reach the destination—unless they choose to get off, thus breaking their connection with the group and becoming individuals who have decided to go their own way. They may be companions in misfortune, but they are no longer members of a community.

When our Lord taught the multitudes many of those living in the Holy Land heard his teaching directly, though undoubtedly many more did not. The apostles were to continue his work, but belief alone was not enough—'He that believeth and is baptised shall be saved: he that believeth not shall be condemned' (Mk. 16:16). Baptism is the rite of initiation by which the believer enters the Christian community and, conversely, the means whereby that community was established and by which it is still being extended. We are living in time and are limited by time; hence it is slow and painful work. Christ's Church continues Christ's work of evangelisation and meets, as he did, with misunderstanding, persecution and rejection. But this rejection must be a refusal of belief and not just a lack of opportunity to believe, because 'How are they to believe in him whom they have not heard? And how are they to hear without a preacher? And how are men to preach unless they be sent?' (Rom. 10:14–15).

Baptism, then, is the means whereby the Lord adds to the company day by day those who are being saved (cf. Ac. 2:41, 47), and the process will not be complete until the mission with which he charged his followers has been fulfilled and the Gospel has been preached to the whole creation.

CLARKE TURNER

BIBLE LANDS BY JEEP—II[1]

Egypt

The hopeful traveller may be disappointed by his first contact with the 'mysterious East.' Its dirt and its noise, its extremes of poverty and wealth, the irresponsibility of its traffic and the excitability of its people—these will almost certainly irritate any but the most phlegmatic, and it is well to be forewarned. Warning is needed particularly that petty officialdom seems to thrive in Mediterranean climates to a degree unsuspected by the untravelled northerner, and that a tight schedule which makes no allowance for it is likely to be disrupted.

[1] The second of three articles offering some practical advice on travel through Bible Lands today, cf. *Scripture* 1961, pp. 88–92

The Arab takes even greater delight than the Latin in red-tape, and it seems to be impossible, at least in Egypt, to travel anywhere without making repeated declarations of identity, possessions and purpose, declarations which have to be stamped, signed, countersigned and more often than not accompanied by a photograph. Tourist agencies may be able to help expedite matters, but they themselves are often victims of their own bureaucracy. Even a relatively simple matter like clearing a car through the customs can take up to three hours at Port Said. *Verb. sap.*

This having been said, tribute should be paid to the courtesy and helpfulness of the ordinary Egyptian. Strangely enough neither the centuries of British colonialism nor the propaganda war which has been waged since the ' Suez Affair ' have been able to embitter him, and he continues to welcome the English traveller with disarming kindness. In fact there is only one outcome of the recent trend to nationalism which will cause any direct inconvenience to the traveller : European languages have been removed from almost all signposts. Anyone who does not read Arabic at sight is advised to give a lift to someone who can ; there is never any shortage of offers, and he will save himself many hours of frustration.

Land of Goshen

Goshen, the territory assigned to the Israelite settlers in Egypt and the starting point of the Exodus, lies between Port Said and Cairo, in the eastern Delta area. Archaeological sites of the Ramessid period are dotted throughout the area, but the only ones of biblical interest which have been identified with any degree of certainty are the two bond-cities of Pithom and Raamses mentioned in Ex. 1:11. Pithom was probably at Tell el Maskhuta, a tiny village in the Wadi Tumilat about seventeen miles from Ismailiya, half-way on the main road to Bilbeis. The village lies a few hundred yards to the left (south) of the road, on the other side of the freshwater canal which can be crossed at this point by a ferry which gives no advertisement of its existence. The temple buildings discovered here by Naville, with their storehouses for grain, are in a poor state of preservation. More satisfying are the ruins at Qantir and San el Hagar, both of which have been identified with Raamses, the capital which Israelite slave labour built for Rameses II. These lie north of the modern town of Faqus, on roads which are both devious and inadequately signposted. San el Hagar especially would seem to be impossible to find without a guide. The other biblical sites mentioned in the route of the Exodus (Succoth, Etham, Pihahiroth, Migdol and Baalzephon) are altogether too uncertain to make the search for them worth while. The pilgrim

must be content with the general scenes of pastoral life which the region offers in abundance to illustrate Israelite life before the Exodus.

Cairo

The Collège de la Sainte Famille, in the Faggalah district near the railway station, seems to be a favourite rendezvous of biblical scholars passing through Cairo. The French Jesuits (if they still possess the property—in the summer of 1960 they were apprehensive of a take-over bid by the Egyptian Government) are willing to accommodate pilgrims during the school holidays for a minimal charge which can scarcely cover the excellent and abundant food served them, not to mention the remarkable attention paid to their comfort. The College is situated unfortunately close to the main tram terminus whose demonic hooter announcing the departure of the last vehicle at midnight and the first one at crack of dawn takes some getting used to. The summer villa of the Fathers at Heliopolis is near enough to make a visit worth while for anyone interested in its connection with Egyptian history or its more questionable association with the Holy Family's Flight to Egypt.

Cairo offers two centres of interest for the Scripture scholar: the collection in the Egyptian Museum (poorly exhibited, but Tutankhamen's treasure outshines the worst display) and the Gizeh pyramids, whose 45° slopes should be climbed for the view they afford of the sharp cleavage between the 'Black Land' and the 'Red Land.' About ten miles south of Gizeh, and easily reachable either by a desert track or along the Nile, lies the necropolis of Sakkara, whose burial chambers and wall paintings are the finest in this part of Egypt. The journey to Upper Egypt does not really touch on the Israelite Exodus, but the agencies advertise a three- to six-day tour to Karnak and Luxor on very reasonable terms (£10–£18). The traveller should be prepared to suffer considerably from the heat and the dust. At all these monuments, the easiest way to avoid being pestered by the crowd offering to act as dragoman is to adopt one. The information he imparts will be dubious, but usually entertaining.

Sinai Peninsula

Egypt's desert regions are classified as military areas, and anyone who wishes to travel through them must first obtain the necessary permit from the Frontier Administration in Cairo. This applies even to those who wish to pay a harmless visit to the cradles of Christian monasticism in the Wadi Natrun (between Cairo and Alexandria) and

in the Thebaid south of Suez (St Anthony and St Paul). It applies even more obviously to travellers in Sinai, Egypt's frontier with Israel. Permits require a day or two to prepare, and the wise traveller will carry extra passport photographs to avoid even more delay. Since the monasteries are also under ecclesiastical jurisdiction, further permission to visit them is needed from the respective authorities. For St Catherine's, the Archbishop of Sinai must be approached, at 18 Midan al Zaher, Cairo (Tel. 52413). The travel agencies will of course undertake to obtain these documents if the Sinai journey is to be made under their aegis: both the Egyptian Tourist Administration at 5 Adley Street (Tel. 79398) and Varvias Tours (POB 631 Cairo) have considerable practice in matters Sinaitic. Thos. Cook & Son advertise a four-day visit to St Catherine's monastery at £20 per head all found, but personal experience would indicate that the firm has not yet properly recovered from its closure during the 'war.' Anyone who prefers to make his own arrangements will do well to go to the Bel Air Hotel in Suez and get in touch with a Mr Perikles who owns several cars that make the regular run to Mt Sinai, but who is willing to provide a driver-guide for five days for a party that wishes to use its own vehicle. For this service he is liable to demand £25 but will settle for £15.

The construction of the Suez Canal has unfortunately disturbed the geography of the Exodus by draining the shallows which once joined the Bitter Lakes to the Gulf of Suez. The exact point at which the Israelites crossed this 'Sea of Reeds' can no longer be determined, but it cannot have been far from the place a few miles north of Suez where an antiquated chain-ferry now transports vehicles across the fifty yards that separate Egypt from the Sinai peninsula. The crossing is less spectacular than that of Moses, but not devoid of uncertainty: to avoid interruption to the Canal traffic, the ferry plies for only a short time twice a day, and since it can only carry two or three vehicles at a time, a queue of lorries bound for the manganese mines along the Sinai coast can cause considerable delay. From the landing point, a good tarmac road (though sometimes corrugated by drifting sand which has congealed on the surface) hugs the coastline for the seventy-five miles to Abu Zenima. Ayun Musa, a natural oasis about ten miles along this road, cannot be disregarded by anyone travelling in this direction, and suggests a connection either with the bitter disappointment of Marah (Ex. 15:23) or with the refreshing waters of Elim (15:27). At Abu Zenima a Government Rest House is able to accommodate travellers who have taken the evening ferry and wish to spend the night there. It is wise to write or telephone warning of one's arrival.

There is no petrol to be had beyond this point, and extra jerry cans are essential if the round trip of 200 miles to St Catherine's monastery and back is to be effected. The road, too, deteriorates rapidly from this point, and whether the Wadi Mukattab is followed to reach the interior (with its famous Sinaitic inscriptions), or the thirty-mile-long Wadi Feiran farther south (Moses' route is anyone's guess), the track is a treacherous one, alternating between loose and shifting sand and the rock-strewn bed of the wadi, negotiable only in the dry season. The four-wheel-drive and the high-ratio gears of the Land-Rover are invaluable in this sort of country, and a guide absolutely essential. The luxurious oasis of Feiran, the only 'built-up area' in the whole desert, provides a welcome half-way resting-place in this strenuous journey. The headquarters of the sheikh who rules the Sinai bedouins (Jethro?), it lies in the shadows of Jebel Serbal, which rises even higher from its plain than does Jebel Musa (though its height above sea-level is less), and is therefore claimed by a minority to be the Mt Sinai of Scripture. Certainly it was the site of the earliest monastic settlements in the peninsula, and still includes a small hermitage where one of the Sinai monks, Father Gregorios, grows vegetables and grapes for his brethren higher up at St Catherine's, and offers tea to his visitors so that he can practise his English on them. The scenery throughout this part of the journey is at once savage and beautiful beyond description. Fittingly the surface does not allow any great speed, and at least five hours should be allowed to negotiate the stretch between Abu Zenima and St Catherine's monastery.

Mt Sinai

The Greek Orthodox monks of St Catherine's monastery are willing to accommodate pilgrims, as they have been doing for the last millennium and a half, in rooms and dormitories of the monastery or at least (when these are full) within the enclosure of its fortress-like walls. The monastery has long lost the glory of the days when 400 monks lived within its buildings. Today the community numbers twenty, and none of them offers any sort of assurance that, given the chance, they would not put the Codex Sinaiticus in a waste-paper basket again. No attempt is made to observe any sort of recollection, nor to restrain the noise made by pilgrims, car-drivers, servants and the Egyptian soldiers who treat the place as a desert rest-house. But it would be unfair to accuse the monks of running the monastery as a business. Their hospitality is genuine enough, and the offering they ask from each pilgrim of £1 per day is not excessive, since it includes the services of the Moslem servants, who will prepare for the pilgrims whatever food they have brought along (there is none to be bought

at the monastery). It is as well to know this, so that there should be no illusions of saving time and trouble by bringing only tinned foods: experienced pilgrims make no bones about importing steaks, vegetables, fresh fruit and even wine. The monks themselves, isolated as they are, are grateful for any gift of food that may be offered them. Water need not be brought: the monastery has two good wells with an adequate supply. A generator has recently been installed, so that electricity is now available for light and power (razors), though warning is needed that this is switched off when the Guestmaster, Fr Nikophoros, pays his periodic visits to Suez. A room is placed at the disposal of priests who wish to say Mass there, but they must bring their own Mass-kit. The famous library, recently catalogued and re-shelved by American generosity, is mercifully kept under lock and key, though accredited scholars are given access to it.

Jebel Musa, the 8,000-foot mountain which long tradition has identified with the scene of Exodus 3 and 18ff., lies immediately behind the monastery, although hidden from it by its foothills. The three-hour ascent is laborious even when an early start is made to avoid the heat, but it is within the capacity of all. Mountaineering methods are forbidden, and unnecessary. Even camels are provided (by private arrangement with the bedouins encamped at the monastery gates) for those who wish to avoid the fatigue of the first half of the climb. The ascent is regarded as a pilgrimage, and each party must be accompanied by a monk to whom a guide fee of £1 is to be paid. The five- or six-hour ascent of the even higher Jebel Katerine (for a slightly higher fee) affords the best uninterrupted view of Jebel Musa. Mass may be said at the top of either of these mountains by those who carry their kit with them, but in the open air since the Abbot is not willing to allow the chapels to be used for 'heretical services.' The descent from both is rendered shorter (if more wearisome) by a magnificent series of steps cut into the rock at the time of the great pilgrimages.

Edom

The present political situation in the Middle East, where the State of Israel is unrecognised by her neighbours and may be entered only at Jerusalem or from the sea, makes it impossible for the Exodus route to be directly followed after Sinai. A guide might be persuaded to take travellers the further 200 miles to the settlement of the Israelites at Kadesh Barnea (either Ain Qadeis or El Quseima a little farther north, both within a stone's throw from the Israeli border), but the desert tracks here are sketchier than ever, and almost entirely unfrequented. And even from there the modern Moses must return to Suez or Port Said. From Suez (Port Tewfik), if he has timed things

carefully, he may sail by the boat run by Mokattam Lines once a month, vaguely at mid-month, up the Gulf of Aqaba to the few yards of sea frontage maintained there by Jordan, and so rejoin the general direction of the Exodus. Failing this, the only alternative is to take one of the more regular shipping lines that run from Port Said north, past the Israeli coastline, to Beirut in Lebanon (250 miles), whence an overland route of a further 450 miles takes one over the 9,000-foot Lebanese mountains, across a corner of Syria (Damascus), and so down the length of Jordan to rejoin the Exodus route, only in reverse order.

The 280 miles from Aqaba north to Amman is almost entirely desert, and the lack of filling stations makes it again desirable to carry spare jerry-cans of petrol. Frequent police-posts help to give the traveller a sense of security, though he may be irritated by the delay caused in the repeated examination of his papers. The road is reasonably good as far as Maan, but for the rest of the ancient Edomite territory it is frequently little more than a cart track. This is especially true of the more devious but scenic 'lower' road, which seems to follow the Exodus route more closely. Work was in process in 1960 to improve this one link that Amman has with the sea, but it could still often leave the driver with moments of doubt as to whether he was still on the road, and he will feel happier if here also he gives a lift to any of the local Arabs that ask for one. The fantastic Edomite stronghold of Petra lies only a few miles west of Wadi Musa on this lower road, and should by no means be omitted, even though it can only be reached by horses (available at the police-post). Warning is here given that the advertised 'restaurant' at Petra is non-existent. Punon (Num. 33:42) is probably to be identified with Khirbet Feinan, also just west of this road at Dana. The 'brook' Zered marks the southern boundary of Moab, a worthy frontier, the hairpin bends of whose vast cliffs will test both vehicle and driver.

Moab

North of this monumental wadi, which flows into the southern tip of the Dead Sea, the road surface improves, though the Arnon cleft (Wadi Mujib) will again tax the driver's skill. Karak (the biblical Kir Moab), at the half-way stage, has a hospital run by Italian nuns who are only too willing to feed and accommodate the occasional pilgrim passing through. Dibon (Num. 33:45) still exists north of the Arnon as the town of Dibhan, where the Moabite Stone was found. Mount Nebo, the end of Moses' own journey, lies about six miles west of the road at Madaba. It is reached by a recently improved track which needs to rise very little to reach the edge of the Moabite plateau. It offers the expected magnificent panorama, but not without a good

deal of haze in the summer. A track leads down the side of the plateau to Jericho, but it is more hazardous than any road yet mentioned, and the driver would do better to return to the main road and finish the last stage of his journey via Amman.

The Jordan can nowadays be crossed only by the strangely unimpressive Allenby Bridge. It lies rather to the north of Joshua's presumed crossing point, but this may be approached more closely by the road which has been built from Jericho to the traditional place of Christ's baptism. With Jericho, and the eloquent archaeological site of Tell es Sultan, the story of the Exodus ends.

(to be concluded)

H. J. RICHARDS

St Edmund's College,
Ware

BOOK REVIEWS

A. Jones, *Unless Some Man Show Me.* Sheed & Ward, London 1961. pp. 162, 6*s*.

It is with genuine pleasure that we welcome back this old friend, now reissued in modern format as a paper-back.

It is a delight to appreciate again the skill with which thoroughly scientific teaching is conveyed in language that would charm the dust-cover off a Douai. We are carried along so smoothly, with a smile and a song, that it is a real effort to realise that if it were not for the style one would have to use big words to describe this book. It is really an extended essay on hermeneutics. The complete doctrine on inspiration, and the full theory on interpretation, are explained and then exemplified by application to various texts : what the text does not mean, and also what it does mean—the literal sense, the theological sense and even the spiritual sense.

Its very excellence is the only aspect of this book which raises a question in our minds, and makes us view its reissue with mixed feelings. It is so good—so obviously so good—that one must wonder why it has not had a far greater influence, why it has not had the effect one would have every right to expect from it. I suppose part of the answer is that it has in fact had this influence ; that there are in fact innumerable students whose eyes were first opened to the possibilities of Sacred Scripture through reading this book ; but that this influence is, like the book itself, subtle and discreet.