



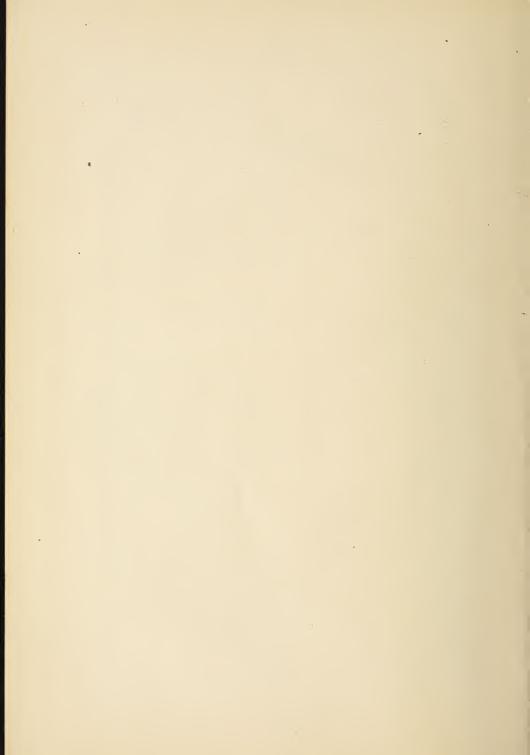
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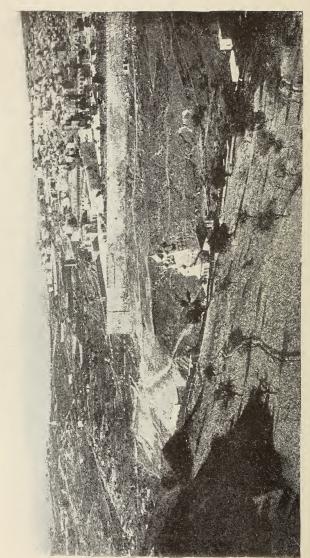
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UNITED STATES OF AMERICA.









MT. MORIAH AND MT. ZION FROM THE MOUNT OF OLIVES

# Uncle Allen's Party In Palestine \*\*\*\*\*\*

JBy

H. A. Tupper, Fr.
and
Mrs. T. A. Hamilton

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## In Loving Remembrance

of our Glorified Mother, in whose life ripened the fruit of the Spirit—love, joy, peace, long=suffering, gentleness, goodness faith, meekness, temperance; and who, in imitation of her Lord, lived for others, this little volume has been prepared



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### CHAPTER I

#### EGYPT TO PALESTINE

ROM Cairo to the Holy Land!

The anticipations of visiting the land where our Lord lived, caused the party to for-

get the fatigue attending the long journeys through the Hawaiian Islands, Japan, China, Ceylon, India, and Egypt; joyfully they turned their faces toward that country which saw the sublimest events of human history. The gentleman in charge of the party was Dr. Henry Allen, a genial and most considerate bachelor uncle, whose delight seemed to be to make his young folk happy. The others were, Katharine, a bright, impetuous girl of fifteen; Philip, a nephew of Doctor Allen, thoughtful and appreciative; and Cousin Serena, whose name gave indication of the calm spirit and gentle influence that were hers. She was expected to uphold the proprieties, or at least to look after Miss Katharine, who often needed suggestions from some wiser person than herself. There was much variety in the dispositions and tastes of the little company, but all possessed a kindly consideration for each other and a keen appreciation of the pleasures to be had in the anticipated journey through the land of the Book. With this simple introduction the reader is invited to join them and share the benefit of what was seen on this pleasant journey.

A conductor, a dragoman, Egyptian tents, horses, mules, muleteers, and provisions, were arranged for in advance; and on a bright day in the early part of April they took train from the "City of the Arabian Nights," and within a few hours were passing through the fertile plains of Goshen.

- "Katharine, did you ever hear of the land of Goshen except in the Bible?"
- "Oh, Uncle Allen, please don't be 'improving' right at once. Ask Philip; he has read everything."

But Philip refused to tell what he knew of contending armies of olden times upon these fields, or how the frightened forces of Arabi Pasha, about fifteen years ago, gathered here after the bombardment and fall of Alexandria, and the last blow was given to his cause by English arms.

It was agreed that they should spend a short time at Ismailia before taking ship at Port Said, and all enjoyed the fruit and flowers growing in abundance in the pretty little city which is located midway on the Suez Canal, between the Mediterranean and Red Sea, at the Bitter Lakes, through which the canal runs.

"I would have enjoyed being here when the Suez Canal was completed and the inauguration ceremonies took place," said Cousin Serena. "It seems to me like the cementing of international friendship, when Europe and the East joined hands and a new impulse was given to commerce."

As they neared Port Said, Katharine was ecstatic, for from this point they were to embark for Joppa, Palestine.

" Not very complimentary to the place,"

remarked Philip, "that its only recommendation seems to be that it is a starting point for somewhere else."

- "I think," said Doctor Allen gently, "that we should prepare ourselves for the scenes before us in the Holy Land, by talking over the history, geography, climate, people, animals, and flora of the country, while we are approaching its shores. I have found much to instruct and interest us in Dr. Edward Robinson's excellent work upon this interesting country. Such a small area it is to have held so much of historic interest! Its extreme length is less than two hundred miles, with an average breadth of sixty miles."
- "I was reading," said Philip, "that the word Palestine is derived from the Hebrew Palesheth (Philistia), but the ancient Jews applied the term only to the southern portion of the coast."
- "Yes, that is so," said Uncle Allen; "but when the country came under Roman rule, the word became the general name for the whole country of the Jews and Josephus uses it in both applications.

"After leaving the coast on the west, the country runs rapidly to a mountainous height in the center, and on the other side it declines to the level of the desert, which is cleft through the center by the valley of the Jordan. The plain along the seashore varies in breadth. In some places it is only a narrow strip between the sea and the mountain, and again it widens out into a plain miles in extent. The western part of the coast level, which is a valley of great fertility, was occupied by the Philistines, and north of this was the Sharon of Scripture."

"Oh, yes!" said Cousin Serena softly, the rose of Sharon and the lily of the valley."

"Tell us about the mountains, uncle. I like them better than I do plains and valleys. Shall we see Mt. Lebanon and Mt. Carmel? I have a hazy remembrance of an old prophet who lived there and who once lay down under a juniper tree ready to die, he was so tired of life. And I long to see beautiful Hermon."

"Yes, all of these peaks we shall see,

with the plain of Acre and the fertile valley of the Lebanon, and Mt. Tabor. Do you remember that that is the traditional mount of Transfiguration? Though less than two thousand feet high it is one of the most picturesque mountains of Palestine. Ebal and Gerizim are the most prominent mountains of Samaria, which lies north of Judea. We think of them as the mountains of blessing and of cursing, and the scenes enacted there in the early days of Israel are among the most striking in Old Testament history.

"How I shall like to see the Jordan," said Philip; "and what a remarkable river it is, the only one in Palestine, and because of its associations perhaps the most noted in the world. Think of how crooked it is in its course; I believe travelers say that within a space of sixty miles it travels two hundred miles and dashes over twenty-seven rapids, until it enters the Dead Sea at a depression of thirteen hundred feet below the Mediterranean Sea."

"Doesn't it pass through the sea of Galilee too?" asked Cousin Serena.

- "Yes, and this sea is seven hundred feet below the level of the Mediterranean."
- "To think of walking on the shore of the sea of Galilee!" murmured Cousin Serena. "I cannot realize that that privilege will so soon be ours."
- "Dean Stanley," said Uncle Allen, "has written in most interesting style regarding the appearance of the country. He says: 'Above all other countries in the world it is a land of ruins. In Judea, it is hardly an exaggeration to say that for miles and miles there is no appearance of present life or habitation, except the occasional goat herd on the hillside, or gathering of women at the wells; and there is scarcely a hilltop, of the many in sight, which is not covered with the vestiges of some fortress or city of former ages. The ruins we see now are of the most distant ages, Saracenic, Roman, Grecian, Judean, extending perhaps to the old Canaanitish remains before the arrival of Joshua.""
- "Shall we find it very warm, Uncle Allen?" asked Katharine, who had been an attentive listener.

"I think not, for the climate, though oppressive in the summer in the lowlands, is mostly mild and delightful during the greater part of the year throughout the country, and even the midwinter cold is seldom sufficient to freeze the ground. We hear sometimes however of snow falling to the depth of a foot in Jerusalem.

"I wonder if we shall see the varieties of fruits mentioned in the Bible as abounding in this country," said Cousin Serena.

"Yes," said Doctor Allen. "Along the slopes of the hills terraces are built, and the olive, fig, and pomegranate are produced. The apricot, almond, pear, orange, and lemon are also cultivated, while the oak, sycamore, turpentine, mulberry, laurel, cypress, and myrtle trees are frequently seen. Among the chief agricultural productions are wheat, barley, maize, rye, rice, peas, beans, and potatoes; and tobacco, cotton, and sugar-cane are also cultivated at times."

"I always think of the Jews as a pastoral people," said Philip; "and I do hope we shall see flocks of sheep and goats on the hillsides."

- "And that we shall see the lilies of the field," said Katharine. "Are there many flowers, uncle?"
- "Yes, the poppies, anemone, and tulip are found in abundance. Among the birds we shall recognize many of our old feathered friends, such as the eagle, vulture, crow, kite, lark, owl, woodpecker, kingfisher, cuckoo, woodcock, partridge, quail, stork, heron, pelican, swan, goose, and duck."
- "We have left the discussion of the manner of men inhabiting this country, for the last," said Philip.
- "And rightly," said Miss Katharine, "for it is of the greatest importance."
- "The Mohammedans," continued Doctor Allen, "who are chiefly Turks, occupy government positions; and the majority of the common people, who are descended from Arab, Greek, and Syrian ancestors, are for the most part extremely illiterate, fanatical, and indolent. The Christians are descended from the Syrian race and belong to a branch of the Greek Church, controlled by a patriarch at Jerusalem."
  - "How does the present population com-

pare with what it was in ancient times?" asked Philip, who was fond of statistics.

"It is estimated at less than a tenth of what it was then," said Doctor Allen. "You remember that for more than six centuries the country was subject to the Roman and Byzantine emperors. The Jews, after frequent rebellions, including the one of A. D. 70, in which Jerusalem was destroyed by Titus, were driven from the country and scattered over the world. As Christianity spread, Palestine became the resort of a large number of pilgrims, and Jerusalem was the seat of a patriarch."

"Was it not an empress who had churches and chapels built in Palestine?" asked Katharine.

"You are thinking of Helena, the mother of the Emperor Constantine. Yes, her name and that of her son will always be associated with this country. Then the Persians invaded Palestine, and for hundreds of years it was the battlefield of rival factions until the latter half of the tenth century, when it fell under the rule of Egypt."

- "Godfrey of Bouillon has always been one of my heroes," said Cousin Serena. "His share in the rule of the land, under the Crusades, forms one of the most interesting and heroic chapters in the life of the land."
- "One of my heroes," said Philip, "is Saladin the Great, who in 1187 overthrew the Christians. Not that I rejoice in their fall; but he had some noble traits."
- "Then," said Doctor Allen, "after many vicissitudes came the fortunate reigns of the Mamelukes, which lasted from 1291 until 1579, when again the Turks reconquered this historic land, and with the exception of a brief occupation, 1839–41, by Mahomet Ali, the rebellious pasha of Egypt, have held it to this day."
- "What is this Palestine Exploration Fund of which I heard you speaking yesterday?" asked Philip.
- "It was organized in 1865 for the purpose of identifying places mentioned in Scripture and of surveying a part of Samaria and Judea. Some remarkable inscriptions of Christian origin have been discov-



ered within the Haram enclosure at Jerusalem, and a large number of biblical and classical sites have been identified."

The enthusiasm of the young people of the party was great, when, after a rough night on the Mediterranean, they caught the first glimpse of the mountains of Judea, when the yellow shore came in view, and in the distance could be seen the red-tiled houses of Joppa, rising in terraces on the slopes of a beautiful hill.

"Wasn't it to this place that Hiram, king of Tyre, sent the wood from Lebanon to Solomon for the temple?" asked Cousin Serena.

"Yes," said Katharine, before Doctor Allen could reply, "and it was from Joppa that Jonah took ship, and if he felt as badly as we did last night in that rough sea, he didn't deserve any credit for being willing to be thrown overboard."

This caused a smile, for the ill-feeling referred to had been general. Philip, who was a lover of mythology, recalled the story of Andromeda, who, according to tradition, was chained hereabouts to a rock that she might be destroyed by a huge sea monster, but was rescued by Perseus.

The party sallied forth to visit the house of Simon the tanner, and had pointed out to them the place on the flat roof where the Apostle Peter had the vision recorded in Acts, which put a new interpretation on the gospel he preached. Cousin Serena, who was a great worker in the Dorcas society, much enjoyed standing on the spot where the great apostle is said to have rescued Tabitha and given her back to her distressed friends.

"Now," said Doctor Allen, "let us have a consultation about our trip from Joppa to Jerusalem. Shall we go on the cars, or shall we get a carriage and drive through this beautiful country?"

"Oh, a carriage by all means," spoke up the impetuous Katharine. "We have just the number for a charming carriage party; four is the choice number, travelers say, unless two be choicer."

Cousin Serena hastened to say that traveling through this country by means of a puffing, smoking engine seemed to violate a deep-seated sentiment, and added her wish to Katharine's; so it was decided to secure a carriage and thus have the opportunity of studying the places of interest en route, as they would make it an all-day trip. The attendants being provided with saddle-horses, they made an imposing bodyguard, and the whole formed a brave cavalcade.

- "How beautiful! how beautiful!" were the exclamations, as they drove for miles through orange, lemon, pomegranate, and apricot gardens. On every hand were evidences of great fertility.
- "But, uncle, what is done with all this fruit, and what nationality are the people in the gardens?"
- "They are Germans," said Doctor Allen, "who, about thirty years ago, secured a thousand acres from the sultan, and have made large fortunes by shipping oranges

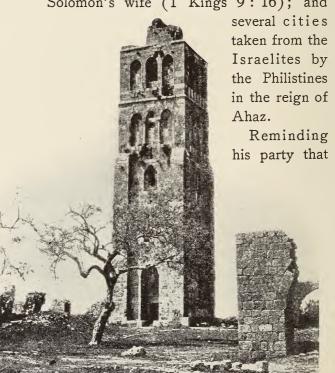
and other fruits every year. I am told that eighty thousand pounds is realized annually from these fruit farms, which were formerly a barren plain.

"The Rothschilds and other wealthy Hebrews have established and still support a Jewish agricultural school near by; but the sons of Abraham are so biased toward commercial life that, when a few pounds have been accumulated at the school, they bid good-bye to the hoe and plow and go forth as traders."

Every mile of this road is of interest to the student of the Bible. The obliging dragoman pointed out the field where Samson caught the three hundred foxes, as recorded in Judges the fifteenth chapter, identified the location of the "House of Dagon," and showed the site of the ancient city of Ashdod.

Upon reaching Ramleh, the traditional Arimathea of the Gospel of Matthew, a great stone tower was seen, and the young people were delighted to hear that it dated from the Crusades or earlier. Upon ascending its wall, they obtained an extended

view of the whole plain, from Gaza on the south to Mount Carmel on the north, about one hundred miles, and from the hill country of Judah and Benjamin on the east to the Mediterranean Sea, about twenty miles. It was a magnificent outlook, and the enthusiasm of the party was unbounded. Here was pointed out Ashdod; Gath, the town of Goliath (1 Sam. 17: 4–11); Geser, which Pharaoh presented to his daughter, Solomon's wife (1 Kings 9: 16); and



they could not always stay "upon the heights," Doctor Allen led the way down to the carriage, which was ready to carry them on their journey. In less than two hours from Ramleh, they passed into the beautiful valley of Ajalon, where, as it is recorded in Josh. 10:12, the Hebrew general commanded the moon to stand still.

- "Oh, Uncle Allen, don't you wish John Jasper could see this place? Wouldn't he write a sermon to match his celebrated one, 'The Sun do Move'?"
- "Will the child never be awed by anything?" sighed Cousin Serena. Still, she could not help joining in the smile that this fun-loving young person was always provoking.
- "Now, if you were English tourists, I would propose a walk through this lovely country," said Doctor Allen, who was an enthusiastic botanist and a good Syrian scholar, "for I think it would be more enjoyable even than the carriage drive. But suppose you ladies keep the carriage and Phil and I will take a stretch over the fields and hill slopes and join you later."

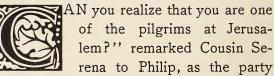
This was agreed to, and they walked ten miles through the valley and adjacent hills, gathering, within a space of not more than three hundred yards, twenty-two kinds of flowers, the fields and hills looking as though they were covered with many colored carpets. Here they saw the singlehanded plow, used from time immemorial, drawn through the rich soil by an ox and an ass, and driven by the bearded Syrian. They peeped into wells that were like those used by Jacob, passed through the meadow where, as some say, David let fly from the sling the stone that buried itself in the forehead of the great giant, and viewed with interest the house of the penitent thief at Latron. You may be sure they were plied with questions when they returned to their seats in the carriage, and the questioners had equally glowing accounts to give of what they had seen, Katharine asking Phil if he remembered Black's beautiful description as seen by two of his tourists from a phaeton, and he as simply replying in the negative, which caused the dimples to show and the smile to play upon

the mischievous lips of his vis-à-vis. Soon they came to a place thought to be the Emmaus of Luke 24:13, where Christ appeared on the day of his resurrection, and where they be sought him to "Abide, for the day is far spent."

As a fitting close to this eventful day, the sweet melody of "Abide with me, fast falls the eventide," floated out upon the evening air. A peaceful feeling fell upon the occupants of the carriage and reached the souls of others near them, a fitting benediction on them, as, by the crimson light of the setting sun on the western sky over the Judean hills, casting a rosy glow on meadows and vale, they passed through the gate into the Holy City.

## CHAPTER II

#### **JERUSALEM**



started out to thread the narrow streets. They meant to stop often and long when anything of interest presented itself to them, for they would not permit themselves to fall into the mistake of trying to "do" Jerusalem on schedule time, and dashing from one place to another under whip and spur.

The time spent in Jerusalem enabled them to visit systematically the four quarters of the city, namely, the Mohammedan, the Jewish, the Armenian, and the Christian quarter. In the first, the muezzin's call to prayer is heard from the tall minaret; in the second, the Hebrews live in

their queer old houses, in the midst of which is their new synagogue; in the Armenian quarter, the great Armenian church; and in the Christian quarter are the church of the Holy Sepulchre and the Greek and Latin convents.

Remembering that the modern city is but the topmost stratum of several former cities, that beneath its outward aspects lie entombed the remains of those who have played their part in the most remarkable drama of history, and that here lie piled beneath the ruins the work of at least three distinct Jewish periods, as well as those of the Herodian, the Roman, the Byzantine, the Crusader, and the Moslem, they tried to show wisdom and discretion in their observations and investigations, while studying this wonderful city.

- "The excavator's pickaxe is to unearth stones that have tongues," said Philip.
- "You mean sermons in stone, don't you?" said Katharine, but he replied not.
- "They say fifteen thousand visitors land upon the shores of Palestine annually," said Doctor Allen, as they stood looking

at some Russian peasants, who were coming in from the great Russian convent and barrack that dominate the city on the north.

"Look how earnest and serious they are," said Cousin Serena.

"I suppose they will go the rounds of these sacred places with their tapers in their hands," said Uncle Allen. "I have seen them on their way to the river Jordan traveling the road from Jerusalem to Jericho, with great bundles on their backs. Most of them seem past middle life and are carrying out at last the longing of a lifetime, over which they have brooded and prayed. Many of them have walked one, or even two thousand miles from their native place in the interior of Russia before they arrived at the point of embarkation on the shores of the Black Sea. Each peasant pays for his own passage and all the expenses of the long journey out of the earnings carefully stored up from year to year with this intent. The Russian government requires, before granting permission to any of them to leave

Russia, a specific pledge and contract that they will return, and demands also that each one shall deposit in the hands of the authorities enough to defray his return fare. Besides this, each has to contribute his toll and fees to the local fund of the Eastern Church, and it is this money that furnishes the means for the renovation of older buildings and for the erection of the new chapels and shrines that are springing up all through southern Syria, under the ægis of the Eastern Church.

"Most of the pilgrims who belong to the Latin communion are French. There exists in France a benevolent society for helping poor French Catholics make this pilgrimage, and this fund allows about one thousand of these pilgrims to visit the Holy Sepulchre every year. There are not so many Moslem pilgrims, but the Jews are coming in large numbers, not as travelers, but as colonists. The number of tourists who spend from two to six weeks in Palestine, is increasing every year; but I have been unable to secure reliable statistics on this point. Most of these attempt

no more than a sight of Jerusalem and its environments, go to Bethlehem perhaps, five miles to the south, and to the Jordan, eighteen miles to the east, and then sail from Beyrout, after having run up to Damascus. They do not apparently take any real or abiding interest in the associations of the land, and do not seem desirous of enlarging or giving reality to the impressions they have derived by study at home."

"One of Uncle Allen's hobbies is to get a bird's-eye view of a place before studying it in detail," Katharine had said to Philip, at breakfast; "so prepare yourself for the ascent of the highest tower we can find in the city."

Just then they heard Doctor Allen telling Cousin Serena of a tower two hundred feet high erected on the mount of Olives, and recommending that as soon as they had breakfasted they should go there.

"You see, I know him like a book, the dear uncle," said Miss Mischief. Now she ran up to him, took his arm as they walked, and claimed him as her special comrade during the climb up the tower.

- "Now, uncle, what is that water in the distance? Can you see it, Cousin Serena?"
- "Why, of course I can, and I guess it is the Dead Sea. Do you know what valley this is we are overlooking?"
  - "No, but uncle does; he'll tell us."
- "That's the valley of Jehoshaphat; beyond is the Holy City; behind, resting in the hills, is the town of Bethany; while twenty miles away is Jericho; and do you see the Jordan in the distance?"

The four hills upon which Jerusalem stands were once separated by deep valleys which are now filled by the debris of successive destructions of the city. On the southwest rises Zion, the most celebrated of these, which is three hundred feet above the valley of Hinnom, and five hundred feet above the Kidron. It was the old citadel of the Jebusites, and the "city of David." Mount Moriah, which was the site of the ancient temple, and is now crowned by the Mosque of Omar, is on the southeast, separated from Zion by the Tyropæon Valley, and from Olivet by the deep gorge of the Kidron. On the north-

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east is Mount Bezetha, which was enclosed within the walls after the time of Christ, by Herod Agrippa; and Mount Akra, which is the highest point of the city, is on the northwest. Thus it will be seen that the city slopes down from the northwest to the northeast, and standing on the northwest angle of the wall, one is at the highest point, and can see Moriah far below on the southeast, with the Tyropæon Valley, on the west of it running down between it and Zion to the junction of the Kidron with the Hinnom.

"I see from the guide book that the circumference of the city is nearly two miles," said Philip, "and that the walls are thirty-five feet in height. Around the walls are thirty-four towers, and in the walls are eight gates, six open and two closed. The population is variously estimated from seventy-five to one hundred thousand, and the Jews, who have been coming in large numbers of recent years, far outnumber all others."

"Where shall we go first?" said Doctor Allen, as they came down from the tower.

#### Jerusalem.

"To the Mosque of Omar," said Philip, and the others agreed.

When they had reached it and he looked about him, what memories filled his mind and inspired his thought. Where once stood the great temple, designed by David and built by Solomon, is now the Mosque of Omar; and tradition declares that it covers the spot where Ornan had his threshing floor, where Abraham offered up



Isaac, and where David interceded for the plague-stricken people.

Standing in this magnificent building one's thoughts rush back to the past, when psalmists wrote and patriots sang of the temple's glory. Hither the tribes came up; here shone forth the light of the Shekinah; here was the center of the religious, the poetical, and the political life of God's chosen people; and to this spot devout Jews in every land still turn with tearful eves and prayerful lips, longing for the restoration of their loved land. The Christian thinks of the little child presented here by the mother, of the divine youth asking and answering questions, and of the Man-God, "teaching and preaching the things concerning himself." The sacred rock immediately beneath the dome, measures sixty feet in length and forty feet in breadth. Numberless legends cluster about this rock, Jewish, Christian, and Moslem. Here, it is claimed, Melchisedek offered sacrifice, Abraham brought young Isaac as an offering, the ark of the covenant stood, and through a circular hole in the

rock the blood of the sacrifices is said to have passed, being carried by way of the Brook Kidron outside of the city.

"We must see the Mosque el Aksa," said Doctor Allen, as they walked around the spacious area known as the Haram el Sherif, "where are the tombs of Aaron's sons, the praying place of Moses, Abraham, Elijah, David, Solomon, and Mohammed."

"I see a reference in the prophecy of Joel to the valley of Jehoshaphat," said Cousin Serena, "where devout Jews wish to be buried, for to this place will the Messiah come when the prophecy is fulfilled: 'I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.' That is interesting, is it not? to be looking upon the very spot which has been in the minds of the Jewish nation for so many years. If seems to me like a dream that I am in this Holy City."

"To-morrow we will visit the Via Dolorosa," said Doctor Allen, as they sat together upon the flat house-top of their hotel, listening to the muezzin's call to prayer as it came from the tall minaret in the Mohammedan quarter, and reviewing the scenes and events of the day.

So it was with grave faces and sympathizing hearts that this party passed through the narrow but picturesque street leading from a point near St. Stephen's Gate to the church of the Holy Sepulchre; and as their feet pressed the rough pavement of the Via Dolorosa, they remembered that it had been pressed by the feet of many generations of pilgrims, who strove to walk in the footsteps of the agonizing Christ, passing this way from Pilate's judgment hall bearing his cross until Calvary was reached. Accepting the general belief as to the site of the Holy Sepulchre, they found in the present building much to interest and impress them.

There has been much controversy as to the site; but it is quite certain that there is no historical evidence that the question was



at all settled until the third century, when it appears from Eusebius, that over the sepulchre had been erected a temple to Venus.

In the present building they found thirtyseven stations, at which the Roman Catholics, Greeks, Armenians, and Copts hold their services. The following are some of these: The stone of unction, on which they say Christ was laid and anointed, when taken from the cross; the spot where Mary stood to see what would be done with the body of her son and Lord; the sepulchre itself and the stone which closed the door; the place where Mary met the risen Lord, supposing him to be the gardener; a hole through the marble pavement where the cross is said to have stood: and, what rather surprised them, they were shown at last the tomb of Melchisedek and the tomb of Adam. The Holy Sepulchre stands in the center of the rotunda. slab is cracked through the center, is much worn by adoring pilgrims, and the little chapel that encloses it is lighted by fortythree lamps, always burning. The church is the joint property of the Greeks, the Latins (Catholics), Armenians, and Copts, and each take their turn in making processions to the holy places and worshiping at the sacred shrines.

"Speaking of Helena, the mother of Constantine, the other day, reminded me," said Doctor Allen, "of the many traditions regarding her, one of which tells us that it was by means of a dream that she

learned the site of the sepulchre. Her son erected a magnificent basilica over the place where the tomb was supposed to have been. Although this original edifice has long since disappeared, the present church of the Holy Sepulchre is located where the dream of the devout empress led her to suppose was the tomb of the Lord and the place of the crucifixion."

In this church they were surrounded by everything that human invention and modern art could devise; but turned away sick at heart to think that such folly and superstition should be associated with the most sacred events of the world's history.

"I was reading just this morning," said Philip, "that we might be shown the place where the empress sat and threw pieces of gold into the rubbish, to encourage the workmen in their search for the cross."

Here they were shown, besides the slab of limestone where it is said the Lord's body was anointed when taken from the cross, scores of other evidences of the baldest superstition, marked and labeled in the most artificial manner.

"It is surprisingly strange that this place was selected, if the biblical record was consulted at all," said Doctor Allen. "It occupies a position not on a solid rock, but above the ground; the chamber of the tomb is lined with marble, and has not the least resemblance to a cave in the rock; and it is located inside the city walls as they existed in Christ's time, while all admit that the true Calvary must have occupied a place outside of those walls. But let us go now to a point outside the Damascus Gate called Jeremiah's Grotto, and we shall see how much we are indebted to Doctor Conder, who labored in connection with the Palestine Exploration Fund, for ably pointing out in 1870 that in all probability the place where the crucifixion took place is this rocky knoll." And soon they were there. "This knoll presents a striking resemblance to a human skull, which corresponds to the words in the Revised version, 'the place which is called the skull.' The following points of evidence in favor of this being the actual scene of the crucifixion are striking: It was certainly outside the walls of the city in the time of Christ; it was at the junction of the two main roads from south to north, and from north to east, and consequently there would be many passers-by (Matt. 27:39; Mark 15:29); this hill is called by the Jews to-day, as it has always been called, 'The Hill of Execution'; it is held as an accursed spot, and Jews even now when they pass it, spit and throw stones in its direction, uttering this imprecation, 'Cursed be he who destroyed our nation by aspiring to be king thereof.' When I was here five years ago I studied for ten days this and other localities, and I was deeply impressed by the place and its surroundings. On this skull-shaped mound outside of the gate of Damascus, the whole transaction could have been seen by the vast multitudes that thronged the public thoroughfares at that season, and the priests could have witnessed the terrible tragedy from the walls of the city or from the tower of Antonia."

"If this little hill is established as the Golgotha of the New Testament, the sep-

ulchre in which the Lord was laid must be somewhere near," said Cousin Serena in a low and awed tone, "for in John we read, 'Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.' The garden containing the tomb was therefore quite close to the spot where the cross stood."

"You are quite right about that," said Doctor Allen; "and do you know, a tomb that seems to correspond remarkably with the biblical account has lately been excavated, and while there has been little published about it, a company of English Christians have bought the spot and the garden near by, and doubtless we shall hear much of it in the near future. It is located two hundred and thirty feet from the summit of the knoll supposed to be Golgotha; it is hewn out of the solid rock, and evidently was the tomb of a rich man (Joseph, of Arimathea); it is located in

a garden: the whole structure of the tomb shows how the disciple could have stooped down and looked in without entering; it consists of a chamber cut in the rock seven feet six inches in height, fourteen feet six inches long, and eleven feet two inches wide, having a low partition dividing the tomb in two parts; in each are three receptacles for human bodies, but only one of these appears to have been actually completed; and portions of the 'scale' which was loose at the bottom of the receptacle, which evidently had been used, was taken to the British Museum, where the authorities declared that 'no body ever decomposed in the tomb if this is from the bottom of it." "

"There are strong evidences that the Crusaders knew of this tomb," remarked Philip, when they stood in its small rooms, as he looked for the two crosses inscribed on the wall, at the eastern end in red paint, with the letters "Alpha" and "Omega" at the corners. "It is said that an arched building once existed in front of the tomb, supposed to have been

erected in the twelfth century. How I wish I could read this inscription. If these outlines were only filled out we might know how those who, centuries age, looked upon the sepulchre, regarded it."

"Do, uncle, let me see what's in this little room," said Katharine, who had listened with great attention to all that had been said as they stood upon this sacred spot, and she motioned to a room cut in the rock just below the skull-shaped hill.

They entered and were met by an elderly man, who told them he lived to watch over the new-found tomb, and insisted that this house was occupied by the gardener whom Mary thought she saw when she looked upon the risen Lord.

# CHAPTER III

#### EAST OF THE CITY



was on a quiet Sunday afternoon, after having spent several hours on the mount of Olives, that Doctor Allen led

his party toward the stone wall that surrounds the garden of Gethsemane at the juncture of the paths that lead to Bethany. An old monk answered his knock, and passing through a low gate, they entered a carefully kept garden which was bought some years ago by the Latin Church, and which contains some ancient and gnarled olive trees. As Katharine and Philip followed the well-paved walk running around the circuit of the garden, they noticed the pictures on the walls representing scenes which took place on the last night of our Lord's life, before the supreme event on Golgotha.

"Look at the passion vine, how it trails about the walls! And this other vine, what is it?" she asked of the old monk, and he told her it was "worm-wood."

Cousin Serena and Doctor Allen had paused before a marble canopy enclosing Canova's bas-relief of "The Agony," while the rest of the party passed on to "The Grotto of Agony," excavated in the rock, which is reached by a flight of rudely cut steps. The interior is circular, about fifteen feet in diameter, and the roof, supported by pilasters, is perforated to admit into the dark place the light of day. Just here many believe the "Light of the World," "The Sun of Righteousness," passed into an eclipse, that he might come forth from the shadows of that dark hour to illumine the world by the glory of the cross.

It was with many a backward glance and many a sigh of regret that our friends turned from Jerusalem. But Doctor Allen, assured them that to miss the wondrous ravine of the Jordan, was to fail to see something unlike anything else on the face of the earth. Here one passes the threefold site of the pre-historic, the Jewish, and the Herodian Jericho, haunted by the martial memories of Joshua's reign, of the vanguard of Ben-Israel, and by those of many romantic and picturesque episodes belonging to the school of the prophets; by memories of the Egyptian Cleopatra, of the journey of Jesus, of the Essenes and early Christians, and by many other events of sacred and secular history of thrilling interest.

The view that burst upon their admiring eyes, near the traditional spot where the prophet sweetened the bitter waters, was of unsurpassed grandeur.

"In my trip around the world," said Doctor Allen, "with one exception, I have seen no view that exceeds this in grandeur."

"It is like a panorama of central Palestine spread out before our eyes, is it not?" said Cousin Serena.

"Yes," said Doctor Allen; "a range of nearly one hundred miles lies before us."

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"Even the Dead Sea is beautiful in the distance," said Katharine; "and see how Mt. Nebo and Mt. Pisgah stand like watch-towers of the Promised Land! To think of our eyes looking upon the same scenes that Abraham and Jacob gazed upon as they came from Mesopotamia! And it is much the same to-day as when it was unfolded before the eyes of Balaam and Moses."

"Look toward Jerusalem. Isn't that Mt. Olivet?" asked Cousin Serena, shading her eyes with her hands so that she might feast them upon the lovely view. "And do you see the white road stretching through the hilly country? No doubt it was pressed by the feet of Christ and his disciples as they came over the way from Jerusalem to Jericho: and so shall we walk this road before we enter the Holy City again. It seems too grand to be true that my eyes are dwelling upon these scenes. Look through this field-glass, Katharine, and you can see going along this old highway a long caravan of Russian and French pilgrims solemnly moving

toward the Jordan. Do you see it flashing in the sunlight below us, and toward the south the waters of the Dead Sea?"

"I wonder if you would enjoy taking a plunge into that salt sea?" said Uncle Allen. "You have no idea how difficult it is to sink in the dead, heavy liquid."

"What do you wish to sink for, uncle?" said Katharine innocently, and was rewarded by a tap on her pretty pink cheek. Her uncle continued to improve her mind by giving her some description of this most remarkable body of water.

"In length it is about forty miles, and in width nine miles; its waters are as bitter as alum; it throws up masses of bitumen, and pumice-stone lines the shores; vegetation is not seen in its immediate neighborhood. This was the locality seen



lected by Lot when he separated from Abraham. It was then a rich region watered by the Jordan, in which were located the cities of Sodom and Gomorrah. The destruction of these places, it is thought, occurred about nineteen hundred years before Christ. The earthquake accompanying volcanic action (Gen. 19: 28) caused the valley to sink to great depths, and the Jordan flowing in produced the sea, which was made salt by the saline strata exposed to the action of the water. On the southwest side of the sea is a mountain, which is known as Usdun (Sodom), out of which stands a lofty pillar composed of strata of salt, which is sometimes called 'Lot's Wife.' It is over forty feet high and is capped with limestone. If you dip anything in the waters of the Dead Sea and withdraw it, the water almost immediately evaporates, leaving a thin crust of salt."

"Is there any certainty as to the place where the Saviour was baptized?" asked Cousin Serena, her eyes seeking the place where the river flowed into the sea. "How I would like to stand upon the very spot! And would it be wrong to wish to have been buried beneath the wave where our Great Example bowed his sacred head?" she added, musing to herself, as her appreciative eyes scanned the spot pointed out by Dr. Allen in answer to her question.

"Near where the Jordan empties into the Dead Sea is the traditional place," he answered. "Not far from this spot the Israelites crossed from Moab; in this neighborhood Elijah divided the waters with his mantle, and it was doubtless about here that Jesus crossed when he visited Decapolis."

"And this is Bethany!" exclaimed Cousin Serena as, returning from the Jordan and the Dead Sea, they came to the little village of Bethany, which is so intimately associated with the inner life and loving labors of our Lord.

"Do you think we can find the home of Mary and Martha and their brother Lazarus?" asked Katharine earnestly of her uncle. But her enthusiasm was rather

cooled than otherwise when informed by their ever-accommodating dragoman that there were two homes of Mary and Martha, one owned by the Latins and one by the Greeks. The reputed tomb of Lazarus, which is reached by twenty-nine steps below the surface of the rock, was also to be seen.

"How much more attractive than Jericho is Bethany," said Doctor Allen, "the former, except for its picturesque scenery, being quite unattractive."

As the party walked about the little town where the Christ loved to linger and spend a quiet time away from the din and turmoil of Jerusalem, they remarked that it seemed to have a contented community.

"The women are just what I imagine Mary and Martha to have been," said Katharine. "And was not that buttermilk nice? Did you notice, Phil, how pretty that girl was who brought it to us, and how gracefully she carried her milk-can on her head? I thought you took special notice of her," added this irrepressible young person.

As they passed over the little pathway winding along the side of Mt. Olivet, from southeast to northwest in the rear of the village of Silwan, thence to the garden of Gethsemane, they crossed the valley of Kidron and came to the city gate. This is thought to have been the very route taken by the Saviour when he made his triumphal entrance into Jerusalem.

Nearing the town of Silwan there were general exclamations of delight over the groves of figs and olives, the vineyards and the fields of moving grain.

- "These gardens," said Doctor Allen, supply the market at Jerusalem with vegetables and small fruit. The people who live about here seem to be thrifty and industrious, and although the soil is very thin and rocky, every hillside has been terraced, the stones carefully removed from the ground, and every bit of the precious soil has been utilized."
- "Did you notice the tombs as we came along the valley of Jehoshaphat and the mount of Olives?" asked Philip of Doctor Allen.

"Yes, there is great variety among them; the unpretentious tombs of the Hebrews, many of them marked by a slab of rough limestone without inscription, the upright gravestone of the Mohammedan set in a base, and now and then memorials of the dead which are much more artistic and elaborate. Along the hillside are chambers for sarcophagi, some of which are ornamented by carved facades: other tombs stand above, cut out from the solid rock. These sepulchres of Zechariah and Jehoshaphat are mis-named, as Dr. Edward Robinson says on this point: 'It is unnecessary to waste words to show that they never had anything to do with the persons whose names they bear. The intermingling of the Greek orders and a spice of the massive Egyptian taste, which are visible in these monuments, serve to show that they belong to a late period of the Greek and Roman art, and especially to that style of mingled Greek and Egyptian which prevails in the Oriental provinces of the Roman Empire.' ''

## CHAPTER IV

#### OLD LANDMARKS

HE day after entering Jerusalem over the road from Bethany, the morning being bright and beautiful, the party

climbed to the highest point of the Golden Gate, and resting there for several hours, enjoyed the best view of the vale of Kidron. It is often called the valley of Jehoshaphat (Jehovah judgeth), and lies between the most noted hills of the world. In this deep gorge, which, beginning northwest of the city, stretches along the north of Jerusalem eastward, varying in width, and after passing the garden of Siloam continues its course south and east until it widens out toward the Dead Sea, the Jews, Catholics, and Mohammedans earnestly contend that the last judgment is to take place.



The east side of this valley, viewed from the Golden Gate, presents a most striking appearance, and calls to mind many thrilling events of the past. Some of these points Doctor Allen proceeded to point out to his young folk.

- "Do you locate the garden of Gethsemane? Well, look northward beyond St. Stephen's Gate, and the main summit of the mount of Olives with its entire western decline—all that is included in this valley."
- "I suppose St. Stephen's Gate is called for the first Christian martyr," said Cousin Serena. "You remember he was cast out of the city and stoned."
- "Let me see who can trace three distinct paths, starting from the garden of Gethsemane and leading to the summit of the mount of Olives," said Doctor Allen.

The quick young eyes were busy in a moment, and then Phil said: "I see one lined with stone walls and several persons walking along it."

- "Yes," said Doctor Allen, "that is the central one."
- "And there is one to the left," said Cousin Serena, "that seems to be the main highway to the top of the mountain. It is very steep."
- "Do you see the one to the south? It is circuitous, but the most picturesque way

along this historic hill. These three pathways lead to three distinct summits."

As they passed around outside the walls, the little party was appalled by the sight of a score of wretched lepers. They were besieged by them for alms, and this sight, just after the inspiring study from the Golden Gate, was a great shock. When seen at a distance they were huddled together, but they soon came limping and leaping after the tourists, each one holding a tiny tin cup with which to receive a coin or two; and from this repulsive group of men and women, some with fingers, hands, feet, and parts of the face eaten off by the dreadful disease, came the strangely pitiful cry, "Zees howaedji! Baksees! Baksees 1 "

The ladies shrank from contact with the poor creatures, and Katharine sought protection by creeping close to her uncle's side. It was too horrible a spectacle to look upon without the greatest revulsion of feeling. The graphic descriptions of these distressed and God-forsaken people had not prepared them for the actual sight of

their misery, and when one of these leprous women caught Doctor Allen by the foot, a thrill ran through the little group that brought suppressed screams to the lips of the ladies and exclamations of disgust from Philip.

"I can never forget the indescribable picture of abject wretchedness that I have this day looked upon," said Doctor Allen, as they quickened their steps to keep away from their touch.

"Did you ever see anything so horrible as her deformed and bloody face?" said Katharine.

"And her poor, reddened eyes were filled with tears as they pleaded for the money, poor daughter of sorrow!" sighed Cousin Serena. "There is new meaning to me now in the narrative of the healing of the leper, when it says, 'And he touched the leper and said, I will, be thou clean." What compassion! What condescension!"

"How did she happen to be so near you?" asked Phil of Doctor Allen.

"In opening my purse, by accident a silver piece dropped upon the ground. As

quick as a flash the poor wretch grabbed the money with a handful of dirt, and without pausing to express gratitude, limped toward her companions with an expression of triumph on her face that lit the swollen features with a strange delight."

"What joy to have given them more than silver and gold!" thought Phil, whose mind often turned toward the ministry of that One of whom it was said, "He went about doing good."

"I wish we might see some one thing that we could be sure stood in the Holy City at the time that the Saviour and his disciples lived and walked about its streets," said Katharine. "We have to take so much for granted in believing all these traditions this dragoman tells us so glibly."

They soon saw for themselves some of the ancient walls about the Haram area, and on the way to them talked over the subject of which Katharine spoke.

"There are three places that we may be sure were witnesses of that eventful period," said Doctor Allen. "I found an excellent work by Edward L. Wilson before coming here, called 'In Scripture Lands,' that I can heartily recommend to you. He says: 'There are three places where one may see stones that were here when Jesus was crucified. One of these is near the southwest corner of the temple area, and is known as the Jews' Wailing Place. are five courses of stones, one above the other, with the beveled joints of Solomon's day, forming part of the wall. Here every Friday the resident Hebrews come to mourn the destruction of the temple and the fall of the city of their fathers. Earthquakes have slightly displaced the stones, and the kisses of the pilgrims of many centuries have worn away the quarrymen's chisel marks, yet they look as though they might serve for many ages to come. At the extreme southwest angle of the Haram wall is a stone measuring thirty-one feet in length, seven feet in width, and five feet in It is the chief corner-stone, and is undoubtedly the one placed there by the order of Solomon, to help enclose his temple.'

- "I have witnessed no sight more pathetic than at the Wailing Place. Jerome makes an affecting allusion to the remnant of mourners in his day, who paid the Roman soldiers for the privilege of leaning against the wall, while they bemoaned their fate; and as we watched these children of ancient Israel holding their sacred books, their bodies waving to and fro, their lips muttering and wailing out lamentation after lamentation, while tears rolled down their faces, we could not for a moment doubt their sincerity, and a thrill ran through us as we recollected their past history and their present condition in the city of their fathers."
- "I am so interested in the subterranean quarries," said Philip. "I remember reading Buried Cities' with so much interest, and a great deal was said about Jerusalem and the possible treasures for the archæologist in the unearthing of her foundations."
- "We shall certainly go through them," said Doctor Allen, "and you will be greatly interested as you pass through the vast

succession of mighty aisles and mammoth chambers, to see the marks of chiselings left centuries ago. You will see niches for the lamps of the quarrymen, and now and then stumble against huge blocks partly cut from the rocks, and pillars partly shaped and left unfinished."

"Another point of historic interest is Robinson's Arch, so-called after Dr. Edward Robinson, who described it in his own account. This distinguished writer says: 'Forty feet north of this stone, half hidden by bushes which had to be partly cut away to make room for the camera, is another place, where we may believe the handiwork of Solomon's masons is to be seen. There are three courses of huge stones in such curious position that they seem to have been fired out from the inside through a breach in the wall, and there caught and wedged fast, instead of falling to the ground. A careful view leaves no doubt that they formed the segment of an arch, for their outer surfaces are hewn to a true curve. Each one measures from twenty to twenty-four feet in length, and

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from five to six feet in height. must have formed part of one of the arches of the great bridge, more than three hundred and fifty feet in length, over which Solomon, attended by his splendid retinue, often passed. Centuries later, Jesus too passed over this public way. The existence of these remains of the ancient bridge seems to remove all doubt as to the identity of this part of the enclosure of the mosque with that of the ancient temple. they can have remained for so many ages unseen or unnoticed by any writer or traveler, is a problem which I would not undertake to solve. Here we have indisputable remains of Jewish antiquity, consisting of an important portion of the western wall of the temple area.""

"I thought Herod had the glory of rebuilding the temple, and these remains would date back only to his day," said Phil.

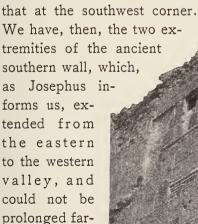
"They are probably to be referred to a period long before the days of Herod, for the labors of this splendor-loving tyrant appear to have been confined to the body

### Old Landmarks

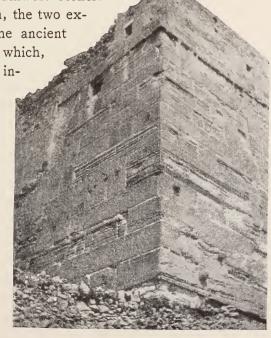
of the temple, and the porticos around the court. The magnitude of the stones also, and the workmanship as compared with other remaining monuments of Herod, seem to point to an earlier origin.

"The character of the southeast corner is precisely similar to that of the southwest; the same immense stones as already described, both toward the east and the south, on the brink of the valley of Jehoshaphat, and the line of the southern wall at

this point, corresponding with



ther. Thus, we are led ir-



resistibly to the conclusion that the area of the Jewish temple was identical on its western, eastern, and southern sides with the present enclosure of the Haram. A fourth relic still standing, which must have been familiar to our Saviour, is the tower of Hippicus, or the tower of David, so called.

"When Herod built this great wall about Jerusalem, he built three strong towers toward the northwest. One of these was Hippicus; the second was Phasaelus, named after his friend; and the third was Mariamne, after his favorite wife. These strongholds were connected with one another and with the royal palace. first named has been identified by some with the lower portion of the citadel, a splendid example of the masonry of antiquity. It is situated near to Zion, and a little south of Joppa Gate, and still serves, or its adjacent buildings serve, as the citadel of Jerusalem. The sturdy, sloping bulwark is said to be solid. entrance has ever been discovered, and the stones are quarried like those of the Jews'

Wailing Place. From its summit, one has fine views of the City of David."

"Suppose we go on horseback to-day to vary our mode of traveling? I see there are saddle horses to be had here for that purpose."

All agreed to this proposition with more or less enthusiasm, and the start was made from the Joppa Gate. Leaving Jerusalem to the north, they passed into the valley of Gihon on their way to the birthplace of the "King of Kings." Every new view of the historic valley, its meadows, and hillocks, recalls events that are and shall always be of stupendous importance and thrilling interest to the world. This is the plain which marked the boundary between Judah and Benjamin when the Philistines were defeated by David.

Coming to a well, the dragoman told them that there is a tradition that the wise men from the East on their way to the manger of the child Jesus, stopping to draw water, saw the star reflected in the water. Here is the spot where it is said the prophet Elijah rested in his flight from the fiery Jezebel; and less than a mile farther, is the tomb of Rachel, which brings to mind the touching story of the death of Jacob's loved wife, just before she reached her journey's end, as given in the thirty-fifth chapter of Genesis.

After a short six-mile ride on an elongated hill, well cultivated in terraces around the sides and with fertile grain fields in the valley below, they looked upon Bethlehem.

- "See that group of women dressed in white standing yonder on that terrace just under the tower. Look, how they are gesticulating to one another as they talk!"
- "It reminds me of the group that surrounded Naomi, the sorrow-stricken widow, returning to this her native home, with exclamations of surprise at her haggard face," said Cousin Serena.
- "And all these men and women here in the field cutting grain make me think of Ruth gleaning after the reapers," said Doctor Allen, "whom Boaz saw in these very fields about Bethlehem and loved her for her love; so in process of time she

became the great-grandmother of David the king and the ancestress of Christ."

"I always thought Ruth a charming young widow. Didn't you, Phil?" said Katharine.

Uncle Allen looked intently at the young lady to hold her attention as he went on to speak of how the ruddy young David kept his father's sheep upon these very hills, "Just as that young boy is doing on the green slope before you; and it was in the sunshine and shadow by these vales and hillocks that God created within him those treasures of music and poetry that have enriched all the centuries. The Scripture allusions to Bethlehem, which we now enter, are very numerous. Here it was that Samuel anointed David to be king of Israel; in the adjacent hill country the shepherd boy encountered wild beasts, composed his earliest psalms, and from here he was sent to minister to the diseased mind of Saul by his melodious harpings. Hence he went forth to see his brethren with the army, and slay the giant champion of Philistia." They were standing on an elevated and most picturesque spot near the walls of the old city, from which the shepherd's field, with its green meadows and hill slopes could be plainly seen. "As you look out upon the charming landscape, yonder in the distance can be seen a group of shepherds with long crooks in their hands, watching over their flocks as they quietly feed in the valley. My guide informs me that all during the spring months in these fields, the shepherds watch their sheep by night.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And

suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men,'' repeated Doctor Allen, and the words had never before sounded so impressive to those listening ears.

"This little city was one of the strongholds fortified by Rehoboam after the division of the kingdom, and it figured conspicuously in the political life of the ancient Hebrews. But," said Doctor Allen, "above all, it was the prophecy of Micah and its wonderful fulfillment which makes Bethlehem a household word wherever Christianity is professed, and causes millions all over the world to turn their thoughts toward this Judean village, as Christmastide comes around," and he quoted the words of Holy Writ: "And thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.' '

"To think that over these very hills resounded the song of the angels, 'On earth peace, good will to men.' I'll never sing that beautiful hymn, 'Hark, hark my soul, angelic songs are swelling,' without thinking of this scene,' said Cousin Serena softly.

Soon going into the village they found in the eastern extremity the church of the Nativity, a confused, fortress-like pile of buildings, and near it three convents, belonging respectively to the Latin, Greek, and Armenian Churches.

"The nave of this church," said Phil, who had been intently reading his guide-book, "is supposed to be the oldest monument of Christian architecture in the world. It is the church of St. Helena, named for the Emperor Constantine's mother. There are forty-four marble columns taken from Mount Moriah, supposed to have been originally in the porches of the great temple."

"Can't we go down this special staircase?" said Katharine, who was in advance, gazing down into the grotto below. "Yes," said the dragoman, "that is the grotto of the nativity."

This proved to be a cave in the rock over and around which the church and convent buildings are reared. The vault is thirty-three feet by eleven feet, lined with Italian marble, and decorated with numerous lamps, figures of saints, embroidery, and other ornaments. A silver star on the floor of the grotto indicates the traditional spot where the Saviour was born; above it sixteen silver lamps are perpetually burning, and around the star are the words, "Hic de Virgine Maria Jesus Christus Natus est" ("Here was born of the Virgin Mary Jesus Christ''). That caves in the hillside adjacent to the inn were utilized as stables for cattle, especially when the inn was crowded, and that in such a cave the Redeemer was born, is a tradition commonly accepted as early as the time of Justin Martyr, about a hundred years after the facts occurred. This, therefore, may be the actual place of Christ's birth.

<sup>&</sup>quot;St. Jerome, I have read," said Doctor

Allen, "ardently believed in this place as the Saviour's birthplace, and spent the greater part of his life just here. Here he fasted, prayed, dreamed, and studied; here he gathered around him his devoted followers in the small communities which formed the beginning of conventual life in Palestine; here his fiery spirit vented itself in the treatises, letters, and commentaries which he sent forth from his retirement to terrify and enlighten the western world: here he made the famous translation of the Scriptures which is still the Biblia Vulgata of the Latin Church; and here took place his pathetic death, which Domenichino has so vividly portrayed in his world-renowned picture."

"How often I have thought of this place," said Cousin Serena, as they stood by David's well near the outskirts of the town. "How natural for David to sigh for the cool water from the gates of his native town, just as I suppose hundreds of others have done since his day, when their thoughts would revert to the scenes of their childhood."

- "I remember the sweetest little book I had when I was a little girl," said Katharine, "called 'Sweet Old Strains," and one of the illustrations was a picture of three warriors of David's picking their way at night through the ranks of the enemy, and bringing their helmets filled with the cool water for their chief."
- "Where is the story found?" said Phil.
  "I must re-read it to-night."
- "You will find it in both 2 Sam. 23 and 1 Chron. 11. And you remember David would not drink the coveted draught, because the lives of his men had been hazarded, but poured it out as a libation before the Lord," said Doctor Allen.

## CHAPTER V

# IN JUDEA



TELL you, these pools of Solomon make you respect the engineering of those days and the work of the masons, as

well," said Phil. "To think of the water being carried nearly fourteen miles! for the course of this acqueduct can be traced to the court of the temple, you know. The idea of these pools dating from the time of Solomon! though they were restored by Pontius Pilate, I believe, and I read somewhere that the Turkish government has on hand funds for the restoration of these pools to their original state of usefulness."

"Look at that huge building with castellated walls near the upper pool. That is clearly of Saracenic origin and now serves as barracks. Does any one remember to have read of the sealed fountain

of Solomon in the Song of Solomon 4: 12?" continued Doctor Allen, pointing to a little grotto at some distance, as his party stood admiring the immense cisterns of marble masonry. "I don't think any of you but Phil, perhaps, will be interested in their measurement; but Doctor Thomson gives minute account of them. He says, 'The lower pool is in length five hundred and eighty-two feet; breadth, east end, two hundred and seven feet, west, one hundred and forty-eight feet; depth at east end fifty feet. When full it would float the largest man-of-war that ever plowed the ocean. The middle pool is located two hundred and forty-eight feet above the lower pool, and is four hundred and twenty-three feet in length, two hundred and fifty feet in breadth at the east end, and one hundred and sixty feet at the west end, and is thirtynine feet in depth at the east end. The upper pool is one hundred and sixty feet above the middle pool, and the length is three hundred and eighty feet; its breadth at the east end is two hundred and thirtysix feet, at the west end two hundred and twenty-nine feet, and it has a depth of twenty-five feet."

"Uncle always thinks Phil is so superior, and flatters him so that his head will be completely turned," said Miss Malapert, as Doctor Allen closed the book from which he had been reading these extracts. like to hear about Solomon's Pools and their dimensions too," in an injured tone. "I doubt whether Phil would have been as alert as the queen of Sheba was, however, when she took that inventory of the adornments of Solomon's palace, and cut the patterns of his courtiers' dress suits, and even remarked upon the number of peacock feathers he decorated his palace with. I have never wondered that her spirit died within her. She was so perfectly exhausted with her efforts to see everything at a glance. I doubt if Hiram saw as much on his visit. or was able to tell it as well on his return home. Women are very superior to men, I think."

"In the matter of cutting patterns, no doubt," retorted Phil, as he made some notes in his book of reference.

The three hours' ride over the rough road leading southward from these pools was quite fatiguing; but the olive groves, vineyards, and fig gardens to be seen on each side much of the way, afforded diversion, as did also the sight of the merchants with their long camel trains, which were frequently met. Across the fields were the husbandmen following their one handled plows drawn by donkeys and oxen. Soon they reached a spot where the Jews say Abraham pitched his tent, and it is still called the house of Abraham.

"As we are passing over the old road to Hebron," said Doctor Allen, "probably the oldest road in the world, let us indulge ourselves in some reminiscences, and we will each contribute as memory furnishes us the facts. Over it Abraham passed on that journey of faith to sacrifice his son of promise on Mount Moriah."

"David led his faithful host over it, when he took the stronghold of the Jebusites on Mount Zion," added Philip. "And I suppose Isaac, Jacob, and Solomon, all in turn, went along this way."

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HEBRON

## An Judea

"May not the child Jesus have been borne in his mother's arms along this way as they fled into Egypt?" asked Cousin Serona gravely.

tired," said Katharine; but the smiles and dimples came back to the winsome face when Phil promptly offered some luscious fruit that had been provided by their thoughtful conductor.

In the best of humor the party passed through the gate of the old city of Hebron, one of the most ancient cities of the world. The guide told them that it was built seven years before Zoan (Num. 13:22) in Egypt, and when Josephus wrote, it was two thousand and three hundred years old. It was a walled city in the time of Abraham (Gen. 23:10). Damascus was also a city at the same time; but which can claim seniority is not known.

"Here lived the father of his people and the friend of God," remarked Doctor Allen meditatively.

"And was it not one of the cities of refuge?" said Cousin Serena. "And did

not David live here several years, when he reigned over Judah alone?"

"I remember Hebron in conection with Absalom and his beautiful hair and handsome figure," added Katharine, breaking the silence she had kept for an unusual length of time. "What a dude he was, to be sure!"

"Do you see that great pool, over yonder?" said the guide, pointing toward the right. "On its wall David hanged the hands and feet of those who murdered the son of Saul."

This narrow valley still abounds in vineyards and its name brings to mind the spies and the grapes of Eshcol.

- "How dark and dirty the streets are!" said Cousin Serena. "And what a queer look the houses have with those cupolas or domes."
- "Do look at those Jews with their pale faces and those ringlets!" whispered Katharine, pinching Cousin Serena until that very proper person could scarcely refrain from speaking out in louder tones than she was wont.

- "Have you anything in your guide book about the population of the city, Katharine?" asked Uncle Allen, remembering her complaint about Phil being thought so superior in matters of reference.
- "Yes, sir," she quickly replied. "There are one thousand two hundred people living in this old town, six hundred of whom are Jews. 'The Moslems," reading from her book, "who make up the rest of the population, are noted for their rank fanaticism and superstition, which fact makes it dangerous for Christians to visit the place unguarded."
- "I heard that recently an Englishman was set upon by a crowd of these roughs and only escaped with his life," added Phil modestly.
- "I am glad to see this Turkish official at the entrance of the city," said Cousin Serena, looking intently at him, as, armed to the teeth, he escorted them into the city and went before them in all their walks and drives. "We shall compliment him by looking upon him as our 'Greatheart."

"This morning we shall visit the greatest object of interest in Hebron," said the guide, as they prepared to go out for a day's sight-seeing, "and that is the cave of Machpelah. It seems strange that the Turkish Government should be allowed to close the doors of this cave that is of such interest to the Christian world and to all who are concerned about ancient Israel. The only Christian visitors who have ever crossed the threshold of the building that covers the cave are the Prince of Wales with his attendants, the Marquis of Bute, the Crown Prince of Prussia, General Lew Wallace, Princes Albert Victor and George of Wales. I will show you rents and cracks along the walls where devout Jews are accustomed to place written prayers, addressed to their Father Abraham. I have seen an exact copy of one of those prayerful epistles, and the Jewish mother who wrote it, and attempted to put it into the cave where the bodies of her distinguished ancestors rest, appeals most pathetically for individual, domestic, and national blessings."

"This spot," said Doctor Allen, "is believed to be the only spot on earth which attracts to it all who possess the one creed, 'I believe in God.' The Holy Sepulchre in Jerusalem separates Moslem, Jew, and Christian, but here they come with a reverence equally affectionate. It recalls some of the most touching of the Old Testament When Sarah, the wife of the pascenes. triarch, died, we read that 'Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight.' The contract was made in the gate of the city, and the field, the cave, the trees in the field, all 'were made sure unto Abraham for a possession. . . And . . . Abraham buried Sarah his wife in the cave of the field of Machpelah.' As Jacob lay dying, he tenderly spoke of the cave of Machpelah, and said: 'There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.' He gave explicit directions

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that his body should rest there with his fathers."

"I suppose there was never a grander funeral than that of Jacob," said Phil, who had turned to the Bible account as his uncle was relating these interesting facts, "when Joseph with 'all the servants of Pharaoh,



the elders of his house, and all the elders of the land of Egypt, and all the house of Joseph, and his brethren, and his father's house... both chariots and horsemen,' carried the embalmed body from Egypt into Canaan to the cave of Machpelah.'

Then they took half an

hour's walk to Abraham's Oak, outside the town.

"Of course I do not believe that this was the very oak tree that stood before the door of Abraham's tent that day when he entertained the visitors who told him of the coming destruction of Sodom and Gomorrah, but it certainly is venerable," said

Cousin Serena, as they stood before a grand old tree and admired it for its strength and age. "If it could tell us its age and all the scenes it has witnessed, what a history we would have!"

"One thing is certain, and that is, that in this neighborhood the conference between Abraham and his heavenly guests did take place," said the guide.

To spend thirty days in saddle and tent is not a very restful experience, but it must be undertaken if one would cover the length and breadth of Palestine and visit all the places of sacred and secular history that have made this wonderful land so famous.

Our party, having already spent some time in the country between Jaffa and Jerusalem, in the Holy City, and the region about the Jordan and the Dead Sea, as well as in the country south of Jerusalem, proposed to turn north, accompanied by an intelligent conductor and a native dragoman, who furnished horses, servants, and provisions for a trip of several weeks.

A congenial party of ten Anglo-Saxons,

forming quite a caravan, moved out of Jerusalem with them, after visiting the rockhewn sepulchre known as the "Tombs of the Kings." As they reach the beautiful hill Scopus, they pause to take a last view of Jerusalem, "beautiful for situation," which leaves an indelible impression upon the mind. Reluctantly they turn away at last, Doctor Allen having to call several times to Phil and Katharine, whose eyes were fastened upon the Holy City with a fascination they could not resist.

"I feel as though we shall see nothing else in our travels that will interest us as has the visit to Jerusalem," said Cousin Serena. "I reached the acme of my highest hopes and aspirations when I stood within her walls, and do not wonder that the psalmist cried, If I forget thee, O Jerusalem, let my right hand forget her cunning, . . . if I prefer not Jerusalem above my chief joy." And the sweet, pensive light that shone in her clear blue eyes was reflected in the brown eyes of her young charge and companion, who, as she lingered behind, gazed intently upon the city of the Great King.

At last Phil laid his hand upon the bridle of her horse and led her toward the others, who had preceded them for some little distance.

"I never felt more impressed with a view than I was with this last sight of Jerusalem," said Katharine; for though full of fun and frolic, there was much of earnestness in her nature. It was to Phil that she oftenest showed this side of her disposition, and he was learning to look for confidences of this kind, even when she had been particularly frivolous for Cousin Serena's benefit.

"Nor I," said he. "No wonder that to the Jews this city was of peculiar pride and pleasure. I can better understand now that outburst of the psalmist: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks. Peace be within thy walls, and prosperity within thy palaces."

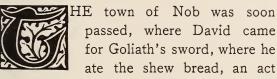
"But let us canter along and join the rest of the party," said Katharine, urging her horse forward and challenging Phil to overtake her with a mocking backward

# Uncle Allen's Party in Palestine

glance at him, which set this thoughtful young man to wondering if he should ever be able to quite comprehend a woman who so quickly changed from "grave to gay."

# CHAPTER VI

#### NORTHWARD



which Christ refers to, and where the tabernacle and ark were stationed in the time of Saul.

As they neared the site of Gibeah, the native place of the first king of Israel, and where seven descendants of Saul were hanged by the Amorites, Doctor Allen said: "I remember seeing once a most striking picture of Rizpah watching beside her dead, illustrating one of the most touching incidents of motherly love on record. Do you recall the story in second Samuel, the twenty-first chapter?"

Cousin Serena did; but Phil and Katharine had very hazy recollections of it, and

promised to look it up and read it as soon as they could conveniently do so.

"Who can tell the meaning of Mizpah?" asked Cousin Serena as they came to the place where Saul was chosen king, and Katharine hastened to appease her watchful chaperon by repeating the words so familiar to young people now.

"To the North is Gibeon. And here," said their conductor, "is where Solomon offered the thousand burnt offerings and where the Lord appeared to him in a dream."

"A costly religion was that of the Jews," remarked Doctor Allen; "and does it not seem that we who live under the new dispensation, with so much of prophecy fulfilled and illumined by the light from Calvary, should offer more willingly of our substance? If the Jew could give a tenth of his income, how much more should a Christian give?"

They stopped for a short while at the spot where tradition says Mary missed the young boy Jesus and returning to Jerusalem found him in the temple, asking and answering questions. An hour later they reached Bethel.

"Here Abraham raised an altar," said Doctor Allen.

"And here Jacob, weary with his forty miles' journey, laid his head upon a pillow of stone, and had that wondrous dream of angels ascending and descending," said Cousin Serena. "That stanza written by Sarah F. Adams,

> "Tho' like the wanderer, The sun gone down,

will take on truer meaning and sweetness after having been on the spot where Jacob exclaimed: 'This is none other but the house of God, and this is the gate of heaven. And he called the name of that place Bethel.' Here it was that Jeroboam set up a golden calf and tried to wean the people from the service of God, and hereabouts the bears came out and tore forty-two youths who cried to Elisha, 'Go up, thou bald head.''

"That always seemed to me to be too dreadful to be true," said Katharine, with a little shudder.

"You must remember," said Doctor Allen, "that that was a time in the history of the nation when great principles had to be laid down as foundations for future ages, and great truths were to be impressed by object lessons, never to be forgotten. Mark the intense cruelties practised in their warfare, in exterminating whole nations, men, women, and even innocent children falling victims to the barbarities of war; but remember at the same time, it was that idolatry might be stamped out, and a nation kept distinct for God's own purpose, his chosen people.

"And as the breaking of the Sabbath was punished with death among the Jews, so respect for the Sabbath was established and this great bulwark of a nation's prosperity was maintained by them alone. In the instance we are considering, respect for old age was impressed upon the readers of the Bible for all time. It was like some other swift and dire retributions spoken of in Holy Writ, things 'which whosoever heareth his ears shall tingle."

After passing over a barren, rocky hill, 96

they entered the vineyards and orchards of the land of Ephraim, which are as fertile as picturesque. As they neared Shiloh a large heap of ruins appeared, like a singularly graphic fulfillment of the terrible prophecy of Jeremiah.

"Do you remember that it was here that Joshua divided the land among the tribes?" asked Doctor Allen; "and here the tabernacle was reared."

"Was this not the home of the old priest Eli and the boy Samuel," asked Phil, "as recorded in the first book of Samuel?"

The party commented on the fields abounding in heavy-headed grain, and the fig and olive groves stretching for miles before them.

"What mountains are those looming up before us, uncle?" said Katharine.

"That is Mount Ebal on the right, and Mount Gerizim on the left, the mountains of blessing and cursing. Here we pass the line that separates Judea from Samaria."

"Travelers often wish for some well

authenticated place which they may be sure Christ blessed by his presence," said the reverential and intelligent guide, as they approached Jacob's well; "there can be no doubt but that this is the scene of his conversation with the woman of Samaria, when he taught her of the living water."

They quickened their steps in approaching this spot so well authenticated, and looked with great interest upon the spot where doubtless the Saviour sat.

Over to the right is the parcel of ground that Jacob gave to his son Joseph. The well is not a spring of water bubbling up from the earth, nor is it reached by an excavation; but is a shaft cut in the living



rock, about nine feet in diameter, and not more than seventy feet deep. The mouth is funnel-shaped, and around it is the rubbish of a church building that was once erected over it.

Passing between the mountains of Gerizim, where blessings were pronounced over the people, and Ebal, where curses were poured out upon them, they encamped for the night at ancient Shechem.

- "Can it be that we are looking upon the site of that place so full of memories of the boy Joseph?" said Phil. "It is my favorite Bible story, and I think there are few characters in all history so fine as that of Joseph. I cannot bear to think of the distress of the poor fellow when he was seized by his brothers and sold to the Ishmaelites, and his agony as he thought of his poor father, who had loved him so tenderly, must have been heartrending."
- "His bones were brought from Egypt and buried here," added the guide.
- "Cannot you picture to yourself the sight when all Israel was assembled upon these plains, in the time of Joshua?" said

Phil. "Was this not the seat of government after Solomon's death and in the reign of Jeroboam?" turning to Doctor Allen.

"Yes; and after the return from captivity it became the center of Samaritan worship."

"How often in the Saviour's ministry important messages and truths were entrusted and imparted to women," said Cousin Serena. "Think of the good this one woman was instrumental in accomplishing, for here 'many believed on him."

"There has always been bitter animosity between the Jews and Samaritans," continued Doctor Allen, "and on both sides it became a sin to extend the rites of hospitality. There is only a small number left who follow their old customs exclusively, and inhabit what is known as the Samaritan quarter of the city. They believe in one God, the resurrection of the body, the advent of the Messiah, the Mosaic system of feasts, and they acknowledge the authority of only the Pentateuch in the Old Testament writings."

- "I wish we could see that old Samaritan Codex of the Pentateuch which, it is said, was written by a grandson of Aaron," said Phil. "Isn't it in the old synagogue?"
- "Yes," said the guide; "but it is certainly not older than the Christian era, and perhaps not so old by many centuries."

The view from the summit of Mt. Gerizim is exquisite. In the far west are the waters of the Mediterranean; in the north, the snowy top of Hermon, partly intercepted by Mt. Ebal; below, to the east, is the fertile plain that was the arena of so many important events in sacred history, and beyond are the mountains of Gilead.

They were passing through the beautiful vale of Shechem, now called Nablous, with Ebal on the right and Gerizim on the left, and recalled that along this very way Abraham, Jacob, Simeon, Levi, Joseph, Joshua, and Jesus came.

"Did you ever see greater variety of vegetation?" asked Katharine, whose appreciation of the beautiful was as keen as her sense of the ludicrous.

- "And look at the plowmen over in that field," said Phil. "I can count thirty-two."
- "How the burden of prophecy, as given in Hosea 13:16, comes to mind," said Uncle Allen, as they entered the city of Samaria.
- "And the story of the siege as given in 2 Kings 6 and 7," added Cousin Serena. "Think of this pile of ruins being all that is left of this once famous place!"
- "And this is the plain of Esdraelon. How romantic!" said Katharine, as her eye took in the broad stretch, having an average width of ten or twelve miles, extending from the Mediterranean on the west across Central Palestine to the river Jordan on the east. "How often these lovely meadows, which now are gay with wild flowers and ripening grain, have been the scene of plunder and war!"
- "Observe," said Doctor Allen, "that the mountains of Ebal and Gerizim are within two hundred paces of each other, separated by a deep valley; and both have the same general appearance, being semi-

circular, about half a league long, and on the sides nearest Shechem, quite perpendicular. On these mounts God made his solemn ratification of his covenant with his ancient people after they had passed over the Jordan. Six tribes were placed in Gerizim, and six in Ebal, the former to pronounce blessings on those who should faithfully keep the divine law, and the latter to pronounce curses on those who should violate it, and from these facts the mountains were called the 'Mount of Blessing' and the 'Mount of Cursing.'"

"But what was the cause of the hatred between the Jews and the Samaritans? Was it not about the temple service?" asked Cousin Serena.

"Yes," said Doctor Allen. "After the Jews possessed Canaan, they built an altar and celebrated a feast on Ebal; but the Samaritans contending that this should have been done on Gerizim, built a temple here, the ruins of which may still be seen, and this temple the Samaritans regarded as being as holy as the Jews regarded the temple at Jerusalem. The Samaritans in-

sist that Gerizim was the mountain on which Abraham was told to offer up Isaac, and during the week in which we were there, their annual sacrifice was held on its summit. According to best authorities, the entire Hebrew population of Samaria was carried away, and the Samaritans are of heathen origin."

"Didn't the Jews offend the Samaritans by refusing to let them help rebuild the temple?" asked Cousin Serena.

"Yes," replied Doctor Allen; "and from that time (635 B. C.) dates the hostility between the Jew and the Samaritan. In the fifth century B. C., the Persian governor, Sanballat, erected for the Samaritans a temple on Mount Gerizim, and gave them an independent high-priesthood, which position was first filled by his son-in-law Manasses, son of the Jewish high priest."

"Well, how are the Jews and the Samaritans alike? They both believe in the Bible, do they not?"

"Oh, yes," said the guide. "They accept the Pentateuch, they keep the Sab-

bath, and observe many other tenets of the Mosaic law; they look for the Messiah, believe in spirits and angels, in the immortality of the soul, and in the resurrection."

- "How far does the city date back?" asked Phil.
- "To 900 B. C., when King Omri purchased it for two talents of silver."
- "I always think of Elisha in connection with Samaria," said Katharine, "and of the lepers who, visiting the camp of the besiegers, found they had fled, leaving such rich spoils of war behind them."
- "Truly, the valleys and hills before us witnessed many of the heroic events of Bible history," said Doctor Allen, "and the same charming landscape that spreads before our eyes, was looked upon by Jesus and his disciples."
- "This plain of Esdraelon," said Doctor Allen, as they entered it, "was the battle-field where some of the most brilliant victories were won by the Israelites and where also two of the saddest defeats of the Jewish nation, as commemorated in 1 Sam. 31 and 2 Chron. 35: 22–25, were endured at

Gilboa and Megiddo. You remember that on this plain 'the Lord delivered Sisera into the hand of Barak.' Barak and Deborah, with their small number of heroic men, were gathered on the summit of Tabor, and the host of Sisera, with its nine hundred iron chariots, took up its position on the level plain of Megiddo. From Mount Tabor the prophetess gave the signal of the battle, when Barak was to rush upon the enemy in the plain below; but at the critical moment, a tremendous storm of sleet and rain burst upon Esdraelon, beating in the face of the advancing Canaanites, 'the stars in their courses fought against Sisera,' and in the midst of the confusion, when the strength of the Canaanites 'was trodden down,' the captain sprang from his war chariot and fled from the battlefield on foot."

"Deborah commands my admiration," said Cousin Serena, who found in this strong, self-reliant character the complement to her own gentle, dependent nature. "I can see her tall, commanding figure as she gives that signal for the battle and

inspires Barak with the courage he lacked in her absence to carry on the warfare."

"Is not this plain the scene of one of Gideon's victories?" asked Phil of the guide.

"Yes; the battle of Jezreel was gained here by the three hundred chosen men, and also the battle of Bethabara, when Gideon burst upon the host of Zebah and Zalmunna, killing the two chiefs and destroying the tower of Peniel. But Israel was not always victorious upon the spot of the memorable victory that we have just spoken of. Saul was ignobly defeated by the Philistines. The Philistines drove the Israelites up the slopes of Gilboa; and we read that it was on Mt. Gilboa that the dead bodies of Saul and his three sons were found by the enemy the day after the battle."

"How beautifully David always refers to Saul and Jonathan in his laments over their deaths," said Cousin Serena; and she repeated in her musical voice, "The beauty of Israel is slain upon thy high places; how are the mighty fallen!...

Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. O Jonathan, thou wast slain in thine high places."

In the last days of the Jewish monarchy the battle of Megiddo occurred just here, and King Josiah was killed by Egyptian archers.

"What domelike mountain is that which rises from the plain and stands completely isolated from the surrounding country?" asked Phil of the guide.

"That is Mt. Tabor, and you will observe that when viewed from the northwest it looks like a great dome, but from the East presents the appearance of a long



arched mound. The tradition is that this is the mount of the Transfiguration."

"Is it, indeed?" exclaimed Cousin Serena and Katharine in a breath.

"Yes; but," Doctor Allen hastened to say, "the weight of argument goes to show it took place far away from here."

"Isn't that Mt. Carmel?" pointing to a mountain ridge bounding the whole southwestern corner of the great plain."

"Yes," said the guide. "It is eighteen miles in length and, because of its rocky dells and thick jungles, has been selected in later legends as the 'scene of Cain's death, who there went through the briars and bushes as a wild beast." In the large caves which are found under the western cliffs Elijah and the persecuted prophets may have found security."

"One of the grandest sermons I ever heard was one about the prophet under the juniper tree, when he had the blues so dreadfully," said Katharine. "I wonder if it was on that ridge?"

"Oh, no, that was in Judea; but I have read in Herodotus that on its slope,

or at its foot," said Phil, "we have reason to believe that Cambyses died on his return from Egypt to Persia, thus fulfilling prophecy. And it is thought that along the rocky paths of Carmel, Pythagoras descended to embark in the Egyptian ships which he saw sailing on the sea beneath him."

The fourth day out from Jerusalem on their northward journey the party camped on the plain of Esdraelon, with the mountains of Gilboa on the right. How associations crowded upon them as the following day they entered the valley of Jezreel! This is where Ahab coveted the vineyard of Naboth; in this neighborhood the painted Jezebel carried on her wicked machinations and the prophet Elijah came down upon her with messages of wrath. It was along this way that Jehu came "driving furiously" and put Jehoram to death; and it was in this valley that Gideon gained his famous victory over the Midianites.

"Here," said the guide, "is where Saul's camp was pitched while the Philis-

tines were encamped over there at Shunem."

- "And was not that the time when he was frightened and went under cover by darkness to visit the witch of Endor?" asked Phil.
- "I remember seeing when I was a child a dreadful picture of Saul calling up the spirit of Samuel," said Katharine. "It used to scare me so in the dark."

In the course of a two hours' ride they passed Gideon's fountain, where his three hundred men lapped water, putting the hand to the mouth; then to Shunem, where the woman kept the prophet's chamber for the man of God and where he raised her son from the dead. Beyond lies the village of Nain, where Christ raised from the dead the young man, "the only son of his mother, and she a widow."

"A short ride will bring us to the foot of Mt. Tabor," said the guide, "which is two thousand and seventeen feet in height, and from the top the eye can range from the vicinity of Dan on the north to Beersheba on the south."

# Uncle Allen's Party in Palestine

Standing almost alone in the plain, Mt. Tabor presents a most striking appearance. It is somewhat in the shape of a sugarloaf, flattened at the top. On the southern side it is rough and rugged, with nothing but barren limestone visible; northward it is covered with thick foliage, oak, terebinth, and syringa, ornamenting it from base to summit; elsewhere it presents the appearance of a series of well-planted terraces. The summit of the mountain is a broad plateau covered with the ruins of buildings of all ages. There are the thick beveled stones of a wall, very ancient undoubtedly, and there are the remains of towers, houses, cisterns, and vaults, probably belonging to the age of the Crusaders.

## CHAPTER VII

## THE HOMES OF JESUS



E are nearing Nazareth now,'' said the guide, as they approached the high hill on which the town stands; and

he pointed out a sharp, precipitous spur called the "Mount of Precipitation," which name arose from the worthless tradition that it was from here that the people of Nazareth sought to cast the Saviour down headlong. It is about two miles from the town and is about as improbable a site as could have been selected.

"These Syrian horses certainly are surefooted," said Katharine, as they climbed a sharp ascent through glens and gullies before entering Nazareth, where the Christ spent thirty years of his life.

The town as seen from the enclosing hill is very picturesque, backed by high cliffs
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and approached from under the shade of spreading oaks, with substantial looking houses of stone, graceful minarets, and the massive walls of a large church and monastery, which are here and there overtopped by the tall, spiral forms of the dark-green cypress trees.

"Nazareth," said Doctor Allen, "was the residence of Joseph and Mary, the scene of the annunciation, the place whence Joseph went to Bethlehem to be taxed with Mary his espoused wife," and the home of the Lord until he entered upon his public ministry."

"I have often thought how the loving heart of Jesus must have been wounded when his countrymen attempted to cast him over the precipice," said Cousin Serena. "I am really sorry that nothing positive can be asserted about the locality of the places associated with his life in Nazareth."

As the company passed along the narrow streets, they visited with interest a carpenter's shop; and as it is quite certain that for centuries and centuries such workmen have been doing their work in the same way, they imagined that the man and boy whom they watched were engaged in just the way that Joseph and the boy Jesus were nearly nineteen hundred years ago.

A pleasant hour was spent by the young folk of the party at the "Fountain of the Virgin," a plentiful spring of water issuing from three mouths. The village women in their white robes and bright head-dresses assemble and gracefully bear away their well-filled pitchers on their heads. As the same fountain has been in use ever since the town was inhabited, doubtless she who was "blessed among women" would often go there, carrying the infant Saviour in just the same fashion as the young mother now goes to the sparkling stream with her pitcher poised on her head and her babe in her arm.

"I see by the guide book," said Phil, "that Napoleon supped here on the night

of the battle of Tabor, and that a plot was laid by Pasha Jezzar to murder all the Christians in his dominions as soon as the French had evacuated. Sir Sidney Smith, the English admiral, thwarted his blood-thirsty scheme."

Soon they were off to the sea of Galilee, and blessed with health and happiness, were prepared to enjoy keenly every incident and association suggested by the places intervening.

The village of Cana was soon reached, where the first miracle by Christ was performed, when "the conscious water saw its Lord and blushed."

- "Where too he healed the nobleman's son, who lay sick at Capernaum," said Cousin Serena.
- "And where Nathanael, that disciple in whom there was no guile, was born," added Doctor Allen.
- "What a curiously shaped hill!" exclaimed Katharine, as, resuming the journey, there rose on their left a hill bearing on its summit two peaks or horns, from

which it derives its name of the "Horns of Hattin."

"This is known as the 'Mount of Beatitudes," said the guide, "where it is supposed that our Lord preached the Sermon on the Mount. Another tradition makes this also to be the scene of the feeding of the five thousand, as recorded in the fourteenth chapter of Matthew."

"The plain before us was the last battlefield of the Crusaders," remarked Doctor Allen. "It was in July, 1189, that Saladin defeated them. As faithfully chronicled by Michaud, we read that at nightfall the Crusaders gathered together by the Horns of Hattin under Guy of Lusignan, with Raynald of Chatillon, the grand master of the Knights Templar, and the bishop of Lydda, bearing the holy cross. But a great triumph awaited the Moslem, and the power of the Crusaders was broken forever in the Holy Land. King Guy was taken prisoner; Chatillon, whom Saladin hated with a peculiar hatred, was killed; and all the army of noble knights were slain or taken prisoners. The more one sees of the Moslem rule, the stronger is his wish that ere long some power may rise and sweep from this land of blessed memory a nation whose barbarous cruelty is only stimulated by its religious beliefs."

It was with many exclamations of delight that the tourists gazed upon the magnificent view of the sea of Galilee, which can be obtained several miles away from its waters.

"Do you observe," asked Doctor Allen, "how the entire lake from Tiberias to Capernaum is distinctly seen lying in a basin more than a thousand feet below those steeply sloping hills?"

"How irregular and bare and barren the hills are across the lake, but yet how rich and varied in tone and tint," said Cousin Serena.

"And see," said Katharine, "how snowcapped Hermon stands out against the clear blue sky in its purity."

"The natural beauty is only excelled by the divine associations," observed Uncle Allen.

"I love to think that Capernaum re-

ceived the Lord when he was cast out of Nazareth," said Cousin Serena, as her eye sought the site of the little city on the lake. "How often he walked along these shores and how much of his public ministry was spent here!"

"Yes," said Doctor Allen, "to record the mighty works performed within sight of these blue waters, would be to transcribe a very large part of the four Gospels."

"Let us see how many incidents we can recall that are associated with these blue waters," said Katharine, when they seated themselves upon the shore and prepared to enjoy the lovely scene about them. "Here he called Peter, James, and John, and preached to the people on the shore from Simon's boat," she began. "His pulpit a boat here, as it was a mountain once before."

"Here it was," began Cousin Serena, that he gave those striking parables of the sower, the wheat and the tares, the grain of mustard seed, the leaven, and the net cast into the sea. It was on these waters that a great tempest arose, when he

rebuked the wind and the sea, and there was a great calm."

- "In these blue waters the swine were drowned, running down that hill yonder," said Phil.
- "Near here," said Doctor Allen, "he fed the five thousand and afterward walked on the crystal pavement of the sea toward his disciples rowing in the storm."
- "From these waters," said Phil, "he caused to be caught the fish in whose mouth was found the piece of money with which he paid tribute."
- "And here, after his resurrection, in the gray dawn of the morning, he suddenly appeared to his disciples," softly said Cousin Serena.
- "After they had toiled all night and caught nothing, what a meeting that must have been for Peter," said Doctor Allen, "that impulsive disciple who, three times warned, had thrice denied his Lord, and here by three-fold confession was restored and reinstated in the apostolic office."
- "I have often thought," said Cousin Serena with a rapt expression, "that that

message sent Peter by his risen Lord must have almost broken his heart: 'Go tell my disciples and Peter, that I go before them into Galilee,' just as though he feared that the penitent Peter might imagine there was no longer a place for him beside the Lord whom he had deserted, so he called him by name.'

"I am glad we are going to camp on the site of Capernaum," said Phil, as preparations were being made for a halt. Doctor Allen sat in his tent door and allowed his eyes to wander at will on the views spread out before them. Katharine stole gently to his side and waited for him to break the silence, which she felt he was enjoying as he gazed upon these sacred sites. This impetuous girl had grown gentler and more reverent from being associated so constantly with scenes of a hallowed nature. As her uncle looked up from his reveries and caught a wistful expression upon her face, he called her nearer to him and showed her the points of interest that were engrossing his thoughts when she came out.

"Everywhere you see the snowfields of Hermon," he said, pointing past the hills receding from the lake. "See these exquisite little bays on the north that break the shore line, especially at that plain, where the beaches, pearly white with myriads of minute shells, are on one side bathed by the clear waters of the lake, and on the other shut in by a fringe of oleanders, rich in the spring of the year with their blossoms, red and bright. The lake is pear-shaped, the broad end being toward the north."

"How wide is it, uncle?"

"The greatest width is six and threequarter miles and the extreme length is twelve and a quarter miles. The Jordan colors the lake for a mile from its mouth and passes out pure and clean at the south. That plain to the northwest is known as Gennesaret. Where the hills slightly retreat from the lake on the west is the town of Tiberias. The lake is between six hundred and seven hundred feet below the Mediterranean Sea. Did you know that, Phil?" as the young man came toward them. "Yes, sir, and I learn from the guide that it is still subject to sudden and violent storms, as in the time of Christ and his disciples. I learned also that in the lake are a number of warm springs, and violent earthquakes are not infrequent, as in 1837, when half of the inhabitants of Tiberias perished."

"Let me read you some impressive words," said Doctor Allen, taking up his pocket Bible, which he always carried about with him, "the most valuable of guide books," he called it. "Just as we sit here in sight of the mounds of rubbish, tangles of thistles, and heaps of ruins that mark the ancient cities of Capernaum, Chorazin, and Bethsaida, do you recall the pathetic words of our Lord? 'Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for 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. But I say unto you, it

shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works, which were done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.' Let us get a boat now and spend some time on the lake.''

So Katharine ran to summon Cousin Serena, who was writing up her journal, while Doctor Allen and Philip secured the boat and four boatmen for the expedition.

During the afternoon a whistling wind dotted the water with whitecaps; but as the sun was setting behind the crimson curtains of the western sky, and as the full moon calmly looked upon the depths of the lake, a voice seemed to say, "Peace, be still," for suddenly there was a great calm.

"I can see the white houses of Tiberias quite distinctly in the moonlight," said Cousin Serena.

"It seems to me that the ruins of the cursed cities look like black heaps on the shore," remarked Phil, pointing toward their reputed sites.

The hill platforms upon which the multitudes were miraculously fed and taught were outlined in the distance. The mighty hills on the eastern shore stood like giant sentinels against the sky, and the placid moon-kissed Galilee seemed a fit pavement for the feet of the Prince of Peace.

That boat ride afforded a topic of conversation for our travelers many a time on their return to the home land. Far into the night they passed into Jordan at the extreme northern point of the lake, crossed to the eastern side, and after quite a thrilling experience with a band of Bedouin robbers, which somewhat disturbed the placidity of the occasion, they turned their boat toward the tents on the western shore, some miles away.

A level beach runs almost around the lake and is strewn with sparkling black and white stones, which are peculiar to the district, and the central and northern shore

## Uncle Allen's Party in Palestine

is formed of smooth sand, or of minute shells and pebbles. A greater part of the lake shore is fringed with shrubs, brightened here and there with the pink color of the oleander, which recalls the lines in Keble's "Christian Year":

All through the summer night, Those blossoms red and bright, Spread their soft breasts.

### CHAPTER VIII

#### THE GREAT MOUNTAINS



T an early hour on a bright April morning, the tourists turned from the quiet basin of the sea of Galilee, and

were soon passing over the green hills which skirt imposing heights.

- "Here," said Doctor Allen, "occurred some of the thrilling scenes recorded in Joshua and Judges."
  - "Tell us about them," said Katharine.
- "Along these shores Joshua perhaps waged his third and last conflict with the Canaanites, after the victories at Ai and Beth-horon had secured for him the southern and central portions of Palestine. In the early morning by a sudden descent, as the enemy were encamped near the lake, Joshua and his men of war fell suddenly upon them; and it is written that 'The Lord

delivered them into the hands of Israel, who smote them and chased them (westward) unto great Zidon . . . and unto the valley of Mizpeh eastward."

"Is not this lake of Merom the one from which the Jordan flows in its southern course? and do the streams unite in a distinct river before entering it?" asked Philip of the guide.

"Yes, for some distance. Notice the difference in the vegetation, as you pass through this part of Palestine. Where you bathed in the Jordan in the neighborhood of Jericho, its waters flowed through thickets of willows and tamarisks; but here the river bank is covered by sycamores and oleanders; and the mass of smaller vegetation indicates that we are approaching the water-shed of Palestine.

"North of Merom many rills wind their way through the reedy jungles, and the fertile fields of millet and of corn. Crystal springs pour forth abundant streams in the valley from the western hills; the rushing torrent of the Hasbeya descends through a deep gorge of basalt from far up in the

### The Great Mountains

heights of the Anti-Libanus; and from the snow fields of Hermon, countless rills trickle their way down the slopes to swell the bosom of the most illustrious of rivers."

"How often have we seen the snow-clad range of Hermon!" said Cousin Serena, pointing northward. "And beyond, isn't that the Lebanon range that shuts out the horizon?"



- "Look at those tents!" exclaimed Katharine, gazing out on the far-stretching plain. "They must be Bedouin encampments. And see the cattle grazing in the meadows. Isn't it a pretty pastoral scene?"
- "How long is Merom, the uppermost lake of the Jordan?" asked Phil, as he noticed it in the center of the plain, surrounded by thick jungles of reed.
- "About seven miles," answered the dragoman; "and those jungles abound in wild fowl."
- "Do you see a hill rising abruptly from the plain?" asked Doctor Allen of Cousin Serena, who was looking intently at the beautiful scene spread out before her. "Upon the upper level of that hill we find the ruins of an ancient city, which is identified as the town and citadel of Dan, the northern frontier of the Holy Land."

Riding on at least four miles farther in the bosom of Hermon they reached the eastern source of the Jordan. Their pathway wound over a carpet of turf and through the greatest variety of foliage.

"Is that the noise of the water?" asked Doctor Allen of the guide, as they suddenly turned about one of the spurs of the mountain.

"Yes," replied the guide; "and on the hillside before you are the ruins of the ancient city of Cæsarea-Philippi."

Underneath the cliffs which overhang the town many rivulets spring forth, and after running into a beautiful basin, gush out into a running stream.

"Think of a city associated with the worship of the heathen Pan, being situated on the river Jordan," remarked Phil, as the guide pointed out the site of the ancient Paneas, now known as Banias.

"At this very place Christ spent some time," said Doctor Allen, "when he could no more walk in Judea, because the Jews sought to kill him."

"You remember how Milton refers to Christ as 'Great Pan' in one of his poems; that puzzled me for some time," said Katharine.

"Here it was," said Doctor Allen, "that the famous confession of Peter was made; here perhaps, in sight of the snow-clothed peak of Hermon, the light of Christ's transfiguration brightened his countenance and whitened his garments; and from these remote heights at the source of that river in whose waters he was baptized three short years before, he set his face for the last time 'to go up to Jerusalem,' to complete his redemptive work for man.'

During a month this party rode on horseback more than four hundred miles through Palestine and Syria on the way to Asia Minor.

The ladies showed great powers of endurance, as well as the greatest appreciation of the sacred and interesting scenes through which they passed. But a really thrilling experience was in store for them, one which at the time they would willingly have omitted, but which served afterward to add a glow of romance to their tales of travel that could not have been spared.

On this tour, by the aid of an excellent dragoman, they were enabled not only to visit the principal cities and towns of these historically interesting countries, but also to study the habits and customs of the wild Bedouin tribes, who lead wandering lives in the valleys and along the mountain slopes.

On the western side of the Jordan River there are many of these roving bodies of men, women, and children, divided into different family tribes; but on the eastern side of the river, there are only a few tribes, much larger than the others and very much wilder. Each tribe has a sheik or prince, who is final authority on all questions, and often has power of life or death. This office is hereditary as a rule. When an election is necessary, it is done by vocal declaration, must be unanimous, and is endorsed by the government at Constantinople.

"How do they escape military duty under the government?" asked Phil of their intelligent and efficient guide.

"The head of each tribe," said he, "is legally required to pay to the Sultan one Turkish pound (nearly five dollars) for each man who is able to go to war; which amount, paid yearly, exempts them from military duty under the government. Certain districts of country are allowed these

tribes, where their tents and herds are usually found; but frequently they roam in other parts of the land, carrying on independent raids until they are driven into their own region by Turkish guns.

"The Bedouins are born robbers, and it is always unsafe for any one to pass through their country unguarded. A few months ago a party was visiting the Jordan and the Dead Sea with the usual guard; but four of the number became separated from the rest, and in less than two hours they were seized and robbed of their horses, money, and clothing. A most pitiable set they were, I am told, when they reached their tents after nightfall."

"That does not make one feel very comfortable," laughed Katharine; and Cousin Serena gave a little anxious glance around as if she thought one of these roving Arab bands might make a descent upon their party.

"Uncle Allen," said Katharine, as she urged her horse to his side, "please tell us your experience with the Bedouins when you were in Palestine some years ago."

- "No doubt it would be very interesting," said the guide; and they all drew closer together as Doctor Allen agreed to their request.
- "I left Nablous on a tour among the mountains, and this account of a personal episode with the Bedouins illustrates their exceeding kind-heartedness after they have robbed you of everything they can lay their hands on. I had not gone many miles when I was surrounded by a score of these men who, lifting me off my beast, stripped me of my clothing, and while I sat on a cool rock near by and watched the performance, examined carefully all the garments, ripping open the linings of my coat, and after they had taken everything, even my pocket knife, tossed me my clothing, and politely informed me that I could go on my way.
- "As it was now late in the evening I told them that I could not continue on my journey after dark without losing my way, and requested that they take care of me until the next morning. They immediately and gladly agreed to do this, helped me on my donkey, led the way through the valley to

the place of their encampment, cooked food for me, entertained me most attentively over night, and started me on my way next day with everything I had when I met them, except my money and whatever there was in my traveling bag that they could possibly use."

"How do they live? and could you eat anything they gave you?" asked Cousin Serena.

"Yes," said the doctor; "but I did not enjoy it. Their food consists chiefly of bread made into thin wafers, and looking very much like sheets of sandpaper, butter made from the milk of the goat and the buffalo cow, and fish which abound in all the streams. It is impossible to picture perfectly their mode of living. Each family in the tribe occupies a small tent of one room, which is the sleeping, cooking, and working apartment. The floor is the bare ground, which in a few cases may be covered by bits of dirty goat's-hair cloth. The eating is done in front of the tents, where the family sit in a semi-circle, using their palms as plates, and their fingers as forks.



A peculiar and distasteful butter, churned from the milk of the goat and buffalo cow, is the chief means of support.

As a rule they reside in one locality not more than two months. They claim a direct descent from Abraham, who was, they insist, a wealthy sheik of a large tribe."

"I declare! all these tales make me feel creepy," said Katharine, turning her horse close to her uncle's and laying her hand on the pommel of his saddle, to be as near him as possible.

Just then a noise was heard in the hills near by, and on turning they found they were surrounded by forty or fifty Bedouins, headed by the sheik. Of course there was great terror among the group for a while, and though the ladies neither shrieked nor fainted, their faces were blanched with fear.

For a moment their American dragoman was stricken with fear; but quickly a fortunate thought occurred to him. It is the custom among certain wild tribes to befriend any one in trouble if he reaches the sheik and seizing his belt exclaims: "I

am your guest." While demands were being made on the guide and those under his care, and the robbers were in the act of helping themselves, he rushed forward and taking a strong grip upon the belt of the sheik, exclaimed in Arabic:

"These are all your guests."

This acted like magic. The robbery was ordered off; the sheik drew his sword and, in a most pompous manner, announced to his men that the party was under his protection and guidance; and leading the way, he guided them for hours through the desert.

"Well, if it had not been for this little episode our trip would have been bare of anything like adventure," said Phil afterward as Katharine was dilating on her alarm during the scene just described.

"I would willingly have escaped it," said Cousin Serena, "though I think we should only be grateful that we were not taken prisoners and treated as those travelers were of whom the guide was telling us this morning, or even as Uncle Allen fared in his experience with them."

- "This will be something to tell when we get home," said Katharine.
- "Were you near enough to see the expression on the faces of those fellows when their chief agreed to befriend us instead of rifling us?" asked Phil. "They were sorry enough to give up their booty, I knew by their looks."
- "The sheik had really a very fine face," said Katharine, "and reminded me of those figures in the Smithsonian Institution of the Arab chiefs. He was certainly picturesque in his dress; but he and his whole band have all to learn about the godly and cleanly part of life!"
- "Suppose that fellow had not worn any belt; what would we have done?" said Cousin Serena, nervously.
- "I would have resorted to another device which would have proved quite as effective though not so dignified, and which would have put me quite a distance from them in a very short time," said Phil.

So they chatted until the camp supper was announced, and soon afterward they were sleeping soundly; but not until Doctor Allen had commended them to the safe keeping of Him who never "sleepeth nor slumbereth."

The Lebanon Mountains mark the northern boundry of the Land of Promise, as the peninsula of Sinai marks its southern limit; but while the peninsula is soon lost to view in travels northward, the magnificent range of hills is almost always in view as one traverses the land.

From the depth of the Jordan Valley by the Dead Sea, the snow-capped peaks of Hermon are seen; and from one of the spurs of Lebanon, on a clear day, one's vision can sweep almost from "Dan to Beer-sheba." Standing upon the northern prominence, it is possible to locate Mount Ebal and Mount Gerizim in Samaria, Mount Tabor at the head of the plain of Esdraelon, Mount Gilboa farther to the south, and Mount Carmel over toward the Mediterranean Sea.

"These roads certainly are rough," sighed Katharine, as the horses were picking their way along on the journey from Cæsarea-Philippi northward into Syria.

- "See the shepherds watching their flocks over yonder," said Cousin Serena. "There seems to be but very little pasture for the sheep to nibble on those rocky meadows and slopes."
- "The land, where it is cleaned of rocks, is well cultivated," said Doctor Allen.
- "We are now in the land of the Druses." said the American guide. "Although these strange people are not influenced by the highest principles of honor, and have the reputation of possessing a genius for appropriating property before they possess a clear title to it, they are nevertheless very attractive in many respects. Many of them are very prepossessing in their appearance; they are expert husbandmen, though adopting the most primitive methods and using the rudest implements; they are the tenderest and most faithful of shepherds; and to the tourist passing through their country they are as attentive and polite as an aspiring politician."
- "Tell us something more of them, please," said Katharine. "I must confess to great ignorance regarding them."

"Well," said the guide, "according to the Arabic historian, Makrizi, their name is derived from Durzi, who appeared in Cairo, A. D.1019, as a missionary of a sect that was an offshoot of the Moslem stock. But the Druses whom you now meet in the southern ranges of the Lebanon and Anti-Libanus do not recognize the word "Druses," and reject the historical explanation given above; and acknowledge only the name of Mushids or Unitarians. thought that the history of the Druses began in the year 1820, when Hamza, a wandering fanatic, induced Hakem, the caliph of Egypt, to declare himself a manifestation of God. The following year the caliph was assassinated and Hamza retired to the wilds of Syria, where he propagated the new faith among the mountain tribes."

"What is their religion, uncle?" asked Phil thoughtfully.

"Their doctrines," said Doctor Allen, are a strange medley of Bible truth and Mohammedan error. They declare that Enoch and Seth were the rebellious pair whose sin at the beginning of the world

entailed woe upon mankind; that the mediator Hamza baffles Satan and remits sin, but does not make a complete atonement; that at the resurrection the bodies of the faithful will be absorbed into God's own being and transformed into spirit."

"Their code of morals," said the guide, "is about this: be truthful when it will aid the cause of Hamza; renounce all other religions; be separate from infidels of all kinds in mind and heart; recognize God's eternal unity; be satisfied with God's acts; be resigned to God's will; and let chastity, meekness, and mercy mark the human life."

"They are acknowledged," said Doctor Allen, "to be the most warlike and courageous inhabitants of the Lebanon; their villages are built so as to be easily defended from enemies; and their home life is much more peaceful and upright than that among the Turks and Arabs. As far as I could learn, there were not more than seventy-five thousand Druses in all Syria. I met a Christian physician and several missionaries who are working among them, and I was informed that they were cordially re-

ceived, but few of the Druses were inclined to accept Christianity."

In the mountainous country of Syria the scenery is strikingly picturesque. Through a beautiful gorge which it has formed in the Lebanon, the westernmost of the four rivers of this mountainous country dashes down toward the valley, and its snow-white foam and sparkling face are often screened by the overhanging foliage of the trees, whose branches meet and thickly intertwine.

- "Was not ancient Antioch situated on the Orontes?" asked Phil of Doctor Allen.
- "Yes; it is the northern river of Lebanon, and has much to do with the commercial and political importance of the country."
- "How the face of the country changes as we move in a northeast direction!"

A prominent mound on the right of the road was pointed out by the guide as the traditional place where Paul was stricken with blindness and cried, "Lord, what wilt thou have me to do?" but the natural inference from the account in Acts would lead us to suppose that this event occurred

## The Great Mountains

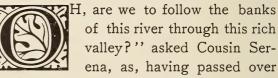
nearer to the city which they were approaching.

"We can never forget this charming landscape, can we, Cousin Serena?" exclaimed the appreciative young girl as her eyes wandered over the lovely scene.



CHAPTER IX

"THE EYE OF THE EAST"



the great chain of Anti-Libanus, they crossed the watershed and followed the clear waters of the Abana.

The limpid steam was overrun at places with a mass of vegetation, willows, poplars, hawthorn, and walnut, and was brilliantly colored by the reflection of the variegated blossoms that kissed its laughing face. The green of the river banks became deeper and richer as they advanced; the freshness of new life was on the wings of the gentle

breeze; the sheen of the overbending sky seemed to glow with a brighter blue.

"Let us rest here a moment," said Doctor Allen, laying his hand upon the bridle rein of Katharine's horse, "and drink in the beauty of this scene." There through a great cleft that opens in the hills between two precipitous cliffs, they looked upon an Eden of beauty, an island of tropical wealth in the sands of the desert, and there, nestling amidst walnut, apricot, olive, and orange trees, through whose foliage flashes the beautiful river, is the city of Damascus.

"You remember," said Phil to Cousin Serena, at whose side he stood, "the anecdote of Mohammed as he stood on this spot while yet only a camel driver from Mecca? After gazing on the scene below, he turned away without entering the city, exclaiming, "An earthly paradise! But men can have but one paradise and my paradise is fixed above."

"Come, let us enter the city," said our guide. "It is by no means inhabited by unfallen angels."

"Suppose we study up a little on Damascus this evening," said Doctor Allen, "if you are not too tired. I think it will add interest to our sight-seeing to-morrow. Phil, read us what the guide book has to say about this most interesting spot."

"" While the ancient cities along the Nile are known only by the magnificence of their ruined temples; while Baalbec and Palmyra have long since passed away; while Babylon is a heap in the desert, and Tyre a ruin on the shore, Damascus, which Josephus declares was standing before Abraham's time, and which is called in the prophecies of Isaiah, "the head of Syria," is to-day as it has been for thousands of years, a mighty city, influencing the customs and trade of the region for hundreds of miles around it. Its importance in the flourishing period of the Jewish monarchy we know from the garrisons which David placed there, and from the opposition it presented to Solomon. How close its relations continued to be with this people, we infer from the chronicles of Jeroboam and Ahaz and the prophecies of Isaiah and

Amos. Its mercantile greatness is indicated by Ezekiel, in the remarkable words addressed to Tyre: "Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool." Alexander the Great saw its greatness and sent Parmenio to take it while he was engaged in marching from Tarsus and Tyre. Julian the Apostate describes it as "the eye of the East." Recognized at one time as the metropolis of the Mohammedan world, its fame is mingled with the exploits of Saladin and Tamerlane."

"Shakespeare alludes in 'First Part of King Henry VI.,' I. 3, to the tradition of Abel's having been murdered here," said Katharine, who was very fond of this great writer, and who had taken the Shakespearean medal at school the year before.

"What does he say?" asked Phil; and she repeated the lines:

<sup>&</sup>quot;Winchester. Nay, stand thou back, I will not budge a foot;

This be Damascus; be thou cursed, Cain, To slay thy brother Abel, if thou wilt!"

"The cause of its importance as a city in all ages is easily seen as you approach it from the south," said Doctor Allen. "Miles before you see the mosques of the modern city, the copious and perennial stream which we saw springs from among the rocks and brushwood at the base of the Anti-Lebanon, creating a wide area with others rich with prolific vegetation. are the 'streams of Lebanon,' which are poetically spoken of in the Songs of Solomon, and the rivers of Damascus, which Naaman not unnaturally preferred to all the 'waters of Israel.' This stream, with its many branches, is the inestimable treasure of Damascus. While the desert is a fortification around Damascus, the river,



where the habitations of men must always have been gathered, as along the Nile, is its life."

The next day the party sallied forth to explore the city,

which, situated in a wilderness of gardens of flowers and fruits, has rushing through its streets a limpid and refreshing current. Nearly every dwelling has its fountain, and at night the lights are seen flashing upon the waters that dash along from their mountain home.

- "I think I can excuse the Mohammedans for calling Damascus 'the earthly paradise,' "sighed Katharine, as from one of the overhanging ridges they got a fine view of the city. Around the marble minarets, the glittering domes, and the white buildings shining with ivory softness, a maze of bloom and fruitage is presented to the sight, where olive and pomegranate, orange and apricot, plum and walnut, mingled their various tints of green, in striking contrast to the miles of barren desert surrounding.
- "Damascus remains the true type of an Oriental city," said Phil; "the caravans are coming and going between Bagdad and Mecca, as of old, through its streets."
- "Cousin Serena, let's go to the bazaars to-day; it is Friday and the great market

day. I think it will be great fun to go shopping in Damascus," exclaimed Katharine at breakfast. "And we don't wish any men along; they do look so miserable when a woman takes them on a shopping expedition."

"It's mean of them too," chimed in Doctor Allen; "for I have known of a Christmas present being bought for the inappreciative creatures, such as lace curtains for the parlor, with the bill not sent in until the first of January."

"As we are not wanted as escorts this morning, uncle," said Phil, laughing, "we will go out and do some sight-seeing by ourselves."

Although Cairo contains a much larger population than Damascus, its bazaars are by no means so extensive or imposing. These bazaars are in long avenues, rcofed over, and each is devoted to some special trade.

"Well! did you ever see such gorgeous silks, Cousin Serena, as these Persians wear?" exclaimed Katharine, as they passed along the streets, going to the bazaars. "And look at these Nubians—such studies in black and white! and the Greeks in their national costumes! Let us stand here awhile and look at the crowd."

So they did and were much interested in the scene; Jews with long ringlets, Bedouins, Druses, Kurds, and Armenians, mingling together, and lines of pilgrims on their way to Mecca, a marvelous medley of humanity, not to be seen elsewhere, perhaps, on the globe.

"I shall buy all my presents for the home folk right here," said Katharine, as they paused before one of the bazaars, "for we can get anything, from a string of beads to an antique Damascus blade made last year in Germany!"

So they busied themselves for several hours with the employment dearest to the average woman's heart, while Doctor Allen and Phil were visiting the great mosque—there are eight hundred smaller ones—which exhibits three distinct styles of architecture, marking three epochs in the history of the place, and proclaiming the three dynasties that have possessed it in succes-

sion. In the transept is a chapel, said to contain the head of John the Baptist, which was found in the crypt of the church.

As the party talked over the sights and events of the day during their evening meal, Doctor Allen, speaking of the "street called Straight," of interest to all New Testament readers, said that it is about a mile long and extends across the city from west to east.

"What is the population of the city, according to the guide book, Phil?"

Phil read: "'In round numbers, the population is about one hundred and fifty thousand, one hundred thousand of whom are Moslems. These are notorious for their fanaticism, a terrible proof of which was given in the massacre of July, 1860, when six thousand Christians were slaughtered in the streets and nine thousand more in the district about the city. In this butchery we have a true picture of the "unspeakable Turk," when he is aroused. The churches and convents, which had been filled with the terror-stricken Christians, presented piles of corpses, and the

thoroughfares were choked with the slain. Through the influence brought to bear upon the Turkish Government, the governor and three city officers were shot, fifty-six of the citizens were hanged, one hundred and seventeen others received the death penalty, four hundred were condemned to imprisonment and exile, and the city was made to pay the sum of one million dollars. refused at first to believe that the Turks were responsible for the massacre, but it has been shown beyond doubt that they connived at it, instigated it, ordered it, and shared in it. Their conduct north of Damascus at present is a repetition of the same thing!'"

"Will we ever read the wonderful story of Paul's conversion without the scenes and situation of this beautiful old city rising before our minds?" said Cousin Serena; "his being let down in a basket through a window, making good his escape. And while he resided here we are told that he preached Christ in the synagogue, 'that he is the Son of God,' and confounded the Jews that dwelt at Damascus."

- "I should think it would take more than the eloquent voice of Paul to disturb the consummate indifference of the average pipe-smoking, coffee-drinking, sleepy-eyed citizen of modern Damascus," said Katharine, shaking out the folds of a lovely Persian sash she had tied around her slender waist, and which had engaged her attention for some time.
- "Did you pack carefully your beautiful bottle of attar of roses, Katharine?" inquired her careful cousin. "I know your mother will prize that fragrant token of remembrance."
- "I only wish she could have seen those great fields of roses, as well as the Indian fig, the mulberry and sycamore trees, and the extensive forest on the sides of the mountain," said Doctor Allen, who held this sister ever in loving remembrance.

# CHAPTER X

### STONES OF THREE KINGDOMS



was with real regret that the little company set out from Damascus; but they must endure the wearisome trip to

Baalbec, in order to see the greatest ruins in Syria, and in some respects, the most wonderful in the world.

The monotony of the journey was broken by the grandly rugged scenery that loomed up before them now and then, and by lines of burden-bearing camels, flocks of broadtailed sheep and bearded goats, and the savage-looking Syrians that appeared along the way. After many hours of slow riding over roads that called forth the grace of patient endurance, both from the riders and the horses, with a sigh of relief and a sense of gratitude they saw in the distance the ruins of Baalbec.

"How are the mighty fallen!" said Doctor Allen, as the party stood among the ruins of Baalbec, Syria. "We look upon the remains of two distinct but blended civilizations. The popular natural religions which for centuries held Asia captive mingle the wrecks of their colossal architecture with the exquisite forms that the artistic genius of Greece created. See how unconcernedly the sheep and camels and goats graze on the grass which grows over the fallen, crumbling columns and capitals! What a commentary on human ambitions and attainments!"

"Isn't it touching to see how the opening spring casts fresh garlands over these relics of the dead past," said Cousin Serena, who always saw something comforting, if possible, in every adverse condition. "It really looks as though nature were

endeavoring to mend matters as best she can."

"What massive columns these are, leaning against the crumbling wall," said Phil. "They 158



seem determined to postpone their fall until the last moment."

"And snow-capped Lebanon keeps perpetual watch over the desolation, just as in ages past, when all was activity and splendor," said Katharine thoughtfully to Doctor Allen, who added something about the everlasting hills being a habitation, rejoicing meantime in the increasing earnestness of the young spirit beside him.

They walked among the ruins, marking the delicacy with which the acanthus leaf was carved upon the gigantic blocks, and commenting on the pomp and pride of paganism as it arrayed itself before its death, here seen in the ruin of an entire city full of disorder, poetry, grandeur.

"Tell us something of the old city, uncle," said Katharine at length.

"Well," rejoined Doctor Allen, nothing loth to gratify the young folks, and realizing that a bit of history delivered to them upon the site of this wonderful city would be more acceptable than read from a guide book; "let us rest ourselves on the seats of the mighty," suiting his action to his

words, "and talk awhile about ancient Heliopolis, famed in Greek and Roman history for its sun worship in the temple which was one of the wonders of the world.



"The temple of Baalbec, dating at least from the reign of Antoninus Pius, was erected on the acropolis of the city, which was placed on an eminence and surrounded by a gigantic wall, the stones of which belonged to that Phœnician architecture which has earned the name of Cyclopean. First there was the great temple of Jupiter, which has preserved a large part of its portico, its ornate architecture, its fluted columns, and a rich profusion of decoration; then there was the temple of the Sun, the ruins of which clearly indicate its past grandeur; and the last is known as the Circular Temple, the only remains of which are a few highly decorated chapels."

"Suppose we walk through this long passageway," said the guide, as Doctor Allen rose, "and do a little exploring." He led the way into a court some seventy yards long and eighty-five yards wide, which is in the form of a high hexagon, with here and there rectangular recesses in the wall, each with a column in front.

From this hexagon originally a handsome portal led into a great court, about a hundred and fifty yards long by a hundred and twenty-five wide, in the center of which stood the basilica, while around were rectangular recesses, called by the Romans exedure.

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In front of this great court the principal temple of Baalbec stood. This temple had columns running around it, only six of which are now standing. These are sixty feet in height, with Corinthian capitals and surmounted by a frieze.

"Let us try to imagine how it looked when the temple was in its glory," said the guide. "There were seventeen columns on each side of the temple, and ten at each end, fifty-four in all, the building inclosed by them being two hundred and ninety feet long, by one hundred and sixty broad. These masses of broken columns and falling walls indicate not only the work of the 'tooth of time,' but the ruthless ravages of the Arabs, who have destroyed priceless treasures in art, in order that they might secure the iron clamps in the columns."

"I wonder if we could read that inscription in the great portico," said Doctor Allen:

"'To the great gods of Heliopolis. For the safety of the Lord Ant. Pius Aug. and of Julia Aug. the mother of the Lord of the Castra, (here it is quite indistinct) Senate. A devoted (subject) of the sovereigns (causes) the capitals of the columns of Antonius, whilst in the air, (to be) embossed with gold at her own expense."

"Now for the second temple, or the temple of the Sun, said the guide, leading the way to a platform lower than that of the great temple. "Nineteen out of forty-six columns, each sixty-five feet high, remain; and the capitals and entablatures of the columns and friezes around them are as exquisitely executed as anything in Baalbec."

The portal of the temple claimed especial attention. The doorposts are monoliths, most richly ornamented with foliage and genii; the architrave is of three stones, on the lower side of which is the figure of an eagle, the emblem of the sun; and the basement, which extends one hundred and seventy feet, is ornamented most profusely.

"What tremendous stones!" remarked Phil, as they walked around the outer wall and his eyes fell upon three stones, which he learned afterward were the largest ever used in architecture.

"Yes," said the guide, "the temple was at one time called Trilithon, or three stones, probably from these stupendous blocks. One stone measures sixty-four feet long, another sixty-three, eight inches, and a third, sixty-three. Each is thirteen feet high, and thirteen feet thick, and placed in the wall at a height of twenty feet above ground. It is still an unsolved problem how they were ever raised to their present position."

"I remember once examining an unfinished block in the quarries from which no doubt these stones were brought," said Doctor Allen, as they turned away from this fallen splendor," which was seventyone feet long, and nearly eighteen feet in thickness."

The Circular Temple, which is located near to the modern village, is surrounded by Corinthian columns, is richly adorned by a frieze of flowers, and the entablature is heavily laden with elaborate decorations.

As they sat on an ornately sculptured parapet, and quietly studied this wilderness of magnificent ruins, where were displayed

# Stones of Three Kingdoms

Phænician glory and power, the poetry of Grecian art, and the pomp of Roman pride, the transitory character of even the most permanent and glorious of material things was pictured before them, as never before.

## CHAPTER XI

#### MODERN SYRIA



OW, 'Westward ho!''' cried Katharine as, mounting her trusty horse, whose skill and strength in climbing had been

tested during the entire trip, she turned with the others toward the Mediterranean Sea, where at Beyrout they were to take ship for the coast of Asia Minor.

Many hours were spent in wandering through the picturesque valleys and over the rugged heights of this mountainous country.

Philip once excited the envy of Katha-



rine by climbing to the snow fields as they were passing near the foot of one of the grand snow-capped ranges. He was accompanied by a Syrian shepherd, whose ac-

quaintance he had formed and recounted upon his return that he had sat upon a rocky promontory and enjoyed eating a great snowball on this May day, which was very refreshing after his steep climb, and from this high point clusters of Lebanon cedars, so famous in olden times, were seen in the distance.

"See how the sky and sea meet," said Cousin Serena, pointing toward the west; for they could then distinguish the dark blue waters of the sea, mingling with the gorgeous colors of the sunset sky.

On the second day, in the early morning light, they caught their first sight of the city from which they were to embark, and which was to mark the close of a journey of more than a month in the land of the most hallowed associations of any on earth.

The location of Beyrout is very striking. A triangular promontory is the foundation upon which the city is built, the point of which projects three miles into the sea, and the base runs along the foot of Mount Lebanon. The streets near the seashore are narrow, and the houses are unattract-

ive; but along the slopes of the hills there are some exquisitely beautiful villas, with well-kept gardens, extending to the summit of the heights; and beyond these there are acres of mulberry trees.

"Do you recall the massacre at Damascus in 1860?" asked the guide turning to Doctor Allen. "After that many Christians removed from that place to Beyrout, and since the introduction of European commerce the population of the city has nearly doubled."

During a part of the year, the seat of the governor of the Vilayet of Syria is located here; it is the residence of nearly all the foreign consuls; it has Greek, United Greek, and the United Syrian archbishops, a Jesuit College, with a printing office, and a convent of the Sisters of Charity. But in addition to all this, Beyrout is the center of the American Protestant missions in Syria, with a literary and medical college and a theological seminary; and here are printed two Protestant religious journals in Arabic, which exert a widespread influence.

"I see," said Phil, who had been busy reading a handbook of information which he had obtained from the obliging dragoman, "that a large business is carried on in the exportation of grain, wool, cotton, raw silk, hides, oils, soap, hemp, drugs, figs, raisins, and native wine, and there are large importations of kerosene, woolen, cotton, linen, and silk goods, rice, sugar, and coffee, which is increasing every year."

"Now, uncle dear, be our walking encyclopedia again, and tell us about Beyrout as you did about Baalbec. I do so much enjoy your improving my mind these days," said Katharine mischievously.

Doctor Allen was easily coaxed into giv-



ing them the benefit of his rich and broad store of information. "The first mention of Beyrout," said he, "in classical writings, was made by Strabo; and after it came under the Roman rule, Claudius made it famous for its magnificent theatres, amphitheatres, and other splendid edifices. After the destruction of Jerusalem the cruel Titus celebrated at this place the birthday of his father Vespasian by combats of gladiators, at which games many of the captive Jews perished. Some years after this it became a seat of learning, and students from great distances came to receive the benefits of its schools, especially to be instructed in legal lore, and when Theodosius II. came to power, it was made a metropolis. Since that time it has passed through a checkered history. Just now it seems to be blessed with substantial prosperity; and if it were not for the influence of the government of Constantinople, which throws a shadow upon every place over which it presides, this city, which enjoys so many natural advantages and which is blessed by excellent foreign influence, would be one of the

most flourishing towns upon the eastern waters of the Mediterranean Sea."

Doctor Allen, always interested in the work of missions, found this interest intensified by contact with a number of the consecrated men and women who are engaged in Christian missions in Syria.

"I find," said Doctor Allen, upon returning from a morning's walk about Beyrout, "that this place is the center from which incalculable good is being accomplished. Several editions of the Arabic Bible have been electrotyped here, and during the past twenty years the Arabic Bible has been distributed through Syria, Palestine, Mesopotamia, Asia Minor, Egypt, and in Tunis, Algiers, Tripoli, Morocco, Sierra Leone, Liberia, Zanzibar, Aden, Bagdad, India, and China.

"This press has also sent out works on medicine, geography, history, theology, and mental philosophy, besides many illustrated books for the young, and weekly and monthly journals. During one year alone over twenty million pages in Arabic were sent out from the Beyrout press. The missionaries in Syria place great stress upon education; and outside of Beyrout there are several flourishing schools for boys and girls."

"I met an interesting person to-day," said Cousin Serena, "speaking of missions and missionaries. She is an English woman who is much interested in medical missions, and she told me of seeing near Cæsarea-Philippi the only woman in all the Ottoman Empire who has received at Constantinople the degree of Doctor of Medicine. She was engaged with her brother in doing medical work among the Bedouins and inhabitants of the hill country in northern Palestine. I was proud to know that she is an American woman; and this English woman says she heard her praises sung in different parts of Asia."

"When were the first missions opened in Syria?" asked Phil. "I do not see anything about it in this guide book."

"Well, we are independent of it," said Katharine looking at Uncle Allen.

Then as the twilight fell after the busy day of sight-seeing, they listened to the

loved voice of him who spoke from his heart when the theme was missions.

"It was in the opening of the year 1819 when two ministers, Pliny Fisk and Levi Parsons, missionaries of the American Board of Commissioners for Foreign Missions, landed in Smyrna, that modern Protestant missions began in this part of the world. But it was not until 1823 that Mr. Fisk with Mr. Jonas King, from America, and Mr. Way, of the London Jews' Society, reached Beyrout. For years Jerusalem and Beyrout continued to be the centers of American missionary labors; but in 1843 the American missions were centered in Syria proper, and the Church Missionary Society took charge of the work in Palestine. The Syrian missions have not been limited to the two millions of Syria; but, through the medium of the Arabic Scriptures and Christian Arabic literature, the influence of this great work has extended to the two hundred millions of the Mohammedan world.

"Dr. Eli Smith began in 1848 the translation of the Bible from the original tongue

into Arabic. Before he entered upon this literary work, with the aid of Mr. Homan Hallock he prepared the punches of the new font of Arabic type, made from the most improved specimens of Arabic caligraphy; and this type, which at first was abused in every conceivable way by the leaders of the Oriental sects, has been adopted by the Turkish government journals, the Dominican press at Mosul, the Greek and other native presses, and the Arabic press at Leipzig.

"Besides the great work which is being accomplished from Beyrout as a center, the Church of England in particular, the Free Church of Scotland, the Society of Friends in England and America, besides other organizations, are doing noble work for God and man in the land of the Sultan, where the power of the pure gospel of Jesus Christ is so much needed."

"Thank you for your patience and painstaking," said Katharine, as she bade her uncle good-night. "I can scarcely believe we are to-morrow to turn our faces away from these scenes homeward."

## Modern Syria

"I am sorry for a few reasons, but glad for many, that it is to home and home folk we are going," quietly remarked Cousin Serena.

"I must whisper in your ear that you have been doing mission work in your own quiet way, you dear Cousin Serena," said Katharine, as they left the room together. "Let me tell you that I have learned many lessons of patience and consideration for others, as well as love for sacred things, by watching your ways and listening to your words."

Cousin Serena touched the fair young cheek caressingly, while something very much like tears bedimmed her sweet blue eyes, and she felt she could "thank God upon every remembrance" of this sojourn in the Holy Land, this land where her Lord had lived.







