are not allowed. The view from the top of the rock is one of the grandest in the world, overlooking both the European and African continents, and the sea dotted with ships from every nation in the world. Just opposite is the companion rock, a Spanish fort named the Mount of God. England has busied herself more with her fortifications than with the moral and religious redemption.

The weather has been delightful, with sunshine, no wind, no rain after we arrived at Madeira. And now we are in the Mediterranean.

City of Nazareth, March 5, 1908.

Editor Times,

Eureka, California.

Friday, February 28th, we visited the great city of Constantinople, the capital of the Ottoman Empire, with its 1,125,000 people, consisting of about one-half Turks, one-quarter Greeks and the balance Armenians and Jews. It is situated on the Bosphorus, the Golden Horn and the Sea of Marmora. It contains the Palace of the Sultan, and is noted for its mosques. Tcheragan Seari, the chief of the imperial palaces, a building of tremendous size, built of marble, is of very great magnificence in interior decorations and arrangements.

Among the many interesting places we visited was the Mosque of St. Sophia, founded A. D. 502, by Emperor Justinian. The great dome is 105 feet in diameter, and 184 feet high, and has forty arched windows. In the base, the aisles have galleries resting on arcades with beautiful columns. Everything is covered with gold, relating to altars, vaults and arches. Ten thousand people were employed at its construction, and at the cost of \$5,000,000.

The museum is certainly an interesting place as well as the bazaars.

There are said to be 30,000 dogs in the city, and the traveler is inclined to think this a rather low estimate. They are without owners and are filthy, wolfish looking curs. The penalty for killing a dog is three years imprisonment, while for killing a man is seven years.

One entire day was spent in carriages, seeing many

attractions. Sunday morning, March 1st, was certainly a day long to be remembered as our ship steamed up the Bosphorus to the Black Sea, which is now in Russia's possession. It was one of the most beautiful sights I ever saw, as the shores are close in. The Turks have many large and wicked looking guns stationed along the coast. The Russians had better look out.

Monday, March 2nd, we landed at Smyrna, the most important city in Asia Minor and chief commercial center of the Levant. It was very interesting to see camels loaded with merchandise, chief of which are spices, rugs, emery, sponges, carpets, figs, dates, opium and embroideries.

The bay view from Mt. Pagus is very fine. The bay or Gulf of Smyrna is thirty-four miles long, one of the finest bays in the Mediterranean. The distance by rail to Ephesus is fifty-four miles. It was a delightful trip most of the way, being along a pleasant valley which marks the highway that has been traversed between Smyrna and Ephesus from time immemorial. Each side of the road is lined with gardens and orchards of blooming fruit trees. The peasants were busy in their fields, and there were numerous caravans of camels along the road.

Here is the Temple of Diana and the Roman Temple, the Greek tower or prison of St. Paul, and the theatre which seated 25,000 persons. The Temple of Diana has sunk. Only a large hole in the ground, filled with water, remains.

Going up the steep hill to Pera, where the foreign embassies are, are seen many churches and schools. Then we noticed the many palaces of the Sultan which are very fine. When he goes from one to another he is under heavy guard. His subjects say he is not a happy man, if he does have everything in the world, which proves that possessions are fleeting and false, or they would bring happiness. His subjects are divided in their loyalty, and he feels it.

March 4th, we steamed past the Isles of Rhodes and Cyprus and reached Caifa about noon, where we took carriages for a six hour drive across the Plain of Esdraelon to Nazareth.

March 5th. Here we are in Nazareth. I am sitting in the hotel writing at 7 o'clock in the morning. After breakfast we will visit all places of historic interest.

Later: This has been a grand day to me. We visited the Church of the Annunciation, founded by Empress Helena, but ruined in the Middle Ages; afterward it was rebuilt in the crypt in which is the traditional place of the annunciation, the Holy Grotto. We also visited the workshop of Joseph, the Mount of Precipitation, and the Galilean Hills, and many other reputed sights so intimately associated with the early life of our Saviour. Then we passed through Cana of Galilee. I do not wonder that God chose this beautiful place to send his dear Son who gives us a hope of glory, as this is the finest valley I ever saw.

We crossed the great Crusader battlefield of Hattin, and the traditional Mount of Beatitudes, to Tiberias on

the shores of the Lake of Galilee. After exploring the bazaar and the streets of the town, boats were provided us and we made an excursion to the site of Capernaum, the scene of many incidents and acts in the life of our Lord, being sometimes called "His Own City."

After inspecting the many interesting ruins, some of which are said to be the remains of the synagogue, we passed on to Bethsaida in full view of Magdala, and returned to Tiberias where we spent the whole day examining and looking at sights of sacred interest.

While in Cana of Galilee we drank from the fountain from which it is said the water was procured which was turned to wine. John 2:1-11 and 4:4-6.

Mount Tabor was visited. It is dome-shaped, 1800 feet above sea level, and is about four miles from Nazareth. From here we went to the place where He took James, John and Peter, and Moses and Elias appeared. It was here that Jesus fed the five thousand.

While I was at Bethsaida I thought I would like to remain three years on the shores of Galilee. Dear Galilee, sweet Galilee, the place where Jesus so loved to be.

Then we visited the tomb of Jonah and the place where he was born. The Valley of Esdraelon is where the hardest battle in all history was fought, where Saul fell on his own sword.

Nazareth is a place in which I was very much interested—where our Lord made His home for thirty years. I was in his house, as it is intact yet, and saw the rock on which he ate his last supper. Matt. 23:11. I also

visited the hill where they tried to throw our Saviour over, and He passed out of their midst; also where Elijah prayed for rain, and where he killed the four hundred false prophets at the Brook Kishon. I Kings, 18:40.

We leave tomorrow, March 9th, for Jerusalem, where you will hear from me later.

Joppa, March 10, 1908.

Editor Times,

Eureka, California.

Joppa, one of the oldest ports in the world, was where Kiram King of Tyre brought the cedars of Lebanon for the building of the Temple, and it was to Joppa that Jonah came to find the ship in which he was to make an attempt to flee from the presence of God. It is the city of Simon the Tanner. We visited the house. It is a city of about 35,000 people, two-thirds of whom are Mohammedans. About 15,000 Russian pilgrims pass through the city annually. It has a large export trade in olives, figs, pomegranates, apricots and especially oranges. Here the Jews fall upon their knees and kiss the earth in their joy at being in Palestine. So do the Russians. Here we see the camels lying on the ground to receive their burdens, and the natives standing idle in the market places as of old. We can see Paul coming in and seeing so many idlers, caused him to dispute with them in the market places.

The next place of interest is the tomb of Dorcas, cut out of the solid rock, large enough to contain six people.

Near here they point out the house of Dorcas, and the house top where Peter had his wonderful vision, with its lesson of today—a great lesson to the world universal of the Gospel of Christ and the great Brotherhood of man.

The first town of importance after leaving Joppa is Lydda, mentioned in Chronicles, Ezra and Nehemiah, and especially in the New Testament as the place where Peter healed. It lies in the Plain of Sharon. It is the largest tract in all Palestine for cultivation—fifty miles long and twelve miles wide. It abounds in gardens, meadows, grain fields, groves of oranges and pomegranates, and in many places has beautiful wild flowers. Every section about me is throbbing with memories of holy writings. Here is where Samuel judged the people and the Children of Israel asked for a king.

Next we passed the hill Glyzer, with the extensive ruins of the ancient city which was presented to Solomon by his father-in-law, Pharaoh, as his daughter's dowry. The next places of note are Bethsemesh and Zorah, the latter being the birth place of Sampson. It was here as well as at Ashdod, Gath and Akron that the Philistines held the Ark, which they returned at last to the Israelites because they thought it brought a curse upon them.

Next we saw the home of Sampson. Here we saw high up in the rock, Sampson's Cavern. A little farther up the mount, is the place where the great battles were fought—where blood flowed down to the sea. A few traces of fortifications can be seen.

We now approach Marelyas, the site of the juniper tree where Elijah was refreshed by an angel.

Jerusalem, Palestine, March 12, 1908.

“Hail, Jerusalem, Hail.” Here we are at Jerusalem, the Holy City, the most sacred place on earth. You all know the history of Jerusalem. A thousand years before Jesus, David took from the Jebusites their stronghold. II Samuel 5:6-7. But I will give it as I see it.

It is certainly a wonderful city. I can give you but little of its descriptive grandeur, owing to limited time. I am very grateful to have the pleasure of beholding it. The city is enclosed by a wall which at one part is seventy feet high. It is two and a half miles in circumference, and has thirty-four towers and nine gates. The wall is so constructed and so thick that you can travel all around upon it. The several gates are: Damascus, Herod, St. Stephen, The Golden Gate, Zion Gate. The last opens near David's tomb. The St. Stephen is also called St. Mary's. This is where, it is said, St. Stephen was stoned to death.

Descending David Street by many broad, shallow steps, we pass the grain market and bazaars, and arrive at one of the gates of the Haram. The Mohammedans revere Jerusalem as one of the Holy Cities, second to Mecca, but for the Jews it is the only one.

The Greek Church is the strongest of the Christian churches, seating 3000 pilgrims. The Holy Rock is 57 feet long and 43 feet wide, rising six feet above the ground, and has received the blood of innumerable sacrifices in all ages. Here is where Abraham offered up his son Isaac.

The Church of the Holy Sepulchre is a wonder in itself and should be visited in sunshiny weather, as most of the

interior is dark and the magnificence could not be seen so well in cloudy weather. Every shrine there, and almost every stone, has been bathed with countless tears, and has received the kisses of thousands of way-worn pilgrims.

I saw where Jesus spent his last night before the crucifixion; and close by, the house where the Virgin dwelt during the latter years of her life. Near by is where the Disciples made ready the passover, and ate and drank with their Master the last time. (Acts 2.) And here are the tomb of the Psalmist, and many tombs of kings. Not far distant are the tombs of the Judges. All the hillsides around Jerusalem are filled with caverns, either natural or excavated, which have served at different periods of history as tombs for the dead.

At or near the Damascus Gate is where the Saviour was crucified. The hill has the shape of a skull. Here is where the cross stood; near by is a cavern in the hillside called the Grotto of Jeremiah where he is supposed to have written the book of Lamentations. Not far is the entrance to the quarries which extend under a large part of the city and which are most interesting. Next we came to the upper pool of Gihon, mentioned in I Kings 1: 33-45, which is partly intact.

From here we visited the Mount of Olives, and Bethany, crossing the Brook Kedron and the upper part of the Valley of Jehosaphat; up a steep path is the shortest way to Bethany, the way the Lord often went on his visits to Martha and Mary. This path furnishes a good view of the City of Jerusalem and surrounding country.

March 13, 1908.

Today we spent at Bethlehem (meaning in Hebrew "House of Bread"), where Herod the Great built a city, and where he was buried. To the west lie the hills of the Wilderness of Judea; to the southwest, the Hebron. In the midst of the Wilderness of Judea lies Amkarin, the birthplace of John the Baptist, where was heard the voice of one crying in the Wilderness.

To the northwest rises the Mountains of Gibron. This is the birthplace of David. (Matt. 2.) Here David was anointed King by the Prophet Samuel at the Lord's command, and where Saul was rejected from reigning over Israel (I Samuel 16), after which Bethlehem was called the City of David. Here is the scene of the interesting story of Ruth, Boaz and Naomi. The place has been gradually rising from the ruins and is fairly prosperous, with its 15,000 people. All are Christians, and are distinguished among the surrounding people by their energy and intelligence, and by the grace and beauty of the women.

Bethlehem is the market-place of the Dead Sea country. The education of the people is well provided for. We visited the Field of the Shepherds. This is a grassy plain where the shepherds were abiding keeping watch over their flocks by night, and where appeared unto them the Angel of the Lord bringing good tidings. Just beyond, near the summit of Mount Olives and near the city, are being excavated some very fine ancient ruins. Near here at Bethpage is where the ass was secured on which our Lord entered Jerusalem.

I entered the tomb of Lazarus and the house of Martha and Mary. Down on the slope of Mount Olives was pointed out by the guide, the Pillar of Absalom (Jer. 31:40), which he reared up for himself during his life time. It is customary for the Jews to pelt it with stones as they pass by, because of his disobedience to his father, David.

Here is the tomb of James which the Jews reverence on account of James prophesying to the children of Israel when the Lord shall be king over all the earth.

We then passed the Mount of Scandal or Mount of Offense, where stood immense harems built by King Solomon, and where his heart was turned away to worshipping other gods. On the slope of this mountain is a small village called Siloam, inhabited by Arabs. Five minutes walk brings us to the fountain of St. Mary's well. Mary is said to have washed her babe's clothes in the waters. Since then it has become a favorite bath with the women of the neighborhood. The upper pool of Siloam, where Jesus sent the man to wash who was blind from birth (John 9:7) is near the fountain of the Virgin.

From this point a path leads to the lower pool of Siloam which is inside the ancient wall. At the place where the valley of Hinnom and Jehosaphat meets is Jacob's well; it is called the well of Neamiah (Josh. 15:7). This well has excellent water. From this point Mt. Zion rises steeply to the northwest across the valley of Hinnom by the hill of Evil Counsel. This valley is where the cruel human sacrifices were offered to Baalim and Moloch

(II Chron. 28:13, 30; 1:6). It is also the field of blood that was bought by Judas for thirty pieces of silver for betraying his Master. Here Judas hung himself from a tree which is still pointed out to travelers.

Palestine is overrun with pilgrims from all parts of the world, and they have many different forms of worship but all believe in Christ except the Jews and the Turks, and they do in a way. And a great many believe in divine healing and practice it. They have a pool they wash in, and they say Jesus Christ heals the water.

My next in a few days will be from Cairo, Egypt.

Cairo, Egypt, March 22, 1908.

Editor Times,

Eureka, California.

The most interesting sight I ever witnessed on the streets of any city is here. While sitting on the terrace or veranda watching the people and studying them. I will state as briefly as possibly my impressions.

Scarcely any city in the world presents such life in its streets—Egyptian women with blue gowns and their faces, below the eyes, hid by hideous black figured veils; bedouins from the desert, with their striped turbans; a Pasha in state, bent on making an official visit; a large camel train laden with Oriental merchandise passing in the midst of trolley cars and automobiles; a woman with baskets of poultry on a donkey, or driving a flock of turkeys and guiding their movements with a palm branch;

a milk man driving his cows and milking them in public for his waiting customers; a wedding procession preceded by a group of dancing girls; two half masked mounted Turks engaging in a pretended combat; the gaudily be-decked bride riding in a gorgeous howdah borne by a camel, with others carrying furniture and presents; a funeral procession, with black-shrouded professional mourners howling their grief. It is certainly one of the busiest scenes I ever witnessed.

The Nile is one of the great rivers of the world. I took a trip up to Memphis on a boat and had a fine opportunity to see sights. We passed the Island of Roda. Here is the place where Moses was found among the flags on the bank of the river, the so-called place where Pharoah's daughter could see from the mansion.

Memphis (Isaiah 19:13) seems to mean the abode of good, or the tomb of the good men.

The Pyramids belong to the Memphis era. They are all on the east side of the river. As we pass the village we came to the colossal statues of Rameses II, one being twenty-five feet long, another forty-two feet, and are of excellent workmanship.

The Pyramid here goes back to King Zoses of the third dynasty, hence one of the oldest. Here is where the sacred bull of the god Ptah was embalmed. There is one tomb after another, reaching to a length of one thousand and forty feet, ten feet wide and sixteen feet high, all hewn from the solid rock. The tomb chambers are rich in representations of wild and domestic animals and a

great many other things too numerous to mention. They claim 100,000 men were occupied twenty years in building them. Some have a height of 451 feet and a length on each side of 750 feet. I noticed one inscription, "Death is the end of life. Oh why should life all laborious be? Let us alone."

Six miles from Cairo is the place where Joseph and Mary and the babe lived while in Egypt. Here is a well they claim was a salt well until Mary washed the child's clothes in it, then it became sweet. Here also is a large tree that they say was here at the time. It looks like it, as it is very old. The people come from far and near to get this water and when they come near they make a bow and say, "This is holy ground."

Naples, March 31, 1908.

Naples has a population of 595,890 and is the largest city in Italy. It occupies one of the most beautiful sites in the world, its bay having been an object of praise from ancient time.

Naples is a place described as a paradise inhabited by devils. Men and boys are idle. They cheat, steal, and are content with a single meal a day. Girls are beautiful, but that is all you can say. They dance in the streets for money. The city is given up to badness, but in the middle classes they have a great deal of good in them, and there is reform among them. I talked with some. They live in constant dread of Mt. Vesuvius. It varies in height,

according to the effect of eruptions, from 3900 to 4300 feet. I will take up something more interesting, as Naples has not much interest to me.

We next visited Pompeii. This is certainly a great ruin, fifteen miles from Naples, and is covered with ashes from eight to twenty feet deep. In 1860 the Italian government began a systematic uncovering of the buried city. It certainly is a place of interest to the man that seeks information. About six hundred bodies have been found, and only about half of the city has been unearthed. There are many human forms found, formed by the hardened ashes around the cavity left by the decayed body. I saw one, the figure of a young girl, evidently overtaken in sleep, as her countenance was in a state of perfect repose. It is most striking. Also one of a mother and daughter, lying close together; and the skeletons of horses, dogs and cats.

Rome, March 30, 1908.

It is impossible here for me to hint at the course of events that have helped to make Rome one of the world centers of conquest, religion and art through nearly three thousand years. It is impossible to do Rome in a few days. I was very much favored. On this, my last day spent in Rome, I was invited to see sights with a party of twenty-three in a large auto, and a fine guide. It was certainly interesting. It would pay any one to see Rome.

The Coliseum is a large amphitheatre which will seat 50,000. During the one hundred-day festivities that marked the opening of the Coliseum by Titus, 80 A. D., it is said that five thousand wild animals were killed. It is prophesied that when it falls Rome will fall.

Here is the prison where St. Paul and Peter were imprisoned, and in it is a large spring which was produced by Peter to have water to bathe his jailors in. St. John's church is fine. It dates back to Constantine.

I will give but a few hints as to the magnificence of the Church of St. Peter, which is the finest in the world and cannot be described in one letter. It was built by Constantine upon the site of the Circus of Nero. The cost of the main buildings was about \$60,000,000, but they could not be reproduced in our day for many times that sum. Its length is 613½ feet and its width 466½ feet with a dome the interior of which is 440 feet. It is claimed that on Easter Sunday between 80,000 and 90,000 find standing room.

We passed a slab where the Emperors were formerly crowned. To the right is the statue of St. Peter, in bronze, of rude workmanship, but exercising a wonderful power over the imagination of the people, the right foot being worn smooth by the kisses of the devotees. Looking up in the great dome we see letters in mosaic, six feet high, saying, "Thou art Peter, and upon this rock I will build my church. And I will give unto thee the keys of the Kingdom of Heaven."

The next is a column, brought from Jerusalem, against which Jesus leaned in the Temple while disputing with the doctors. We see the tomb of Leo XII, once Peter's chair. Here we see a painting of St. Peter healing the lame man. Then the tomb of Pope Leo XIII, who was placed there in July, 1903, until his monument elsewhere can be completed.

St. Paul's Church outside of the gates is the handsomest church in Rome. It was consecrated in 1854, and the costly material of the interior creates a most imposing effect. Here are three springs. It is said that when Paul was beheaded, his head made three bounds and when it struck there came forth these springs very close together, about two feet apart.

We leave April 1st for Villefranche, where I will take my trip over Europe. The next letter will be from Paris.

The Riviera, April 9, 1908.

The good ship came to anchor in the Villefranche Bay which can accommodate the largest vessels in the world, and is a small town of about 4000 people. A drive from Villefranche to Monte Carlo makes this part of the Riviera remarkable. We here had a drive of fifteen miles over the upper Cornish road, returning by the lower Cornish road, seven miles.

This drive gives the most varied and beautiful views of the Mediterranean, as the carriages wind among the mountains at a height of 1200 feet—the marvelous vegeta-

tion and abundant wild flowers, the ancient castles and ruins and modern villas and picturesque white villages, together with the splendid views of the sea, altogether serve to make a setting that has few equals. It is no wonder that the Cornish roads are described as the most beautiful in Europe.

Nice lies two miles beyond Villefranche and is a city of 90,000 with the river Pallion flowing through the city. Nice has an attractive location with a surrounding amphitheatre of hills, which are charmingly diversified with villas, vineyards and gardens. Nice spares no pains in entertaining visitors. Everything is overrun by sight-seeing.

Monte Carlo lies five miles beyond Nice, and exceeds all other points on the Riviera in beautiful scenery. The Casino is a showy structure, decorated with statues and paintings, and with its grounds well supplied with a selection of trees and shrubs, all the varieties of the palm family. The brilliant throngs of people which are wont to gather here from all parts of the world add to the fascination of the place.

There is much talk of suppressing the gambling tables. It is said that the governments of France and Italy are to take steps to close them as many players lose their fortunes and then end their lives.

Everything is free to visitors, reading rooms supplied with European and American papers, and a concert hall in which one of the finest orchestras in Europe, consisting of eighty pieces, gives a daily performance.

From Nice we took train across Europe, through Italy, Switzerland and Germany, to Paris. This is the finest scenery on the whole trip, with its snow-capped mountains. We were four days crossing Europe.

Paris is too much for me to write on. I cannot do it justice, and London the same. The better way is to come and see them. I would not miss the trip for what little it costs. It is a trip every one should take.

The Author expresses his gratefulness for the assistance obtained from "The Mediterranean Traveler"—a book of great value to the tourist in Mediterranean countries and the Holy Land.

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