

Palestine is small, yet full of dramatic variety. Renan said: "The land is the fifth Gospel."

The "Land" of the Book still lives and those who have visited the various sites and scenes will have their memories refreshed by this handful of pictures with some brief accounts of *what has been* and *what is*; while others may find increased longings to see those holy fields

"Over whose acres walk'd those Blessed Feet,
Which fourteen hundred years ago, were nailed
For our advantage on the bitter Cross."

Shakespeare (*Henry IV*).

★ ★ ★ ★

Heartiest appreciation is offered to Mr. G. Eric Matson of the American Colony Photo Department, Jerusalem, who with skill and ability photographed all the pictures reproduced here. The Copyrights remain in his possession and all rights of reproduction are reserved.

Photographs of any of these pictures and a great number of others can be obtained in various sizes and at reasonable prices. Enquiries may be made through the Palestine & Bible Lands Exhibition.

Palestine Portrayed

CAMERA PICTURES REPRODUCED WITH
DESCRIPTIONS AND EXPLANATIONS

By

S. W. GENTLE-CAKETT
B.D., F.R.G.S.

PALESTINE AND BIBLE LANDS EXHIBITION
9, TUFTON ST., WESTMINSTER, S.W.1.
IN ASSOCIATION WITH
MARSHALL, MORGAN AND SCOTT, LTD.
LONDON : : EDINBURGH

Jaffa (Joppa) with Tel Aviv, the Jewish section to the north, is the second largest town in Palestine, population 47,709.

It stands on a rocky hill, and has no harbour; a reef of low rocks runs almost parallel to the shore but affords no protection to vessels, which are compelled to anchor in the open sea, and in rough weather they are unable to land even cargo. A breakwater has recently been built, giving some shelter for smaller vessels. Adjoining the Customs House is a small platform from which, through a hole in the City wall 6 feet wide, goods and passengers, pashas and peasants, tourists and beggars, have passed for hundreds of years.

Cedar logs sent by Hiram, King of Tyre, for the Temple were landed here; Jonah embarked on his Tarshish-bound journey, and Peter lodged in the city many days with Simon the tanner.

Pliny says the town existed before the Flood. It certainly ranks in age with Hebron, Zoan and Damascus, and is mentioned in the Tel-el-Amarna tablets as being with Gaza governed by Yabitiri. It was a city of the Philistines and upon the division of the country fell to the share of Dan (Joshua 19: 46), whose people "remained in his ships" (Judges 5: 17) in the time of danger.

In the list of cities conquered by Sennacherib it is mentioned as being captured from Sidka, King of Askelon, and on a pylon at Karnak there is a record that it was also conquered by Thothmes III. It is mentioned in the Book of Maccabees and by Josephus. Many of the beautiful carvings in wood and marble which adorn Bibar's Mosque at Cairo were brought from Jaffa when he captured and destroyed the town.

It has been besieged more times than any other town except Jerusalem. Here Napoleon in 1799 poisoned his wounded soldiers rather than let them fall into the hands of the Turks. It surrendered to the British in the Great War without fighting, November 16, 1917.

In mythology it was the scene of the rescue of Andromeda by Perseus. The fossilized bones of the sea-monster and the chains that bound Andromeda were long shown as proof of the legend and were taken to Rome by Pompey's general, Scarus.



JAFFA. SHOWING NEW BREAKWATER

HAIFA AND MOUNT CARMEL

Haifa, the Sycaminum of the Romans, called Hepha in the Apocrypha and Cayphas by the Crusaders, is the third largest town, but is quickly overtaking Jaffa. It is situated at the Foot of Mount Carmel and is the head-quarters of the northern province.

The new harbour works, commenced in 1929, will add greatly to its importance; the breakwater is $1\frac{1}{2}$ miles long running east to west, and the railway jetty is being prolonged to $\frac{1}{2}$ mile northwards, leaving an entrance of 600 feet wide.

The coastal plain, which is 4 miles wide at Acre in the north and 20 miles wide from Athlit to Gaza, the southern extremity, is only 200 yards wide as it rounds Mount Carmel, which is the only prominence of importance along the coast.

Mount Carmel, now called Mar Elyas, is 1,810 feet in height and is 12 miles long, running south-east of Haifa, and is spoken of as "Carmel of a thousand valleys".

The "place of burning" called al-Muhraga (Elijah's challenge, 1 Kings 18) is 1,685 feet above sea level.

On the lower slope is the Persian Garden, which contains the Mausoleum of Abbas Abdul Baha who died 1921. The body of the Bab (door), the founder of Bahaism, was also brought here.

Near by is the German Templar Community, established 1869, the name being derived from Ephesians 2: 21.

The Forests of Carmel spoken of in prophecy have disappeared. "The top of Carmel shall wither" (Amos 1: 2). At its base is "That ancient river, the river Kishon" (Judges 5: 21), sometimes unseen because it dries up in the summer. About seven miles along the road to Acre is the River Na'mein (ancient Belus). The Phoenicians discovered how to make glass from the sand here.





HAIFA WITH MOUNT CARMEL

NAZARETH

The city of Mary and Joseph, called "Their own city" (Luke 2: 39), and to-day called Nasserah.

The city stands on the slope of a hill which rises 1,602 feet above the sea level, from the foot of which the fertile plain of Esdraelon stretches away towards the sea.

No mention of Nazareth is found in the Old Testament; even Josephus, although personally acquainted with the district, is silent regarding it. At the time of our Lord it was insignificant; therefore a Nazarene was a term of derision.

Eusebius calls it a village near Tabor. Epiphanius (latter half of fourth century) says, "formerly a town, now a village."

Until the reign of Constantine none but Jews were allowed to live in it. It was taken by Sultan Khalil, 1291, when he stormed the last refuge of the Crusaders at Acre and closed Palestine to the devotions of the whole of *Europe*.

Napoleon defeated the Turks on the Plain of Jezreel, and advanced as far as Nazareth.

The old Church of the Melkites is claimed to be the synagogue where Christ preached (Luke 4: 16). A Church built by the Crusaders contains an apocryphal picture which claims to represent the

"vera imago Salvatoris nostri, Domini Jesu Christi, ad regem Abgarum missa." "The true image of our Saviour, the Lord Jesus Christ, sent to King Abgarus."





NAZARETH

NAZARETH

THE VILLAGE WELL

The supposed site of the Home of the Virgin is covered by a Church and Convent, built in the seventeenth century. Other churches include the place of the Annunciation, and one to St. Joseph, over the site of his workshop, the inscription on the altar of which reads: "Hic erat subditus illis," i.e. "Here He became subject to them."

A well near the entrance of the town is called the Virgin's Fountain.

The site of the "attempt to throw Jesus over the precipice" is difficult to locate. St. Luke 4: 29 says, "They thrust Him out of the City and led Him to the brow of the hill."



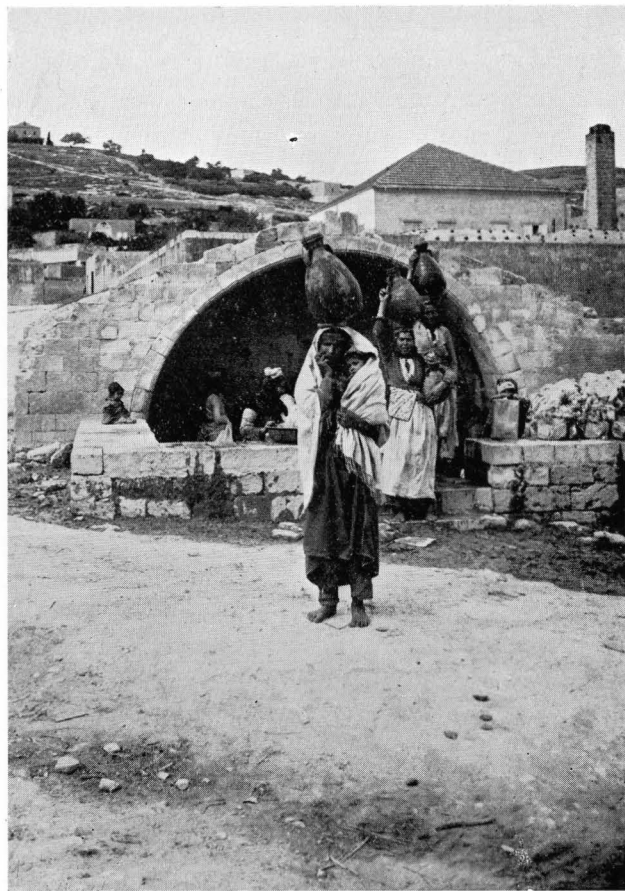
CANA

Seven miles from Nazareth towards the Lake, Kafr-Kanna is passed. This is the traditional site of Cana, the place of the miracle of the wine. Nathanael was also a native of Cana. Further on is seen the hill "the Horns of Hattin" where the Crusaders were disastrously defeated in 1187.





CANA OF GALILEE



NAZARETH—THE VILLAGE WELL

SEA OF GALILEE

Known also as Lake Gennesaret, Sea of Chinnereth, and the Sea of Tiberias.

The whole Lake is in the boundary of modern Palestine. It is $13\frac{1}{2}$ miles long, $7\frac{1}{2}$ miles wide, and is 682 feet below sea level. It is usually calm but liable to sudden storms. Canon Tristram says, "It is a calm blue basin; slumbering in placid sweetness beneath its surrounding walls of hills."

Geological examination shows that the Sea of Galilee and the River Nile, as well as the African Lakes, once formed one vast basin; fish of the same species are found in each of them. One in particular, the *Silurus*, like an eel, about three feet long, with a fin on its back and another below. It has two long feelers each side of its mouth, and buries itself in the mud; the feelers only remain exposed while searching for food. Josephus writes about it under the name of *Coracinus* and it has been regarded as an old woman's fable. Our Saviour's query, "Will ye for a fish give him a serpent" probably alluded to the serpent-like form of this fish.

Another fish common to Galilee and Lake Tanganyika has the remarkable habit that the male, not the female, takes care of its young, which rush, when alarmed, into its mouth where there is a pouch-like arrangement. This undoubtedly was the kind of fish that held the coin (Matt. 17: 27) used for the payment of tribute money.

One of the ten laws laid down by Joshua in the division of the land was that anyone who chose might fish without let or hindrance.





THE SEA OF GALILEE—MOUNT HERMON IN DISTANCE

COUNTRY OF GALILEE

TIBERIAS (NOW TABARIEYAH)

The country of Galilee fell to the lot of Naphtali (Joshua 20: 7), but continued to be partly inhabited by Gentiles, hence the name Galilee of the Nations (Isa. 9: 1).

Twenty of its cities were given to Hiram, King of Tyre, who called them Cabul, i.e. dirty or displeasing (1 Kings 9: 11).

At the time of our Lord the country of Galilee contained two hundred and four cities and towns, paying two hundred talents annually in tribute to the Roman Empire.

The only town of significance to-day is Tiberias on the south-west bank. Founded by Herod Antipas, the Tetrarch of Galilee, in honour of Emperor Tiberius. Supposed by some to be on the ancient site of Rakkath (Joshua 19: 35), and by others Chinnereth (Num. 34: 11).

It is partly enclosed with walls and bastions, built or restored by Omar al-Daher.

After the rebellion of Bar Cochba (A.D. 135) the remnant of the Jews settled in Galilee and the Sanhedrin finally had its home at Tiberias; this was abolished by Theodosius, but the town still remained the centre of Jewish learning, and it was here, in the ninth century, that the present system of vowels in the Hebrew Bible was perfected. As Christianity had its birth in Galilee, so modern Judaism took its rise at Tiberias. The worship of the Spirit and the worship of the letter is therefore traced back to this hallowed lake.

A Church was built during the reign of Constantine, and in the councils of the fifth century, the name of the Bishop of Tiberias appears.

Many Jews, who cherish the hope of the Messiah's appearance, believe he will rise from the lake near Tiberias, and with the approach of old age, desire to be buried there.

"Amid all the wreckage of fortune and of name which the coast of the lake is strewn", only Tiberias remains and there is no record of Jesus visiting it.



TIBERIAS WITH THE SEA OF GALILEE

CAPERNAUM

The village of Nuhum or the Comforter.

“ And leaving Nazareth He came and dwelt in Capernaum, which is upon the sea-coast ” (Matt. 4: 13).

Tell-Hum is generally accepted as its site, and agrees with the location given by Josephus (Bk. III: 3). It stood at the north-west of the Lake in the border of Zebulon and Naphtali (Matt. 4: 13).

Our Lord spent much of his public life in this city; it is called “ His own city ” (Matt. 9: 1). He also paid tribute here.

It was the abode of Peter and Andrew. Here Peter’s wife’s mother was healed, and Matthew was called from the receipt of Custom.

The ruins of a Jewish Synagogue, thought by many to be the one built by the Roman Centurion, has been partly reconstructed by Fr. G. Orfali.

At Capernaum some of Christ’s most wonderful works were done, and some of His most pointed discourses were delivered, yet it was subject to the most solemn denunciation (Matt. 11: 21).





CAPERNAUM FROM THE SEA OF GALILEE



CAPERNAUM. RUINS OF SYNAGOGUE



CAPERNAUM. GENERAL VIEW OF RESTORED SYNAGOGUE

DAMASCUS

Acts 9: 3; 2 Corinthians 9: 32-3

Tradition points out Salahijeh, the northern spur of the Lebanon mountains where the first glimpse of Damascus is seen, as the place of the Apostle Paul's conversion. Moslems say, "Here Abraham had the unity of God revealed to him", and in after years, Mohammed, captivated by the sight, declined to go further.

The Bab Kaisan (great gate), one of the oldest, has been closed and built up for over seven hundred years. Tradition points to this gate as the place of Paul's escape. Close by is the tomb of St. George, with its continuously burning lamp, it is averred that it was he who assisted Paul to escape and was in consequence put to death.

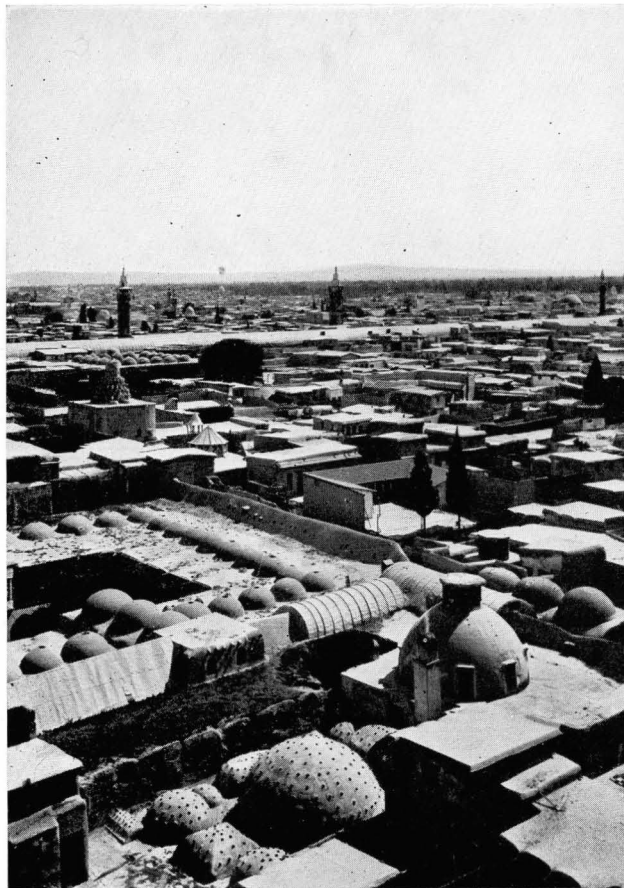
Paul says (2 Cor. 11: 32) it was "the Governor under Aretas" sought to apprehend him. The daughter of Aretas was the wife of Herod Antipas, but he divorced her in order to marry his brother Philip's wife; because of this, Aretas went to war against Herod, defeated him, and he was banished to Lyons. Aretas received the sovereignty of Damascus as a reward. John's preaching was in the same region where the two armies met and soldiers were among John's listeners. It is therefore, not surprising to find that the first Christian Church in Damascus was dedicated to John the Baptist and contains a tomb enclosing his head.

This Church was built on the site of the Great Temple of Rimmon into which Naaman brought the two mules' burden of earth. Ahaz took the pattern of its magnificent altar for his idolatry in the Temple of Jerusalem.

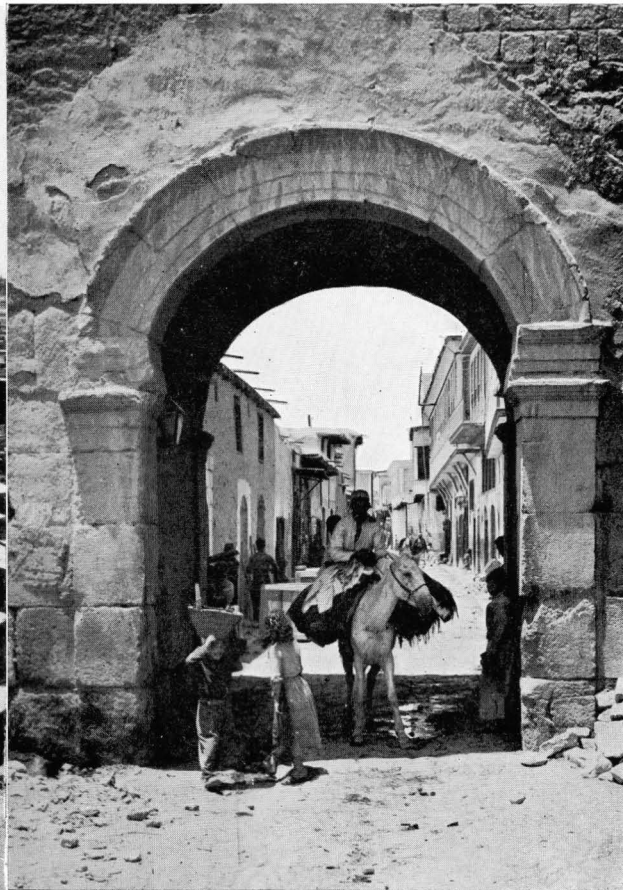
When Damascus was conquered by the Moslems, this church was transformed into a mosque (Omeyyades) and became one of the grandest in the East. It still retains traces of having been a church; on the great bronze door is a fine casting of the cup of the Holy Communion, and above its lintel, the Greek inscription—

"Thy dominion, O Christ! is an everlasting
dominion, and Thy Kingdom ruleth over all."

One of the minarets is also called Isa (or Jesus) from the expectation of the Moslems, that Jesus would descend from Heaven and from this elevated position judge the world.



DAMASCUS



DAMASCUS. GATEWAY TO STRAIGHT STREET

SAMARIA (NOW SEBASTIEH)

Samaria is 40 miles north of Jerusalem and a short distance north-west of Sechem (Nablus).

925 B.C. "And he, Omri, the sixth King of Israel, bought the hill of Samaria of Shemar for two talents of silver (£820), and built on the hill, and called the name of the city he built, after the name of Shemar, owner of the hill, Samaria" (1 Kings 16: 24).

It withstood two unsuccessful sieges by Ben-hadad, but Shalmanezzer succeeded and carried the inhabitants away to Assyria 720 B.C. Their place was filled by people from Babylon, Cuthah, etc., who brought their gods with them.

After the exile of the ten tribes, little is known of the city, until the time of John Hyrcanus who took it after a year's siege, and endeavoured to destroy it entirely, 109 B.C. Gabinius rebuilt and beautified it (Josephus). Subsequently Herod also rebuilt it on an ambitious scale and called it Sebaste (the Greek form of the latin Augustus). In the time of the Maccabees, it gave its name to all central Palestine.

Bishop Marius of Sebaste attended the council of Nicea, A.D. 325, and six successors are known; the last, Pelagius, attended the Council of Jerusalem, 536. The city fell into the hands of the Moslems during the siege of Jerusalem, 614. "I will make Samaria as a heap in the field" (Mic. 1: 6) has been literally fulfilled.

Below the ruins of Herod's gorgeous temple, with its grand stairway, can be traced the masonry of the period of Omri and Ahab, probably Ahab's Ivory Palace (1 Kings 22: 39). Panels in ivory have recently been discovered there. Other features remaining include the fine Roman gateway with circular flanking towers built upon older square foundations, probably the two bastions mentioned in 2 Kings 6: 24. Of the avenue of columns, fifteen are still standing; another avenue is on the southern side, while a third on the south-west has some columns still erect.

Below the present village is a well-preserved Crusader Church, St. John the Baptist, 153 feet long, and 75 feet wide. It is reputed that the original church was built here by Queen Helena. Tradition, current in the time of Jerome, places the beheading of John at Samaria, but Maundeville in 1322 follows Josephus who says it was at Machœrus near the Dead Sea, but all are agreed that the burial took place here. (See Damascus, page 18.)



SAMARIA. THE AVENUE OF COLUMNS

SHECHEM

One of the most ancient cities of Canaan; its more modern name is Neapolis, or at present known as Nablus. It is the first city mentioned in connection with Abraham who "passed through the land . . . and there he builded an altar unto the Lord" (Gen. 12: 6-7).

Shechem belonged to Ephraim; it is situated between Mount Ebal on the North and Mount Gerizim on the South. Ebal is one of the oldest religious sites in Palestine; its western side is still called the "Pillar of Religion". Here Joshua gathered the tribes before his death. On Ebal, Joshua erected, according to the Hebrews (but at Gerizim according to the Samaritans), the twelve stones taken from the Jordan, and covered them with plaster. Here he constructed an altar of whole stones, and upon the stones he wrote a copy of the Law of Moses "*very plainly*" (Deut. 27: 4-8). When the Levites read the Law, half of the tribes on Gerizim responded with a loud "Amen" to the blessings, while the other half on Ebal chanted a ratification of the curses.

Shechem held the supremacy as a rallying point of the whole nation. Although David made Jerusalem the capital, yet it was necessary for Rehoboam to go to Shechem to decide the question of succession to the throne.

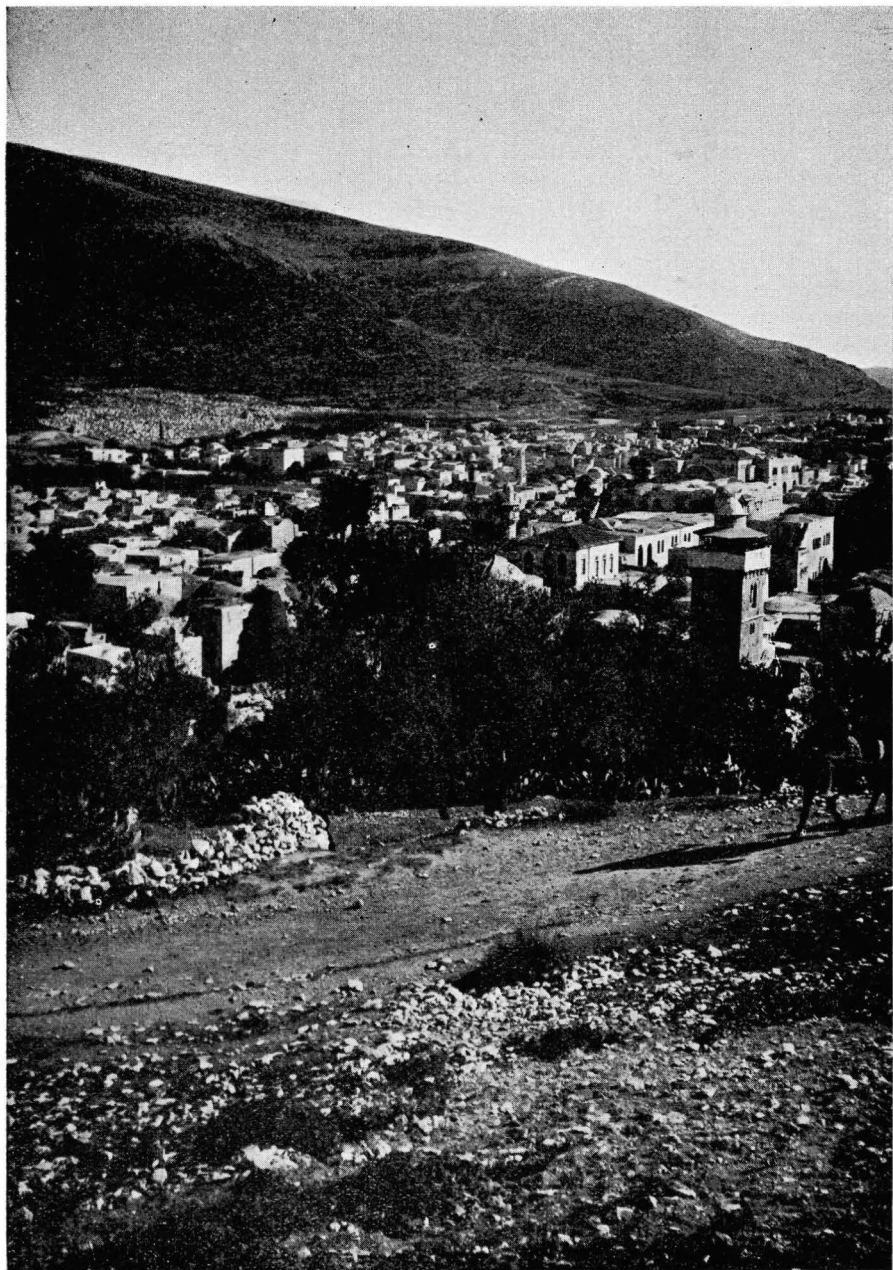
When the nation divided into two kingdoms, Shechem continued capital of Israel, until Omri built Samaria. After this, only two references are found in Scripture. Hosea 6:9, "As troops of robbers wait for a man, so the company of priests murder in the way to Shechem." And Jeremiah 41: 5, where, after the captivity, an interesting incident grouping Shechem with Shiloh and Samaria is related.

Soon after this Shechem became the chief seat of the Samaritans, who erected a Temple on Gerizim. Josephus says the city was taken and the Temple destroyed by Hyrcanus, 129 B.C.

To-day there is a remnant of these people, less than 200, living just outside the city, continuing in their primitive worship, rigidly observing the Passover with sacrifices on a sacred spot on Mount Gerizim, thus the Paschal Lamb is sacrificed as nowhere else in the world. They possess some very ancient MSS. of the Pentateuch (the first five books of the Old Testament), which is the only Scripture they accept.

The oldest MS. has written at the centre of the back of the Scroll:—

I, Abishua, son of Phinehas, son
of Eleazar, son of Aaron the priest . . .
the favour of Jehovah be upon them . . .
for His Glory I have written this holy
Torah (law) in the entrance of the Tabernacle
on Mount Gerizim, near Bethel, in the
thirteenth year of the possession by
the Children of Israel of the Land of
Canaan and all its boundaries, I thank the Lord.



SHECHEM, NOW CALLED NABLUS

SHECHEM

Justin Martyr, close upon the apostolic age, was a native of this town. The names of Bishops appear from Germanus, A.D. 314, to John, who attended the Synod of Jerusalem, A.D. 536.

It fell into the hands of the Moslems, surrendered to the Crusaders, who held it until 1113, when it was destroyed by Saracens. In 1120, King Baldwin II held a council here and the town remained Christian till 1242, when it was taken by Aba Ali, and has remained Moslem ever since. There are five mosques, two of which were Christian churches.

JACOB'S WELL

In the neighbourhood of Shechem, Jacob pastured his flocks, and built a well; and hereabouts the bones of Joseph found a resting place after the wilderness journey.

Jacob's Well is one of the few spots of which there is absolutely no doubt, although some have queried why Jacob should dig this well when there was plenty of water flowing freely within a short distance. Doubtless for the same reason as he bought a parcel of ground from the sons of Hamor for an hundred pieces of silver (Joshua 24: 31), viz., to be separated as much as possible from the idolators of Shechem.

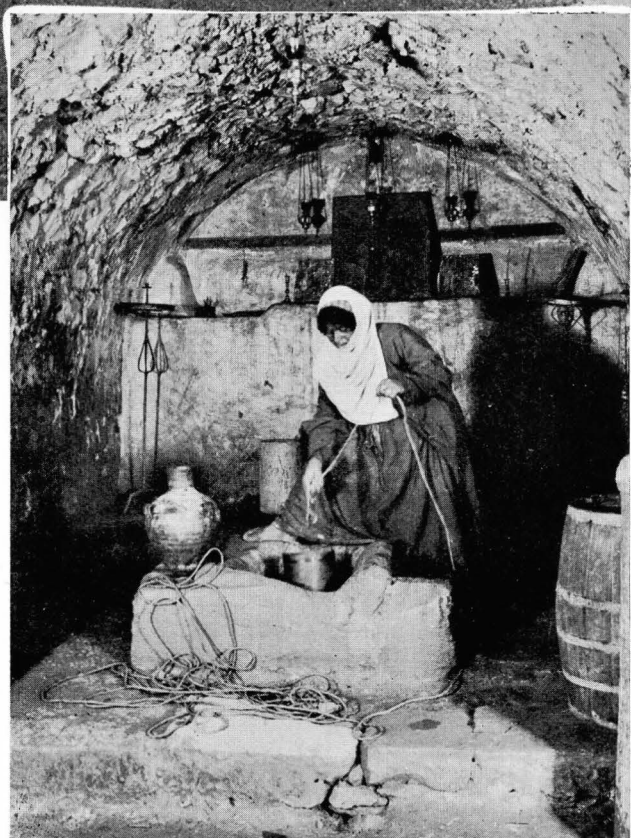
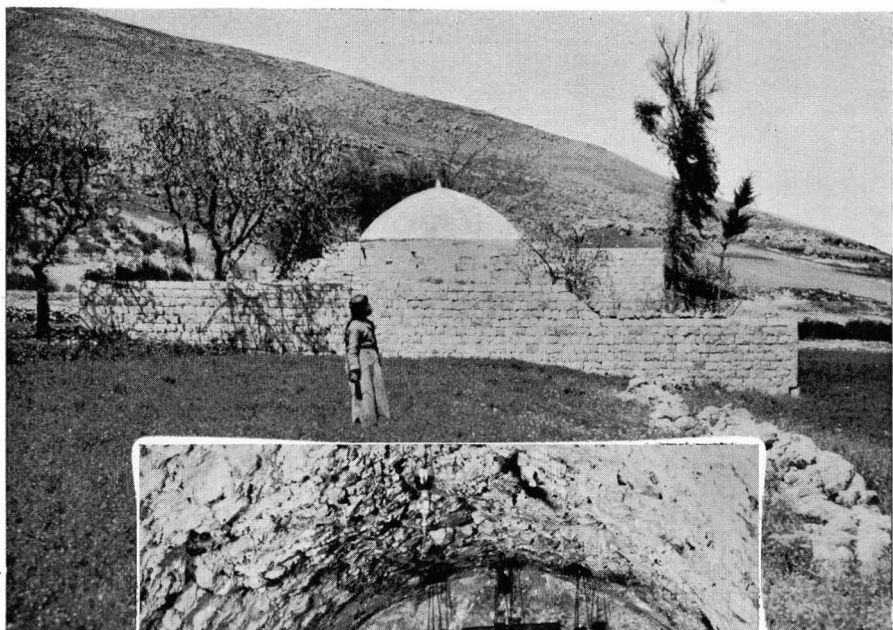
In 570, Antoninus Martyr says, "A church has been built in honour of St. John the Baptist, and the well is before the altar rails." In 1172, Theodoricus says, "Now the well, above which the Lord sat, is distant half a mile from the city, and situated before the altar in a church that has been built over it." To-day the Well is known as Bir Yaconb (Well of Jacob).

JOSEPH'S TOMB

When Jacob bought the parcel of ground it became the inheritance of Joseph (Joshua 24: 32).

Joseph's Tomb is on the northern side of the valley. There is no substantial reason to doubt its identify. The present structure is humble, surrounded by a wall 6 feet high and 3 feet 2 inches thick. The space within measures 9 feet 5 inches from north to south, and 10 feet 1 inch from east to west. The corners are nearly to the cardinal points, but the tomb is diagonally across the floor and not parallel to the walls. There are two slabs inside, with Hebrew writing which has been defaced.

The Shrine dates back to the fourth century and was restored in 1868 when the building took the usual Moslem shape.



(1) JOSEPH'S TOMB. (2) JACOB'S WELL.

JERUSALEM

Once called the Holy City (Neh. 11: 1); also "the joy of the whole earth" (Ps. 48: 2); now built upon the heaps (Jer. 9: 11) of her former glory. "It stands as a tombstone over the grave of the old one, which is buried from 40 to 130 feet deep, and waits for the resurrection."

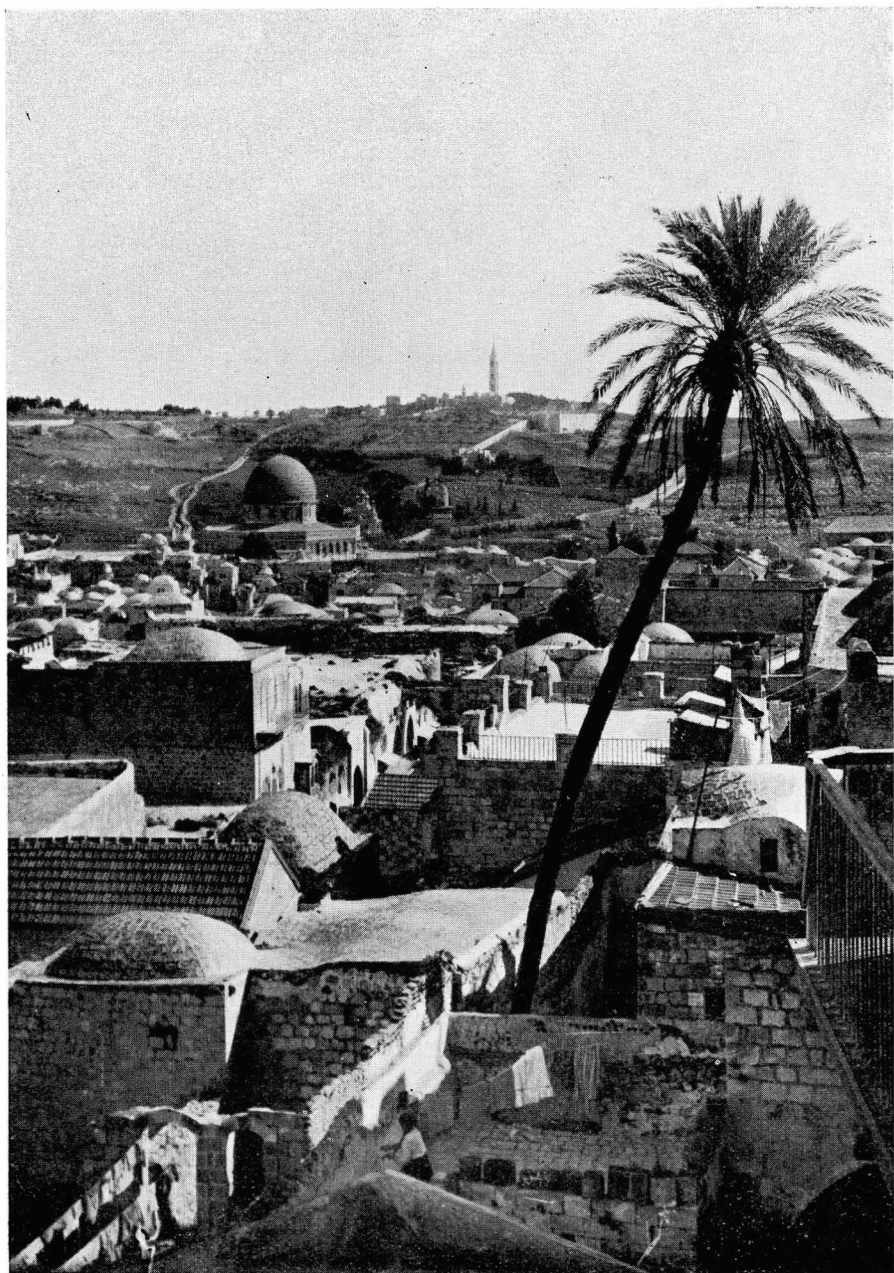
The Railway Station is in Judah while the City is in Bethlehem; the dividing line is the bridge across the Hinnon.

Built upon five hills (although the intervening valleys are now choked with debris), and surrounded by mountains (as the mountains are round about, Ps. 125: 2), Jerusalem is indeed beautiful for situation (Psa. 48: 2). From the Mount of Olives it is an enchanting view.

In Palestine all roads lead to Jerusalem, and meet at Allenby Square. Its Arab name still exists—Quds al-Sherif—a city compact together). Of the many names it has borne, Josephus places Salem of Melchisedek here; if so, then Jerusalem is the oldest city in the world. Among the cities of Palestine in 1500 B.C. is found Uru-Salima (Urusalem), a fortress garrisoned by Egyptian troops. The city was next known as Yebrus (Jebrus) when captured by David about 1000 B.C. Under the Romans, Hadrian called it Aelia Capitolina; Constantine renamed it New Jerusalem. When the Arabs conquered it, Omar gave it the name of Beit al Maqdes (house of the Sanctuary), and later the Turks called it El Kuds (the Holy), but Uru Salem is the most fitting, the City of Peace, a Sanctuary for all, as it will again become.

Besieged, conquered, surrendered or capitulated more times than any other city (some count twenty-eight or twenty-nine times), it still lives. Eleven distinct periods are recorded. The Canaanite, of whom Ezekiel declared "thy father was an Hittite and thy mother an Amorite" (Ezek. 16: 3 and 45), Davidic, Jewish under Nehemiah, Macedonian, Maccabean, Herodian, Roman, Moslem, Christian (Crusaders), Turkish and now British.

Lord Beaconsfield wrote (*Tancred*, Bk. 3, chap. 4), "A living yet breathing and existing city, which Assyrian monarchs came down to besiege, which the chariots of Pharaoh encompassed, which Roman Emperors have personally assailed, for which Saladin and Coeur de Lion, the Deserts and Christendom, Asia and Europe, struggled in rival chivalry; a city which Mohamet sighed to rule, and over which the Creator alike of Assyrian kings and Egyptian Pharaohs and Roman Caesars, the framer alike of the Desert and Christendom, poured forth the full effusion of His divinely human sorrow."



JERUSALEM, FROM DAVID'S TOWER LOOKING TOWARDS THE MOUNT OF OLIVES

JERUSALEM—THE GATES

WEST WALL

Jaffa Gate, Bab al-Khalis (Gate of the Friend, Abraham). When the ex-Kaiser visited Jerusalem before the War, the Sultan of Turkey tore down part of the City Wall between this gate and the Tower of David, to allow him to ride in state into the city. When General Allenby received the surrender of the city he refused to enter through this opening, but preferred to enter by the proper gate. The city is completely enclosed by walls except the Kaiser's opening.

New Gate, to the north-west, near Allenby Square.

NORTH WALL

Damascus Gate (Gate of the Columns), the main gate leading to the whole of the north country.

Herod's Gate (Gate of the Flowers).

EAST WALL

St. Stephen's Gate. So called from the tradition that Stephen was stoned near this gateway; it was also called the Gate of our Lady Mary and the Gate of the Tribes. Probably the "Upper Gate of Benjamin which was in the House of the Lord" (Jer. 20: 2) was also situated here. The present gate stands on the site of the former Sheep Gate through which the sheep passed for Temple sacrifice, and the gate through which our Lord was taken on the way to His trial, "as a lamb to the slaughter" (Isa. 53: 7).

Golden Gate. Standing on the site of the former Golden Gate which was the main entrance into the Temple. Josephus refers to it as the Gate of Shushan, so called out of gratitude to the Persian Royal City whence permission was obtained to rebuild the Temple under Nehemiah and Ezra. It was through this gate the scapegoat was annually led into the wilderness, and also the Palm Sunday Processions entered during Crusader times. The present gate was built by Empress Eudoxia, fifth century, and was walled up by the Turks in 1530, because they said, the Christians believe that their Christ is coming back again and when He does, He will pass through this gateway (Ezek. 48: 8), and thus will finish Turkish rule in Palestine; hence the gate was blocked up to prevent this calamity.

SOUTH WALL

Dung Gate, or the Gate of Magharbah (Moors).

Zion Gate.



THE GOLDEN GATE ON THE SITE OF THE FORMER GOLDEN GATE WHICH WAS THE MAIN ENTRANCE TO THE TEMPLE



ST. STEPHEN'S GATE ON THE SITE OF THE SHEEP GATE

JERUSALEM—MOUNT OF OLIVES*

GARDEN OF GETHSEMANE

Just across the Brook Kidron; John says "over the brook Cedron, was a garden" (John 18: 1-2). There are seven old olive trees still standing and as the Crusaders mention seven it may be assumed that these are the same and are therefore over nine hundred years old. The garden is divided into shares, the Franciscan monks having the largest share, Greek and Armenian also having rights, while the Russians have recently built an elaborate Church adjoining, in which the events of our Lord's passion are marked.

On the top of the Mount of Olives is a small octagonal Church of the Ascension (fifth century), also the Church of the Paternoster and the Russian Convent, from the tower of which magnificent views of the country around can be obtained. The German Hospice was built in 1910 by the ex-Kaiser. After the war it was used as the Government House, but was rendered uninhabitable by the earthquake, 1927. It has now been reinstated, and is again used as a hospice.

Mount Scopus is almost continuous to the north. Here Titus pitched his tent A.D. 70, prior to his attack on the city. Here, too, 2,534 British soldiers are buried in one of the noblest War cemeteries.

* *Jebel el Tur, 2,680 feet above sea level.*





JERUSALEM. THE MOUNT OF OLIVES

JERUSALEM—TEMPLE AREA

Solomon's Temple was destroyed by Nebuchadnezzar, it was rebuilt by Nehemiah and Ezra. Herod's Temple, we are told, "forty and six years was this Temple in building" (John 2: 20), but was not completed until 30 years later, A.D. 64, and was totally destroyed when attacked by Titus in 70.

MOSQUE AL AQSA

This stands on the lowest terrace of the Temple Area and on the site of the great colonnade of the Court of the Gentiles. It is 300 feet from north to south and 200 feet east to west. Here stood Justinian's great Basilica of Theotokos (Mother of God).

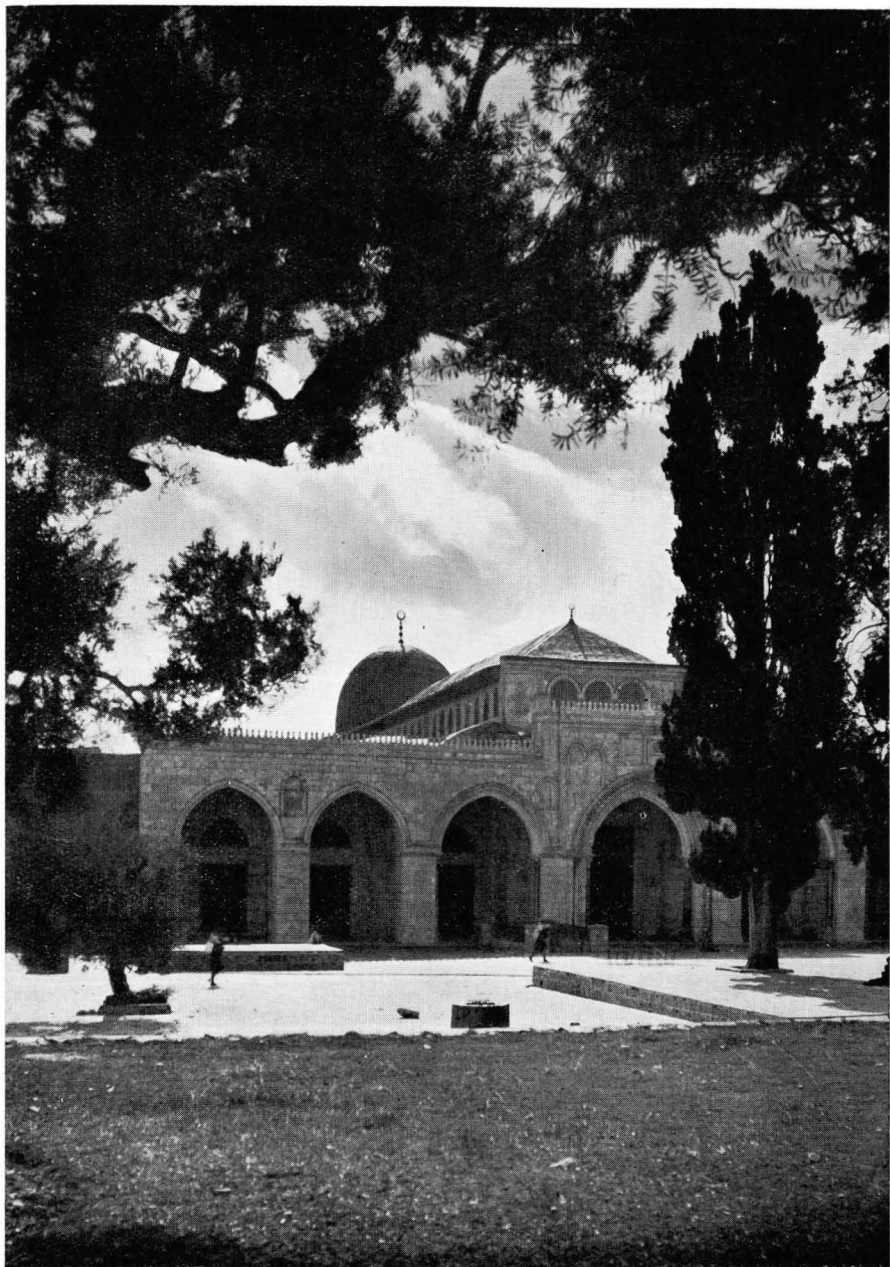
The present building is more like a Church than a Mosque, and has a resemblance to the Church of the Nativity at Bethlehem.

It is entered by a seven-arched porch, the work of the Knight Templars, which order was founded in this building in A.D. 1118.

The piers and columns, of which there are more than sixty, differ greatly in size, material and character; even in the central aisle one column is missing and a rude octagonal white-washed pier fills its place.

A Mosque was built here by Abd al-Melek, using materials from Justinian's Church. The Crusaders' effort may account for much of its present appearance. Saladin undid a good deal of their work and turned this Church into its former use. There is a beautiful pulpit of ivory and mother-of-pearl, dated 564 A.H. (A.D. 1164), which Saladin brought from Aleppo.





JERUSALEM—THE TEMPLE AREA
THE MOSQUE OF AL AQSA FORMERLY THE CRUSADER CHURCH

THE CHURCH OF THE HOLY SEPULCHRE

This building, or, more correctly, group of separate buildings within a single enclosure, is an epitome of historic Christianity, it being possible to observe therein the rites of every ancient Church except that of the Nestorians (Assyrians).

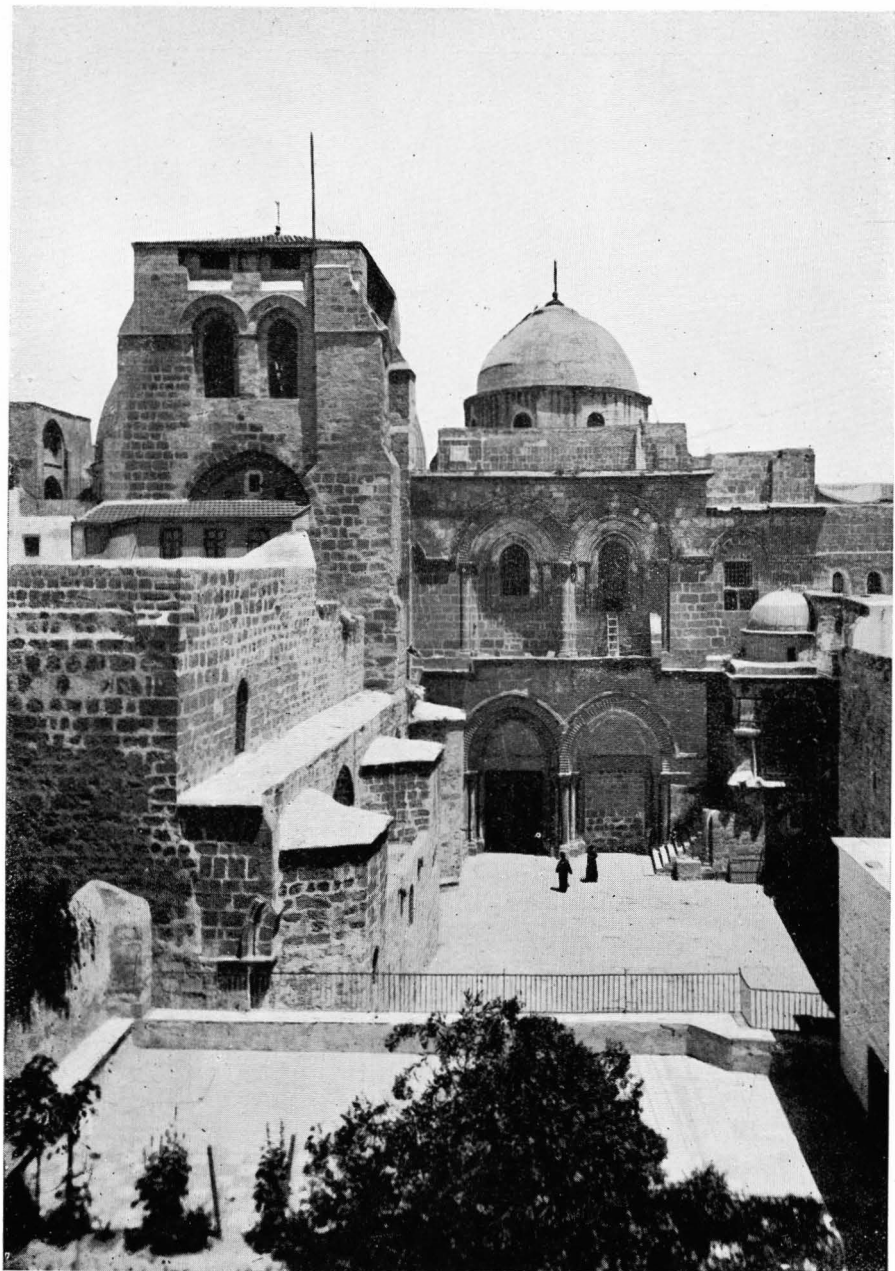
The doubt regarding the actual site of Calvary cannot be passed over in silence, although the vexed question is difficult to settle in view of the fact that for 1,500 years the Church site was accepted as genuine, yet it must be recorded that as the sepulchre of Moses was purposely hidden (Deut. 34: 6), there is reason to believe that the Tomb of our Lord would likewise be hidden.

Empress Helena undertook the journey from Rome to Jerusalem, on behalf of her son, Constantine (320-4), for the definite purpose of identifying the Holy Sepulchre, and upon the discovery of Calvary and the Tomb, which also led to the "Invention of the Cross" (see page 40), as it is called, Constantine gave orders for the erection of a magnificent Church 245 feet long, to enclose the Sepulchre and Calvary. This was dedicated in 336, but was burned down in 614 by Chosroes, the Persian king. Two years later, four buildings were erected. Fires caused much damage, necessitating rebuilding in 830 and 969. Again in 1010 the whole block of buildings was completely destroyed by the Moslems.

The Crusaders erected one building incorporating the four. In 1808, fire destroyed the Chapel over the Sepulchre and the great dome, but on the whole, in spite of the many alterations and vicissitudes, the outer shell remains practically the same as when the Crusaders were turned out of Jerusalem in 1187.

Eusebius says that "the spot of the resurrection has, prior to the period of Constantine, been given up to oblivion and forgetfulness".





JERUSALEM. THE CHURCH OF THE HOLY SEPULCHRE

THE CHURCH OF THE HOLY SEPULCHRE

THE HOLY SEPULCHRE (EXTERIOR)

On the east of the outside courtyard, is the Greek Convent of Abraham with chapel above (twelfth century). On its flat roof is an ancient olive tree said to be the one in which the ram was caught and offered instead of Isaac. The Abyssinians protest against this, and claim to possess the real one amid the cluster of hovels among the ruins of the Crusading Abbey, east of the Greek Chapel.

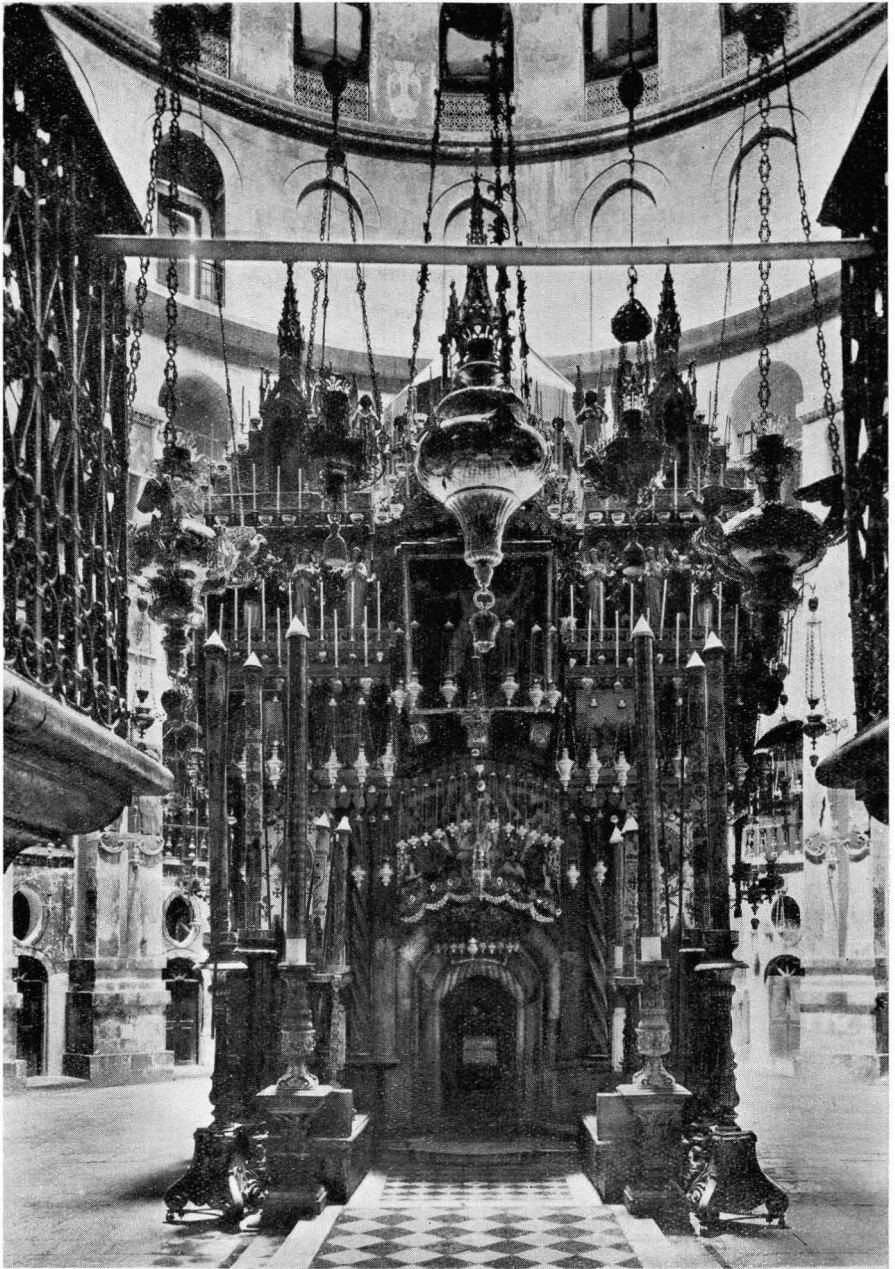
THE HOLY SEPULCHRE (INTERIOR)

On entering the Church we find a central building adorned on its outside with numerous lamps, pictures and so forth. Its first chamber is the Angel's Chapel, where the supposed miraculous fire descends at Easter. Through a low doorway beyond, and down four steps, is the Sepulchre itself. A Greek or Armenian priest is always on guard. In this inner chamber is a bench of white marble cracked across the centre, over which 43 handsome lamps hang, 13 each for Greeks, Latins and Armenians, 4 only for Copts.

Around this central building are various Chapels belonging to the Greeks, Armenians and the Latins, while a tiny one behind belongs to the Copts, and through a small opening are the reputed tombs of Joseph of Arimathea and Nicodemus.

Under the small dome is a small white column said to mark the centre of the World, a tradition based upon Ps. 74: 12.





JERUSALEM. THE BUILDING IN THE CENTRE OF THE CHURCH, OVER THE HOLY SEPULCHRE

THE CHURCH OF THE HOLY SEPULCHRE

CALVARY

Up a flight of steps is the chapel of Calvary divided by two pillars into two sections, Greek and Latin. Under the altar in the Greek Chapel a round hole is shown encircled with a silver band; here the Cross is said to have been placed; on either side, the site of the two other crosses is shown, as well as a rent in the rock occasioned by the earthquake which occurred on the day of the Crucifixion; this rent can be seen to a better advantage from the Chapel of Adam which is beneath and is supposed to have been where Adam's skull was buried.

THE FINDING OF THE CROSS

At the end of the main building, after descending 29 wide steps, is the Chapel of St. Helena, and 13 steps lower still is the Chapel of the Finding of the Cross.

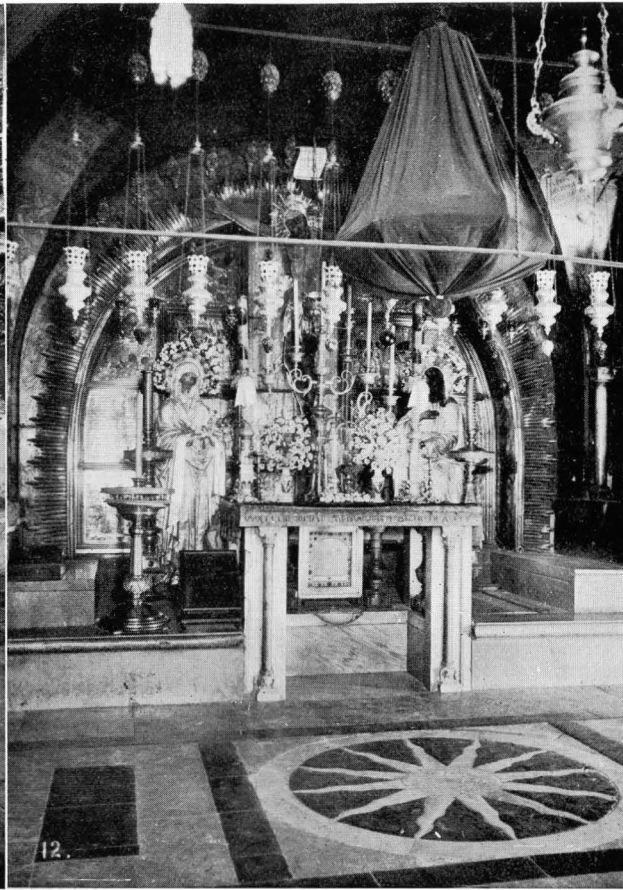
“The grouping of so many holy sites together, in so incongruous a manner, under one roof, may have originated not in an intentional purpose to deceive, but to have grown out of services held at different spots for instruction of those unable to read the Gospels for themselves.”

If that be “the place where the Lord lay”, it has the misfortune of not looking like it in any sense. Superstition has done its utmost to prevent the possibility of realizing here the great scene of Golgotha.





JERUSALEM. THE CHURCH OF THE HOLY SEPULCHRE
THE PLACE OF THE FINDING OF THE CROSS



JERUSALEM. THE CHURCH OF THE HOLY SEPULCHRE
THE SITE OF CALVARY UNDER BACK OF ALTAR

JERUSALEM—SKULL HILL

Damascus Gate was an important centre. It was the starting point of the Roman mile-stones. All roads led to the Damascus Gate.

Simon of Cyrene, *coming out of the country* (Mark 15: 21), was probably about to pass through this gateway; the outside road is up-hill and it may have been here that our Saviour felt the weight of the Cross too much. The soldiers, fearing their Victim would succumb without the gratification of crucifying Him, seized Simon.

Journeying but a little way, a rocky prominence on the left resembles surely "the place of a skull". "The hill is called by the Jews at the present day, as it has been called from time immemorial, the "Hill of Execution" . . . It is held as an accursed spot; and the Jews, when they pass it, spit and throw stones in its direction, uttering at the same time the following imprecation, "Cursed be He that destroyed our nation, by aspiring to be the King thereof."

To dogmatize is out of the question, but here are a few undisputed facts:—

- I. It was the place of public execution.
- II. During the Passover week, Jerusalem was overcrowded, and all surrounding spaces covered with encampments. On the East were the Galileans, on the West those from Joppa and Sharon, on the South, Judeans, but the North was for the Samaritans if they chose to come, but they had their rival place at Gerizim, therefore the place that was reserved for them was unoccupied; the only empty place around Jerusalem was Skull Hill, and that empty place was the only one that could afford space for the public execution of three criminals.
- III. The peculiar position rendered it the most public view from adjacent roads and the city wall, which suggests that this is the "Green Hill",

" Without the city wall,
Where the dear Lord was crucified,
Who died to save us all."



JERUSALEM—THE SKULL ROCK



THE GARDEN TOMB

“In the place where He was crucified was a garden.”
The Garden Tomb as it is called, is quite near Skull Hill.

- I. There are three loculi, but only one is partly finished, the others quite in the rough, therefore a new tomb.
- II. Experts declare it is of Jewish Herodian style.
- III. The Sepulchre is large. Luke 24, says, two women, probably others (verse 10), bowed down their faces to the earth (verse 4) when “Two men appeared”. This would require considerable space, which the tomb at the Church could not provide.
- IV. There are two recesses where the Angels could sit, not so at the Church.
- V. A few years ago in an adjoining burying ground there were found two tomb-stones, one of which bore an inscription which read:—

“To Nonus and Onesimus, Deacons
of the Church of the Witness of
the Resurrection of Christ”;

the other says:—

“Buried near his Lord.”

Yet after all it is not the place of the Skull or the genuine tomb that is significant, but rather what they represent.

Golgotha, the sacrifice once offered for all.

The Empty Tomb, a Resurrected, living Christ.

Thus it has been wisely ordered that a cloud of oblivion should rest over the spot where Immanuel died, and the turf stained with His Blood, and the rocky tomb where He lay are left unprofaned by the followers of blind superstition.





THE GARDEN TOMB. (1) EXTERIOR. (2) INTERIOR

2 Kings 20: 20

This is also called the Patriarch's Bath, but in ancient times it was known as Amygdalon, or the Almond pool, which, according to Josephus (Wars, Bk. V 11.4), was close to the place where the Tenth Legion attacked the Second Wall. A portion of this wall was unearthed in 1885 when the foundations of the New Hotel, facing the north wall of the castle, were dug. Here also Roman tiles of Tenth Legion were found, which confirms Josephus (Wars, Bk. VII. 1.3), that this Legion was left there by Titus, also the west wall remained to protect the garrison.

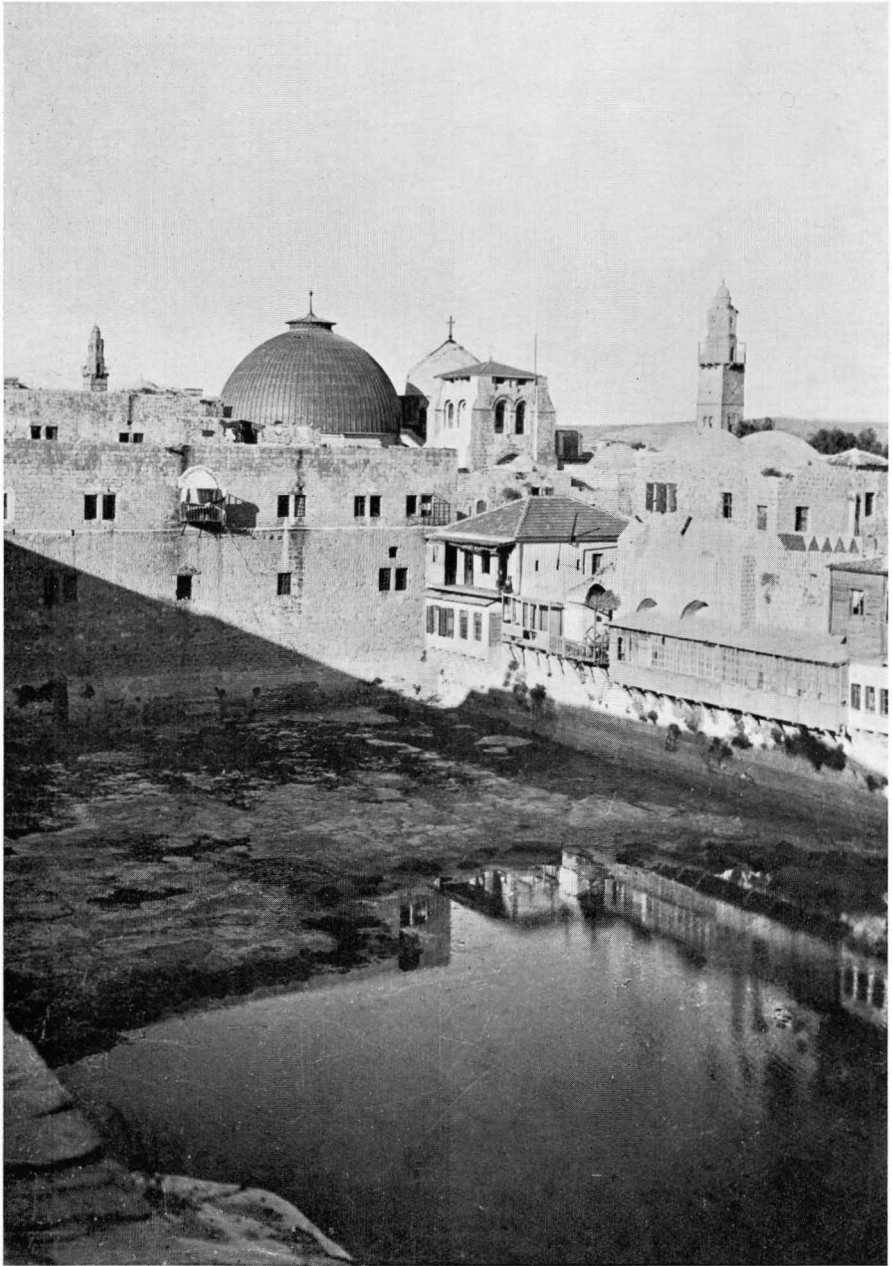
The pool was 297 feet long by 144 feet wide before the Coptic Khan was built over its northern end, which has reduced its length by 57 feet.

This pool was inside the second wall, which encircled the city as far as Castle Antonia, at the north-west corner of the Temple Area. As the Church of the Holy Sepulchre is to the north-west of the pool, it is difficult to believe the Church could have been outside the second wall.

A startling suggestion comes to light by tracing the description Josephus gives (Wars, Bk. V. 9.2 and 11.4) of the work of the Roman Legions. He says the Fifteenth Legion constructed banks; he also mentions a sepulchre monument of the High Priest John very close to, if not on, the actual site of the present Church. Further he declares, "A bank was cast up at John's monument *after* taking the second wall."

The record of Queen Helena's excavators is that they moved a mound of earth and discovered what was taken to be our Lord's sepulchre. Was this in reality the one referred to by Josephus?





JERUSALEM—HEZEKIAH'S POOL

BETHLEHEM

“AND THOU BETHLEHEM”

(Beit al-Lahm—the house of Bread)

To it Naomi came from the famine in Moab; here Ruth gleaned after the reapers of Boaz; here, too, was the birth-place of David and Jesus Christ.

To-day it is an entirely Christian town. Mediaeval dress is still worn, and the married women are distinguished by their tall head-dress.

The centre of interest is the Church of the Nativity. Built by order of Constantine, 330, over the cave, the reputed stable in which our Lord was born, it was restored and enlarged by Justinian in the sixth century. When all other Churches in Palestine were destroyed this was spared. Spared when the Church of the Holy Sepulchre was burned to the ground. Spared through the stormy period of the Crusaders. Spared during the attack of the fanatic Moslems. To-day it is the only surviving monument of the oldest Christian period—the oldest Christian Church still in use.





BETHLEHEM: "O LITTLE TOWN OF BETHLEHEM"

BETHLEHEM

NO ROOM IN THE INN

David, after his flight from his son Absalom, invited Barzillai to return from Gilead with him that he might show him kindness. He declined, on account of age, and suggested his son Chimham (2 Sam. 19), to whom the King gave a portion of his own inheritance in Bethlehem.

Four hundred years later, this house of the habitation of Chimham became the Inn of Chimham, and Jeremiah rested there (Jer. 41: 17) on his way to Egypt.

To it came Joseph and Mary. The Inn founded upon David's property took in strangers, but refused the lawful Heir.

Jerome's testimony is that the Church of the Nativity was indeed erected on the site of the Inn of Chimham.





BETHLEHEM: THE CHURCH OF THE HOLY NATIVITY

BETHLEHEM

CHURCH OF THE NATIVITY (INTERIOR)

The entrance is by a diminutive doorway. A double row of columns with obscure pictures of saints painted on them support the roof which was rebuilt with English oak and lead given by King Edward IV, 1482. The walls are decorated with mosaics of the twelfth century. Down a narrow flight of steps, and situated below the Choir, is the Chapel of the Nativity, encased with marble and decorated with numerous lamps.

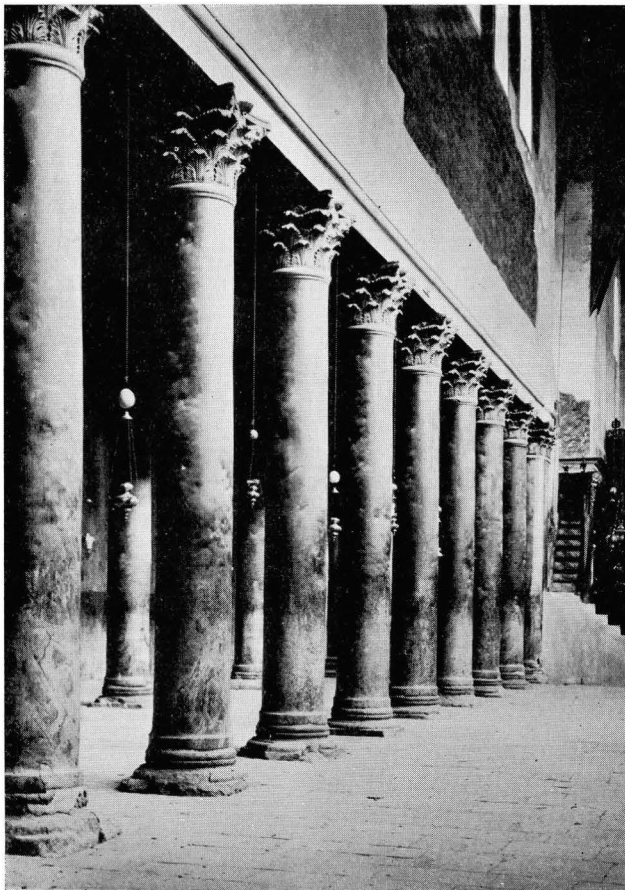
In a semicircular recess on the marble floor is a silver star, around it is a Latin inscription.

“ Hic de Virgine Maria Iesus Christus Natus Est.”
(Here of the Virgin Mary Jesus Christ was born.)

Near-by is the altar of the Innocents in memory of the children slain by the order of Herod; also the cave of St. Jerome, where he lived and translated the famous Latin Vulgate. He died 420, and was buried here.

The Church is shared by the Orthodox, Latins, Armenians, Jacobites, Abyssinians and Copts.





THE CHURCH OF THE NATIVITY
INTERIOR—THE COLONNADE



THE CHURCH OF THE HOLY NATIVITY
THE CAVE OF THE NATIVITY

THE CAVE OF MACHPELAH

All we know of its origin, is that "it was built seven years before Zoan in Egypt" (Num. 13: 22), and is therefore one of the oldest continuously inhabited cities of the world.

Its earliest name was Kirjath-Arba, now it is called Khalil al-Rahmam, i.e. Abraham the Friend of God.

Here Abraham pitched his tent under the Oak of Mamre. He purchased the double cave of Machpelah from Ephron the Hittite for "four hundred shekels of silver", which story is so graphically told in Genesis 23 and concludes with "and the field, and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth."

Here Abraham buried Sarah and subsequently he himself was laid to rest, as also were Isaac, Rebecca, Jacob and Leah.

On the division of the land among the tribes, we read that "the City of Arba (Kirjath-Arba) which city is Hebron" was given to Caleb (Joshua 15: 13), and that it was made one of the cities of Refuge (Joshua 20: 7).

The Haram or Mosque of Abraham is one of the three Moslem Shrines of the first importance and encloses and surmounts the cave of Machpelah.

It is 200 feet long, 150 feet wide and 60 feet high, surrounded by 48 pilasters. It is approached by a long flight of steps; at the sixth step, there is a hole in the wall, which is said to be nearest where Sarah is buried, into this hole petitions are placed by childless women.



HEBRON

THE CAVE OF MACHPELAH—contd.

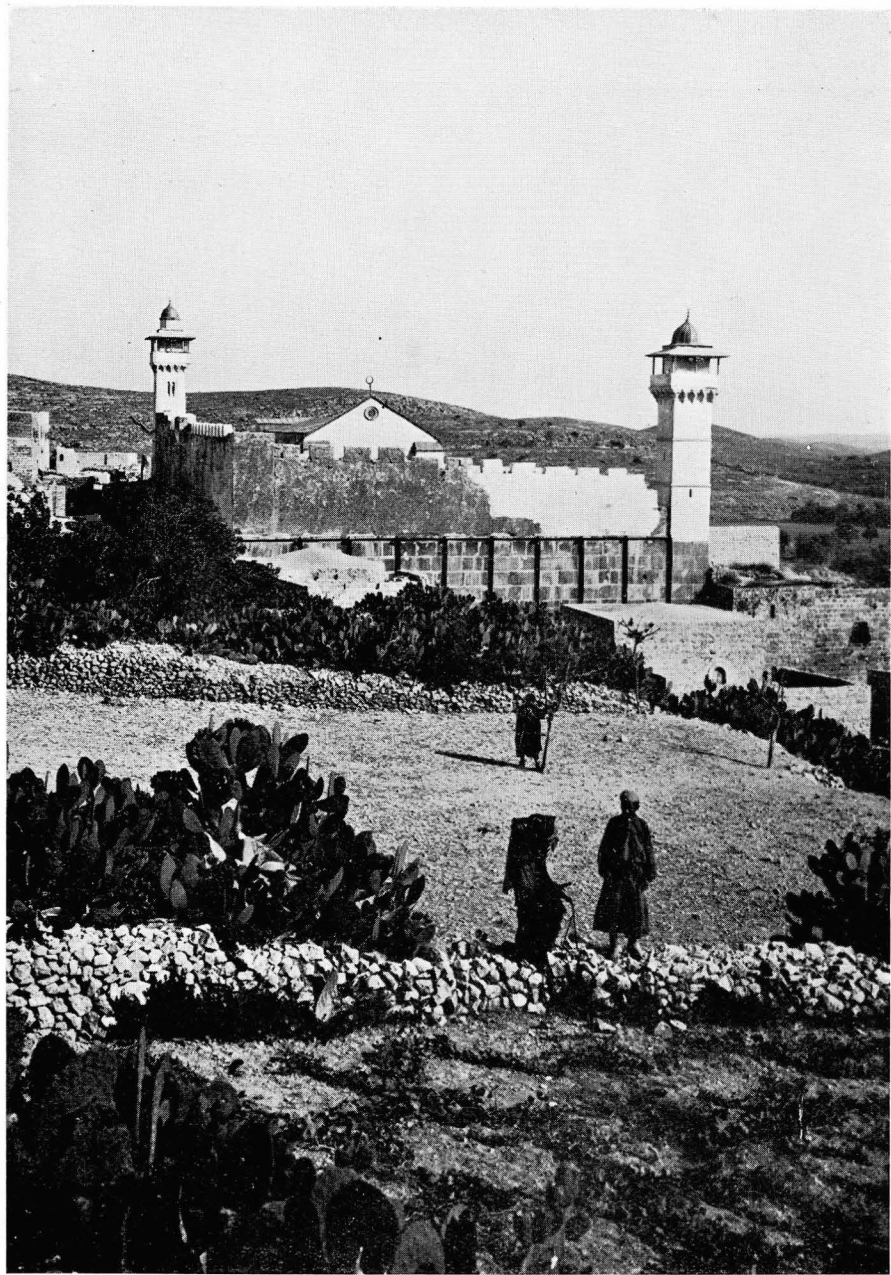
Excavations show that the "Terebinth of Abraham", mentioned by Josephus (Bk. 4. 9.7), stood in the south-east corner of the present building, the outer wall of which is 40 feet high, built with very large drafted blocks of Herodian age, although the site was venerated long before the Herodian period. It is the oldest building in the country. But the interior bears every proof of being a Crusader Church of the twelfth century, adapted by the Arabs to its present use.

The cenotaphs of Isaac and Rebecca (Gen 25: 29; 49:31), are in the main building, and those of Abraham and Sarah (Gen. 25: 9; 23: 9) in two chapels to the north, and those of Jacob and Leah (Gen. 50: 13; 49: 31) in recesses towards the north side, while of recent years one in a separate enclosure is alleged to be that of Joseph, removed from Shechem. (See Joseph's Tomb, page 24.) All the cenotaphs are covered by heavily embroidered palls.

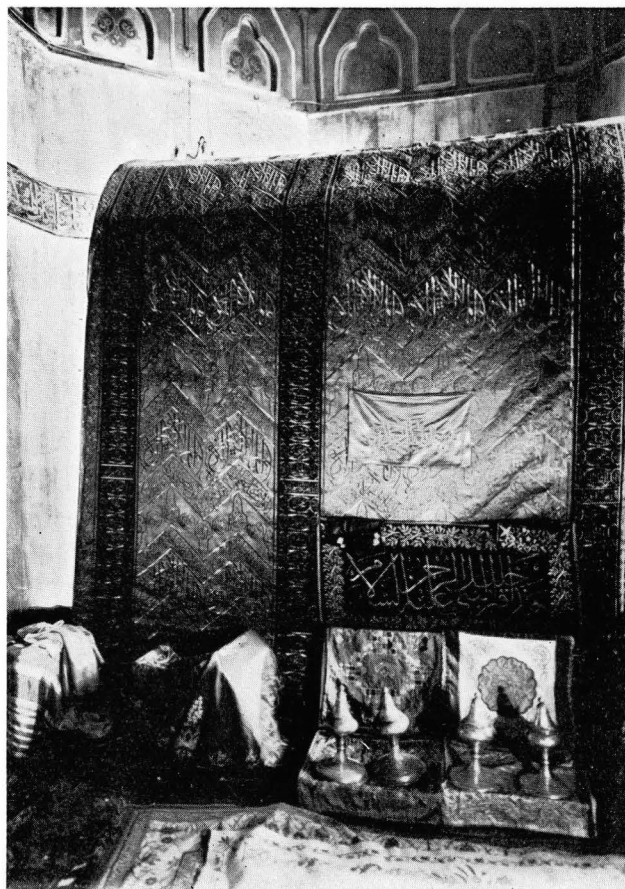
The pulpit is an exceedingly fine specimen of twelfth century Moslem work.

"By the irony of fate the descendants of Ishmael, who was put out of the paternal tent by Sarah, now control the ancestral tomb to the exclusion of the children of her son, Isaac."





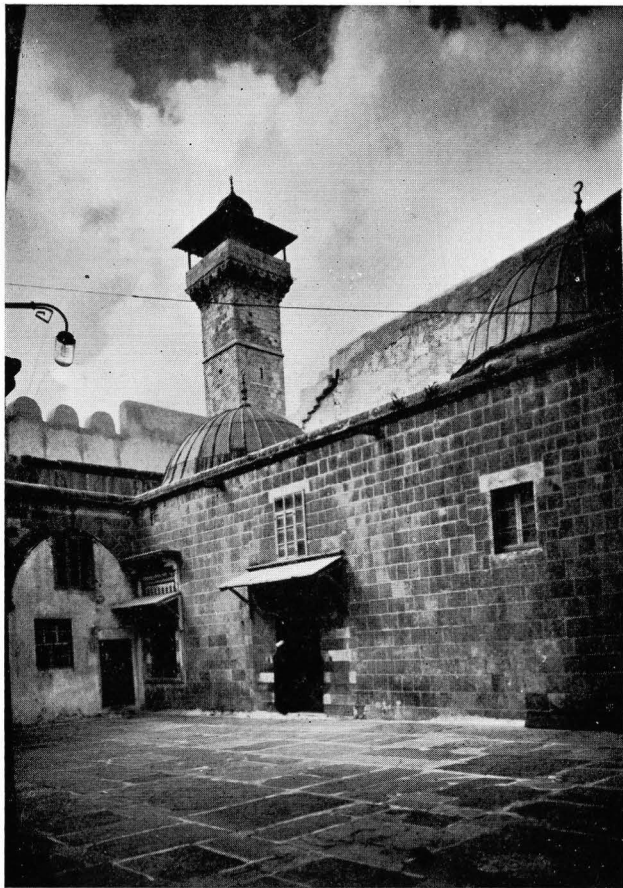
HEBRON: THE MOSQUE OVER THE CAVE OF MACHPELAH



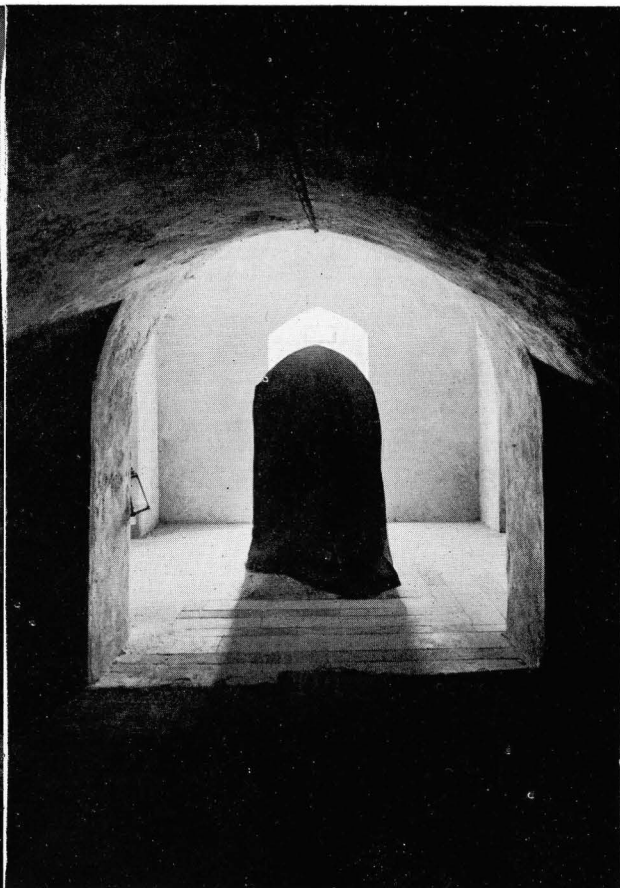
CENOTAPH OVER TOMB OF ABRAHAM



CENOTAPH OVER TOMB OF ISAAC
SHOWING THE CRUSADER CHURCH



THE TOMBS OF JACOB AND LEAH (UNDER DOMES)



CENOTAPH OVER TOMB OF JOSEPH

BETHANY

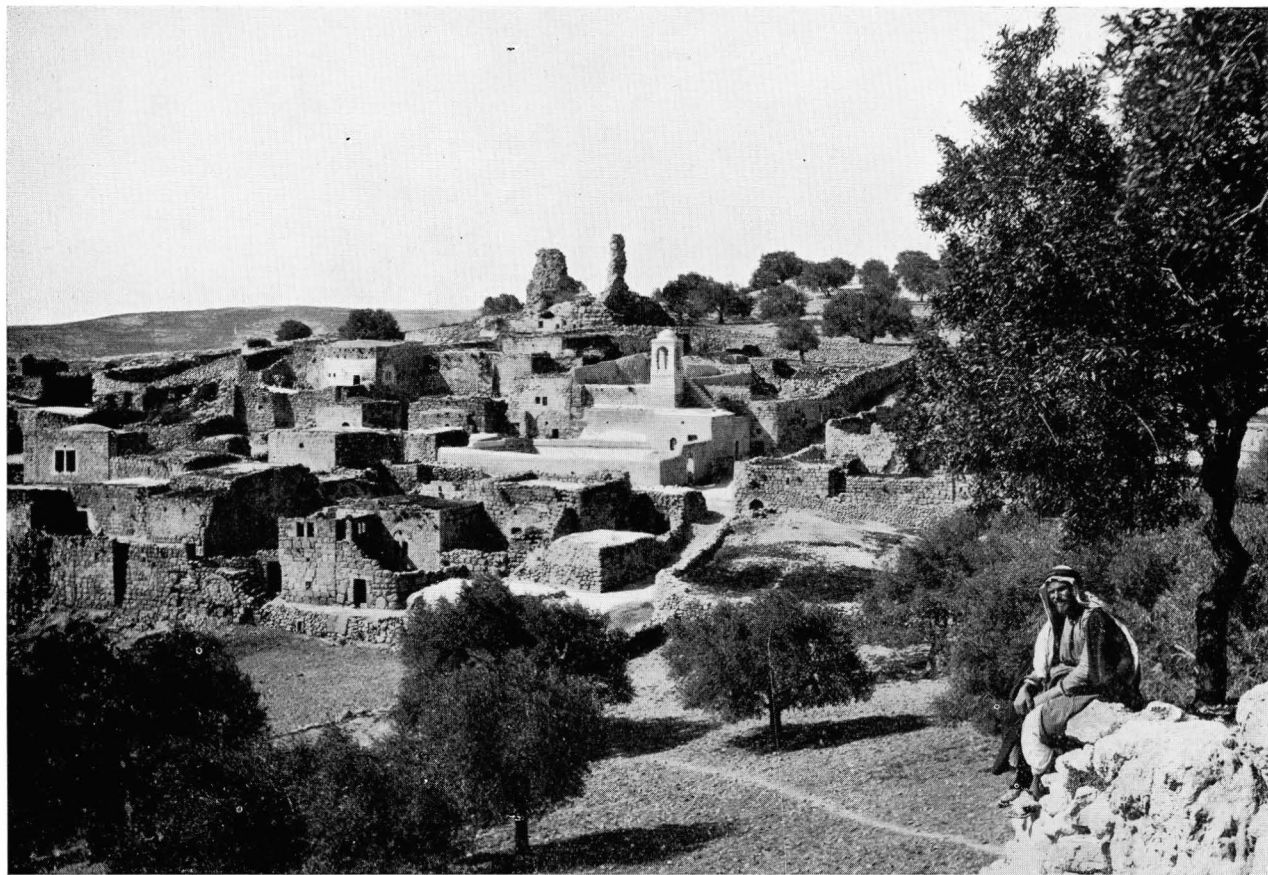
El-Aziriyeh

He who had not where to lay His Head, found faithful fellowship in the home of Martha, Mary and Lazarus in Bethany, and the fragrance of Mary's box of ointment has not decreased through all these centuries.

Among the ruins are shown the traditional houses of Mary and Martha, and Simon the leper. The tomb of Lazarus is shown, though it may well be doubted if it is the genuine tomb whence the Lord of Life called back Lazarus from the dead. It is entered through a small opening $3\frac{1}{2}$ feet high and 2 feet wide, down a flight of steps into a chamber almost 9 feet square with four places for the dead.

After our Lord's resurrection, He led His disciples out as far as Bethany.





BETHANY

JORDAN

“The Descender”, or, as it is sometimes called, “The River”, being the only river of any consequence in the country.

The title of “Descender” is fitting, seeing that from its source to the Sea of Galilee it falls 682 feet, and from the Sea of Galilee to the Dead Sea, another 600 feet, with twenty-seven rapids.

After the river leaves Galilee it runs through a rich fertile valley with beautiful groves called the “Pride of Jordan” (Zech. 11 : 3). Much of its course is marked by double banks on either side, the inner ones being the regular stream, the outer denoting its extent at the time of flood, which is called the “swelling of Jordan” (Jer. 49: 19).

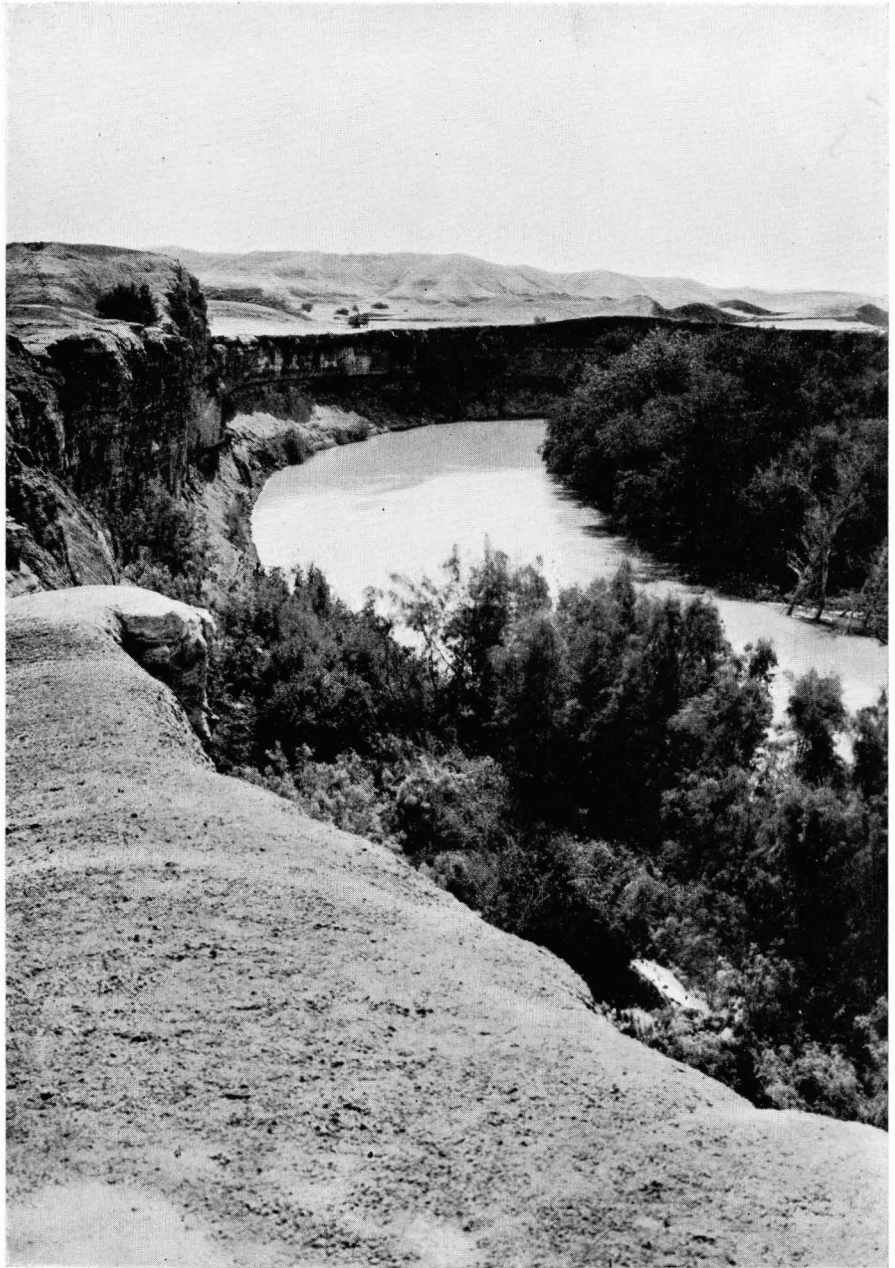
Interesting processions journey from Jericho to the Jordan at the Orthodox Epiphany and Easter. The pilgrims, clothed in white, bathe in the river, at a place supposed to be the scene of Christ’s Baptism.

Almost coinciding with this spot, is believed to be the place of the crossing of the children of Israel, the dividing of the water by Elijah, and the legend of St. Christopher, who carried the Infant Jesus across the river.

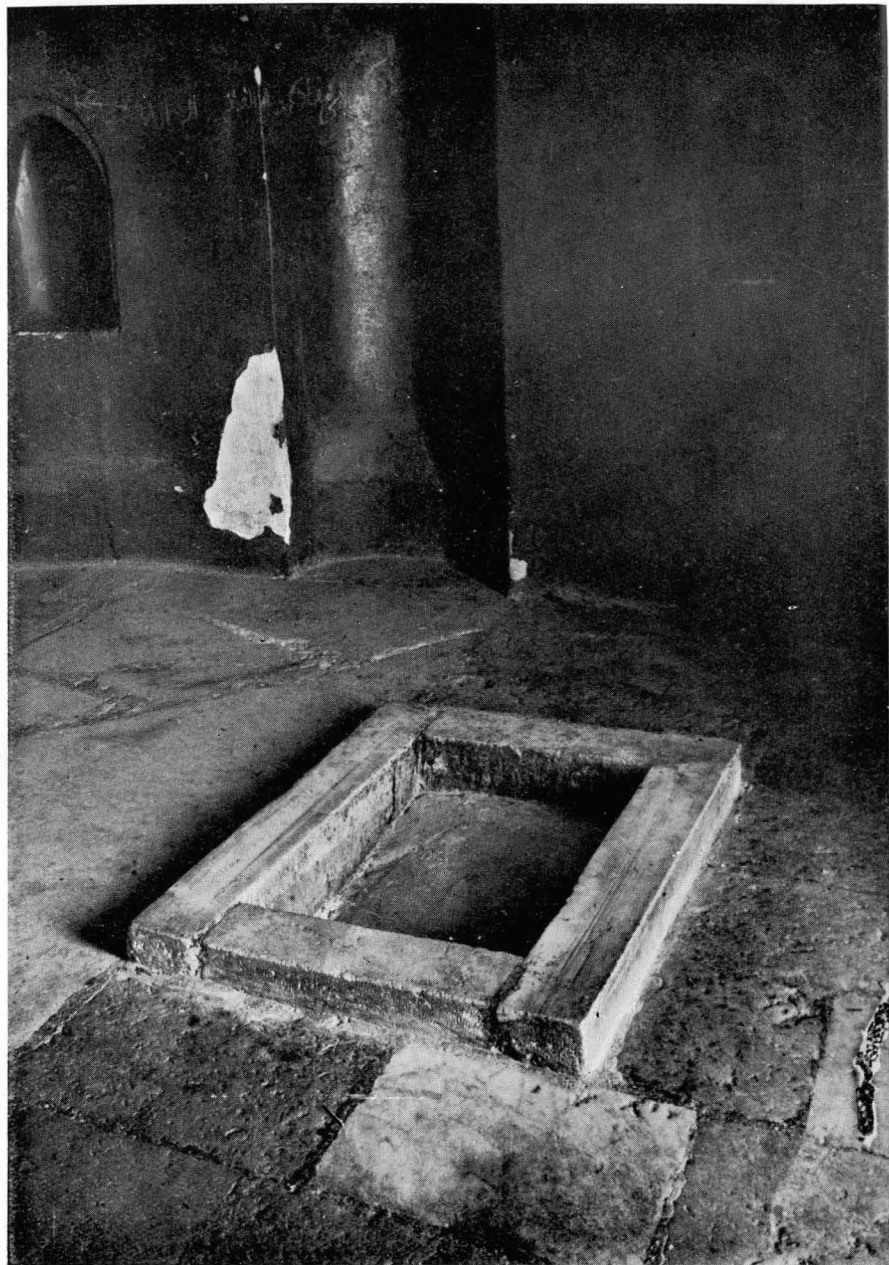
The Talmudists say that the waters of Jordan are not fit for the sprinkling of the unclean, because they are “mixed waters”, i.e. many streams empty into it; perhaps Naaman, the Syrian, had the same kind of notion (2 Kings 5: 11).

Our Lord, however, deigned to be baptized in the Jordan and we think of it not only as the place where He was Baptized but where “the Heavens were opened. . . . the Spirit of God descending . . . and lo, a voice from Heaven, saying, This is my beloved Son, in whom I am well pleased” (Matt. 3: 16-17).





THE RIVER JORDAN



THE SPOT OF THE ASCENSION ON THE TOP OF THE MOUNT OF OLIVES

And when he had spoken these things,
while they beheld, he was taken up; and
a cloud received him out of their sight.

And while they looked steadfastly to-
ward heaven as he went up, behold, two
men stood by them in white apparel.

Which also said, Ye men of Galilee,
why stand ye gazing up into heaven?
this same Jesus, which is taken from you
into heaven, shall so come in like manner
as ye have seen him go into heaven.

Acts 1: 9-11.

*

A visit to the Palestine & Bible Lands Exhibition,
9 Tufton Street, Westminster, London, S.W.1, will add
much light on Life and Customs in Palestine and illustrate
many passages of the Holy Bible.